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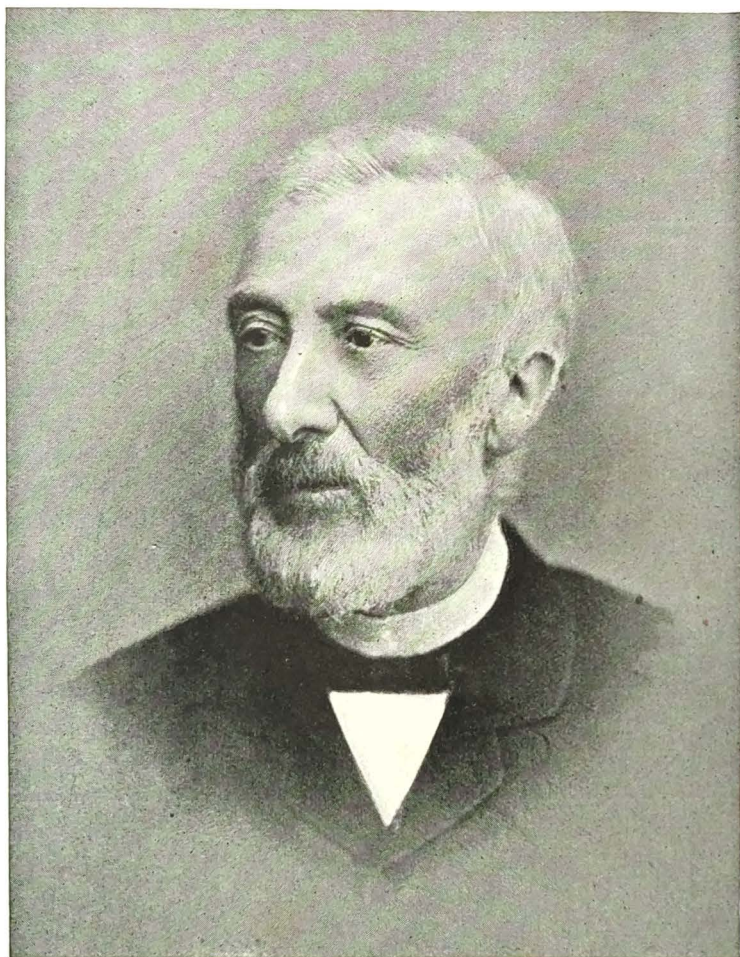
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JAMES MOTE, Esq.,

Hon. Solicitor to the Metropolitan Association of Strict Baptist Churches, &c.

THE
EARTHEN VESSEL
AND
GOSPEL HERALD

FOR
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JANUARY.

Bermondsey, Camden Town, Cottenham, Dunmow, St. Neots, Streatham, Surrey Tabernacle, Tottenham, West Norwood.
Baptisms: Bilston, Braintree, Camden High

Schools, Fressingfield, St. Neots, Wandsworth Common, Watford Tabernacle.
Miscellaneous: Gratitude, King William and Bishop Burnet, Strong Meat for Strong Men.

FEBRUARY.

Ilford, Little London, Masboro', New North-road, Rishangles, St. Neots, Sunderland.
Baptisms: Bethnal Green, Bradfield-St.-George, Bungay, Chatham, Meopham.
Poetry: An Apparent Paradox, The Chimney Sweep.
Miscellaneous: Eighteen Hundred and Ninety-eight, Gratitude, Resignations, This Rather Shook Me.

MARCH.

Bexley Heath, Forest Gate, Peckham-road.
Baptisms: Basingstoke, Bexley, Clapham Junction, Crowfield, Leicester, Portsmouth.
Deaths: Mr. Bourne, H. Veale.

APRIL.

Melbourne, Sudbury, Sydney.
Baptisms: Beccles, Chester, New Cross, Pulham, St. Albans, Watford.
Miscellaneous: Friend Flory, Help in Trouble, Our Australian Column.

MAY.

Baptisms: Chatham, Limehouse, Portsmouth, St. Albans, Stonham.
Miscellaneous: Christian Names, Life's Journey, Mr. John Kensit, Palestine, Sea Coast Directory, The Bible, The Chapel at Finchley.

JUNE.

Braintree, Brixton, Burgh-le-Marsh.
Baptisms: Guildford, Ipswich, Lockwood, Prittlewell, Sudbury.
Miscellaneous: A Pastor Preferred, Humble Reliance, Mr. Gladstone, Suitable Prayer.

JULY.

Aylesbury, Blakenham, Burgh and Monksthorpe, Gravesend, Lewisham, Mendlesham, Rushden, Shouldham-street, Surrey Tabernacle, Yateley.
Baptisms: Chester, Clerkenwell, Crowfield, Dunstable, Lockwood, Whitechapel.
Miscellaneous: Rock of Ages and Mr. Gladstone, S.C.G.D.

AUGUST.

Baptisms: Blakenham, Bromley, Erith, Lee Common, New Cross, Northampton, Tottenham.
Deaths: Mr. Dearing, Miss Kingsford.

SEPTEMBER.

Bow, Hoole, Ramsgate.
Baptisms: Bermondsey, Dunmow, Masboro', Occold, Peckham.
Miscellaneous: A Mistake, Klondyke, Mr. Gladstone, Mr. Kensit, Notes by a Wanderer, Pearls by a Poor Printer, The Pulpit, Who Says Yes? *Deaths:* Mrs. Andrews, Miss Jones, Mr. Oliver.

OCTOBER.

Brighton, Hertford, Sydney.
Baptisms: Aston Clinton, Clapham Junction, Ipswich, Peckham.
Miscellaneous: Baptist Union, Conquering Self, Moral Maxims, Pearls, Sanctified Afflictions, World's Sunday-school Convention.
Death: Mrs. Green.

NOVEMBER.

Crowle, Kingston-on-Thames, Occold, Streatham.
Baptism: Hackney.
Miscellaneous: Diamond Jubilee, Kindly Remember, Strict Baptist Mission.

DECEMBER.

Baptisms: Chester, Limehouse.
Miscellaneous: How to Break Down a Church, Our Denominational Catechism, United Rays, Vicar of Hexton.

The Earthen Vessel

AND

Gospel Herald.

E. V., VOL. LIV., No. 622. G. H., VOL. LXV., No. 781.

God Will Supply Our Need.

BY E. MITCHELL.

“But my God shall supply all your need according to His riches in glory by Christ Jesus.”—Phil. iv. 19.

THE commencement of a new year is regarded with very different feelings by different persons, and indeed by the same person in different stages of life's journey. By the young a new year is looked at through the rosy medium of hope, with bright expectations concerning the good it will bring. As we increase in years things commonly assume a more sober view, and a new year is regarded in a more prosaic light. One year has been so much like another, and we have been so frequently disappointed in our expectations, that we no longer entertain those pleasing illusions which were wont to charm us in younger days. We have learned to recognise that each year, aye, and each day will bring its own trials and difficulties, and that “sufficient unto the day will be the evil thereof.” But some there are who, with failing powers and decreasing strength, look upon the new year with feelings of dread rather than anticipation. Their needs are as great as ever, but the means by which they have hitherto been supplied are constantly diminishing; and at times their fears greatly prevail over their hopes. Knowing that our magazine reaches many of the aged, feeble, and poor of the family of God, we would specially address ourselves to them at the beginning of another year. The text at the head of our paper seems appropriate to their condition, and equal to all their requirements, “My God shall supply all your need.”

We remember with joy that *we have the same God that Paul had.* “This God is our God for ever and ever.” “Jesus Christ, the same yesterday, and to-day, and for ever.” He is absolutely unchangeable in Himself, in His purposes, and His love and regard for His people. Your poverty is no denial of His love, as you will one day clearly see. “He has chosen the poor of this world rich in faith, and heirs of the kingdom which He has promised to them that love Him.” If we are poor we may rest assured that poverty is best for us. We have, too, as large an

interest in God as Paul possessed. Christ loved Paul, and gave Himself for him; He loved you also, and gave Himself for you equally with Paul. You may, and, I trust, can with Paul appropriate God as yours, and say, "My God." He will not disown the relationship. Christ is not ashamed of the poorest of His brethren. When on earth He consorted with the poor, and His exaltation has wrought no change in Him. All the promises are yours, and the good of them shall be dispensed to you by the Holy Spirit as your necessities require.

The promise of our text *includes all temporal needs*. This the connection proves. Paul, a prisoner at Rome for the Gospel, had received a bountiful gift from the Philippian Church at the hand of Epaphroditus. His soul rejoiced at this expression of their love, which he knew was "a sacrifice acceptable, well pleasing to God." Our text is the response of his heart to their generous act. Your daily needs are your heavenly Father's care. Your little stock of coal He will keep replenished, your food and raiment He will provide. Listen to His own gracious words—"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Can anything more cheering be imagined?

This promise has been made good in your experience in the past. Some of you have often been brought into straits, but has He ever failed to supply your need? What a "bank of faith" you could write out of your own experience of His dealings with you in the past. How mercifully He has inclined His ear unto your cry, and graciously and wisely timed His helps and deliverances! Can you ever forget some of these precious seasons, and how your heart has run over with joy and gratitude for His great goodness to you? It has been as if the mercies came straight down from heaven. You have almost seen as it were with your bodily eyes His hand—His bountiful hand—opened to supply your need. It may be that just now you are walking in a way that you have not passed heretofore, but it is impossible that your need can outmatch the ability of your God.

God has spoken special words for the comfort of His aged ones. Old age, with its increasing infirmities, and specially when attended with poverty and loneliness, is itself far from a desirable condition. Very pathetic is the Psalmist's prayer—"Cast me not off in the time of old age: forsake me not when my strength faileth. . . . Now also when I am old and grey-headed, O God, forsake me not." It is, also, too frequently the way of man to forsake the aged, and to become weary of them in the season when they most need to be cherished, but your God will never forsake you. Thus He speaks—"Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me from the belly, which are carried from the womb: and even to your old age I am He: and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." And, again, "They shall still bring forth fruit in old age: they shall be fat

and flourishing: to shew that the Lord is upright: He is my rock, and there is no unrighteousness in Him." We have seen the sweet promises blessedly fulfilled in many aged ones. Fear not then, dear troubled and aged ones, God is faithful, who also will perform what He has promised to your comfort and welfare. Dismiss forboding thoughts; trouble not about the means, but rest upon His faithful Word. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Our text *comprises all spiritual necessities*. The limit imposed on us prevents us attempting to enter into this branch of our subject in this short paper. We can only remind you that there is an abounding fulness stored in our Lord Jesus Christ, and we are bid to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The fulness of Jesus would be a superfluous provision were there no needy souls to supply. You cannot apply too often, nor bring too large or deep necessities. If challenged on your right to go you can show His own Word, which is an all-sufficient warrant; and He has pledged Himself that you shall not apply in vain. "Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The measure of the supply is wonderful. "God will supply all your need according to His riches in glory by Christ Jesus." We may take "His riches in glory" to mean His glorious riches. God deals according to His own glory. "Sire," said one to Alexander on receiving a rich gift from him, "this is too much for me to receive." "But it is not too much for Alexander to give," was the reply. God gives in that way which befits Himself, and redounds to His own glory. Dear aged, infirm, and poor friends, ye who are dreading rather than anticipating what this year may bring forth, cast away your fears, and trust your God. Your store is indeed small, but He possesses glorious riches, and through His well beloved Son will supply all your need. The Lord enable you to apprehend what you have in Christ and live upon His fulness. Build your hopes on His Word, and you shall never meet with disappointment. "Blessed are all they that trust in Him."

OUR PORTRAIT GALLERY.—No. I.

JAMES MOTE, SOLICITOR, M.A.S.B.C., ETC.

THE following narrative has been compiled at the request of the Trustees of this Magazine, as the subject of it having been connected with the Strict Baptist body for half a century, his knowledge of the changes that have taken place in it during that period to which it refers, they think may prove interesting to our readers:—

It was about 50 years since, as far as my memory will serve me, that I had any concern about my soul's salvation, when I was the subject of several dreams that the day of judgment had come, and I was unprepared for it. The impression thus made upon my mind never forsook me, but caused me great anxiety, and led to a careful perusal of the Scriptures to ascertain from them,

if I possibly could, what my future state would be if I should suddenly be ushered into an unseen and unknown world.

After reading through the Scriptures from beginning to end, which took me nearly two years, I found myself unable thoroughly to understand them, or to satisfy myself as to my future state and condition when I had left this world.

I was now the subject of great inward searching of heart, feeling conscious that all was not right between my soul and God. I felt that I had been the subject of unnumbered mercies since I drew my first breath, for which I was not sufficiently grateful to my heavenly Father, which was quite contrary to my conduct toward my fellow-men, but how to account for it I was at a loss to imagine. I, however, was satisfied that there must be something wrong on my part in thus acting towards one who had been so good to me, and this caused me further uneasiness without being able to find a remedy.

On one occasion, whilst in this frame of mind, I had to visit an uncle, who lived at Clerkenwell, and on my way thither on the Lord's-day morning I had to go through Newgate-street, and entered the Church of England there belonging to Christ's Hospital. On my entrance the minister was reading the passage of Scripture contained in the Prayer-book, which is as follows:—"To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him: neither have we obeyed the voice of the Lord our God to walk in His laws which He set before us" (Dan. ix. 9, 10). I could not afterwards recall any part of his sermon, but these words followed me, and led me to see that I was the character described by them, and the hope of forgiveness held out by them was very comforting to my mind.

This led me to attempt to work out my own salvation, which I did with fear and trembling, being then ignorant of the Lord's way. My first step was to give up my worldly friends and acquaintances, forsake my worldly pleasures, and destroy the whole of Lord Byron's works, which had been presented to me by a gentleman with whom, as a young man, I was a great favourite. I had a great struggle before committing these works to the flames, but although I was tempted to give them away to one of my former companions, yet the fact that by doing so I should only be subjecting him to the same evil temptations and thoughts they had caused in my mind, and thus spreading the poison they contained in a greater measure than I could possibly be aware of, fixed my determination and ended in their destruction.

I now attended the Church of England, in which I had been brought up, and enjoyed the preaching of Mr. Gibson and others, who officiated at St. George's Church in the Borough, where I worshipped. The duty of partaking of the Lord's Supper, which was often insisted upon and referred to in the minister's discourses, led me to apply to partake of it, but I found that I was disqualified from doing so, never having been baptised; for my father, although a very consistent member of the Church of England, never would have any of his children baptised, or, as we understood it, christened. I now, therefore, had to submit to this ordinance, and as I was of age (about 24) I was not required to find a godfather, but was simply examined as to my knowledge of the Lord's Prayer, the Ten Commandments, and the Belief—all of which I had learnt at school. I merely mention this fact to show that the Church of England is, in its way, Strict Baptist, as well as our denomination, the only difference being as to the subject and mode, and the privilege of partaking of the Lord's Supper is only allowed to those who have been baptised, and thus become a member of the Church.

My stay in the Church of England was not long, for I soon found that there was no communion or fellowship amongst the members thereof, or any bond of union existing between them, and our only opportunity of meeting each other was on the Sunday or week-day service, and then we were divided from each other by the pews we then occupied.

Owing to this I was led to speak to my uncle, Mr. E. Mote, the hymn-writer and preacher, and lay before him my case. He advised me to go and

hear the different Dissenting ministers in the South of London, and see whether, by uniting myself to one of their Churches, my spiritual wants could not be met. I also told him of the great difficulty I was under in endeavouring to understand the doctrine of election, of which I had lately heard, but could not understand; and to help me to do so, he, after explaining it, lent me Toplady's works, and recommended a careful perusal of them, which I gave, rising as early as four or five in the morning to read them quietly before going to business. I also read Zanchy on predestination.

The result of my reading these works, coupled with my Bible and the Prayer-book, was this: I found in my Prayer-book that the doctrine of election was held by the Church of England, and is thus expressed in the 17th of her Articles of Religion, as set forth in the Prayer-book:—

“17.—Of Predestination and Election.

“Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season: they, through grace, obey His calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

“As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ mortifying the works of the flesh and their earthly members, and drawing up their minds to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons lacking the Spirit of Christ to have continually before their eyes the sentence of God's predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchedness of most unclean living no less perilous than desperation.”

This, however, did not satisfy me, for although I read in Rom. ix. 11, “For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth,” yet I found in the next chapter Paul using the following words: “Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.”

I was unable to make the two agree, and for a length of time was in great distress on account of it, and this led me to a throne of grace for light and tranquility of mind upon the subject, and in reply to my requests the Lord directed my attention to the following verse: “Shall not the Judge of all the earth do right?” and there I have been enabled to leave it. I have since read Elisha Coles on God's Sovereignty, conversed with numbers of our more eminent pastors upon the subject, and other ministers and Christian friends, and heard hundreds of sermons relating thereto, but have never yet been able to fathom the subject, and am compelled to say, with Paul: “O the depth of the riches both of the wisdom and knowledge of God? how unsearchable are His judgments, and His ways past finding out!”

The perusal of Toplady's works, and especially the following verse of his celebrated hymn,

“A debtor to mercy alone,
Of covenant mercy I sing,
Nor fear with Thy righteousness on
My person and offerings to bring;
The terrors of law and of God
With me can have nothing to do,
My Saviour's obedience and blood
Hide all my transgressions from view.”

so fixed in my mind the knowledge of my own election to eternal life, that I have never since had the least doubt about it; and although I am unacquainted with the manner of its accomplishment, yet I can say, with the man who was born blind, "One thing I know, that, whereas I was blind, now I see."

The position of the heathen world with reference to the doctrine of election also much occupied my thoughts, and I once spent a considerable time in talking with our late brother, John Foreman, upon the subject; but to my surprise I found that what troubled me upon the subject had never troubled him, and that his idea of preaching the Gospel was not to do so to every creature, but confine it, as far as he was concerned, to the saints who were to be found in Hill-street, Dorset-square, and amongst the Strict Baptists generally, which he did for many years, with very great acceptance to his numerous hearers.

After hearing the greater part of the South London ministers, including the late James Wells, Joseph Irons, and others, I visited Unicorn Yard Chapel, in Tooley-street, and heard the late Mr. Bonner, and ultimately settled down there, and was baptised by him. At that time the Church (of which the late Dr. Gill and David Denham had been the pastors) was one of the oldest Baptist Churches in London, dating back from the time of Charles II. Our membership was upwards of 200, as well as I can remember; and at the ordination of our pastor, Messrs. Wells, Foreman, Wyard, Dickerson, Palmer, and others, were present, all of whom have since passed away. For a time I was very happy with my fellow-members, and much enjoyed their society and the services of God's house, and formed many friendships, which only terminated with the deaths of my brethren. I could then sincerely sing—

"There my best friends, my kindred dwell:
There God, my Saviour, reigns."

I was soon chosen one of the deacons, and endeavoured to serve the Church according to the best of my ability; but I early found that the office of deacon was not a bed of roses, for our pastor's temper was not that of an angel. He was then known in the denomination as Bishop Bonner, in allusion to a namesake who lived in the days of Queen Mary, and in asserting his authority in the Church his conduct was so offensive to many of the members that a very large number of them left and never returned, amongst whom were several of my dearest friends. This was afterwards followed up by his practising mesmerism upon some of the members, both male and female, for which he had a great liking, and considered himself skilful at it, but it met with the disapproval of several of the remaining members; and in the end, owing to the decline in the Church and congregation, and our inability to support him, he left.

After our pastor had left, we had to depend upon supplies, and became so reduced in numbers that, although we had a large but very old chapel, we were in the cold weather compelled to worship in the vestry, where we could have a fire. In addition to this, the building was in such a bad state of repair that, to render it waterproof and repair it, a large outlay had to be incurred, which came to between £100 and £200. My fellow-deacon was a carpenter and builder, and did what was necessary; but, owing to the impoverished state of the Church, he had to give us credit for the amount of his bill.

At this time I made the acquaintance of the late C. W. Banks, the proprietor of the EARTHEN VESSEL, and a friendship was formed between us which lasted until his death. At that time he was the pastor of a Church meeting at Crosby-row, not far from Unicorn-yard, and his Church was paying a large rent for the use of the building in which they worshipped. It was then arranged between us to form the two causes into one, which should worship at Unicorn-yard Chapel, and this was done; but, owing to the difficulty of ascertaining who were really the members of Unicorn-yard, because of its great age, it was thought better to dissolve the Church and immediately re-form it, reckoning those only as its members who should join the new

Church. This was done, and the union of the two Churches took place, and C. W. Banks was appointed their pastor.

The election of C. W. Banks as such pastor gave great offence to the managers of a fund called the Baptist Fund, which was originated in the year 1717 by six London Baptist Churches, of whom the Church at Unicorn-yard was one, which had been supported by them and other Churches for upwards of a century, and is now possessed of property; the income whereof, amounting to upwards of £3,000 per annum, is distributed yearly amongst needy Churches and pastors of the Baptist denomination and students for the ministry, and they contended that, as the Church at Unicorn-yard had been dissolved, it had ceased to have any right in or to be represented at the fund. This the Church at Unicorn-yard denied, and insisted upon their right still to attend and take part in the administration of the fund. Legal aid was resorted to by both parties, but in the end a sum of £150 was offered by the managers of the fund to Unicorn-yard Chapel to withdraw from it, and under the circumstances, especially considering the heavy debt upon the chapel for repairs, it was deemed advisable to accept it, which the Church did, and, upon payment of the money, withdrew from the fund.

To make up, however, in some measure for this loss, I was elected to represent Little Wild-street Church, one of the original six which originated the fund, and did so for several years, and afterwards as a fundee, which I qualified for, have continued a member of the fund, and thus been enabled ever since to aid in helping our needy Churches and pastors, several of the latter of whom have been for years assisted by the fund.

About this time (1860) the Strict Baptist body was thrown into a state of great alarm, owing to the loss of two of their chapels—one at Norwich and the other at Ramsgate—caused by the imperfection of their trust deeds in not stipulating that the chapel was to be a Strict Baptist chapel, and no other, and several meetings of the Strict Communion Baptist Society were held upon the subject, owing to the disinclination of members to subscribe money for the erection of new Strict Baptist chapels without a certainty that they could not be taken away and used for other purposes. I was instructed to prepare a new form of trust deed to secure our new chapels, which was carefully settled by the Society, and has ever since been used by our body, the result of which has been that for a period of nearly forty years we have not lost another chapel.

I continued to serve the Church at Unicorn-yard for some time longer, during which I had the pleasure of seeing my dear wife (now in heaven) follow me in the ordinance of Christian baptism and join the Church, which was a great comfort to me, for, although the want of communion and fellowship in spiritual things between husband and wife is a great loss to the believer, and where it exists during the whole of the married life is a great cross to carry, yet, where both are united heart and hand in the things of God, the marriage relationship is one of the greatest blessings we can enjoy on earth, and the figure of the union between Christ and His Church alluded to by the apostle Paul is one that the believer fully understands, although it refers to a more lasting union than the one here which is bounded by time.

It was with some regret that I had to sever my connection with Unicorn-yard Chapel; but, owing to the increase of my family, I had to remove to Lewisham, when I joined the Church meeting at Dacre-park, Blackheath, where I was soon again installed in the office of deacon, and where I hope to end my days. Here, again, during a period of upwards of thirty years. I have seen great changes in Church life. The place which at one time was a flourishing Church was some years since nearly broken up, owing to the divided opinions of the members respecting the pastor's conduct, and which caused nearly half of them to leave and start a new cause, the effect of which has been disastrous to both, and injured us very much in the eyes of the neighbourhood, who expect better things from our body.

It was my privilege and pleasure during my acquaintance with the late C. W. Banks to aid in raising a fund for him, which was commenced in the

year 1877, when a circular was issued and sent to his friends in the United Kingdom, and also in America and Australia, and the result was that a sum of £600 was raised by the Strict Baptists and other friends who loved the doctrines of free and distinguishing grace in acknowledgment of his disinterested labours for upwards of thirty-three years to serve the cause of truth, and presented to him at the Surrey Tabernacle, on Tuesday, January 13, 1880.

As to the present state of our body, in some respects, I think we have improved but in others not. Our pastors are now better educated than formerly. We now take an interest in mission work, Sunday-schools, and Bands of Hope, which fifty years since we did not. The Metropolitan Association of Strict Baptist Churches and the Strict Baptist Mission have also within the same time sprung into existence; the former, as most of our readers of the EARTHEN VESSEL know, has a double object—viz., of securing the union of the London Churches and helping needy ones to repair and maintain their places of worship. The last report of the Metropolitan Association shows that 65 London Churches have now joined it, but it also discloses the fact that 23 of them are pastorless, and it is well known that the greater part of the pastors experience a great difficulty in obtaining an income suitable to their calling. In other respects the Society is doing a good work in helping struggling Churches with money to build and repair.

One great evil of our body, and a source of its weakness, is the multiplication of small causes, caused mostly by disagreements. These are generally unable to support themselves, and are kept going principally by supplies, and ought not to have a separate existence, but should be affiliated to the nearest mother Church and looked after by it.

Whether there is as much power in the pulpit as formerly, I doubt. The rapid advance during the last fifty years of scientific knowledge, including electricity, the telephone, phonography, and other discoveries, and the quick intercourse with all portions of the globe by steam, coupled with the fact that the news of the whole world is placed upon the pastor's breakfast table every morning for one penny, and he cannot resist the perusal of his daily paper, has, I think, a distracting effect upon his mind, and engages it to a greater extent than he is aware of, and withdraws it from the study of the Book from whence, under the Spirit's teaching, his usefulness and acceptability to his Church and people must come.

The dissensions also that exist amongst our body are not a credit to us, but a source of great weakness, and make us, in a measure, a contempt to the outside professing world, who from our high doctrine expect a corresponding life and Christ-like behaviour and conduct, in which, alas, as a body, we are wanting.* But I hope that the endeavours made by the Metropolitan Association of Strict Baptist Churches to unite our Churches in the bonds of Christian love will in the future remove them, and that we shall by our lives as well as our practice adorn the doctrine of Christ our Saviour in all things.

LOVE is generally expensive, so was the Saviour's. It cost Him tears, fears, wounds, and bruises, sweat and blood; yea, life itself; but many waters could not quench it, neither could the floods drown it. It survived the wrath of God, the wrath of man, and the wrath of devils:—

“O love, how high thy glories swell,
How great, immutable, and free;
Ten thousand sins as black as hell,
Are swallowed up, O love, in thee!”

And, as one says: “Infinite love has filled its bosom with toads,” as man is no better.

* We had a sad instance of this a few years since in the estrangement that took place between our two great London leaders, Messrs. Wells and Foreman, caused originally by the former's sermon on Rahab the Harlot, and which lasted until their death.

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

"WONDERFUL THINGS."—A WONDERFUL LIGHT.

WE have all heard of the Eddystone rocks, lying between Plymouth and Cornwall. At low tide they are just visible, and "their jagged edges look like the teeth of a hungry wolf," ready to destroy all that comes in their way, but at high tide they are completely covered, and their neighbourhood is only known by the swirling currents which clash as they come lashing each other in different directions, and form the terrible "eddies" from which the rocks derive their name. Even in the calmest weather these are never at rest, and in times of wind and storm the dashing waves do indeed rise mountains high, and many a fine vessel and brave crew have been broken to pieces on those terrible stony reefs.

For centuries these rocks remained the dread of the mariner, but no one dared attempt to place a lighthouse there because of the tremendous danger and difficulty attending such a work. At length—well on in the seventeenth century—a clever, though eccentric gentleman, named Winstanley, conceived the idea of building a wooden structure on those fatal rocks; the design was fanciful, somewhat resembling a Chinese Pagoda, beginning with a round tower, and finishing off with galleries, and all of it "ornamented with chains and cranes like a London warehouse."

The work was commenced in the summer of 1696; for only in summer could such work be attempted, and even then they had to suspend it sometimes for a week or two; and all they could do the first year was to make twelve deep holes in the rock and insert a solid bar of iron in each. The second year they fixed a mass of stonework around the iron bars; the third summer they got on quickly with the woodwork, and at length with the lantern fixed and a store of provisions laid in, the inmates took up their lodging there, but found that much more must be done before their lighthouse could give effectual shelter to themselves, and in bad weather it was extremely difficult for them to get provisions.

The fourth year saw the work finished, but its large open gallery made it unsafe, and three years afterwards one terrible November night, while Winstanley, who had gone to superintend some repairs, was within it, the lighthouse with all that it contained was completely swept away, nothing being found afterwards but a piece of iron chain jammed into the rock, while in the absence of the warning beacon a ship split upon the rock and nearly all the crew perished.

Thus the first Eddystone lighthouse was destroyed, but soon afterwards another was commenced, which, composed of wood and granite, was completed in 1709, and for nearly fifty years its warning light saved many a vessel from wrecking, and then—no one exactly knew how—one December night it was found to be on fire; the three men within it were unable to extinguish the flames, and one of them subsequently died from the effects of the scalding lead, and the fire raged on until it reached the rock, and nothing could be done to save it, as the weather was too stormy to allow of any effectual aid being rendered, except that of taking the poor men to shore.

In 1756, however, the work of constructing another lighthouse began. Its engineer, Smeaton, decided that it must be made entirely of stone:

and so much was the building imbedded in the solid rock that only four large stones formed its foundation. The solid edifice rose within two or three years, and again the light shone forth upon the stormy waters. For 150 years or more this lighthouse stood the stress of wind and wave, but at length some shakiness was discovered, not however in the building but in its rocky foundation, and another rock in the reef was chosen, so that a fourth lighthouse, stronger and more massive, could be erected, and after many delays this last and strongest building was completed in 1882; and its light can be seen for the distance of $17\frac{1}{2}$ miles, a much longer reach than was attempted before.

But all this has suggested to me another lighthouse lantern, greater and more important still, of which the Psalmist has spoken, "Thy Word is a lamp unto my feet, and a light unto my path." If we think of our life as a journey through a dark and dangerous world, we need this lamp to guide and warn us; or if, as we often do, we compare ourselves to voyagers on an often stormy sea, where rocks and quicksands lie in our way, threatening us with loss and peril everywhere, how much we need this grand, strong lantern, with its clear, unerring light to protect us on our way.

The Bible tells us much of sin and temptation, it shows us how some have made shipwreck of faith, conscience, and honour, and if we wonder why so many of the evil deeds of wicked men, and the slips and falls of good ones are narrated there, the answer to our question is found in this — The lighthouse is not set up for invitation but for warning; it never says, *Come*, but *Depart*, keep far away from all the evils of which I tell you. "Wherewithal shall a young man cleanse his way? By taking heed thereto *according to God's Word*." This light has been burning for ages and ages, and shedding its bright rays north and south, east and west, saving many a soul from spiritual shipwreck, and warning many another without any saving result. Many attempts have been made by Satan to blow down, burn, or undermine this lighthouse and extinguish this great and glorious light, but all in vain. He has, it is true, seemed sometimes to succeed, but never for long, and the light of truth burns on still and will do to the end of time.

"It gives a light to every age;
It gives but borrows none."

And I was thinking that we have not only a *beacon*, but also a *harbour* light in the Word of God. It warns us of danger, but it tells of safety too; it tells of the haven of rest and blessing, and points out the way to that gracious and eternal God who is the Refuge of His people, and echoes forth His own loving word, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Jesus Christ and Him crucified is the safe and blessed port of the soul, and no storms shall ever really injure, much less destroy, those who confide in Him."

"Faith may firmly trust Him
Come what may,
Hope has dropped her anchor,
Found her rest
In the calm, sure haven
Of His breast;
Love esteems in heaven to abide
At His side."

May this heavenly "light shine upon our ways," guarding us from

all evil, and guiding our feet into the way of peace, and by the Holy Spirit's teaching may we know more and more of Him of whom the Scriptures are so full, Jesus, His people's everlasting all, till we enter that celestial haven, and are for ever with the Lord. Amen.

FOOTSTEPS OF THE FLOCK.

By M. A. J.

A threefold blessing.—Psa. xlvii. 1.

THE great thought running through this magnificent and beautiful Psalm is confidence in God. If read in this light it will exercise a gracious influence upon us, and inspire greater confidence on our own part. The precious words are calculated to dissipate our fears, and cheer, encourage and refresh both mind and heart. Should this prove so in our experience, then with renewed hope and greater determination we venture onward. We do not wish to anticipate trials; at the same time we "are born to trouble," and as in the past so in the future there may some unexpected trouble befall us, but it will be no "strange thing." The future is wisely and lovingly concealed from us; at the same time we are assured that Infinite and Eternal love has planned all events, and made ample provision to meet all the needs of the journey. Let this thought cheer us, and assist in exercising stronger faith, and greater confidence in God; knowing as we do by past experience that not a promise ever failed out of the many God has given. Hence what better song can we sing, as we step over the boundary of time from the old year into that of the new, "God is our refuge and strength, a very present help in trouble." May we as children trust our Heavenly Father by committing our way to Him, and by rolling our burden upon Him.

"OUR REFUGE."

Bible readers will know this familiar word,—know how frequently it appears in the Old Testament; we may venture to call it a *favourite* word of the good men "who once were mourners here below." They thought much and felt very deeply on this subject, they formed lofty conceptions of God; *e.g.*, Moses, as he remembered the conflicts of the long wilderness journey, rejoiced in this great, grand and glorious fact, "Lord, Thou hast been our dwelling-place in all generations." To Moses it had been a waste, howling, trackless, inconvenient and trying pilgrimage, but God had been a refuge, a place of safety to His tried servant.

Refuge implies *danger*, *trial*, and *exposure*. Every pilgrim knows full well that dangers of many shapes stand on every hand, both seen and unseen, within and without, and often we are in greater peril from those within; for this reason, the war of spirit and flesh, and the vile insinuations of the adversary, and the "seven worse spirits," are all within. Every abominable sin of every description lurks within. So says the Old Book. Without there may be exposure to accidents of various kinds, yet I feel that I need a greater refuge from the conflicts, wars and tumult within. Yes, dear friend, you and I experience from time to time that we are pursued by "the avenger;" daily worries, "manifold temptations," "thorns in the flesh," "messengers of Satan

to buffet us," and many gathering storm-clouds, which grow darker until they threaten destruction; then we are compelled, out of profound helplessness, to cry, "Lead me to the Rock that is higher than I." What an infinite mercy to know amidst all trial, tribulation and danger, that "the Eternal God is *our* refuge." How safe! For a refuge is a place of safety—a hiding-place. Do not forget that, "The Name of the Lord is a tower into which the righteous run and is safe."

"He that hath made His refuge God,
Shall find a most secure abode;
Shall walk all day beneath His shade,
And there at night shall rest his head."

Thus our Refuge is an impregnable, accessible and delightful place of retreat—Jehovah.

"OUR STRENGTH."

Not only are we graciously protected from storms and assaults of foes, but Jehovah is our strength. Here I would impress upon our minds that, while we are weak and insufficient to go forth of ourselves, let us remember that God is our *all-sufficient* strength. That great strength of God is perfected in our weakness, as well as in the case of Paul. While we have the great privilege of waiting at the throne, do not forget the object of waiting—it is to have our strength *renewed*. Again we are led to put our trust in God, and for this reason: He is our everlasting strength. In the greatest times of weakness, when heart and flesh fail, "God is the strength of my life." In His strength we are *unconquerable*. No foe can overcome, no power can move, no enemy can pluck us out of His hand. Strengthened with God's mighty power, we can triumph over "principalities, powers, and all evil spirits." Strong in the Lord, we are made "more than conquerors." So that like the apostle we can boldly say, "I can do all things through Christ, who strengthens me." In His strength we can "put to flight the army of the aliens." Finally, forget not, ye tried ones, that, "The joy of the Lord is your strength."

"OUR HELP."

Sweet thought! God is not only our *refuge* and *strength*, but our *help* as well. He is ever *near*, so that help is close at hand. His throne is at all times accessible; God is always within call. "The righteous cry and the Lord hears." His arm is powerful, so that He can lift us out of the pit, out of trouble, sorrow and adversity.

Our Help is full of sympathy. He compassionates. He knows our sorrows, our poverty, and our weakness. His Name is love, and many of His dear children prove from time to time that "His lovingkindness is better than life." He is a faithful help. He does not only pity, but He helps His tried ones. Help them He will, because of the many promises He has given to do so. "God is faithful." Such the testimony of "Paul the aged," and such the testimony of very many of our brethren whom we know and love in the Gospel. It is *real* help God bestows. Such help that delivers, consoles, and greatly comforts His family in their afflictions and tribulations. It is a *present* help. Many of our friends promise to assist us at some future date: but God's help is present—it is now. May both reader and writer prove these blessed truths through the year which will be with us when this short paper shall be in your hands. May we go forth singing:—

“ When sin and hell unite,
 He makes my soul His care ;
 Instructs me to the heav'nly fight,
 And guards me through the war.

“ A Friend and Helper so divine,
 Doth my weak courage raise :
 He makes the glorious vict'ry mine,
 And His shall be the praise.”

THE LORD WILL PROVIDE.

BY R. E. SEARS.

“ Verily thou shalt be fed.”—Psa. xxxvii. 3.

TH**ERE** is a sweet and heavenly ring in that word “*Verily*.” It was a favourite word with Christ. Again, and again we hear Him saying, “*Verily, verily, I say unto you.*” It is a word to allay our fears, and inspire us with confidence. “*Verily thou shalt be fed.*” Certainly; most surely—“*Verily thou shalt be fed.*” Difficulties vanish, impossibilities fade away before this divine “*Verily.*” We have nothing to do with *how*, and *where* ; it is enough for faith to know that He who rules the universe has said, “*Verily thou shalt be fed.*”

“ In some way or other the Lord will provide :
 It may not be *my way*, it may not be *thy way* ;
 And yet in His *own way* ‘ the Lord will provide.’ ”

God feeds the fowls of the air and the beasts of the field ; and, child of God, surely *thou* shalt be fed. “*Trust in the Lord, and do good,*” and *the Lord will provide.*

The Lord is not unmindful of His people's wants, and His love is our pledge that they will all be supplied. “*Your heavenly Father knoweth that ye have need of all these things.*”

Thou shalt be fed **SPIRITUALLY**. God only can satisfy the wants of the soul ; but He can fill it with rest and joy.

We might read the promise, “*Verily thou shalt be *shepherded* :*” thou shalt be watched over, and fed by the Shepherd and Bishop of souls. “*The Lord is my Shepherd, I shall not want.*” He who can make the grass grow will not permit His sheep to starve.

God feeds His people on *His Word*. Jesus is the Bread of Life, and while He lives there is no fear of a spiritual famine. We shall be fed on the *best provision*, and fed in *plenty*. Covenant love, sure redemption, and free grace, are the mountains of Israel where the Lord's sheep find “*fat pasture.*”

Thou shalt be fed *ministerially*. Those who trust in the Lord, and do good, generally enjoy the Word. Doing good sharpens the appetite. Hard work is good sauce. Those who trust in the Lord will not come to an empty table.

Thou shalt be fed **TEMPORALLY**, “*Bread shall be given, and water shall be sure.*” Our God is the God of Providence. For forty years the Israelites were *fed with manna*. Never once did it fail. This God is our God, and therefore we record our faith, “*The Lord will provide.*”

Elijah was fed by *ravens*. Our God is never at a loss for means. Ravens, far more likely to rob than give, were the chosen instruments to bring the prophet his morning and evening meal. In the cawing of the

ravens. Elijah heard the music of the promise, "Verily thou shalt be fed."

The brook, after a while dried up, but the promise did not fail. When one door is shut the Lord can open another. "I have commanded a widow woman to sustain thee." In sustaining the prophet she sustained herself! Her extremity was God's opportunity! The hungry prophet was sent to write upon the wasted meal barrel, "Verily thou shalt be fed."

Another widow was in trouble; she was poor, and the creditor was hard and unfeeling, for he threatened her with the loss of her two sons. She made known her sad case to Elisha, and God, by His servant, relieved her in a remarkable way. The flowing of the oil into the borrowed vessels, "not a few," reiterated again, and again, the sentiment of our promise, "*Verily thou shalt be fed.*"

Thou shalt be fed ETERNALLY. "For the Lamb which is in the midst of the throne shall *feed them*, and lead them unto living fountains of water." Those who follow Jesus here, will follow Him there. If now we sit at the table of His grace, we shall also sit at the table of His glory. Believers may change their place, but not their company. Companions in tribulation will be companions in glory. In the "living fountains of water" we shall find variety, and perpetual freshness. The mind will be feasted with the various forms of eternal truth; the eye will be delighted with beautiful objects, the ear with the sweetest music, and the mouth with the rarest dainties.

"Despond then no longer: the Lord will provide;
And this be the token—No word He hath spoken
Was ever yet broken; 'the Lord will provide.'"

"VERILY THOU SHALT BE FED."

A FEW THOUGHTS ON UNLAWFUL MARRIAGES.

BY A LITTLE ONE.

THE above subject has been on my mind, and I thought I would send a few lines for E. V. & G. H.

The Holy Ghost, speaking by Paul, says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness?" (2 Cor. vi. 14). When such is the case there cannot be real union.

The Holy Ghost speaking by the prophet Amos, also says, "Can two walk together except they be agreed" (Amos iii. 3). And how can darkness and light agree? How can death and life agree? How can a believer and an unbeliever agree? In 1 Cor. vii. 39, the Holy Ghost sums up the matter in four short words, namely,

"ONLY IN THE LORD."

A believer with a believer, this is "in the Lord." But a believer with an unbeliever, this is contrary to God's Word and God's will, and if we walk contrary to God He tells us "He will walk contrary to us." Whatever we may do that is dishonouring to God must be injurious to us. A living person tied to a corpse would not succeed in making the corpse warm, but the corpse would make the living person cold. It has

always been the case in the past, that these mixed marriages bring pain, sorrow, confusion and regret.

I knew a young woman who feared God, foolishly married a worldly man; although she had been cautioned not to do it, yet would have her own way. She bitterly regretted her wrong act, her life was miserable, she could but seldom attend the house of God, she grew cold and careless; she is now a widow, her husband was drowned, it is feared he was the worse for drink. She believes to-day the Word of God is true.

MARRY "ONLY IN THE LORD."

If any who read these lines are thinking about getting married to some worldly person, let the above case be a warning to such and marry "only in the Lord."

I have known some to make this plea, "There may be a secret work commenced in my friend's heart;" then wait till it is made manifest before you marry. Solomon was a great man and a good man, but worldly women turned him aside, for no one can serve God and mammon. I have never seen one case where the Christian lifts up the worldling, but have seen many cases where the worldling pulls the Christian down into coldness, carelessness, and unhappiness.

Let us who profess to love the name of Jesus seek to depart from iniquity, and whatever we may do that is displeasing to God, is a leaning to iniquity, not departing from it. We can best show our love to God by obedience to Him, by making His Word the rule of our conduct; we had better suffer than sin. And then we are not our own. We are to glorify Him in our bodies and in our spirits, which are His, and we cannot do this when we act contrary to His holy name.

I am sorry to say I have known many who have quite ignored and slighted the Word of God in contracting marriages with persons who did not fear God, and who did not even profess to.

Dear reader, sister or brother, beware of slighting and ignoring, and acting contrary to His holy name.

[We think our correspondent has very clearly set forth the matter concerning unlawful and unequal marriages. If Scriptural admonitions are disobeyed there will be no happiness.—J. W. B.]

FUTURITY WISELY HIDDEN.

BY E. WHITE, OF "ENON," WOOLWICH.

"Whereas ye know not what may be on the morrow."—James iv. 14.

IN stepping over the threshold of another year, we pause and ask, What will it bring forth? What joys or sorrows are in store for us? What plans shall we form for this year? What lessons have we learned in the past? What duties have we neglected in the position we occupy? What shall be our aim this year? Shall it be like those in the context, to buy, sell, and get gain? Or shall we be found seeking those things which are above, where Christ sitteth on the right hand of God the Father?

I. *We have a gracious arrangement.*—The future is all unknown to us. If we could lift the veil we should enter upon the year with greater fear and anxiety; many would say, "Let me die at once, I cannot go through that."

This must have added to our Saviour's grief, He foreknew every step from Bethlehem to Calvary, all He would endure from men and devils, the baptism of suffering through which He must go to redeem His Church, every pang that would rend His tender, sensitive heart. Our heavenly Father has mercifully spared us this, He has so ordered we shall live by the day. In guidance, strength, provision, He deals with us daily, He has taught us to pray, "Give us this day our daily bread." "As thy day so shall thy strength be." "Lo, I am with you all the days." It is when we look too far ahead our trouble begins. "Sufficient for the day is the evil thereof."

"Day by day the manna fell,
Oh to learn this lesson well."

Let us learn a lesson of fuller confidence in our God from this fact, He holds the reins of government. We may leave it all with Him, knowing that though the morrow is hidden from us, eternity is with Him, for ever is His time, He is working out His gracious plans every day. They are all converging to one end, His glory, our present and eternal good.

II. *A check to presumption.*—When we plan what we will do without taking God into account. Such were they of whom the apostle wrote, they would go into a certain place, there abide so long a time, engage in such pursuits; they were sure also of success in their enterprises, but God was not in all their thoughts. They ignored the fact that He held their breath in His hands. He controls all events, He alone could bless or thwart their projects; for that ye ought to say, "If the Lord will, we shall live, and do this or that." He can, by a series of events which they cannot control, strip the affluent of their possessions; He can raise the indigent from poverty to plenty; can overturn the best laid plans of men; turn the wisdom of the wise into foolishness. No purpose can succeed well and permanently without God's blessing is sought. He hath said, "Those who honour Me I will honour, and those who despise Me shall be lightly esteemed."

He who blasphemously said, "I propose and also dispose," soon found himself a lonely captive on the Isle of St. Helena, no longer the mighty Napoleon, but the abject prisoner stripped of all his military power and grandeur.

Let us each enter upon this year with humility, seeking help and guidance on every step we take, undertaking no enterprise without first committing our way unto the Lord. Watch the leadings of His hand, wait for the cloud, then go forward without fear; under the divine guidance we shall find safety. "His paths will drop fatness." Though earthly prosperity may not always attend us, heavenly blessing will rest upon us. This is most important.

III. *A stimulus to service.*—Our time is short, we know not how soon our day of service for our Lord may close. "The night soon cometh when no man can work." "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, or device, or knowledge in the grave whither thou goest."

The writer has several times, in visiting the sick and dying, met with those of the Lord's called and redeemed ones, who have deeply regretted they did not follow their Lord in baptism while they had the opportunity. If this should meet the eye of any of the Lord's disobedient children, I hope it may influence them to obey His loving command at once, that

they may not have cause to regret in a dying hour their lack of loyal obedience to Him, and how soon you may be brought there we cannot tell.

There are fields of service in which some of the Lord's servants ought to be engaged. They have been thinking about it a long time, but there it still rests. It has not been put into practice yet, but seeing that time is so brief and your day of opportunity may so soon close, is it not time, dear friend, you were up and doing? The Lord's cause needs you, enemies are rife; the ranks are daily thinning by death; step into the breach, stand shoulder to shoulder with those who are fighting the Lord's battles, who are seeking to maintain His cause and disseminate His truth.

This is a voice to all who are now actively engaged in the Lord's service; our day will soon close. To some of us there will be but few to-morrows, we have reached the noon, the sunset glow is already upon some of us, the shadows of the evening are lengthening; the land of far distances is drawing nearer, soon shall we exchange the sword and shield for the palm of victory and the harp well-tuned. Lord, keep us faithful, diligent, patient, persevering unto the end.

A QUIET HABITATION.

Isa. xxxiii. 20.

BY PASTOR A. E. REALFF.

THIS world is like a surging sea; it is a scene more or less of agitation, restlessness, turmoil, feverish anxiety. The race for wealth, the eager desire for honour and power, "the cares of this world, and the deceitfulness of riches," have a tendency to keep the minds of men in a state of continual ferment, and operate against calmness and composure of spirit. Dear readers, do you not find it so? "These things," said the Saviour to His chosen disciples, "I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Do these words steal into your hearts with a sweet savour, and are they accompanied with any soul-melting influence? "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Christ's Zion—the Church—is to be "a quiet habitation." Here all is peace, or should be so. "Therefore being justified by faith we have peace with God (R.V.—let us have peace) through our Lord Jesus Christ." Inward peace is our privilege, yea, even under tribulations (Rom. v. 1—5)—heart-peace. Even with the wicked of this world, and with our enemies, *we* have no quarrel. Our warfare is not against men, but against evil principles and against Satan; "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places" (Eph. vi. 12, marg.). How sad when the workings of pride, and other carnal feelings, are allowed to disturb (and perhaps, for the time, break up) that peace! This may be the case even with truly gracious people, but it is never their grace that does it.

Blessed Jesus! "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity." Therefore it is said that we are to

“follow peace with all men, and holiness, without which no man shall see the Lord.” And what a change has this sovereign bestowment of Divine grace already made in the hearts of those who are its happy subjects! And so we are taught in the sacred Word “to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another” (Tit. iii. 2, 3).

“*Thine eyes shall see Jerusalem a quiet habitation.*” What sweet quiet and restfulness have we sometimes found in the house of God, in the prayer-meeting, and in any service for God or His people! “In quietness and confidence shall be your strength.” “Ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls.”

The words might be rendered “a sheepfold,” and this is just what the Church of Christ is, and He is the “Good Shepherd.” He leads His people in green pastures and beside still waters. “Be still, and know that I am God.” “Your strength is to sit still.” “Stand still and see the salvation of the Lord.” “Be careful (anxious) for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

Literal Zion was often anything but “a quiet habitation.” And even the children of spiritual Jerusalem need to be reminded that here they are to expect changes, because this world is not their rest; that is to say, they are not to expect perfect and continuous rest while in this world. Do not you find that as soon as ever you get a little comfortable in your circumstances, and more free from trouble than you have been, you try to make your nest here? Therefore it is that the Lord sees it necessary to allow some other affliction to invade your peace, that you may seek rest and comfort in Him alone. It will not do for the Lord’s children to grow too contented with this order of things, or for their affections to be allowed to entwine themselves around creatures and things. “Arise, depart ye; this is not your rest; it is polluted; it will destroy you with a sore destruction.” Therefore it is said concerning the ancient worthies that they declared plainly that they sought a country, “for here we have no continuing city, but we seek one to come.” O that we may enjoy much of that blessed peace which the Lord gives, and which is the heritage of His chosen!

BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

BAPTIST PRINCIPLES AND PRACTICES.—(Continued).

As to the superstitious dogma—the spiritual delusion—called “BAPTISMAL REGENERATION!” Baptists have ever borne, and continue to bear, special witness against it.

Both the Roman Catholic and the English Church, as well as some others, teach that *by baptism* the soul is regenerated—saved! In case any one charitably thinks the Church of England better than her creed, I quote some fairly recent, authoritative and representative utterances thereupon:—

(a) In a pastoral letter to his clergy, in the York diocesan magazine, Archbishop Maclagan said:—"In the regeneration of holy baptism there is vouchsafed to us the true beginning of a new spiritual life." . . . "In the case of baptism, the gift of a new life and the *imparting* of spiritual power, as well as the remission of sin, which make up together the process of regeneration, may well be bestowed as a free gift of grace upon an *unconscious infant*, and received by the child to its soul's health and salvation."

What can be plainer than that?

(b) Hear the great Anglican, or Ritualistic party, through their recognised organ, *The Church Times*, November 27th, 1896:—"In baptism we are made members of Christ, citizens of His kingdom; therefore in baptism we are 'Christ-ened.'"

On the other side—

(c) Hear the Broad Church party, through Rev. Mr. Craufurd, one of their clergy, in a work published by him on "Christian Instincts and Modern Doubt." Speaking of baptismal regeneration, he styles it "a ludicrous fiction, than which it would be difficult to find anything more palpably absurd in all the various superstitions of Paganism."

How, I ask, can Mr. Craufurd, and like-minded Broad Churchmen, stay within the pale of a Church which holds this doctrine as one of essential first principle?

(d) Next take the Low Church view of the matter. In a work entitled "Four Foundation Truths: A Message to Churchmen of To-day," published by Elliot Stock towards the end of 1895, and written by four evangelical clergymen—Revs. Walter Abbott, A. E. Barnes-Lawrence, Canon Girdlestone, and Eardley-Wilmot—it is stated:—"Were we only Christian men, taking our stand on the Bible, our answer [to the doctrine of baptismal regeneration] would be immediate. We should say, 'If that be the Prayer-book view, so much the worse for the Prayer-book, for it is a *false and unscriptural* view.'"

Most assuredly regeneration by baptism is the Prayer-book view—the view of the same Prayer-book whose sixth article teaches that the Bible contains all things necessary for belief and salvation; yet baptismal regeneration is not in the Bible, but depends entirely upon tradition for support—a sandy foundation indeed!

Lord Robert Brook was no friend to Baptists. In 1645 he published a treatise on "Episcopacy." Speaking therein of the Baptists denying baptism to their children, he said:—"I conceive, to those who hold we may go no farther than Scripture for doctrine or discipline, it may be very easy to err in this point, as *Scripture seems not to have determined this matter*. In baptism, all the designation of persons fit to be partakers is *only such as believe*; for *this* is the qualification which, *with exactest search*, I find the *Scripture requires* in persons to be baptized. . . . How infants can properly be said to believe I know not."

The Baptist belief is:—

1. That baptism, either *in or with* water, effects no change whatever in the soul of the baptized one.

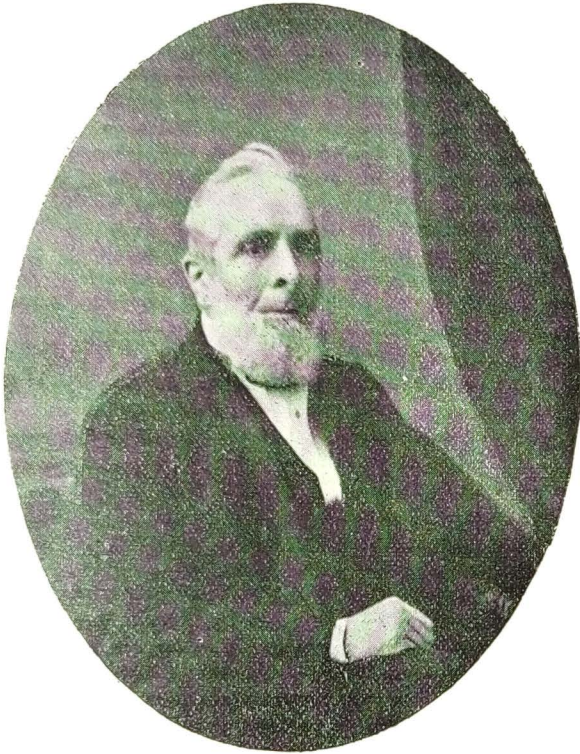
2. That no unconverted person—no unregenerate person—no unbelieving, no irresponsible one ought to be baptized, any such baptism being a vain ceremony, and worse!

3. That repentance toward God and faith in our Lord Jesus Christ having been secretly wrought in the soul by the grace of the Holy Spirit, baptism in water should immediately *follow*, in obedience to Scriptural example and pattern and in accordance with divine command, as a public confession and witness in symbol, also as the appointed ceremonial entrance into the privileges and fellowship of the communion of saints.

Orpington, December, 1897.

THE LATE MR. R. A. HUXHAM.

A NOTE from Mr. S. K. Bland says:—"Dec. 16th, 1897. Mr. R. A. Huxham died at Stowmarket. Formerly of Chelmsford, Rattlesden, Aldringham," &c. More next month (D.V.).



THE LATE MR. JAMES FREDERICK APPLGATE.

BY EBENEZER MARSH, OF STRATFORD.

"And Enoch walked with God; and he was not; for God took him."—Gen. v. 24.

JAMES FREDERICK APPLGATE,

whose portrait we have just looked upon is no more. Truly, "he walked with God," and now he is for ever with his Lord at home. The readers of the *E. V. & G. H.* have already had a brief account of the funeral services on November 18th (see page 373, December, 1897), but a few particulars of one so *widely known and well beloved* among his "own company" we know will be welcome.

Our dear brother was

BORN AT WESTBURY, NEAR TROWBRIDGE,

on January 29th, 1822, of godly parents. He was one of eight children, and it was the joy of his heart to know that his six dear sisters and only brother were numbered with the redeemed of the Lord, and "followers of them who through faith and patience inherit the promises."

Lovers of truth, those godly parents, like Abraham and Sarah, commanded "their children, and household after them," and our dear brother, with the rest, was taken from infancy to the house of God to hear that faithful preacher of the Gospel,

JOHN WARBURTON.

Many a Lord's-day morning the little lad toddled along at his father's side to the place which, in after years, was to be so sacred to him as the spot where

"His best friends and kindred dwelt;
Where God his Saviour reigned,"

although not the sphere of his own active service in the cause of Christ.

Of his *call by grace* but little is known; but that he *was* so called, evidence is abundant in his life history. He could tell of what mighty change grace works within, of the sorrow for sin, and godly repentance unto life; of the preciousness of that Saviour whom grace gave him to claim as his own, and of the joys of salvation by which his wounded heart became healed, and his soul fired in the service of his Lord, whom he publicly confessed in believer's baptism on Christmas Day, 1847, the late Mr. McKenzie baptizing him at Liverpool. He was married at the age of twenty years, but after only twelve months of happy fellowship his godly companion was taken from him, leaving him, with one child, to mourn her loss.

Toward the close of the year 1848, or beginning of 1849, our brother came to London, and after six years of lonely travelling, the Lord found for him a true helpmeet in the person of *Charlotte Bowers*, who was at that time a member of the Church at Soho, being baptized by the late beloved *George Coombe*. Their marriage took place at Stepney on September 15th, 1843. For thirty-three years they walked together in the fear of the Lord, and on April 20th, 1882, the gracious Giver claimed His own possession, and called His loved one home to her eternal rest. This was a heavy stroke to our dear brother, but many of the readers of this magazine, and especially those of the *Aged Pilgrims' Friend Society*, know what a true comforter was his only daughter, who now became his housekeeper, while his godly sons (for God has indeed blessed the seed of the righteous) loved and cared well for the bereaved father.

On coming to London our brother made his home at "Zoar," Great Alie-street, for several years. It was, however, at

ARTILLERY-STREET

he was chosen of God to active service as a worthy deacon and secretary of the Church. It was in the year 1861 he cast in his lot with the Lord's people here, and it was truly his home until the pastor (*Mr. Blake*) gave notice that "The old-fashioned style of preaching emptied the pews," and that in future he should "preach the Gospel in a new dress." Thank God our brother was one of those who neither wanted a new cart for the old ark, or a new dress for the old Gospel. The glorious Gospel of the blessed God was his meat and drink indeed, and the doctrines of free and sovereign grace to him needed nothing added to or taken from. The new dress drove him from his loved home, and for some time he was out of the fellowship of the Church, attending principally the ministry of the late *Mr. Franks*, at Bloomsbury Chapel. In the year 1883 his beloved daughter-in-law, *Mrs. F. Applegate*, told him that her pastor, the late *J. Hazelton*, once said, "The Lord, like a gardener, never puts his choice plants in the road, or pathway, but plants them in the garden." Unsettled, and unhappy in his mind, hankering after his old home, now that *Mr. Blake* was removed, these words came to his soul as a message from God, and he decided to re-enter the Church at Artillery-street. He did so, and was shortly afterwards called to the office of deacon, and filled his office "well" until his Lord called him home. When this Church became united with the friends worshipping at Commercial-street none took more interest in it than our dear brother. Many and earnest were his prayers that the truth he loved might long be maintained and blessed of God within those walls.

His work, however, was drawing to a close, and for some few months past his friends noticed he failed in strength, while it was often remarked at the prayer-meetings, "that his prayers seemed nearly all praises, and they feared they would not have him much longer with them." None, however, thought how near it was. In his Father's house on earth one Lord's-day—the next he spends with his Lord at home.

On Tuesday, November 9th, the writer was preaching at Commercial-street in the afternoon, and our brother was there. The Word was much blessed to him, and he seemed very full as he chatted with us at the tea-table. Towards the close of the evening service he was taken unwell, and had to be conveyed home in a cab. The doctor was called in the next morning, who said he must be kept very quiet, and have no visitors. Nothing serious was anticipated until between five and six o'clock on Friday, when there was an evident change. A letter was read to him from *Mr. Hazelton* which he much enjoyed, remarking, at the close, "Ah! the dear fellow, he was always so kind to me." About four o'clock he said, "If the Lord should raise me up again I shall be obliged to resign my office of deacon." At six o'clock, thinking it was later, he said to his daughter, "If you think all arrangements are made for the night don't you think you had better

get the Book." She did so, asking him what he would like her to read; to which he replied, "Read the 8th chapter of Romans." As his dear child read, he would fill in from memory verse by verse, and evidently enjoyed once more the chapter he was wont to call "my own." Just after the reading his daughter said, "Father, dear, you are very ill." He said, "I know I am." His daughter then remarked, "The Lord can do all things," repeating also the words, "Jesus Christ, the same yesterday, to-day, and for ever." He smiled sweetly, and said, "Ah! blessed be God, He never changes," adding, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." At eight o'clock his dear pastor (Mr. Othen) came to see him. Taking his hand he said, "There is, therefore, now no condemnation," the dear saint added the rest of the text, and gradually "fell on sleep," for, an hour after this he was "Absent from the body, and present with the Lord," passing away without even, apparently, a sigh.

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

The Church where he so faithfully laboured have suffered a heavy loss, while every minister of the Gospel who knew him will readily acknowledge they have lost a true and sympathetic brother. Many of God's servants have sat at his board, and slept under his roof, counting it a privilege to spend a few hours with "dear old friend Applegate." The mortal remains lay in the family grave at Tower Hamlets Cemetery.

Being dead he yet speaketh, and a few words from himself will be the best close to this already rather lengthy account.

On September 16th, writing to our beloved brother Broome (so long the faithful pastor at Fressingfield, Suffolk), he said, "Blessed be my covenant God and Father, the foundation He has laid in Zion ever abides, and so it will do in opposition to all that hell and sin can do; for, blessed be God, there is a 'deep that coucheth beneath,' which the devil can never fathom. I often feel like the Church of old, when she in surprise exclaimed, 'Lo, this is our God; we have waited for Him, and He will save us,' &c. And you, dear brother, know what it is to be overwhelmed at the goodness and mercy of our beloved Lord, when favoured to drink a little at the streams of eternal love and faithfulness. How it makes the heart leap for joy, and, with the Church, to exclaim, 'Or ever I was aware my soul made me like the chariots of Amminadib.' What a mercy we have a God in Christ Jesus our Brother, who is ever at hand, and knoweth how to succour in all our perplexities, and has given us so many blessed 'fear nots' to cheer us on our homeward journey, and, when the time arises, will come and fetch us home, and so shall we be with our beloved Lord for ever, eternally shut in; no more tempting devil to perplex, nor sin to annoy; and so we will say, with dear old Job, 'All the days of my appointed time will I wait till my change come.' Flesh and blood cannot enter the kingdom. What will it be to be there?"

"My soul anticipates the day,
Would stretch her wings and soar away."

'Oh!' says my dear Lord, 'come with me from Lebanon,' and so our soul goes forth by faith in the footsteps of the flock of slaughter, following the dear Lord by the guiding hand of the Holy Ghost in the pathway of regeneration, 'in hope of eternal life, which God, that cannot lie, promised before the world began.' Such eternal truths ought to cheer our weary spirits, and banish all darkness, and make us joyful in the house of our God. Well, blessed be God, we get a few peeps by faith, and that cheers us on the road; and when we get over the border, and enter into the land, we shall bid farewell to faith and hope, but *love* will ever remain."

The Lord raise up for Zion many such stewards as James Frederick Applegate.

THE LATE MR. WILLIAM BARNES.

Supplied by S. K. BLAND.

THE venerable and venerated minister of Walsham-le-Willows, Suffolk, fell asleep in Jesus on Lord's-day, November 28th, having lived through ninety-two harvest seasons, and is now, we are assured, himself harvested in the heavenly garner.

In his younger days he dwelt and kept school in Colchester, and frequently preached in Eld-lane Chapel, then under the pastoral care of Cyprian Rust.

Before the year 1850 he had become the pastor of the Church at Clare, and in

July, 1855, had removed to Walsham-le-Willows, and had taken the oversight of the Church in that village, retaining that position with industry, faithfulness, and loving zeal for nearly nineteen years, when, on account of failing health, he retired, but frequently preached to his still attached people. Mr. Barnes was never one to often visit our other Churches, but he preached at two of the Association gatherings, in 1867 and 1869, both of these sermons being still remembered as full of Gospel savour.

"His ministry," says a valued deacon, "was truly apostolic in spirit, bearing out the apostle's assertion, 'We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus' sake,' and, he adds, It was my privilege to visit him many times during his long weakness and dying illness, and have very seldom been without hearing something worth remembering. Some three or four months ago he said he had three pillows on which he rested—viz., the *Power* of God, which is omnipotent; the *Wisdom* of God, which is infinite; and the *Grace* of God, which is almighty and all-sufficient; and the next time he had found yet another—the *Faithfulness* of God, which will never fail. The last distinct utterance in my presence was, 'The Lord God Omnipotent reigneth.'"

His most excellent wife, who had long ministered to him with loving care, writes: "When first laid aside by paralysis, nearly three years ago, he felt it keenly, and would sometimes ask, 'Is life worth living?' Then, with emphasis, would answer, 'Yes, to fulfil the will of God.' And this was the spirit with which he bore his long, weary waiting. The hope of the Lord's second coming was often with him, and he would say, 'Oh, that the Lord would come and take us altogether?' The revelation concerning the ministry of angels was a great help to him in his feebleness. He would often say, concerning any difficulty in moving (and that was often great), 'God can send an angel to help us;' and we often believed He had done so, according to His word, for 'Are they not all ministering spirits?' As in health, so in weakness, Christ and His work was the centre of his thoughts. The last verified expression of his faith, dictated to me, was this:—

"In life's great battle-field,
Be Christ my strength and shield,
And His atoning blood the key,
That opens heaven for me."

"During the last few weeks he suffered greatly in various ways; the poor feeble mind was clouded, and brought darkness on the spirit. An aged friend visiting him remarked that it was 'the darkness of incapacity.' This expression was a great comfort to him. For the last fortnight he was mostly lost to outward things, but gleams of light occasionally broke through, and a text of Scripture would escape his lips, such as, 'I am He that liveth and was dead, and behold, I am alive for evermore!' and 'There is, therefore, no condemnation to them that are in Christ Jesus;' 'Blessed be God,' &c. On the Saturday morning he exclaimed, 'Shorten it, Lord, and take me home.' In the afternoon he became unconscious—as far as we could tell,—and on Lord's-day afternoon gently fell asleep like a wearied child on his mother's bosom, and has now passed into the sunshine out of the reach of the fog and mists."

THE PULPIT, THE PRESS, AND THE PEN.

"HEAVEN, AN ENQUIRY," BY
JOHN HUNT COOKE.

A REMONSTRANCE.

To the Editor of the "*Earthen Vessel*."

DEAR SIR,—I judge from internal evidence, that your recent Review of the above did not emanate from your own pen; and as it has caused me great disquietude, I crave permission to make a few remarks upon it. Mr. Cooke is widely known in the Baptist Denomination as a cultured man of an excellent spirit. When in the ministry he won

the highest respect; and his literary productions evince considerable learning and ability. Few have done more to repel the onslaughts of the "Higher Criticism" and to defend evangelical truth against its many enemies. Both in his personal intercourse and his attitude and action as the Editor of the *Freeman*, he has invariably treated our Section of the Denomination with the greatest courtesy and kindness, and any reference to him in the pages of this Journal should, therefore, to say the least, be gentlemanly and respectful.

For these reasons, I was distressed at the tone of the Review in question. Had Mr. Cooke opposed our distinctive principles or attacked the character and conduct of those who maintain them, a vigorous rejoinder would not have been inept. In the book under notice, however, he discusses debatable topics on which the right to diversity of opinion is universally conceded. An almost insulting notice of his last work was, therefore, very unwarrantable. And not this only. The ignorance manifested by our critic is, to quote his own words, "wondrously strange," in one who presumes to lead others to form a correct opinion of a most thoughtful religious book. Mr. Cooke, it seems, holds the neither novel nor strange idea, that the soul of a saint will immediately after death be invested with an ethereal body suited to the altered condition of its existence during the intermediate period which precedes the Resurrection. In such bodies, it has been conceived, Moses and Elias appeared on "The Holy Mount," and reference has been supposed to be made to the subject in 2 Cor. v. 1, 2, where "our house (oiketerion) which is from heaven" has been thought to be contrasted with the "house" (oikia) of ver. 1, which is "eternal in the heavens." To this passage, your critic should have referred, had he desired to discuss the subject, but he ignores it, and wastes space by commenting on 1 Cor. xv. 42-44, which is wholly irrelevant to the question. Again, Mr. Cooke's interpretation of Rev. iv. and v. *perhaps* unwisely literalises what it were better to leave in its simple vagueness of sublime symbolism, but your critic's irreverent joke about the "living creatures," and his charge of "sacerdotalism combined with sickly sentimentalism" outrage every propriety of religious journalism. Sacerdotalism is the doctrine that an ordained minister has authority and power on earth to exercise the functions of a priest. This is *not* taught in the passage quoted. Sentimentalism again, in this sense, means the affectation of fine feeling, and it is surely crass rudeness to charge a writer of repute with *affecting* to feel deeply on the subject of prayer, because his views on a passage of Scripture do not coincide with one's own. Further, Mr. Cooke has hazarded the statement that angels "*are never spoken of as loving.*" To this our critic very properly demurs and resorts to argument to substantiate his own opinion. Angels are (he says) moral beings and consequently under moral law which binds them to love their

Creator. This, *therefore*, they do. I do not deny his conclusion, but I should be sorry to stake my faith on the logic which leads to it. Again, love is "of the essence of holiness" (whatever this may mean). It is also the "root of obedience" and "the atmosphere of heaven." Observe, love is an *essence*, a *root*, and an *atmosphere*. Mr. Cooke's assertion is *consequently* incorrect. Was ever reasoning so puerile? It would surely have sufficed for your critic to cite one plain text and so to have settled the question for ever. He, however, instead of doing this misquotes and misapplies Luke xv. 10, "There is joy in the presence of the angels of God over one sinner that repenteth" — implying that what is done in a person's presence must necessarily be done by himself. He, thus, not only commits himself to an absurdity, but wholly misses the sublime thought which the words really express. Lastly, our critic has curious ideas of English composition and grammar. "The low state of the Church," he informs us, "is the '*cause*' why the '*glories of the saints*' inheritance after death *demand* a larger proportion of thought and utterance than they receive." So he writes; his meaning is of course very different. Again, he mentions a thing "*by* which a man is clothed." Surely he is clothed *in* his coat, not *by* it. Further, "To," the sign of the infinitive is not used after certain verbs, of which "make" is one. "To make ointment to send forth" is accordingly bad grammar. Lastly, "An idea of our Author" means the conception of our Author's personality which someone who has not seen him forms in his mind. Our critic should have said, "another idea of our Author's," as is evident if we transpose his words, "another of our Author's ideas." In a word, dear Sir, the whole thing not only manifests ignorance and incompetence, but outrages propriety. Witness the unwarrantable reference to the *Baptist Magazine*, the Editor of which has as much right to commend Mr. Cooke's book as your critic has to condemn it. The Review will certainly bring contempt on your genial Journal, the lack of asperity and the kindly tone of which are, in the opinion of so many, among its chief charms. I am no anonymous critic, but your good friend and Christian brother,

W. JEVES STYLES.

Elmscroft, Melrose-road, Southfields, S.W.
To the Editor of the "Earthen Vessel."

DEAR SIR,—You have been good enough to submit to me the MS. of a letter from Mr. W. J. Styles remon-

strating against the review written by me of the book entitled, "Heaven: An Enquiry," which appeared in the Dec. issue of your magazine. As Mr. Styles appears to have been grieved with the review and takes quite a different view of the book from the view expressed therein, I venture to recommend you to publish his letter in your next issue that his view may be fairly presented to your readers, so that if any injustice has been done it may be remedied. May I at the same time ask a little space for a few remarks on Mr. Styles' "Remonstrance." The review in question owes its "tone" (one of the chief things to which Mr. Styles objects) to Mr. Cooke's interpretation of Rev. v. 8, page 35 in his book. This I regard as being most pernicious in its tendency, and had it not been present the tone of the review would have been very different. I have quoted the whole passage in my review in order that Mr. Cooke might speak for himself, and your readers be in a position to form their own judgment thereon. Mr. Cooke represents the elders as subordinate mediators, receiving the prayers that ascend from earth and presenting them to the Lamb. Mr. Styles says that Mr. Cooke "discusses debatable topics on which the right to diversity of opinions is universally conceded." Is the doctrine, that "there is ONE Mediator between God and man" thus regarded by Mr. Styles? It would seem so, for he writes of Mr. Cooke's interpretation thus—He "*perhaps*" (the italics are his) "unwisely literalises what it were better to leave in its simple vagueness of sublime symbolism." To multiply mediators is therefore, in his opinion, no more than *perhaps* an unwise literalising of the passage. Mr. Styles' sympathies apparently are with culture, without respect to its teachings, while his stripes are reserved for errors in composition and slips in grammar. I believe Mr. Styles' Master does not agree with him in this. The reading of the passage under consideration caused me intense sorrow, and created a feeling of dismay in my mind. Romanists can now claim Baptists as being on their side with respect to the mediation of the glorified saints in heaven. While the writer has life and strength he will denounce such teachings wherever he finds them. Mr. Styles comments on the irrelevance of my reference to 1 Cor. xv. 42—44, whereas I should, according to him, have referred to 2 Cor. v. 1, 2. If he will refer to Mr. Cooke's book, page 31, he will find that he cites 1 Cor. xv. 44, in proof of his position. He

writes—"There is," says the Apostle Paul, "a natural body, and there is a spiritual body." He proceeds to identify the body which, according to his view, the disembodied spirit receives at death with the spiritual body, and the resurrection body with the natural body of the text. He calls the resurrection body a *material* and a *natural* body. It only needed to quote the full passage 1 Cor. xv. 42—44 to refute this teaching, which is exactly opposite to what Paul says. In verse 46 we read, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." No, in effect, says Mr. Cooke, the soul will receive the *spiritual* body at death, and afterward, at the resurrection, the *material*, the *natural* body (he uses both terms) will be restored. According to Mr. Styles it is irrelevant to show that a witness brought forward to prove a proposition gives its testimony directly against it. Paul speaks of two bodies; one *natural*, that in which we are born, and which is laid down at death; the other *spiritual*, which we shall receive at the resurrection, while there is a mysterious connection and identity between them, which he illustrates by the figure of the sowing and springing up of grain. My aim was to show that 1 Cor. xv. 44 did not bear the testimony that Mr. Cooke endeavoured to wring from it, but the very reverse. This is irrelevant. Mr. Styles also charges me with misquoting and misapplying Luke xv. 10. I did not quote, but simply made an allusion to what is generally believed to be taught in that passage taken with its connection.* Herein he says "I have committed myself to an absurdity." I am in fairly good company, as I cannot find in my small library a single author, who, treating of the passage, does not consider that it teaches that the angels do rejoice over one sinner that repenteth. Among the authors I have consulted are Gill, Henry, Pool, D. Brown, Barnes, Van Doren, Trapp, French, and Toplady. These, and many others, have therefore committed themselves to an absurdity, according to Mr. Styles. With respect to having "wholly missed the sublime thought" which Luke xv. 10 expresses, may I ask Mr. Styles to suspend his judgment until he knows the view I take of that passage a little more fully than he at present does. I will only add that the review was written without a shade of personal prejudice against, or ill-feeling towards, the author of the book.

THE WRITER OF THE REVIEW.

* Mr. Cooke quotes Luke xv. 10, and applies it in the way that Mr. Styles regards as a misapplication and an absurdity. Page 97.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

WELCOME OF MR. F. FELLS TO MARTYRS' MEMORIAL BAPTIST CHAPEL, BECCLES, SUFFOLK.

MEMORABLE services were held in the above beautiful sanctuary, so long the scene of the labours of Mr. George Wright, on Wednesday, October 20th, 1897, relative to the settlement of Mr. F. Fells as pastor of the Church. It was a day of sunshine naturally and spiritually; good congregations assembled, many coming from a distance to cheer us. Friends were present from Laxfield, Fressingfield, Claxton, Halesworth, Lowestoft, Yarmouth, and other places.

Pastor A. J. Ward, of Laxfield, presided in the afternoon. Pastor T. L. Sapey, of Claxton, read Ephes. iv., and pastor G. W. Fairhurst engaged very sweetly in prayer.

The chairman expressed the great pleasure he felt in being present, and hoped the union formed that day would be a lasting one. He then called upon pastor D. Bennett, B.A., of Lowestoft, to state the nature and constitution of a Gospel Church.

Our brother based his very able and lucid address upon Matt. xvi. 18. He pointed out the distinction between *petra* and *petros*—*petra* the rock, *petros* a boulder or piece of rock, to make clear that Christ did not build His Church on Peter, but on the Rock itself, that Rock being Christ. He showed the origin of the Church to be of God, and that its individual members were partakers of the divine nature. All the members of this one great Church of Christ throughout the world were in living and indissoluble union and communion with God. Christ loved the Church and gave Himself for it; its composition was spiritual, not natural, national, or material. Ordinances were the standing orders of the Church, and must not be revoked. Baptism by immersion and the Lord's Supper linked with a confession of faith. The Lord's table was for believers and baptism was the way Christ had ordained for the expression of faith. Upon this Strict Baptists built their distinctiveness as close communions.

It now devolved upon the pastor-elect to declare the story of his conversion, call to the ministry and doctrinal belief, and, at the request of the chairman, he told out of a full heart to the satisfaction of all present what great things God had done for him. Many tears were shed at this juncture, and many hearts found an echo to the experimental statements given. Impressions, convictions, deliverances, etc., etc., which would take up too much space were

spoken of. Troubles, trials, afflictions, prayers, and temptations were to a great extent the propelling cause of his entering the ministry. His doctrinal belief was as follows:—

1st. I believe in the doctrine of election unto eternal life.

2nd. The Holy Trinity.

3rd. The vicarious atonement of Christ for His people.

4th. The necessity of the new birth through the power of the Holy Ghost, coupled with the final perseverance of all the chosen.

5th. Repentance, faith, baptism, Lord's Supper, also holiness of life—*i.e.*, good works.

6th. The inspiration of the Word of God.

7th. Preaching is ordained of God and the Gospel is to be preached to every creature.

8th. The unity of the Church.

9th. The second coming of Christ.

10th. Eternal glory and eternal punishment.

The chairman having expressed his entire approbation of what the pastor-elect had said, then called upon brother Bedingfield to make a statement from the diaconate. Our brother then described the way in which the Church had been led since the resignation of pastor L. H. Colls, now at Tring. They had felt it no light matter to be without a pastor. Many prayers had been offered up to the Lord that He would send them an under-shepherd. In God's wonderful providence they were directed to brother Fells through another minister, pastor E. Mitchell, of London. They invited him to come and preach for them; he came, and a favourable impression was made. Our brother was invited again, and so, after thus supplying the Church, he received an unanimous invitation to preach for twelve months, with a view to the pastorate, the Church to let brother Fells know at the expiration of six months their decision. At the expiration of five months a feeling existed in the Church for settlement. The Church met and practically, with an unanimous vote, invited Mr. Fells to become their pastor. There were two who voted to the contrary. Mr. Fells accepted the hearty invitation, and brother Bedingfield was confident he expressed the minds of many in saying that, although they could not wish him to stay here to have a golden wedding, they did hope he would have a silver one; this statement was applauded.

The union of Church and pastor was then cemented, the pastor-elect and brother Mayhew, the senior deacon, clasping hands, whilst brother Ward

pronounced the formula, imploring the divine blessing on the union.

Now came the tea, the spacious schoolroom being crowded, and all seemed to enjoy the social meal.

The evening meeting commenced at 6.30. Pastor A. Morling presided. The numbers were considerably augmented. A high tone characterised the meeting. After singing, reading the Scriptures and prayer, the chairman briefly addressed us, expressing the pleasure he felt at being present, and also that the Beccles Church had procured a pastor. He then called upon pastor E. Mitchell, of London, to give the charge to the pastor. Our brother based a most masterly charge on Acts xx. 28. He disclaimed all authority at the outset, and in a loving, brotherly, and fatherly way encouraged, instructed, and warned the new pastor. Every point was most aptly illustrated and was driven home with power.

Another hymn having been sung, pastor J. T. Lane, of Odiham, Hants, a near neighbour to Mr. Fells in his former sphere of labour, spoke briefly, telling of the communion they had realised together. Mr. Lane was present at the farewell meeting at Hartley-row, and told of the sorrow the people expressed there to part with their minister.

The excellent choir then very admirably rendered the anthem, "How lovely are the messengers!"

Now came brother S. K. Bland's charge to the Church. His connection with it dates back for nearly forty years. This was the third charge he had given to the Beccles Church since the home-going of Mr. George Wright. We felt it to be fitting that he should come on this occasion. He discharged his work with marked ability. His charge was based upon the words, "We are members one of another." Our brother also offered the recognition prayer, which was wonderfully comprehensive.

The pastor then briefly addressed the meeting, thanking all friends for their kind help and presence.

"Blest be the tie that binds" was heartily sung to "Glasgow" and the benediction pronounced.

KEPPEL-STREET, BLOOMSBURY.—Through another year we have been kept and received blessings from a gracious God. Therefore with prayer and praise we commenced our 103rd anniversary on Lord's-day, Oct. 17th, breakfast being provided in schoolroom at 8 a.m., at which several of our neighbouring schools joined us, followed by a prayer-meeting on behalf of the young and upon the day's services. Our pastor (H. T. Chilvers) preached morning and afternoon; P. Reynolds, of Highbury, preached in the evening. On the follow-

ing Tuesday, Oct. 19, our pastor preached in the afternoon to the many friends who had gathered in this time-honoured sanctuary. Tea was provided in the schoolroom, after which we were again rejoiced to see many friends present at the evening meeting, at which our brother C. C. Harris, Esq., of Hill-street, kindly presided. A short account of the year's work and evident blessing attended by the Holy Spirit's power, the preaching of the Word, twenty having joined the Church by baptism since last anniversary, was given by brother Wakelin. Brother Dadswell spoke from the words, "Heshall glorify Me," brother Steele from the words, "Master, wheredwellest Thou?" brother Reynolds based his address upon "Being jealous for God," followed by an address by our pastor. Our brother Thomas having been detained at another meeting, arrived in time to give a bright and cheerful closing address. We desire to thank our friends for their presence and sympathy at these services. Collections amounted to £26.—ARTHUR PICKERING.

SHOULDHAM-STREET, W.—On Lord's-day, Nov. 28, and following Tuesday, the twenty-first anniversary of the Sunday-school was celebrated. Profitable and inspiring sermons were preached on the Sunday, in the morning by the pastor, Mr. E. Beecher; afternoon, Mr. E. Marsh, and the evening by Mr. R. Mutimer. The attendance, especially afternoon and evening, was most encouraging. Special hymns and anthems were rendered by the scholars and friends. On Tuesday, a good number partook of tea, after which the meeting was held in the chapel, presided over most efficiently by Mr. A. J. Robbins, of Ealing, whose concise and pointed remarks showed a practical experience of Sabbath-school work. A report giving the numerical and financial position of the school and the varied objects carried on in connection with the same was read, after which we were much edified in listening to stirring addresses given by Messrs. Mitchell, Thomas, Chilvers, Sears, and Holden. The late success in connection with the School Board Election was referred to and the import of teaching the young the truths contained in the Book of books, the Bible. After the speakers brother Puttenham stepped on the platform, and in a few words presented to Mr. E. Beecher a purse of gold subscribed by members and friends, who expressed his thankful acknowledgment for the same and also gave utterance to words of farewell. We were pleased to see friends from other Churches, and we ask their prayers and sympathy that the Lord may soon send us an under-shepherd who shall feed the flock of slaughter which He has purchased with His blood,

and from whom shall radiate all those blessed virtues so plainly set down in the Guide of our life here, and which contains the glorious news of a life of peace and purity for the whole elect family of God hereafter. The collections, for which we would return our grateful thanks, realised £13 17s.—S. ROBINSON.

WHITECHAPEL (COMMERCIAL-STREET).—The first anniversary of the pastorate of Mr. Othen was celebrated on Tuesday, November 9th, 1897. Mr. E. Marsh, of Stratford, occupied the pulpit in the afternoon. The service was commenced by singing that well-known hymn, "Come, Thou Fount of every blessing," and the reading of Psa. cxlv. Mr. Marsh took for his text, "Thine eyes shall see the King in His beauty" (Isa. xxxiii. 17). The sermon was listened to with rapt attention, and it was a season to be remembered by those present. They closed by singing (Denham's Selection, 842), "Look, ye saints, the sight is glorious." Tea was provided in the schoolroom, followed by a public meeting, the pastor in the chair. Hymn 159 (Denham's Selection), "Come, happy souls that know the Lord," was sung, and, after the chairman had read Psa. xlvi., Mr. Gibbens sought the Lord's blessing on the meeting. Mr. Othen, in his opening remarks, commented on the goodness and mercy of the Lord during the past year, after which Mr. Chilvers, of Keppel-street, addressed the meeting. His brief but excellent remarks were founded upon, "So much better than the angels." He was followed by Mr. Savage, who delivered a very stirring and practical address from, "So is the kingdom of God." Mr. J. A. Othen spoke from the words, "Jehovah Shalom" (the Lord send peace), and Mr. Burrows from, "The Lord hath been mindful of us: He will bless us." Mr. Holden founded his remarks upon Acts xxvii. 44, "So it came to pass that they escaped all safe to land." Mr. Marsh again addressed the meeting; his closing remarks were very suitable. Collections were made, which, together with special donations from a few of the friends, amounted to £25 10s. After singing "All hail the power of Jesu's name," the meeting was brought to a close.—E. CUDMORE.

CHESTER (EBENEZER).—A sale of work in aid of the various agencies of this Church was held on December 8th and 9th, 1897. The stalls, which were temptingly arranged with a variety of fancy and useful articles, represented an enormous amount of patient and devoted labour on the part of the committee. After the singing of praise and prayer, pastor Wm. Povey explained

the object of sale, showing that for the work at Ebenezer and the branch mission in Hoole, they needed £300 a year. This being a large sum for a poor people to raise, they were compelled to ask the aid of friends, who were in sympathy with the mission, to enable them to meet their need. Pastor Wm. Jenkins, of Buckley, followed with a few helpful words, and then called upon Andrew Storrar, Esq., to open the sale. Mr. Storrar spoke of the good that was being done in a district where it was much needed by the preaching of the simple Gospel. He said that whoever came to Milton-street they would be sure to hear the Gospel earnestly and faithfully preached. That Gospel was not worn out, but was still the only remedy for sin-stricken souls. He urged upon those present to do their best to raise a substantial sum for the work of the mission. The proceeds, including donations, exceeded the expectations of the committee, thus cheering the hearts of the pastor and his fellow-workers, who, for the past three years, have been struggling under exceptionally difficult circumstances.

KENTISH TOWN (CAMDEN HIGH SCHOOLS).—The half-yearly meeting was held on Wednesday, Nov. 3, 1897. In the afternoon our beloved brother, Mr. E. Mitchell, delivered an excellent discourse to a goodly number of friends, which was much enjoyed. After tea, at the public meeting, brother J. W. Banks presided, in the absence of brother Fricker. Our esteemed chairman was led to make some very kind and appropriate remarks for the welfare of this little cause, and the ministerial brethren, Messrs. Mitchell, Dadswell, Beecher, and Chilvers, addressed the meeting, which was a very successful one in every respect. We are pleased to report that a dear sister and her dear husband have joined our community. Our beloved deacon, brother C. J. Burrows, had the privilege of baptizing our sister at the New Avenue Chapel, which was kindly lent for the occasion. There is a marked improvement in the service of praise, and we desire to embrace this opportunity of thanking our friends who have so kindly contributed to our new pedal harmonium, which cost 16½ guineas, half of which amount was very kindly given by our generous brother C. J. Burrows. The whole of the amount has been met, thanks to the liberality of friends.—P. HARROW.

NOTTING HILL GATE (BETH-ESDA).—Thirtieth anniversary services of the opening of the chapel were commemorated on Sunday, Nov. 14th, when two very appropriate and encouraging sermons were preached by the pastor, H. E. Bond, morning at 11 from Isa.

xliii. 4; evening at 6.30, from Matt. xxiv. 6, and on the following Tuesday, Nov. 16th, at 3.15 p.m., E. Mitchell, of Chadwell-street, gave an excellent discourse. Tea was provided at 5 o'clock, to which a goodly number of friends (including many from sister Churches), sat down. Public meeting at 6.30, pastor in the chair, who opened by announcing the well-known hymn, "Awake my soul in joyful lays," which was heartily sung to the grand old tune, "Haverhill." Brother Brown, of Fulham, was asked to engage in prayer, and very sweetly and earnestly was he enabled so to do, and we felt his petition was answered in our midst, powerfully realizing "the Lord to be with us." The addresses by brethren E. Mitchell, from Rom. viii. 1; R. E. Sears, from Matt. xix. 6, latter clause; J. Parnell, from Isa. viii. 10, last clause; F. C. Holden, from Rom. xv. 16, and H. J. Wileman, from John xix. 19, were all well received; expressions of pleasure and profit being heard from many. Collections £6 5s. Eleven were added to the Church, five by baptism and six by transfer. "The Lord hath done great things for us, whereof we are glad." "Praise God from whom all blessings flow."—H. A.

EGHAM (EBENEZER).—Through the mercy of our covenant God we were able to hold the fourth anniversary services in connection with the Sunday-school gathered here on Nov. 4th. Pastor E. Marsh, of Stratford, preached a very encouraging and instructive discourse on John ix. 4. After speaking of the narrative, he pointed out—(1) The burden that lay upon Jesus Himself as the Servant of Jehovah—"I must work." (2) The work given—"the works of Him that sent Me," and no other. (3) The period of labour—"while it is day;" and no day so important as the present to teach the children the truth of the Bible. (4) The reason for continuance in the work—"The night cometh, when no man can work." "He sent Me," upheld Jesus in all His labour and suffering, and it comforts and supports each of His sent servants now, however humble. It was much appreciated by those present. After tea there was a public meeting, presided over by pastor Marsh, Mr. Boorman, of Staines, led us to the throne of grace. The chairman made a few pleasant opening remarks, and mentioned the blessing of having teachers that could speak from experience of His power to save, and the importance of explaining the doctrines of grace. The report having been read, brother Thomsett spoke on the Scriptures being the good report, and Jesus as a wise, apt, and blessed Teacher; may we be found sitting at His feet. Brother Voysey said a few words on "Ye have need of patience," &c., and then addressed the

children. Several of our dear scholars recited portions of the Word or profitable pieces. We desire to record our deep thankfulness for God's abounding mercies in the past, although we have had the great sorrow of the removal of our beloved superintendent, after five years faithful and loving labour with us; yet our God has not left us, nor forsaken us, but supported and helped us in the trial. So we look forward, trusting that He will bless the seed sown to His glory and be our continual strength.

WALTHAM ABBEY (EBENEZER).—The friends here spent a very pleasant evening on Thursday, November 25th, in commemorating the eighteenth anniversary of the opening of the new school and enlargement of chapel. The pastor, Mr. W. E. Palmer, presiding, opened a social meeting with hymn 793, and, reading a part of Matt. xxi., noticing how many times our divine Lord referred to the Old Testament scriptures, being a grand witness of its inspiration. Brother Coteled us at the throne of grace. Brother Francis selected a hymn. Brother Newcombe gave an address from John xvii., noticing four things the Saviour prayed for—viz., that His loved ones might be kept, sanctified, perfected, and be with Him at last. Brother Bardell gave out a hymn. Brother J. Pallett addressed the meeting from Luke x. 42. "One thing is needful"—viz., salvation, in that to know Jesus as Friend, Guide, Advocate, and Judge. Brother J. H. Wild selected a hymn, and brother Pearman gave a short speech from Matt. x. 29, of an eighteen years' personal experience, he being baptized with brother W. Pallett on the first Sunday after the opening of the chapel. Brother W. Pallett gave a short account of the Church's career. Another hymn, and the pastor closed the happy meeting with prayer and thanksgiving. The friends then retired to partake of tea, coffee, &c., kindly provided by Mr. and Mrs. W. Pallett.—W. E. P.

STEPNEY. — Lord's-day, Nov. 7th, special services were held at Rehoboth, Wellesley-street, in commemoration of the 23rd anniversary of the re-opening of this sanctuary. In reviewing the past we can truly say, "Hitherto hath the Lord helped us." Our pastor was greatly helped in the ministry of the Word. Morning subject, "Keeping mercy for thousands." He remarked, here is a reserve for present and future use. For present and future generations. For present and future exigencies. Evening text, "O continue Thy lovingkindness unto them that know Thee." The subject was dwelt upon thus: The prayer, the blessing, the knowledge. The following Tuesday

afternoon Mr. J. Bush preached from "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." The preacher made the following divisions, The feast, the banqueting hall, the Host of the feast, the guests. The feast he introduced as a banquet composed of seven courses, or dishes—viz. (1) Pardon-mercy; (2) Complete justification; (3) Adoption; (4) Union to Christ; (5) Covenant of grace; (6) Christ Himself; (7) Wine. Our brother was so led out upon the first division, the feast, that he had to reserve the remainder for the evening. The friends present greatly enjoyed this spiritual repast. Most of the hearers remained to tea. Mr. F. T. Newman presided at evening meeting, which opened with singing, "When in my heart Jehovah's love," &c. (334 Denham's). Our brother then read Psalm xlviii. Mr. W. Webb communed with the Lord in prayer. Our chairman's speech was upon the truths taught by free grace Gospel ministers, compared with the tenets of the free-will and duty-faith party. We felt a love to our brother for the truth's sake. Mr. T. Jones (New Cross), spoke from "Ye are Christ's." He said: It seems to me we are Christ's upon the everlasting covenant of divine and sovereign grace. Ye are Christ's by divine gift. If we are Christ's we are not our own; if ye are bought, ye are purchased; if ye are given, ye are not your own; if we have talents it is to be put upon the altar; ye have no right to do with them as you please. Mr. Holden addressed us upon "So shall My word be that goeth forth out of My mouth," &c. "His word shall not return unto Him void." Mr. H. remarked if that was all God said, we might have felt there was something more needed, but He has also said, "It shall accomplish that which He pleases." God's word was never intended to accomplish that which man pleases. He intended it to accomplish that which was in accordance with His own good-will and pleasure. Mr. Bush took up the thread of his afternoon discourse, "In this mountain," &c. He said it is not Mount Sinai, "Ye are not come unto Mount Sinai, but ye are come unto Mount Zion." Have you ever feasted at Mount Calvary? That is the banqueting house where Christ supplies the feast of fat things. Mr. Sears discoursed sweetly upon "The secret place of the Most High," &c. Mr. J. Clark (Bethnalgreen) addressed us from "Certainly I will be with thee." He said, we want this to be our portion. Though spoken to man they have a spiritual application to God's people at this present time. We have proved their sweetness, we have felt their power. The Lord will be with His people in deepest

sympathy. "We have not an high priest which cannot be touched with the feelings of our infirmities." Our pastor (Mr. Parnell) gave a very brief address upon the word "Kept." He said, I rejoice we are kept as a Church in the unity of the Spirit, in the bond of peace. This very profitable meeting was closed by singing, "Saviour breathe an evening blessing" (335 Denham) and prayer by the chairman. — HATYER SCRIVENER.

PORTSMOUTH (REHOBOTH, LAKE-ROAD).—The second anniversary of the Sunday-school was celebrated on Wednesday evening, November 3rd, by a public meeting of friends and scholars, presided over by our pastor, O. H. Cudmore. We commenced by singing Hymn 199, "Once again we meet with gladness" (Winters' Hymnal). The chairman read Ps. lxi.iii., and, after imploring the divine blessing, proceeded with a few seasonable remarks, showing the need of instructing the young in God's pure Word of truth, remarking the progress of Ritualism in the neighbourhood, the enticements and allurements held out to the young to entrap and endeavour to sow poison in their minds, also impressing upon us the need of prayer on behalf of the young, closing with words of encouragement to teachers and all labourers in Sunday-school work, and admonishing the scholars to attend punctually and attentively. The secretary read the report (a favourable one), for, notwithstanding a falling off in numbers, with 73 scholars and 7 teachers, we have an increased average attendance on the preceding year. Again, we are in a slightly better position financially, with a greater expenditure; we have an increased balance in hand over last year, after meeting all expenses. On the occasion of the Queen's Jubilee we felt glad to be enabled to put a copy of the New Testament in the hands of each scholar. The report also showed that an effort was being made to establish a Protestant library for the young. Several friends having presented us with good books, we hope in the order of God's providence, with further assistance, to be enabled soon to commence issuing the books. The superintendent addressed a few remarks on the Word of God as a compass to guide and direct, and a chart to teach what to avoid, what to seek, and by it to be enabled by grace to reach the port of heaven, showing that as the mariner's literal compass always points one way, so the Word ever directs us to Christ as the Mediator, Saviour, and Friend. Reference was made to the limited space, showing the need of enlarging our borders, expressing a hope that our building fund might largely increase, so that we might obtain the urgent needful accommodation for

scholars. After several recitations by scholars and a friend, Brother C. Spratt addressed the meeting on the words, "Be sober, be diligent," referring to the pleasures of life, their alluring influence and effect on the mind, showing the various ways of being sober in walking through life, comparing the path of righteousness with that of unrighteousness, also exhorting the young to search the Word, as being the way of life, and to the need of prayer, to be enabled to avoid the intoxicating pleasures of worldly amusements and profanity, also exhorting the young to be diligent in good works, in business, striving to do well, and, when at school, to be diligent in attention and in searching the Scriptures, trusting that God by invincible grace may open their eyes to see a precious Christ as a Friend indeed, One who saveth to the uttermost. Brother Barnett followed, basing his remarks on Luke iii. 6, "And all flesh shall see the salvation of God," and proceeded to show that the salvation of God, of Whom it is declared all flesh shall see is the Lord Jesus Christ, mentioning Psa. xcvi. 2, 3, also Acts xxviii. 28, going on to show that there were two ways in which the salvation of God was seen—for ourselves and for others. Referring to the old dispensation, he mentioned the case of Abraham, the friend of God, being called upon to offer his son Isaac as a burnt-offering, showing the obedience of Abraham and the provision God made by the ram in the thicket and how the son of promise was spared. Afterwards the presentation of prizes took place, to the delight of the children and the joy of all. The hymns were specially chosen for the occasion. Our room was filled to overflowing.—G. R. SPRATT, 28, Carnarvon-road, Buckland, Portsmouth.

Aged Pilgrims' Corner.

UNDER the Will of the late Mr J. T. Morton, the Society's pensioners will become the recipients, in due course, of a certain sum of money to be paid in ten or more annual instalments, at the discretion of Mr. Morton's Trustees, but no distribution will take place for some time to come. It is important that all the friends of the Institution should note that no benefit whatever accrues to the Society under the Will.

There is thus all the greater need for additional support, in order that the present pension expenditure may be adequately maintained. £36 daily is the sum needed for all branches of the work, and to meet this outlay the ordinary income is inadequate. The New Year would afford an excellent opportunity of commencing subscriptions to this noble Society.

On Friday, Jan. 28th, at 7 o'clock, Mr. T. Ash will lecture in the Hall of the Hornsey-rise Asylum on "My Visit to Rome." Tickets 6d. each. The attendance of all friends of the Lord's aged poor is cordially invited, and they will be equally welcome at any of the services in the Asylum Chapel on Tuesday and Saturday evenings at 6.30 and Lord's-day afternoons at 3.

Residents South of the Thames will find a visit to the Camberwell Asylum in Seymore-place very cheering. The late Joseph Irons and James Wells took the deepest interest in this happy home for 42 pensioners, and memories of these good and great men are fragrant to many of the aged inhabitants. Services are held on Wednesday and Saturday evenings at 6.30, and on Lord's-day afternoons at 3.

Special appeals have been largely issued during the past month, and one paragraph from them we transcribe—The various modes in which aid may be given may be briefly summarised as follows:—(1) Annual subscriptions; (2) Donations of 30s. would represent one hour's expenditure; (3) Collecting boxes and cards; (4) Collections after sermons; (5) Drawing-room and Public Meetings; (6) Bequests; (7) Birthday and New Year's offerings; (8) Gifts of Useful Articles for the Sale of Work. May the love of Christ constrain many to help in this service.

HINTS FOR TEACHERS AND WORKERS.

Paul's last journey to Jerusalem. Read Luke xxi. 1-15.

INTRODUCTION: We notice Paul would not be prevented from going to Jerusalem for the last time, Coos, an island in the Ægean Sea; Rhodes, a celebrated island in the same sea. Sufferings were predicted if he went. Compare chap. xx. 23; read also verse 11 of our lesson. Thus Paul said, "What mean ye to weep and to break mine heart? For I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Notice the courage and fortitude demonstrated in the life and character of Paul. His Christian fortitude and endurance never departed from him; he was ready to live or die for Christ. Behold what grace is able to do in the life of the great apostle to the Gentiles. We may apply a few lessons from this subject for closer consideration:

- I. The life and faith in Christ.
- II. Paul's endurance for Christ's sake.
- III. The Christian's hope is not transitory.
- IV. Nothing can separate us from Christ.
- V. Christ is our life, hope, and joy.

THOMAS HEATH.

Plymouth.

Gone Home.

MRS. LOUISA JACKSON (Leicester).—On December 3rd the Church at Newark-street was called in the mysterious arrangements of Divine Providence to lose a very dear and helpful sister, the beloved wife of our esteemed brother, Mr. W. M. Jackson. Truly her end was peace, her mind being brought into a state of perfect resignation to the Lord's will. When the writer asked if she could see Jesus, she replied, "I know and feel that He is near." She frequently turned her head and seemed to be conversing with un-seen beings. Presently she reached forth her right hand with considerable energy. Being asked why, she replied, "I could almost shake hands." Elevating both arms, and being asked again why she did so, she said, "I must go!" Turning to one of her sisters, she exclaimed, "Christ is Chief! Christ is everything!" Then to her husband, "We must not argue, we must trust." She was a most regular, attentive, and appreciative hearer, saying and doing all she could to encourage both pastor and people. She was comparatively young, being only 39. Many sympathizing friends crowded to the cemetery to witness her burial on the 8th, and to hear her funeral discourse on the following Lord's-day, when the writer endeavoured to improve the occasion from Heb. i. 11. "Thou remainest." We deeply mourn her loss. May the "Chief Shepherd" graciously sustain our bereaved brother, sanctify the affliction to the Church, and speedily fill up the vacancy which her departure to glory has made.—A. E. R.

NAOMI TOWN.—In loving memory of Mrs. Naomi Town, of Downe, Kent, who peacefully entered into her rest on October 5th, 1897, aged 74 years, after a long and painful illness borne with great patience. Mrs. Town was the widow of the late D. Town, of Downe, who had been deacon of the Baptist Church for more than 30 years; she had herself been a member for the same time.

JOHN PAGE ADDERLEY departed this life on October 10th, 1897, aged 70 years, after suffering internally for over two years. He was baptised by Mr. Wyard, at Soho Baptist Chapel, in 1854, and afterwards became a member of the late cause, "Rehoboth," Pimlico. He there held the office of deacon during the latter part of its existence as a Strict and Particular Baptist cause. His remains were taken into Carmel Chapel, Pimlico, on October 14th, 1897, previous to interment at Norwood Cemetery. The funeral service was conducted by Mr. J. Kingston in the presence of a goodly number of relatives and friends. He conversed very little during his last illness on the better things, but when he did he would invariably remark:—

"His hope was built on nothing less
Than Jesus' blood and righteousness;
He did not trust the sweetest frame,
But only leant on Jesu's name."—F. A.

MR. ROBERT LEE, of Spotswood, New Jersey, was called home suddenly on Oct. 9th. He had gone a few miles from home for his mail, &c., had just started for home, when a bolt came out of one of the shafts of his buggy, his horse gave a sudden start, and brother Lee was thrown over the back on to his head. He was picked up and taken home, but never regained consciousness, dying a few hours later. As an affectionate husband, father, and faithful friend he is sadly missed, but we feel sure our loss is his eternal gain. He has been speaking in many of the schools for miles around his home, and while his plain speaking aroused the enmity of some, he was highly respected by many who attended his funeral, the

services being held at his late home, the body being afterwards taken to Lenart Cemetery. Robert Lee was much attached to the late James Wells, whose ministry he attended years back; was also a reader of E. V. for years. There is quite a number of sound works, which his widow would like to dispose of, if any reader of E. V. require any such. I hope some on this side of the Atlantic will be disposed to buy, as it will be greatly helping Mrs. Lee.—I am, dear sir, yours respectfully, HENRY HILL. [See advt. page 2.]

Parkville, Long Island, U.S.A., Nov. 7, 1897.
HANNAH CHENEY.—On Saturday, Nov. 27th, our beloved sister, Mrs. Hannah Cheney, passed away in her 79th year. She had been a member at Homerton Row for 49 years, and was the oldest member on the Church roll. In her younger days she lived at Woolwich, and was ignorant of her state as a sinner. On one occasion she was asked to go to a baptising service at "Enon," so out of curiosity she went, and, to use her own words, "she went to pry and left to pray." She was shortly after baptised at "Enon." Being removed in the providence of God to Hackney, she was dismissed from "Enon" to Homerton Row in the year 1848. She was a firm believer in and lover of the truths of free and sovereign grace. Jesus was to her all-in-all. She trusted in Him alone. Though she was behind few in works of faith and labours of love, she was instrumental with others in maintaining the doctrines and ordinances of the Church. Regular in attendance, most liberal in supporting the cause, and ever ready with wise and loving counsel. She was truly a mother in Israel. That her profession was sincere is evidenced by the fact of her long and consistent walk. We laid her body in the grave with a sure and certain hope of a glorious resurrection.—J. H.

WILLIAM MATTIN BOULTON.—This godly and gracious man of God was translated to his heavenly home on Lord's-day, October 10th, 1897. He was baptised by the late Mr. Collins, of Grundisburgh, on July 22nd, 1856. He was connected with Wisbech Zion Chapel from its earliest date. A consistent and most honoured member of that Church, he has left behind him those who will always respect and love his memory. He was a very humble person, and seemed ever to realise a constant feeling of gratitude to the God of all grace for earthly and spiritual blessings. He firmly adhered to the principles of distinguishing grace, and, though very deaf, would be seen filling his accustomed place in the house of God. He was among the band of worshippers who encouraged us in the taking up the cause at Wisbech, and will be much missed. His last illness was of short duration. His mind was happy and prayerful. Being very conversant with hymns, he often quoted them, realising their preciousness and helpfulness. A memorial service was held at the chapel on the Sunday evening following the funeral, which took place on Thursday, October 14th, Mr. B. J. Northfield, of March, officiating on both occasions, many being present to witness the interment and also to hear the pulpit testimony of one so generally respected and specially beloved by those who knew him in the Lord. The preacher also took this opportunity to briefly refer to another dear friend who had been connected with Zion, Wisbech, from the year 1858, namely—

MISS GROOM, who died on April 15th of this year, just before we took up the place in the interests of those truths so dear to both the departed ones. Our sister was a true friend to God's servants and people, especially looking after the poor. Her end was beautifully peaceful and calm.—B. J. N.



PASTOR JOHN NORRIS THROSSELL, OF "SALEM," RAMSEY, HUNTS.
(See page 40.)

Trust in the Lord.

BY E. MITCHELL.

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."—Isaiah xxvi. 4.

AS the earth on which we dwell contains a sufficiency to meet all the needs of its innumerable inhabitants, so the Word of God contains an abundant supply for all the spiritual necessities of His people. And as those things which are most requisite for our existence as creatures are found in the largest quantities, and most extensively distributed over the world, so also those spiritual supplies which are most needed by us, are most frequently found distributed throughout the whole Word of God.

All we need our God has supplied, and all in due proportion. Faith and trust are among the everyday essentials of our spiritual life, and these are found in some form or other almost everywhere throughout the Word of God. In the passage placed at the head of this paper, trust appears in the form of an *exhortation*, combined with a powerful *encouragement*. Let us consider these in the order in which they are presented.

Firstly, THE EXHORTATION. "Trust ye in the Lord for ever." Every sane man is sensible of his own native insufficiency, and consequently that he needs someone in whom to trust; and every spiritually instructed man knows that the Lord alone is the proper object of his soul's trust and confidence. It is only those who are "taught of the Lord" that ever really trust in the Lord, and they require repeated lessons in order to make their trust in Him simple and sincere. Trust, to be rightly exercised, requires knowledge. "They that know Thy Name will put their trust in Thee." We trust some persons because we are ignorant of their true character; but we trust in God in proportion as we really obtain a true spiritual knowledge of His character and perfections.

It is of vast importance to have the right object for our trust. This the exhortation directs us to—"Trust ye in *Jehovah*." In Him alone can implicit and unreserved confidence be placed. We do not advocate suspiciousness with respect to our fellow-believers; we are happy in living in fellowship with many in whom we repose a large measure of confidence, but "the best of men are but men at the best," mutable creatures, liable to changes, and often impotent to give effect to their desires. But in our God we may, and must (if we would honour Him) repose unlimited trust. An old writer says, "we *lie* to God in prayer if we do not *rely* on Him after prayer." It is here we need to search our heart to see there are no reserves. "Trust in the Lord with *all* thine heart," says Solomon. Less than a whole-hearted trust cannot be pleasing to God. Yet it is in this very point we so often fail. While professedly looking to the Lord we direct a side glance to some earthly prop—the eye of our faith is too often afflicted with a squint. We resemble the old lady who when asked how she felt, when in a waggon, the horses of which had bolted, replied, "I trusted in God till the reins broke, and then I gave up all for lost." This is a sore evil, it dishonours God, and distresses our own souls. Let us seek to possess an undivided, whole-hearted trust in our God. "His biddings are enablings." Let us turn the exhortation into prayer, and say after Augustine, "Lord, give what Thou commandest, and command what Thou wilt."

The reality of trust is manifested by trial. Trust is the daughter of faith, or more properly, perhaps, faith in exercise. I may believe without trusting, but I cannot trust without believing. In trusting we confide in, rest upon, or commit unto. It is when God's dealings with us are dark and mysterious, when He hides His face, or His providence seems to contradict His promise, or run counter to His character that our trust is tested. It is said of Alexander that on one occasion when suffering from some disorder, while his physician had gone to prepare a potion for him, an anonymous letter was handed to the king stating that the physician had received a large bribe to poison him, and warning him against drinking the draught. The physician returning with the medicine, the king took the cup, drank its contents, and then handed the letter to the physician. Alexander's confidence was rewarded by a

speedy recovery. Our God, who is also our great unerring Physician, mixes us draughts, which are sometimes bitter to our taste, yet ever wholesome in their effects; Satan, the calumniator, whispers that He intends our injury or destruction thereby. Shall we be outdone in our trust in God by Alexander's trust in his physician? Rather let us say after our beloved Lord, "The cup which my Father hath given me, shall I not drink it." Let us trust His love, wisdom, and faithfulness, and reject the lying insinuation of our adversary. Suspicions of God, and mistrust with respect to His dealings, are horrible evils not to be harboured by us, but hunted out of our hearts with all diligence as among our worst enemies.

Trust in God is always seasonable. "Trust in Him at all times." No season can be too dark for its exercise; we cannot be in such a state of prosperity as not to need to trust in God. The poor should trust in God to supply their need. We must "charge the rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God." Trust in God is appropriate to our young men and maidens just starting forth in life's dangerous pathway. Trust is equally suited to those in middle life, who are bearing the heat and burden of the day, and finding their own strength altogether unequal to the strain. Trust in God is the staff on which the hoary headed veteran leans, as he goes down into the valley, and his feet touch the margin of death's cold stream. Trust in God enables the dying husband and father to leave his dear ones without distress as to their future. Trust in God comforts the widow, and imparts heroic strength to face the difficulties of providing for her fatherless babes. Trust in God revives, cheers, strengthens, and heartens on the tired and weary labourer. Trust in God is a necessity of our daily life, nothing can be substituted for it, while he that possesses it can meet and overcome all difficulties, trials, and temptations. O then, "trust ye in the Lord for ever."

Secondly, THE ENCOURAGEMENT. "For in the Lord Jehovah is everlasting strength" (the rock of ages, marg.) The word translated Lord is Jah, a contraction of Jehovah—it is in Jah, Jehovah. Jehovah is the proper—the incommunicable name of God. It denotes being. He is the Being who gives being to all other beings. He is the Eternal God. He is ever the same, absolutely immutable, perfectly unchangeable, the I AM. The repetition of His name seems intended to intensify our conception, and if that suffices not, "in Him is the rock of ages," is added. Faith seeks a stable foundation to build its hopes upon. Here we may rest all our weight without a qualm of fear. God is the eternal rock that remains ever the same. We rest on "Jesus Christ, the same yesterday, to-day, and for ever." All His people have ever found Him to be in the past, He remains to-day, and will continue to be to all eternity. In Him "is everlasting strength." Nothing is too hard for Him to perform. All His purposes shall be surely accomplished. Why then should we fear? "I lay my head to rest on the bosom of omnipotence," said Rutherford. This pillow possesses the softness of love as well as the strength of God. Blessed resting place for weak and weary saints! May our hearts respond under the touch of His Spirit, "I will trust, and not be afraid; for the Lord Jehovah is my strength and my song: He also is become my salvation."

OUR PORTRAIT GALLERY.—No. II.

PASTOR JOHN NORRIS THROSELL, OF "SALEM," RAMSEY, HUNTS.

DEAR BROTHER,—At your request, I send you an account of the Lord's dealings with me in providence and grace.

I was born of humble parents, on July 26th, 1868, at Peterborough. When nearly seven years of age, my father was removed in God's all-wise providence, to March, in Cambridgeshire, where he remained until called home. His feet were led to Providence Baptist Chapel, where he sat under the ministry of the late Edman Forman, which was greatly blessed to him, and he very soon united with the Church meeting there, having been previously immersed at the Tabernacle, Peterborough.

At an early age, I became solemnly impressed with thoughts of death, eternity, heaven and hell. Death to me was a mystery of which I had very peculiar ideas. The different periods of life at which men died much puzzled me, failing to understand why some died at an earlier age than others. This led me to dread it, and wonder where I should go, if it came to me.

Often did I deny myself necessary food, for I could only think at that time, death came when people had eaten too much. Frequently did I try to pray to God alone, for to me there was something more in prayer than to use a form of words at my mother's knee. I attended the Sabbath-school connected with Providence Chapel, where words often fell from the lips of teachers (Mr. Skinner in particular), which were made useful to me, giving me encouragement to hope that I might one day be a Christian.

When eleven years of age God was pleased to take my dear mother from this scene of care; this circumstance was by the Holy Spirit used to deepen the concern of soul which I was the subject of, leading me to cry continually, "God be merciful to me, a sinner." Many times after this did I sit alone at night, to read God's Word and talk with Him, which was made a great blessing to me; His Word being very precious. The preaching of the Word by the late Edman Forman was often the means of encouraging me, and sometimes when listening, the Word came with such power that I shook from head to foot. Ofttimes I vowed that after service I would go home and think upon the Word, but more frequently was I easily enticed, and found taking a walk with my companions. I was truly afraid of them and dare not say "No" to their entreaties. Thus things went on for many months, being helped under the ministry of the Word, then consenting to go for a walk lest my companions should think me at all religious. There were times when the Word was so cutting to my soul, that while I walked I dare not talk of any matter, much less that matter, although I found afterwards that those with whom I walked were subjects of deep soul concern. Once in particular Mr. Forman preached from the words, "What is thy life?" This was so powerfully applied by the Holy Spirit of God, that I begged for the hour to come when I should know my sins forgiven. God was pleased to lead me by a remarkable providence, in the year 1887, to the place where He intended to bring me into Gospel liberty.

On Good-Friday (so-called) I was at home, and was asked to visit an old lady living near, who was in the furnace of affliction. I had seen her several times, and thought each time would be the last, but now in going God had a purpose to perform. I read and prayed with her as

was my usual practice, the portion this time being John's Gospel, 14th chapter. While reading the sixth verse, "Jesus saith unto him, I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me," light broke in upon my soul. No more could I read, but rejoice at God's throne, for the manifest fulfilment of His word, "For whoso findeth Me findeth life, and shall obtain favour of the Lord" (Prov. viii. 35). My friend was very low, and no hope was given of her recovery, but strange to tell she began to amend from that hour, and lived eight years. Of a truth,

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

The following Sabbath evening Mr. Forman preached from "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins" (Acts v. 30, 31). That was a savoury season to my soul; God was pleased to lead His servant into my very experience, also making me to feel I was really one of His redeemed. So happy was I, that I felt I must go without delay, and tell the man of God what great things the Lord had done, making known my desire to join the Church. This I assayed to do the following evening, but found he was not at home. This disappointment the enemy handled, telling me there was nothing good in me, and I felt much inclined to believe it was so. Up to this time I had not opened my mind to my dear father, or any other human being; having told him I was going after business to speak with our pastor, he naturally enquired when I returned home, for what purpose I went. Could I now keep it from him? No. Well do I remember his words as he wept and threw his arms around me, "God bless you, my boy!"

The following evening I went again to see Mr. Forman, who was so pleased to see me, but so little could I say; yet he knew all about it, and expected to see me, also stating he should propose me for baptism, being quite satisfied the work of grace was there. This troubled me rather, but what an answer to prayer. If ever I prayed, it was about a year and nine months before this, in Providence Chapel, at a baptizing service. A brother named William Culy, *now in glory*, was about to put on Christ, and I did beg that I might be the next to be proposed, and so it was. After my name was brought before the Church, my dear father died somewhat suddenly. This circumstance was a great trial to me, and I waited another month, for I feared God was not in the matter. My testimony was received, and I was baptized on June 28th, by Mr. S. Willis, then of Whittlesea, who took the service, Mr. Forman being ill in bed. His text was, "Ye are not your own." Was received into the Church the first Lord's-day in July, 1887.

EXERCISED ABOUT THE MINISTRY.

My mind for some long time had been exercised about preaching the Gospel, yet had not opened my mind to anyone. Often as I had seen the people living near wasting the Sabbath, reading newspapers, or in gossip, was my heart grieved; how I wished I could speak to them of the Jesus I desired to serve. Yet there was the feeling, well they would only laugh at me. Very pleased was I as a lad to go with my dear father to distribute tracts, and especially when allowed to take a district alone. In this I felt the seed was being sown, and how my heart loved and

burned to be in His service. One Sabbath in the month of January, 1888, I was asked to take the evening service at a chapel on the Whittlesea-road, and after much prayer I promised to go; and there the Lord helped me to speak a few words in His Name. One of my chief companions to whom I mentioned this matter, tried to discourage me, but God's message was, "Go thou up in the strength of the Lord thy God." To no one else dared I name the subject of preaching, but left it with the Lord, who makes all things plain.

Often was I so distressed about it, that I vowed I would never go again if asked, but how beautifully was this broken down for the time being, by these words: "Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them" (Jer. i. 17). But how many times since then have I needed a renewal of the force of these words, for how often my heart sinks. So the Lord strengthened me, and I preached six times that year. It becoming known abroad that I had been speaking in the Master's name, the following year I was invited to preach at a chapel about five miles from March. How I trembled, my text being fully expressive of my feelings, "So I prayed to the God of heaven."

Very soon after an invitation was received from Tip's End, then Benwick, and with these places I quickly found all the Sabbaths taken up. Here the Lord was graciously pleased to bless my poor feeble testimony, for signs have followed as the dear Master promised.

These Churches I served as desired, until called to preach the Gospel at Salem Chapel, Ramsey, Huntingdonshire. Several times invitations had been sent me from Ramsey, but I was engaged, until the last Lord's-day in January, 1892, which day I went, and found the friends desired to hear me again. About this time things were working very unpleasantly in my situation at March, which I had held for nearly eleven years. The Lord's hand I desired to watch, as I knew not what to do nor where to go. At one time when at God's mercy-seat, these words came with Almighty power, "Be still and know I am God," and "I will do it." This was so blessed to me, I was enabled to leave the whole matter in His hands.

The Church at Ramsey sought my services, and as opportunity presented itself I served them. This led to their inviting me to preach for three months with a view to the pastorate; this I accepted, hoping the Lord's hand was in it, knowing the unsettled state of affairs at March. I came to reside here in the December of same year, having given up my situation. Not seeing my way clear to become their recognized pastor, I continued to serve for given periods until January 8th, 1895, when my recognition took place. (An account of the services appeared in the February number of *Earthen Vessel & Gospel Herald* for that year).

To take one step at a time, so feeling my way here, I believe was God's will, and the Lord has upheld me in my labour of love until now. With great humility I would mention, God has owned my testimony; He has been pleased to give seals to my ministry and souls for my hire. So I still press on in the name of the Lord, looking unto Him from whence cometh my help.

Believe me to remain, yours in Gospel bonds,

JOHN NORRIS THROSSELL.



Ramsey, Huntingdonshire.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

WONDERFUL THINGS.—No. II.

A WONDERFUL ROCK.

WE were speaking about rocks last month, in connection with the Eddystone Lighthouse, but we saw how storms and billows made even one of these to become "shaky," and unfit to remain as the foundation of an important building. Yet roughly speaking rocks are looked upon as among the most durable and indestructible of this world's wonders, standing as a rule, age after age, on the dry land, or in the sea, the very emblems of strength, security, and defiance.

Rocks vary greatly from each other, however, according to the materials of which they are composed; some being chiefly formed from the lava thrown out from volcanoes, and others consisting of limestone, granite, and sandstone, combined with the fossilized remains of animals of various kinds.

The Sinaitic range, we are told, is bright red granite from base to summit, interspersed with streaks of green and grey, and most of the rocks of Palestine are of limestone or some similar materials; there are many caverns running through them, and brooklets are often seen bubbling out from their stony sides, while olive trees grow upon their lofty ridges, and bees swarm in their numerous "clefts."

In such a country, and with the wandering life that many of the inspired writers led, we cannot wonder that rocks are so often referred to.

The wearied desert traveller would be sure to speak lovingly about "The shadow of a great rock in a weary land," as he remembered how he had rested beneath such a shelter from the scorching rays of the noon-tide sun. The Israelites would recall what their fathers told them about the rocks in the wilderness that were smitten by Moses, when the people were famished with thirst, and from which waters gushed out like a mighty fountain, and ran like a river beside them all their pilgrim way. Nor could David forget how many times he had hidden from his enemies in a rocky cave, and his life had been preserved; while taking up the same figure the prophet Isaiah could promise the righteous that his place of defence should be the munitions of rocks, and that their bread and water should be miraculously supplied.

The honey that refreshed the fainting Jonathan (1 Sam. xiv.), had probably run from the comb down the rocks till it lay upon the ground within his reach, and so they did "suck honey out of the rock," and olive "oil out of the flinty rock."

But all this suggested to the spiritual mind a *rock* infinitely stronger, better, and more beneficial than any natural rock could possibly be. "The Rock of Ages," the source of "everlasting strength."

Moses was the first who called the God of Israel by this striking and emphatic name (see Deut. xxxii. 4), "He is the Rock, His work is perfect, . . . a God of truth and without iniquity, just and right is He." And again, and yet again, in that memorable song the man of God speaks of Jehovah as the Rock of Israel's life and salvation.

Hannah took up the same title in her song of praise for the gift of Samuel, "There is none holy as Jehovah, neither is there any Rock like our God."

And how often in the Psalms the sacred songster triumphed in God as "My Rock," "the Rock of my salvation," "the Rock that is higher than I."

Then Isaiah sings of the *Rock of Ages* (Isa. xxvi. 4), as we have before quoted in this little paper, giving the marginal reading of that beautiful text.

And the apostle Paul tells us that the Rock that supplied the Israelites in the desert set forth the Saviour; that spiritual Rock was the Christ, the Lord's anointed One.

Yes, here indeed is a Rock that is All-in-all to the believer; a shadow from the heat, a shelter from the storm, a refuge from the enemy, a strong habitation, a mighty tower of strength, and a Rock that really yields from Himself all supplies of grace and blessing comparable to water, honey, oil and wine.

No real danger can ever befall those who dwell in the Rock once cleft for sinners; no real lack can ever be experienced by those who trust in Him. Weary they may be, poor, sorrowful and lonely, but none of them shall be desolate, none forsaken, and none shall ever perish who confide in Him.

The hope built here, like the house founded on the rock, can ne'er be overthrown, and all who know His name and put their trust in Him shall be saved with an everlasting salvation, for He is able to save unto the uttermost all who come unto God by Him. Dear reader, where are you *building, living, resting*? What is Jesus Christ to you?

SHELTER IN THE TIME OF STORM:

OR, THE SECRET OF CALM IN PERIL.

Read Acts xxvii. Text—Acts xxvii. 22—24.

THE terrific storm which raged around the English coasts during the evening and night of the last Sunday in November, doing so much damage, and launching immortal souls into eternity—[God be merciful and man generous to the widows and orphans!]
—led me to a study of the above chapter; after reading which, I invite your investigation of the secret of Paul's calm confidence in the midst of the sufferings and peril there recorded.

Let us turn attention more particularly to verses 22—24. What was the secret of Paul's calm confidence in the midst of that terrible tempest? The apostle had thrice before experienced the perils of a sea-faring life, and had even spent a day and a night lashed to a broken spar and tossed by the angry waves. Coolness and calm in the absence of danger is natural enough, but its manifestation in the face of tempest and storm, surrounded by terror-stricken passengers and crew, is sufficiently rare to place it in the ranks of the heroic. The secret lies:—

1. *In Paul's consciousness of God's Ownership.* "Whose I am." His because He made me; I am His creature, He my Creator, unto whom I owe allegiance and service—"Whom I serve!" In the word "serve" in this place there is the sense of worship, as in Rom. i. 9 and 2 Tim. i. 3, in each of which places the same word is used in the original. "Whose I am! Whom I serve!" What a gracious acceptance! What a blessed surrender! I belong unto and worship with my spirit the only living and true God, whose is the sea and all that therein is, who holds

its waters in the hollow of His hand, and who gives and rules both storm and calm according to His unerring wisdom and gracious purpose. "Whose I am!" Hath He not redeemed me? Not with corruptible things, as silver and gold, but by His own precious blood. I am not my own; I have been bought with the blood of Him "whose I am and whom I serve!" Called by His Spirit and His grace, He hath also wooed and won me to Himself, and nothing can ever separate me from the love of God which is in Christ Jesus,—not even this storm.

"He hath won my affections,
And bound my soul fast."

2. *Paul was on the right track.* It is ever well with the soul, if not always congenial to the body, when consciously in the way of the Divine appointment, even when that way leads through the furnace or across the track of a storm. Paul had desired, even prayed God to take him to Rome, but little did he think the journey would be made after this fashion. Handcuffed to a Roman soldier, who was changed every four hours for another; through privations, sufferings and perils which language fails to portray; yet it was the right way, and in it how wonderful to behold all things working together for good. In this case the crew and passengers are given unto the apostle [see verses 24 and 37]; not a life was lost, they escaped all safe to land.

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm."

3. *He was a prayerful man, was Paul,* and now especially did he realise its restfulness and power. I take it that his "old man" was as frightened as the rest on board that old corn ship, and that it took much prayer to keep him down and prevent him from getting the upper hand. But, glory be to God, the answer came,—*"Fear not, Paul!"* When the Lord commands, all fears may then literally and actually be given to the winds, for the Divine *command* carries with it Divine *enabling*.

4. *He was a believing man.* God was his shelter (Psa. lxi. 3) and very present help in the midst of peril. Yes, he was a man of faith—"I believe God" (ver. 25). In the holy confidence of faith in his Lord, he could stand forth bold and fearless in the midst of the storm, exhorting his trembling fellows to be of good cheer.

5. *He had a clear conscience.* His better self was master, his lower self subservient. He rejoiced in a good conscience, through the blood of Christ, by which it was purged, and his soul set at happy liberty in the loving service of the living and true God. He had not exercised himself daily to have a conscience void of offence towards God and towards man for nothing. Now, in the time of suffering and peril, he reaps the good fruit of that holy effort, standing there as he does, erect and fearless, on a creaking old corn ship, in the midst of men with quaking hearts and trembling knees, whilst the billows roar and rush like furies all around. In the darkness and terror, there was a calm light in his soul which no adverse wind could extinguish.

Here, then, dear reader, is *this* secret of the Lord, which is with them that fear Him. May it be yours and mine, and may untold numbers learn it, too, through His grace, by His Spirit, in His Son. Amen.

SAMUEL BANKS.

Orpington, Dec., 1897.

A PAPER ON THE TRINITY.

BY I. C. JOHNSON.

THE word Trinity is not to be found in the Old Testament, nor in the New, but that which is understood by it is very clearly revealed in both.

It is a great mystery, and cannot be comprehended by mankind; indeed it is doubtful whether angelic intelligencies in heaven know more about it than the saints on earth, for it is by the Church these powers in the heavenlies do learn the manifold wisdom of God (Eph. iii. 10).

It is a subject too deep for human reason to fathom, and too high for angelic reach. For—

“To comprehend the great Thee-One,
Is more than highest angel can,
Or what the Trinity hath done,
From death and hell to ransom man.
But this true Christians all may boast,
A truth from nature never learned,
That Father, Son, and Holy Ghost,
To save our souls are all concerned.”

It is, however, a doctrine to be received and believed in as a part of the education of Christians, for without such an education by the Spirit of God we must for ever be ignorant of the true object of worship. Paul the apostle was anxious concerning the Colossians to whom he wrote, being desirous that they might be comforted and brought, not to the comprehension, but to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge (Col. ii. 2).

Here we have a Trinity set forth, God the Holy Ghost; God the Father; and Christ, who is the Son of God. Whilst Jehovah has been pleased to reveal Himself in the unity of the Divine essence (Deut. vi. 4): “Hear, O Israel, the Lord our God is one Lord,” yet it is clear that He subsists in a Trinity of Persons, for we have the Person of the Father (Heb. i. 3) God the Son is described as the express image of the person of the Father. That Christ the Son of God is a person, the apostle (2 Cor. ii. 10) says, “If I forgave anything I forgave it in the person of Christ.” And Pilate regarded Christ as a person, for he said, “I am innocent of the blood of this just person.” And there are no fewer than 48 personal pronouns in Isa. liii. a (chapter of only 12 verses) relating to the person of Christ Jesus, or God the Son. As to the personality of the Holy Spirit in Isa. 40, there are ten personal pronouns referring to Him within the compass of six verses. That there is a plurality of persons in the Godhead was made known to the sons of men very early in the world’s history. God said (Gen. i. 20), “Let us make man in our own image, after our likeness. So God created man in His own image, in the image of God created He him.” Notice the change of the pronouns from the plural *our* to the singular *He* and *His*, shewing singularity of essence and plurality of persons. The word God in the original is a plural noun, “Elohim.” The creation and formation of man is the work of the Holy Three.

The great and incommunicable name Je-ho-va-h is always in the singular number, and is never used plurally, because it is expressive of His essence, which is one.

The word Jehovah expresses the fact, that "He was, that He is, and that He is to come; the Almighty." The plurality of persons in the Godhead in Gen. iii. 22 is seen. For when Adam had transgressed the divine command, "The Lord God said, Behold the man is become as one of us, to know good and evil." And when men began to build the Tower of Babel God determined to punish their pride and vain glory by confounding their language and speech; so said, "Go to, let us go down and confound their language."

That there is a Trinity is made clear by the words, "For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are one" (1 John v. 7). The essence one, the persons three. "A Triune God, distinct in persons, yet in essence one incomprehensible." The Church of England creed is right in saying the Father is God; the Son is God; and the Holy Ghost is God; yet there are not three Gods but one God. That the Father is God we see in Heb. i: "God (that is the Father) who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Here is evidently a plurality. The Father speaks of and to His Son. And the Son's equality with the Father is shewn in the third verse: "Who being the brightness of His glory and the express image of His Person," is set forth as an object for worship, for the Father said, "Let all the angels of God worship Him;" and that we might not mistake His dignity, the Father addresses Him, saying, "Thy throne, O God, is for ever and ever" (Heb. i. 8). Then if we turn to the gospel by John (chap. i.) we read, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him." Here is evidently a distinction in the persons. We have a Person who was with God, and was essentially Himself God, being the Son of God.

The personality of the Father as distinct from the Person of the Son is seen in that the Lord Jesus when on earth spake of His Father about 40 times in two or three chapters in John. Again, in that beautiful chapter where Jesus speaks of going away to the Father, He comforts His sorrowing disciples by saying, "I will pray the Father and He will give you another Comforter who shall abide with you for ever." Now we have clearly and unmistakeably a Trinity of Persons set before us in the Scriptures. Jesus the Son of God, who is one Person, prays to the Father, who is another Person, that He should give you a third Person, who is styled the Comforter. Here we have a Trinity of Persons and all engaged in the matter of salvation.

A Trinity was manifest at the baptism of our Lord Jesus Christ, who is the Son of God; John was baptizing Him in the waters of Jordan, when the Father spake from heaven saying, "This is My beloved Son, in whom I am well pleased." The Holy Ghost was there in the form of a dove, and abode upon Him. Thus the glorious Trinity of divine persons graced the ordinance of baptism, expressing the pleasure of the Father at the act of the Son in the presence of the Holy Spirit. Now as Jesus is our pattern it becomes all believers in Him to follow in His footsteps by being baptized in the Name of the Father, and of the Son, and of the Holy Ghost. And as our heavenly Father was well pleased with His Son in that important act of submission, He will also be pleased with those who imitate Jesus by

being obedient to the divine command, for He hath said, "If ye love Me keep my commandment." The Trinity is taught us by Jesus when with the woman at the well of Samaria. He tells her, that the true worshipper worships the Father in Spirit and in truth. Here Jesus is one person, He speaks of the Father, another person, and of the Spirit, a third person.

In John xiv. He speaks of the Father and the Comforter. In John xv. Jesus speaks of Himself as the True Vine and His Father as the Husbandman, and at the 26th. ver. speaks of another person, the Comforter. (John xvi.) He says they have not known the Father nor Me (the Son). He says, I must go away or the Comforter will not come. He, the Spirit of Truth, shall guide you into all truth. Then we have the Apostle Paul's token of his epistles or Benediction. 1st, The grace of our Lord Jesus Christ (one person); 2nd, And the love of God (the Father) (another person); and 3rd, the communion of the Holy Ghost (a third person) (2 Cor. ii. 14).

Again to the Thessalonians (1 Thess. iii. 11), "Now God Himself (the Holy Spirit) and (our Father) a distinct person, and our Lord Jesus Christ direct our way unto you."

It is well to remember that each of the divine persons possesses like perfections, or attributes; viz., Eternity, Infinity, Omnipotence, Omnipresence, Omniscience, Immortality, Immutability, Faithfulness, and Love, for God is Love.

It is remarkable that so many trinities should present themselves to the careful student of the Scriptures. For example, the pastor's text on Wednesday evening last, John xiii. 17, "If ye know these things happy are ye if ye do them." A casual reader would not perceive a trinity of ideas therein, but he showed us that there was expressed, 1st, Knowledge; 2nd, Obedience; 3rd, Happiness, as the result of obedience. There are many trinities. Take 1st, Ruin by the Fall; 2nd, Redemption by Jesus Christ; and 3rd, Regeneration by the Holy Ghost. Then yesterday, to-day, and for evermore.

There are the three stages of the believer's experience: a state of nature, a state of grace, and in reserve, a state of glory. We have set before us the chief graces, Faith, Hope, and Charity, or Love. Angels, men and devils, three orders of beings. One Lord, one faith, one baptism.

We have, moreover, a trinity of orders of men distinct from each other of which the world is made up, the Jews, the Gentiles, and the Church of God (1 Cor. x. 32). The examples are too numerous to be produced in a short paper.

But let us never forget that God in the Trinity of His persons and in the unity of His essence is the only true and proper object of worship by the mediation of the Christ of God. Amen.

[The foregoing was written by request and read by the writer, Mr. I. C. Johnson, at the opening of the winter session of the pastor's (Mr. C. Guy's) Bible-class on the evening of the first Monday in November, 1897, at Zoar Chapel, Gravesend.]

God is a debtor to none but Himself; but when He gives an *absolute* promise He engages Himself to fulfil it, and places His veracity at stake.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

Our gracious keeper.—Psa. cxxi. 5.

THIS is said to be the traveller's Psalm, and as such it is adapted to every stage of his journey. The journey of life is varied and full of changes, new scenes and fresh objects meet us at every turn. Those who have travelled far along the rugged path, know full well its many dangers, trials, and temptations. They also know the weakness of human nature, and how unfit and inadequate to gain victory over difficulties in and of themselves. The truths set forth in this Psalm meet the needs of weary, footsore travellers; from it they can gather strength for the journey, and peace for the heart. One truth must suggest itself to us as we plod along,—*God remembers us*, yes, and He does not look upon us as *giants* but as *dust*, and well does He remember that we who are in “this tabernacle do groan, being burdened.” “The Lord is thy keeper.” Delightful statement! As we reflect, it gives rise to this thought—*God has engaged to be our keeper*. This means that every child of God, during his journey through life, shall be under Divine protection at all times. Israel, when in the wilderness, was thus protected and led; and does not God still favour His eternally loved ones; God will not, under any circumstances, entrust His holy ones to the care of another.

We often rejoice in “the exceeding great and precious promises” given. May we not rejoice in the *endearing* names by which God has graciously revealed Himself: names that imply the tenderest relationships, and are calculated to afford infinite strength to the soul while passing through the valley of Bacca. How grandly these sublime truths blend together in this Psalm, forming a rich casket of goodly pearls of immense value; and to us they are of invaluable help. As we dive into their depths, and discover the mines of wealth, we cannot fail to gather strength for the day's engagements. One thing is certain, we are not engaged in a conflict at our own peril. We are not our own keepers. The secret of the Christian's power is to be still—to trust *alone* in the mighty God—He fights our battles, and gives us the honour of victory.

GOD IS ABLE TO KEEP HIS SAINTS.

This in itself is a sweet truth; and deep down in the heart there is a glad response to this truth. The great lessons of revelation, doctrine, and experience, harmonize in deepening this impression. “He is *able*!” Yes, and *willing* too. To-day we are on the journey, our path lies along a *dubious* road, the world is hostile to us. Satan, the arch accuser, is opposed, our nature weak, timid and corrupt: yet we have certain convictions, hopes and expectations. We know that Infinite goodness has provided a glorious inheritance—a perfect rest—a beautiful home. We know that eternal love redeemed us, and sovereign unmerited grace called and saved us, and has brought us into fellowship with the Father and Son. Yet when we look at self, and view self in weakness, surrounded by many adverse circumstances, and burdened by infirmities, we are fearful that we shall never reach the home, or receive an entrance into the joy of our Lord. Hush! poor doubting soul, God is able to keep thee. He who contrived the way will lead thee *along* it. Infinite wisdom knows all your needs. God is acquainted with all your difficulties. He knows full well all you lack, and to all His people “He giveth more grace.” Do note

this precious word—"more grace," all the grace you need for daily service, and still more grace to follow: every grace you receive, brings this assuring promise of *more to follow*.

My brother, Infinite power conducts us safely through all opposing forces. He will fight our battles, and land you safely on the eternal shores in splendid triumph, by presenting you faultless before His throne with great joy. For God is able. Never heed thy foes; think more of thy friends!

GOD HAS ENGAGED TO KEEP HIS SAINTS.

This thought has been the joy of saints in all ages—from the time of Moses down to that of John at Patmos. This thought proves to be the joy of our hearts to-day! It will be seen in promises made first to the Lord Jesus Himself, that God has engaged to keep His people. To His Son the Father promised that, "He shall see of the travail of His soul and shall be satisfied." In this Divine promise surely it is not difficult to see the *engagement* on God's part in keeping and preserving His chosen people, and preserving them in Christ Jesus unto eternal glory. It was in the confidence of this thought we are considering that Hannah in her song could so joyously express—"He will keep the feet of His saints." It was Job's consolation amidst great sufferings—"the righteous shall hold as his way." It was this endearing thought that stimulated Isaiah—"Behold, I have graven thee upon the palms of My hands." Such words bring the glad assurance that "no weapon formed against thee shall prosper."

Fellow-traveller, be assured of this—God has engaged to keep thee "as the apple of His eye." Our Lord declares that "no man shall pluck thee out of His hand." Hence in the light of these promises, the beautiful inspiring words fall upon our hearts, "Fear not, little flock, it is your Father's good pleasure to give unto you the kingdom." How *appropriately* does the triumphant language of the apostle come in here. I mean the bold challenge he gave to the Church at Rome, "Who shall lay anything to the charge of God's elect?" "Who shall separate us from the love of Christ?" True, there may be afflictions—but God is with us! there may be tribulations, but God will deliver us. In all, through all, God has engaged to keep us.

GOD HAS AND WILL KEEP HIS SAINTS.

There have been clouds of darkness, nights of sorrow, many trials in the past. Some have waded through deep waters; your frail bark has been tossed from wave to wave upon the billows of the deep, yet you have not been overwhelmed—"the Lord Jehovah has been the strength of your song, and the joy of your heart." As you review the past, you may prove the sweetness of that one word—God has brought you THROUGH all.

As we look into the future, we do so with confidence in God, that as in the past, so in the future, He will keep us. He will not forsake, for "the mountains may depart, and the hills be removed, but My kindness shall not depart from thee."

"Fear not, I am with thee, O be not dismayed!
Oh, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand."

Christ is heaven's wonder, and the world's great sacrifice; God's gift, and the Church's everlasting portion.—*Jenner*.

GOLDEN VIALS FULL OF INCENSE.

BY W. JEYES STYLES,

Author of "A Manual of Faith and Practice."

"And when He received the book, the four living creatures and the twenty-four elders (who each had harps and golden vials full of incense, which are the prayers of the saints) fell down before the Lamb."—Rev. v. 8.

THUS, it is suggested, this important verse can be best presented in English. The original, by a peculiarity of construction which need not be discussed, seems to indicate that the "elders" *only* had "harps" and "vials." This it is sought to show by a re-arrangement of the words.

The passage occurs in the description of a vision, setting forth in highly symbolical language the induction of the dear Redeemer to universal dominion. He receives "the book of government" (James Wells), the contents of which He undertakes to actualise, as the pre-ordained periods for their fulfilment progressively arrive. Joy fills the hearts of the heavenly intelligencies that the once-slain Lamb should be thus honoured and exalted. Hence the "living creatures" and "the elders" prostrate themselves before Him and rapturously sing the "new song" of verses 9 and 10.

Whom the "living creatures" symbolise remains a matter of debate. Whether they stand for Christian ministers, as our brother R. E. Sears, with Dr. Gauntlet, supposes: or "the whole creation," as the Bishop of Ripon, Dr. W. Boyd Carpenter, and Dr. Milligau in the "Expositor's Bible" inform us: or the "elect angels," which is the writer's personal conviction—does not, however, now concern us. The "elders," it is generally agreed, represent the Church of God in its entirety, and as such we will now regard them.

Our enquiry relates solely to the "vials"* of incense held by the elders. The phrase is so difficult that not a few commentators have shown their wisdom by evading it, while other expositions are so vague as to express nothing definite. James Wells, with Dr. Gill and the Bishop of Ripon, regards the prayers symbolised by the incense as the personal petitions of the elders themselves, or rather of the saints on earth, of whom these are the representatives, and advances somewhat trite truisms upon the purity, the savour of Christ, and the fervour and fulness of heart which the symbols suggest and which characterise all prayers that are heard in heaven. Remarks like these, though edifying, do not, it must be admitted, touch the difficulties which so many feel in connection with the passage. There is, therefore, room for its re-consideration.

I.—Some, on a casual and cursory examination of the words, have thought that *they substantiate the Romish doctrine of the intercession of deceased saints*. Holy beings in the heavenly sphere are (it has been supposed) here represented, as presenting the supplications of sinners on earth to Christ, who is Himself too august and remote to be more directly approached and appealed to. This, however, may readily be shown to be untenable. The petitions in question are those of the *saints*—namely, accredited professors of religion, not of fallen and estranged *sinners* whom grace is impelling to seek mercy in their first prayers to God. The elders did not bear *censers* of incense, but vials, and so contrast in a marked manner with the Lord Jesus, the Angel-Priest of chap. viii. 3, who *had* a "censer with much incense," which he added to the prayers of all saints, perfuming and presenting them and thus procuring their acceptance with God. Nor are these elders said to make intercession, or to urge any reason why the prayers in question should receive the Saviour's gracious attention. Yet, further, Rome's doctrine is that a few only of the pious dead, who are technically but most erroneously *in this sense* styled "saints," are employed in heaven to solicit a favourable reception for prayers uttered on earth. The twenty-four elders, however, evidently represent not a select minority, but an aggregate—a company considered in its entirety.

*Neither "vial" nor "bowl" appears to represent the idea of the original. A raised fruit-dish on an ordinary dessert table is perhaps the most familiar modern object by which the form of the Greek "phial" or the Roman "patra" can be illustrated.

This is fatal to the idea that the (so-called) Saints Alban, Andrew, Anne, Augustin, Bridget, George, Peter, Patrick, and the rest—are intended. Moreover, it contradicts the express assertion that “there is one Mediator (to the exclusion of all others) between God and men—the Man Christ Jesus.”

II.—A view substantially identical with that given on page 375 of the EARTHEN VESSEL for 1897 is held by many Protestants. In the well-known “Critical and Experimental Commentary” we are informed that *the godly dead in heaven “are employed by God to present our prayers.”* Thus A. R. Faussett, A.M., explains the passage. In the notes of Albert Barnes we are further told “that the representatives of the Church in heaven (the elders) spoken of as ‘priests’ (ver. 10) are (here) described as officiating in the temple *above*, on behalf of the Church still *below*, and as offering incense while the Church is engaged in prayer.” This he deems “the only correct interpretation.” These able writers are indeed more cautious than the author of the paragraph in question, and avoid the extreme literalism and detail which, even those who hold this opinion must admit, detract from its value. Mr. Faussett, for example, concedes that the office of the elders is performed “in some way *unknown* to us,” and Barnes says of his interpretation that “it *seems* to be the only obvious one.” The sterling Protestantism of these good men none would question. Mr. Faussett distinctly disassociates his exposition from affinity with the Romish error of our offering prayer *to* and *through* deceased saints. Seeing, too, that Barnes in his several English editions received the sanction of such editors as Ingram Cobbin, Dr. Cumming, Samuel Green, and Dr. Henderson—no unworthy representatives of the three principal denominations of Protestant Dissenters—it would be unfair to impute Papistical tendencies to those who entertain a view which has received such respectable support.

The objections to it are, however, so formidable as to be insuperable. Some are identical with those already urged against the first, or Papal interpretation. The elders did *not* present or offer the prayers mentioned—the incense-laden bowls were in themselves fragrant, and it is not said that the rich perfume was burning and emitting odorous smoke to render these prayers acceptable to Christ. The priests of old, again, *stood* while interceding; these prostrated themselves before the Lamb. The priesthood of believers indeed comprehends interceding *for* men (1 Tit. ii. 3), but the presentation by one man of another’s prayers either on earth or in heaven, has no support in the Bible. The elders certainly did not vocalise or reiterate the petitions referred to, in fact they are represented as being absolutely silent concerning them. Their harps they doubtless employed to accompany their song; their bowls of incense they must, therefore, have laid mutely before the Lamb ere striking the celestial strings, for which both hands would be assuredly needed. In a word, the symbols when examined, do not sustain the idea.

Moreover, it is contrary to the analogy of faith. Were this view correct, there *are*, when all is said (as a recent letter to the editor happily expresses it) “subordinate mediators” between Christ and sinners. This would make so terrible a lesion in the harmonious testimony of the Scriptures of truth as to render the exposition inadmissible.

III.—A third opinion, to which the writer as the result of his own independent study has been led, is with humility and deference advanced. The prayers in question were those “of the saints,” not “of all the saints,” as in chapter viii. 3, 4. The petitions of some *only* of God’s suppliants are therefore intended, and possibly not all the prayers of these. What saints and what prayers are meant? This is our enquiry. Our reply is, *the unanswered prayers of those saints who had lived and died prior to the epoch of this vision.*

Chapters iv. and v. are evidently prefatory to the further contents of the book. They do not predict what was hereafter to happen, but symbolically describe what had occurred when Jesus formally accepted the responsibilities and duties which devolved upon Him as the Master and Monarch of all things. Hence this vision does not portray what would take place from that date to the end of time, and the prayers could not be those of God’s elect people who

were then unregenerate or unborn. We are therefore shut up to the idea expressed above. In all previous ages God had had a praying people. Millions of petitions had ascended to His throne. All had been heard: many had remained unanswered. David had asked that "the whole earth might be filled with His glory." Doubtless every inspired prophet had been moved to turn his predictions into petitions. Isaiah, for example, had besought that the scattered children of Israel might be gathered one by one, and the Gentiles brought to trust in the coming Messiah. Unanswered prayers are living things; their record is on high. The zeal of the Lord of Hosts will ensure what faith has asked for, though He may reserve the blessing. Many of the petitions of Old Testament saints *could* not have been fulfilled till "the government" was actually "on the shoulders" of the ascended Saviour. It is therefore appropriate that He should be reminded of favours which He had long since been besought to grant. "Lord, remember David," his vows and his prayers, so prayed another saint some years after *he* had "fallen on sleep" (Psa. cxxxii. 1). Lord, remember these fragrant, ancient, and long unanswered prayers of Thy saints, was, it is submitted, the meaning of the mute action of the elders in our verse.

Lastly, we may in spirit emulate their holy action. Luther is dead, but his prayers for the downfall of Popery abide. Calvin is dead, but his prayers for the extension of the truth for which he lived and laboured survive him. The martyrs of the sixteenth century were hounded out of the world, but Heaven forgets not how they besought that England might be freed from Rome's vile tyranny.

Stevens, Murrell, Wells, Foreman, Palmer, Wright, Hazelton, Collins, Cooper, true saints if ever saints trod this sinful earth, prayed for their several Churches, for the people they loved, for the cause of God and His Gospel. Their prayers were sweetly perfumed and indisputably accepted: are they yet answered? Alas! no. Men with a little top learning who have nothing of the true knowledge which these possessed, are in the ascendancy. Wolves scatter the sheep. Our distinctive doctrines are but little considered. Confederacy with men of error is openly practised. *Our* prayers are faint, few, and feeble, but we may present *theirs*, which were as fragrant incense to the Lord, Most Holy: nor will Jesus allow them eventually to fail of their fulfilment.

BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

BAPTIST PRINCIPLES AND PRACTICES—(Continued).

WHAT about the children? It is desirable that here and now we should ask and endeavour correctly to answer the question, "What is our position as Baptists (both in principle and practice) with regard to infants and little children?"

First, let me relate two true stories. No. 1: Our revered friend, Dr. Angus, in a letter to me, said that "in Jamaica the Baptist missionaries used to take the infants into the pulpit and pray over them, which met a natural and divine craving in the hearts of the people. But it became a superstition, not unlike infant baptism itself, and they gave it over, substituting for it a family prayer-meeting at the home." No. 2: Upon a time a (so-called) Calvinistic minister was staying awhile at the house of a friend, little children being included in the household. At family prayer it was noticed that he omitted to pray at all for the children. Upon being questioned concerning the omission, his reply was to the effect that he knew not whether some, or all, or none of the children were in the election of grace, therefore, as the Lord alone knoweth them that are His, and where and when and how to find

and fetch them, it was unnecessary and would be futile to pray for these children.

Let me ask all friends who have not yet read the sermon on "Infant Salvation" (published in small booklet form), by the late Mr. James Wells, to get it and read it without delay.

I may safely say that the common belief of all Baptists (any isolated exceptions would but serve to prove the rule) is that infants and little children taken from time into eternity are taken to be with Christ which is far better, for "of such is the kingdom of heaven." They are received into the heavenly and eternal habitations, as the case may be, either without or notwithstanding the erroneous semi-Pagan nonsense of infant sprinkling, or even infantine immersion, as in the Greek Church, for which uncalled-for and improper ceremony the dear little innocents themselves may well be held guiltless.

The Baptists of all shades of thought believe in and regularly and consistently practise, prayer for their children—both as parents, Sunday-school teachers, pastors, and evangelists. God forbid that we should cease to pray for them—so long as we have breath to pray with and children to pray for.

Our usual practice in regard to mothers and new-born babes is this : the first time the mother is well and strong enough to get out, the child is brought by or with her to the assembly at the time for public worship. The minister is apprised of their presence and the parents' desire. In the course of the united prayer the congregation join with the parents in thanksgiving and praise to Almighty God both for the life spared and the life given, praying that the child may grow up to receive and be made a blessing, and to be manifested by the grace and power of the Divine Spirit, as a child of God and inheritor of the kingdom of heaven, through Jesus Christ our Saviour and ever-living Lord.

Then again, as concerning their upbringing, we most heartily desire and seek to bring them up in the nurture and admonition of the Lord, both as teachers in the Sabbath-school connected with the assembly and as parents in the home.

"God bless the little children—
The angels at the door!
The music sweet of little feet
That patter on the floor.

God bless the little children,
Who cheer our saddest hours,
And shame our fears for future years,
And give us winter flowers.

God bless the little children
Whom here no more we see,
Fled from their nest, and gone to rest,
Where we desire to be."

Orpington, January. 1898.

THE LATE MR. EDWARD CASEY, OF CHESHUNT

(For 25 years Minister of the Gospel, who entered into rest Nov. 11th, 1897 aged 57 years).

"The memory of the just is blessed."

THE riches of sovereign grace were sweetly displayed in Mr. E. Casey's conversion, his call to the ministry, and his subsequent labours. He was born January 12th, 1840, at Old Ford, Bow. His father, a most godly man, a preacher of the Gospel of the grace of God, was called suddenly away at the age of forty-four. Many times most earnestly he prayed that God would have mercy upon his son, as his conduct, and the company he went amongst, being very fond of dancing, was a great trial to him, and oftentimes, most kindly and affectionately, did he reprove him, saying, "My boy, living and dying in the state you are in, hell will be your portion."

At length the appointed time arrived for Edward Casey to be called by grace; the sudden death of his father being made the means, under the power of the Holy Ghost, to make him feel deeply concerned about his never dying

soul, which was in the year 1863, and so manifest was the change that it was greatly marked by all around him.

He was baptized at Blackmore, by Mr. Trotman, after which he became a member and deacon at the Strict Baptist cause at Brentwood, where his dear wife's father, Mr. Nathan Warner, used to preach.

In the year 1878 he removed to Cheshunt and joined the Strict Baptist Church at Waltham Abbey, under the pastorate of the late Mr. William Winters, where he filled the office of deacon, secretary, and trustee, when he had an invitation to take the pastorate at Walkern, Herts., and remained for seven years, since which time he has supplied various Churches.

When first exercised about the ministry what deep exercise of soul and many sleepless nights it caused him, as he felt the most unlikely to stand up in the Lord's name, although many friends felt that the Lord had a work for him to do. But one night especially he told the Lord he could not go, as he stuttered so in his speech, when the Lord applied these words with power, "Aaron thy brother can speak well" (Exodus iv. 14), which set him at liberty, as he felt and knew that his Elder Brother, Jesus Christ, could speak well, and from that time

HE CEASED TO STUTTER,

and from thence has gone forth to tell out what he has felt, tasted and handled of the word of life.

God was indeed good in so manifesting His love and mercy to him the last month of his life; it was the crowning act of His love towards him.

On the 5th of October (Tuesday evening), when sitting in his room, the Lord broke in upon his soul with these words, "For He shall stand at the right hand of the poor to save him from those that condemn his soul" (Psalm cix. 31), which so fitted him, and said he had not had such a blessing for the last fifteen years, and felt on retiring to rest that He could both lay him down and sleep, for the Lord made him to dwell in safety.

On the 31st of October he started from his home to go to Peterborough. When not many minutes' walk from Cheshunt Station he felt unwell and had to be driven home. Writing to a dear friend at Peterborough, after explaining all about the attack, there was this sentence, "I felt very weak all night; if I could have reached you on Sunday morning would have ventured. I had been very much blessed, I hope, in the week, and especially on Friday night, in my own soul, and I told the dear Lord I did want to see Him face to face, and I thought when taken, that want was about to be realised, but felt I wanted to go and tell my friends and brethren a little of the goodness and mercy of God to me, a sinful worm, as I had anticipated having a good day with you on the Sabbath, but feel 'it is not in man that walketh to direct his steps' as 'the steps of a good man are ordered by the Lord, and he delighteth in His way.'"

On Wednesday evening, Nov. 3rd., he went to Kensal Rise (where he stood in membership), his eldest son accompanied him, and preached from, "Received up into glory" (1 Timothy iii. 16), which was marked by all who heard him, most of them saying and feeling that he was very near his journey's end.

On the following Sabbath, Nov. 7th, he preached at Red Hill, taking his text (this being his last) from, "Behold I stand at the door and knock" (Revelation iii. 20), and expressed with great confidence on parting with a friend that "if that was his last night upon earth he should go to heaven."

On Thursday, Nov. 11th, he left his home for Turnford, being about a mile and half, where he superintended a brickfield, and was returning home about half-past four in the afternoon, but had not proceeded far when, feeling unwell, he hailed a cart, which happened to be passing, and was permitted to reach his home, when he managed to sit on his armchair greatly struggling for his breath, after which he was enabled to get on the couch, and breathed out to his dear wife, "I am dying," "Thy will be done," and passed away about five o'clock, having been in his home not more than five minutes.

On Tuesday, Nov. 16th, all that was mortal was interred in Cheshunt

Cemetery, Mr. Painter, of Oxfordshire, officiating, singing in the chapel his favourite hymn (Dr. Doddridge's) "Jesus, I love Thy charming name," his favourite tune, "Arabia," and around the grave one of John Kent's, "In hope of life eternal given," a great number of friends from all parts being present.

On the following Sabbath, Mr. Palmer, pastor of "Ebenezer," Waltham Abbey, preached from the departed's last words, "Thy will be done," his dear wife and family being present.

He is now realising that much-loved hymn of Mrs. Sturton's (170, Denham's Selection) which he so often quoted :—

"No more shall we mourn That Thy face Thou'rt concealing, No Satan, no sin, Base intruders below ;	But ever behold Thee Fresh glories revealing. Amen, Hallelujah ! Come, Lord, even so."
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SYDNEY MASON, son-in-law, on behalf of MRS. CASEY.

THE LATE RICHARD ASH HUXHAM

Was born at Totness, Devon, where he spent his youth, and there he commenced his ministry, continuing in the pastorate of the Baptist Church some fourteen years, afterwards removing to Borough Green, Kent. He also ministered for about two years at Chelmsford, then became the pastor at Rattlesden, Suffolk, for six years, and finally for four years at Aldringham. His health and strength failing he removed to Stowmarket, and for the past four years has been quite laid aside, during two of these confined to the house and helpless. So long as he could read the Bible was his chief companion, and when a brother would call and pray with him he would thank him and add his hearty Amen.

But for the last twelve months softening of the brain set in, which deprived him from reading, writing, or even thinking coherently.

"Many times," writes his devoted wife, "I heard him say to his medical attendant, 'Doctor, I want to go home.' A few days before his death, while sitting by his side and finding him conscious, I said, 'You can now die, dear, on those truths you used to delight to speak of.' 'Yes, I can,' he replied. 'And you can leave me in the Lord's hands.' 'Yes, that I can.' For the last few days he was quite unconscious and slept away without a struggle. As I looked on him just as the spirit left the clay tabernacle the words came to me:—

"Absent from flesh, oh, blissful thought,
 I shall be near and like my God."

This was on Thursday, the 16th of December, at the age of 72."

His body was borne to the Cemetery by several of the deacons of the Stowmarket Church, Mr. Bland committing it to the grave. Mr. C. Broome engaged in prayer, and several of the Suffolk pastors were present.

THE LATE MR. CHARLES LAMBOURNE.

BY HIS BROTHER JOHN.

My brother Charles was born at Mapledurham, a picturesque village on the bank of the River Thames, in Oxfordshire, in the year 1818. So that on the 1st Nov., 1897, he entered on his 80th year and was spared only to see the commencement of the present year, passing away Sunday night at ten minutes to 12 o'clock, Jan. 2, 1898.

In his early days he went to live at Wallingford, Berkshire, where he, although very young, led the singing at the Baptist Chapel; and, at the same time, the Lord began a work of grace in his heart, making him feel the evil of sin and a little of the misery of being without hope in the world, and while thus under severe conviction, Mr. Warburton, from Trowbridge, came to preach at the Chapel on a week night, and took these words for his text, "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious" (1 Peter ii. 4), and while Mr. Warburton was describing

the coming sinner, the burdens rolled away down into the sepulchre and never had a resurrection. But all this had to be tried hundreds of times in various ways, but grace stands every storm and lives at last.

My brother had many changes, removing to Kingston, in Surrey, where no place could be find for the sole of the foot. He journeyed to Richmond to hear the Word preached by Mr. Page, at Rehoboth Chapel, who baptized him, and after being a member some few years, the Church at Providence, Kingston, was formed, and he was one of the deacons for some years. The cloud again moving he pitched at Old Brentford, Woolwich, Waterside, Wandsworth, and Clapham Junction; but later years was engaged in speaking the Word to little Causes.

He was a lover of the distinguishing doctrines of grace, and had no sympathy with the fashionable religion of the present day. He lived contending for the faith once delivered to the saints, died in faith more than happy. *Safe!*

"Write, Blessed are the dead which die in the Lord from henceforth, they rest from their labours." "So He bringeth them to their desired haven."

THE FUNERAL

took place on Thursday, January 6, at St. Mary's Cemetery, Battersea Rise, where a number of the deceased's old friends assembled to pay their last tribute of respect to his memory, among whom were Hy. Clark, W. Beale (Wandsworth Common), A. Boulden, W. Davey and others (Surrey Tabernacle), J. W. Banks (Chadwell-street), F. T. Newman (Clapham Junction), J. Parnell (Stepney), and Mr. Cooper (West Hill, who superintended the funeral arrangements).

The service was carried out in a very impressive and touching manner by Mr. W. Jeyes Styles, of Wandsworth, a near neighbour of the deceased.

The mortal remains of Charles Lambourne are laid to rest near the spot where the clay tabernacle of the late T. J. Merser and many others slumber till the resurrection morn. Till then we bid adieu to one of whom we can sing with Charles Wesley:—

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

THE LATE JAMES ARTHURS SMITH, OF DEVIZES, WILTS.

WE very deeply regret to have to record the decease of brother James Arthurs Smith. When the intelligence of his translation reached us, we, in our feelings, sank fathoms. It was our privilege, just a *few* years ago, to have a *little* conversation with the departed. It did not amount to much so far as the *quantity* of words are concerned, but the *quality*.

Yes, we had a *few* words with him on two or three occasions, which united our heart. We (not often) wrote to him; he, now and again, wrote to us. The compilation of either epistle did not occupy much paper; but there was always matter for meditation, and though he is taken from us, and we shall never again see his face in the flesh, *yet*, the *little* attachment formed by a *few* words of conversation, and a *few* words in correspondence, knit and united our heart as one in the things pertaining to eternity.

He belonged to the "Tis-a-point-I-long-to-know," people. So do I. Satan harassed him. So he does me. He felt "doubts and fears alternate rise." So do I. He said Jeremiah xvii. 9, is quite correct. So do I. He mourned over the corruptions within. So do I. He loathed iniquity, sin, evil thoughts, evil deeds. So do I.

We have enjoyed our visits to Devizes and communion with the friends there, and if spared, should like to meet them again. This, however, we must leave. The following letter from Mr. Hemmington, expresses his own and the feelings of all who knew the departed.

"My dear Mr. Banks.—I make a sad communication to you, and make it with a sad heart. My senior deacon, Mr. James Smith, has been suddenly taken from us by death. He died last evening, December 28, 1897, about 8 o'clock. Age 63.

"He was a man of high moral principle, very firm and decided in the truth, yet not bigoted, refusing to see truth anywhere, or in anybody except those of his own party.

"It is a great loss to the 'Old Baptist,' and to myself in other ways besides that of a Church connection. What a mercy, 'Thou remainest,' &c.

"Yours faithfully,

"C. HEMINGTON.

"Castle Grounds, Devizes, Dec. 29, 1897."

We know the family, his beloved pastor and the Church feel their loss most keenly, and we earnestly pray the Lord may fill the gap thus made, and speak home some words of comfort and consolation, so that each may be brought to acquiesce in this dispensation of His hand, and realise.

Behind a frowning Providence,
He hides a smiling face.

J. W. B.

THE PULPIT, THE PRESS, AND THE PEN.

"*Scattered Seed.*" By T. Bradbury. Secretary Publishing Company, 45, Sistova-road, Balham, S.W. Crown 8vo., cloth. Price 1s. 6d., by post 1s. 9d.

This latest volume of Mr. Bradbury's sermons is quite equal to the former ones. Full of Gospel truth ably presented. The seed here scattered has been well winnowed and chosen, and is quite free from the duty-faith mixture so popular in this day. The type is clear and the binding neat, while its handy size fits it for a pocket volume. We note there are a few copies remaining on sale of the three preceding volumes. The complete set will be forwarded post free for 6s.

"*Rome Underground.*" By W. Stanley Martin. London: W. Wileman, 27, Bouverie-street, E.C. Price, paper covers 6d. nett, cloth 1s. nett.

The author adduces the testimony of the catacombs against the errors of Romanism. Though only an introduction to a large subject the work is well done, and the book is very suitable for the elder scholars in our Sunday Schools, and the younger members of our Churches. The illustrations add to its value.

"*Royal Sights.*" By E. Wilmshurst, illustrated. London: E. Wilmshurst, Blackheath, S.E., and 10, Paternoster-square, E.C.

Mr. Wilmshurst retains his power of presenting important lessons to the young in a most interesting manner. This last production of his pen is well worthy of a place among those which have preceded it. We wish for it a wide circulation.

Will our Sunday School Superintendents and Secretaries please note and distribute it freely among their scholars.

"*The Gospel Magazine.*" London: W. H. and L. Collingridge, 148 and 149, Aldersgate-street, E.C. Monthly, price sixpence.

This oldest of our spiritual magazines shows no sign of age, but is as vigorous, truthful, and savoury as ever.

"*Samson and Suicides.*" By A. Dye. London: R. Banks and Son, Racquet-court, Fleet-street, E.C. Price three-pence.

As the title suggests, Mr. Dye deals with the painful, perplexing and solemn subject of suicide. The pamphlet is worthy of a careful and prayerful perusal.

"*Readings in Scripture Subjects for 1898.*" A. B., Albany-villa, Temple Ewell near Dover. Price one penny, 10d. per dozen, 6s. per 100, post free.

Designed to promote a more systematical study of the Word.

SERMONS.

"*Comfort Ye.*" by T. Bradbury (as above). Price one penny. "*The Footsteps of the Flock in the Pathway of Trial.*" by Joseph Irons (reprint). Brighton: D. Fisk, 6, Brighton-place. Price one penny. "*The Trial and its Issue.*" by J. Parnell. London: 7, Trigon-road, Clapham, S.W. Price one penny. "*A Vision of the Way to Heaven.*" by E. Carr. London: F. Kirby, 17, Bouverie-street, Fleet-street, E.C. Price one halfpenny. "*Now the Just shall Live by Faith.*" by R. Waters, A.K.C.I. London: R. Banks and Son. Price one shilling: six discourses.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

NEW YEAR'S GATHERING.

On January 4th was held at Little Ailicstreet, E., the social tea anniversary of the London Strict Baptist Ministers' Association. At this meeting the members, with their wives and friends, blend physics, psychology, and spirituality. At 6.30 tea, cake, &c., seasoned with mental intercourse, at which our revered president, Mr. R. E. Sears, and Mrs. Sears also, were with us. At 7.30 an ascent into the higher life, singing Hymn 386 (Stevens), prayer by brother Chisnall, of Guildford, and reading Psa. cxxi. by our president. Then the president stated that he received the hon. secretary's letter, copies of which were also sent to the associated members, and felt led to preach from 1 Tim. i. 15, which himself had suggested as a text, last October, at our anniversary evening meeting. He preached from the text on Sunday, January 2nd, and through his sermon God spoke peace to one of His own children. This statement was received with reverent applause.

The president then called upon the hon. sec. to give an address. The hon. sec. briefly stated his belief, that a healthy spiritual tone pervaded the associated ministers, and that they earnestly desired to progress on the lines of our distinctive principles. He also stated that a collection would be taken for the sick brethren who were in need, and confessed he knew but one way of giving anything substantial to Jesus Christ, and that was by supplying the needs of His poor relations. The collection amounted to £1 3s. 4½d., which, coupled with 22s. sent for the same fund from friends at "Mount Ephraim," Margate, so rejoiced the friends present that we heard some of them smile. Several useful and beloved brethren need substantial gifts. Will the Churches to which we minister join with Margate in the charity which is greater than faith and hope? They will now they know our need, and thus seek to bring the Church up to Pentecostal philanthropy.

Then came the collation of the evening, served up hot and free, by President Sears, and entitled

"A THREEFOLD CORD."

He showed a trinity in unity, and unities in trinities. In the Divine Trinity, in their works in the heavens, in the sea, in vegetables, in beasts, birds, and fishes, in conduct, in man's ruin, in redemption, and in salvation he found trinities. He only, it seems to me, Who is the Wisdom of God, can see what the words of our president con-

tain, because His infinite mind only can grasp the infinities which are in them, into which our finite minds cannot penetrate. Into the heavens above, the earth beneath, and the waters under the earth, he (our president) enabled us to peep, while we felt like Sir Isaac Newton, on the shore of the universe, and absolutely ignorant of what was in it. I could not condense the lecture, because it was the essence of many lectures on natural philosophy, theology and the divine library. Any scientist who could condense gold seven times purified and ingotted would, I think, fail to condense this threefold cord. When Mr. Sears sat down my thought was, "The name for that lecture is 'The Trinity Diamond.'" The ministers were urgent for having it printed. Mr. Sears, with his usual good nature, consented, and said if there were profits on its publication it should go to our Sick Fund. For ministers and Sunday-school teachers its value is beyond rubies. If Church and Sunday-school secretaries will send orders for copies (1d. each) at once, to guide us as to numbers wanted, we shall be glad.

GEO. FLOWER, *Hon. Sec.*

30, Clifton-road, Peckham, London.
January 7th, 1898.

BROTHERLY BREATHINGS FOR "HOPE," HASLEMERE.

MOST of our readers are aware that when Mr. E. Medhurst accepted the pastorate at Fleet, it was on the understanding that he was to fulfil some outstanding engagements. Haslemere being a place where he had preached about twice a month for the last twelve years, he took his farewell of them as a supply on Lord's-day, December 26th, 1897. In the morning before announcing his text,

Mr. Medhurst said his mind had been exercised for some time as to a suitable word to speak from on this occasion. Several portions had occurred to him with more or less power, but the words, "Look down from heaven, and behold, and visit this vine" (Psa. lxxx. 14), came to his mind and did not leave him.

Quite recently God had removed one of the pillars of this cause, and now he (the preacher) was about to leave them, and he felt very thankful this morning that his mind was directed to heaven on behalf of the Church and congregation here, and trusted the words taken as a text would prove stimulating.

Mr. Medhurst first spoke of the *Vine* as the Church of God, a portion of which meet in this place from Sabbath to Sabbath—no matter how weak, it is a part of the one Church, and it is a great favour to belong to the few of God's

Vine. The vine requires nursing, watching over and praying for; it also needs the tenderest care. His prayer was that the Lord would take of the vine that worshipped within these walls, collectively and individually. Remember (said the preacher) I am a dying man and you are dying creatures, and we may never meet again. May the Lord bless one and all with His saving grace and mercy, is my earnest desire.

Notice the word "*visit*." I do feel to want Jesus to come this morning and visit this Vine and satisfy the desire of every living soul—to visit like a Father, as "our Elder Brother," this Church. Oh, brethren. I cannot wish more for you than that the Holy Ghost should visit this vine in love, pity, and compassion. I would not like to dictate to God, but I should like to see the Lord visit this vine by giving it a pastor. When this place was first opened you were favoured with a pastor, Mr. Reuben Harding, of blessed memory, who continued with you (some thirty-five years) till he was translated from the Church on earth to the Church in heaven, and should the Lord provide you with another pastor, qualified for the purpose, prize and pray for him. Mr. M., with much earnestness, said, Oh, Lord,

DO VISIT THIS VINE,

and let souls be converted to Thee. We want young men and young women as pillars in the Church of God: we want a Whitfield and such like men of God still who, by the Holy Spirit's influence, may awaken many out of nature's darkness to the light of the Gospel.

Ministers need encouragement. A short time ago he (Mr. M.) had been telling God it was no use for him to preach any more; but, on reaching home, his dear wife said to him, "Here's something to suit you." It was a letter from a young person to whom he had been instrumental in bringing to God.

He prayed God to send them a pastor who would adhere to the ordinances—believers' baptism, the breaking of bread—be instrumental in gathering the people, building up the Church, nursing the babes in grace, and His name shall have all the praise and glory.

PRESENTATIONS.

Mr. Medhurst always taking an interest in the Sunday-school, which was much appreciated by teachers and scholars, they could not let the event pass without manifesting their esteem to him, and at the conclusion of the school in the morning

MISS MABEL COLE,

on behalf of the children, handed to Mr. Medhurst a beautiful set of books

containing seven volumes of "The Treasury of David," splendidly bound.

In accepting the gift (which quite took him by surprise), Mr. M. said he did not think he had earned the present, and hardly knew how to thank the children for their kindness. The books were just what he wanted.

At the close of the morning service in the chapel, in the presence of the congregation,

MISS S. A. MILLS AND

MR. E. SMITHERS

handed to Mr. Medhurst a very nice writing desk with brass mountings, the plate on the top bearing the following inscription:—

"PRESENTED TO MR. E. MEDHURST, AS A TOKEN OF LOVE AND ESTEEM BY THE FRIENDS AT HOPE CHAPEL, HASLEMERE."

Mr. Medhurst replied in feeling terms, and heartily thanked all those who had subscribed for the very beautiful presents; he said he was afraid they would kill him with kindness.

A LITTLE MORE ABOUT "HOPE."

On Sunday afternoon, January 2, the annual distribution of prizes to the Sunday-school children took place. A service was held in the chapel, conducted by Mr. James Ayling, of Chiddingfold, who gave an appropriate address from "I love them that love Me, and those that seek Me early shall find Me" (Prov. viii. 15). None were too young to love God, and he prayed the Holy Spirit might bless the instruction to their young hearts, so that *early* in life they might be found *seeking* the Lord.

Miss Mills called the names of the children, and Mr. Ayling handed the prizes, with a few suitable remarks to each child.

Mr. A. thanked all friends who had subscribed so liberally towards the purchase of the books. Praise and prayer closed the happy meeting.

JAMES DOBELL.

Haslemere.

MR. J. E. FLEGG'S FAREWELL AT WOOD GREEN.

SPECIAL services were held at Parkridings Chapel in connection with the close of Mr. J. E. Flegg's pastorate. On Lord's-day, January 2nd, our pastor preached his farewell sermon. In the morning his text was 1 Tim. i. 15 and in the evening Acts xx. 32.

The following Wednesday, in the unavoidable absence of brother Harold Cooper, pastor E. White presided over the evening meeting, when we had a goodly gathering of friends. The reading was Tit. ii., and brother Waller (late Church secretary) earnestly sought the divine blessing.

The chairman, after a few opening remarks, called upon brother James Flegg for his statement respecting his resignation. He (Mr. F.) expressed his attachment to Wood Green, and stated that at the first he never desired to become a pastor of a Church, but he believed he received a call from God to Wood Green. Now he was persuaded that it was God's will that his labours there as pastor should cease. The five years he had spent were those of very happy service, although he had been called to suffer a great deal of pain and sorrow. If it had not been for one of God's good gifts he felt he would not have been equal to his task of preaching many times; he referred to his dear wife's constant care. He had endeavoured to preach the Gospel of Christ, and tried to present it as far as possible in its fulness, neither mangling nor mutilating it. During his term of office he was deeply indebted to good brethren with whom he had worked, including two most excellent secretaries. Under the blessing of God the success of the cause in a measure was due to their untiring energy; he referred to brethren Waller and Pickett. Our brother went on to give his reasons for leaving. He said: My constitution is not over-strong, and after five years the strain has become too great, being combined with a good deal of mental work during the week. I love the people as dearly as when I first came among them as pastor, and I am not leaving because the Word has lost its power, for only recently have I received letters indicating God's blessing attending the Word I have tried to preach. In conclusion, he said he hoped God's blessing might rest upon the Church and the brethren in office.

The chairman expressed his great sorrow that brother Flegg was leaving, and hoped even at the present juncture means might be devised so that the Church might be enabled to retain him, because he knew full well the effect these things have upon the Church.

Brother Thomas, of Watford, feelingly referred to brother Flegg's position. Having watched his life for nineteen years, heard him preach his first sermon from the words, "I am the Way, the Truth, and the Life," was present at the recognition, and was deeply grieved to hear of his leaving. The speaker directed our attention to the words, "Cast thy burden upon the Lord," &c.

Brother Crowhurst, one of the deacons, as representing the Church, said, with deep emotion, how sorry and pained at heart the majority of us were at our pastor taking this decided step. The words, "Look unto Me," had been his comfort, and he directed the Church to Christ in this trying hour. It was

his pleasure, however, on behalf of the Church to present Mr. Flegg with a purse containing £10 10s. as a small token of their love and esteem.

Brother Flegg touchingly responded, and said in this action of the Church God's hand was manifest. He should prize not so much the money as the motive which they lay behind it.

Brother Chisnall, who seemed very grieved, said he failed to understand the reason for this circumstance at Wood Green, and thought it would have been the last thing that should have happened. He had watched the Church's progress with joy. "Don't let me see its decline with sorrow." The words God had given him were, "I will see you again, and your heart will rejoice"—a word for brother Flegg and a word for the Church.

Brother Pickett, another deacon, spoke in endearing terms of brother Flegg, and expressed his sorrow at his leaving. Brother Crowhurst had directed the Church to Christ, and he would direct them to look to themselves, and based his remarks on the apostle's words, "That ye walk worthy of the vocation whereunto ye are called." He had greatly benefited by brother Flegg's ministry, and was thankful to God that under his ministrations his own brother was called. Since brother Flegg had been pastor fifty-two had joined the Church. This sad meeting concluded by singing, "God be with you till we meet again."

CLAPHAM JUNCTION—PROVIDENCE.

SECOND ANNIVERSARY OF MR. SEARS' PASTORATE.

THE second anniversary of the pastorate of Mr. R. E. Sears was held on Jan. 9, 10, and 11, and proved the occasion of very happy and successful meetings, which will, we know, be a source of great encouragement to our dear pastor.

ON SUNDAY

morning Mr. Sears was enabled to preach an excellent sermon from the words, "Ebenezer—Hitherto hath the Lord helped us." In the evening Mr. E. Mitchell preached on the Person and work of Christ. Both the discourses were greatly enjoyed, and once more we felt the blessedness of being found in the courts of the Lord.

MONDAY EVENING.

At our prayer-meeting Mr. G. Flower, Hon. Sec. of the S.B.M.A., gave a very interesting and practical address on the description given of Wisdom—"Length of days is in her right hand, and in her left hand riches and honour."

ON TUESDAY

the services were continued, two public meetings being held. Pastor Sears presided over the afternoon gathering. Mr.

E. White gave an interesting address on "The Pastor's Subject." This, he said, is "Christ, and Him crucified." And he noticed that in connection with the cross of Christ we see sin and the infinite wisdom of God in the method of salvation. At the cross the doctrines of the Gospel harmonise, Christ conquers sin, and the glorification of the Church is ensured. From it we receive the noblest inspirations for service, obtain our sweetest experience, and find consolation in the hours of sorrow.

Mr. T. Jones followed on "The Pastor's Hearers." Among these, he mentioned the indifferent, the critical, and those who hear quite without benefit. On the other hand, there were anxious and needy hearers, tried hearers, and hearers who actively practice what they hear.

Mr. G. W. Thomas spoke on "The Pastor's Helpers." First of all he needed the help of the three Persons of the blessed Trinity to enable him to preach. Other helpers he classed as follows:—The Word of God, the exercise of prayer, his wife, the deacons of the Church, and prayerful members. Even fault-finders were the means of bringing him nearer to God for help.

A large number sat down to a very bountiful tea, kindly given by Mr. and Mrs. A. F. Hall. At the

EVENING MEETING

Mr. F. J. Catchpole presided, and read and commented on Ephes. iv.

Pastor R. E. Sears referred to God's great blessing on him in his past spheres of labour, and the concern he still had for precious souls. He certainly had been blessed with many helpers, and to those mentioned in the afternoon he might add his children, so many of whom God in His grace had called. Seven had been added to the Church during the past year. *Life and Light* was flourishing. 10,000 copies were circulated monthly, over 4,000 of these being distributed in the neighbourhood of the chapel. He looked with confidence for God's blessing on him in even greater usefulness in the future.

Mr. J. Box gave an interesting address on "All the foundations of the world are out of course." The world, he said, is divided into nations, communities, and families. If there is no family godliness the foundations are out of course. The Gospel is the great cure for all the evils among nations.

Mr. J. Bush, on the words "Kept by the power of God, through faith, unto salvation," spoke of (1) Those who are kept, and the necessity of keeping them on account of the great price our Saviour paid for them; (2) How they are kept: by the power of divine love; (3) The medium: through faith, which, fleeing to a refuge, and depending upon God, is able to overcome the world.

Mr. Chilvers spoke with power from the words, "These men are the servants of the Most High God, which show unto us the way of salvation." The ministers of the Gospel, though men, are servants of Jehovah. Their position is responsible, their message is Christ and His atoning work.

Mr. J. W. Humphrey gave a thoughtful address on "Faith," remarking first that faith is no human product. Faith had eyes to see the loveliness of Christ, a mouth to eat His body and blood, hands to lay hold on God, feet to run in His ways, it rests on God, and it is the life of Christ shining through the child of God. Without it there is no salvation, and it can only be exercised by those who have spiritual life.

Mr. R. Mutimer followed with a sound spiritual speech on "Let us hold fast the profession of our faith without wavering, for He is faithful that promised."

Large congregations attended on all occasions, there being a specially full house on Tuesday evening, when friends from Mr. Sears' former pastorates, and from Mount Zion, Hill-street; Clerkenwell; Keppel-street; Soho; Wirtemberg-street; "Rehoboth," Clapham; West Hill, Wandsworth; Croydon; and many other Metropolitan and country Churches, were present. The collections, which were for the pastor, amounted to £28.

Thus once again we go forward, praying that God will grant our pastor and Church renewed and even greater blessing in the coming year.

FRED W. KEVAN.

CLAPHAM (REHOBOTH, BEDFORD-ROAD).—On Tuesday, January 4th, our pastor's second anniversary was held, which gave much encouragement to both pastor and people. In the afternoon Mr. E. Mitchell, of Chadwell-street, delivered a soul-cheering and discriminating discourse, at the close of which many friends took tea. The evening meeting was presided over by Mr. A. F. Hall, of Battersea, and commenced with singing, "All people that on earth do dwell," and after reading Psa. cxlv., "I will extol Thee, my God, O King," called upon brother Fuller, who led us to the throne of grace. The chairman then called on the speakers. Mr. E. Marsh made remarks on the words, "I change not, therefore ye sons of Jacob are not consumed." Mr. E. Mitchell, "This God is our God for ever and ever." Mr. E. White, "Wait on the Lord." Mr. F. C. Holden, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Mr. H. Dads-well, "Since thou wast precious in My sight." Mr. C. Cornwell, "Without strength;" and then our pastor (brother Waite), "Because Thou hast been my help." Mr. H. Mundy thanked the

friends for their sympathy and helping hand, as also giving us such encouragement in the ways of our God. The collection for the benefit of our pastor was good, realising, with extra donations, £14 7s. 9d.—JOSEPH ARNOLD.

MEOPHAM.—The New Year's meeting of the Strict Baptist Chapel was held on January 12. Mr. Copeland (of Croydon) preached in the afternoon a very comforting sermon to a good congregation from Psa. xcii. 13. A goodly number of friends sat down to a sumptuous tea, provided by the lady friends, proceeds of which were placed to the Incidental Fund; and in the evening Mr. Copeland again preached a thorough, practical, and stirring sermon from Isa. xl. 31, "They that wait upon the Lord," etc., which was very much appreciated and enjoyed by a large congregation. On Jan. 10 we held New Year's meeting at Mission Chapel, Ash, when Mr. Copeland preached afternoon and evening to good congregations; the best meetings we have had for years. May the Lord abundantly bless His messages, and also the messages of all His sent servants, and His name shall have the praise. On the last Sunday in November our dear brother Copeland preached in the evening from the words, "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." At the conclusion of the service we felt great pleasure in seeing four young sisters follow their Lord in the ordinance of believers' baptism, three of them daughters of one of the deacons, all Sunday-school teachers. Although a very rough night the chapel was filled, and great attention was given. It is the earnest prayer of us all that this may be but the beginning of greater blessings. "Our eyes are up unto Him."—W. T.

LEE (DACRE-PARK SUNDAY-SCHOOL).—On Thursday, January 13th, a social meeting took place in the schoolroom of the teachers and friends. Tea was served at 6 p.m., after which a paper was read by the secretary, Mr. C. Wilson Sears, subject—"Is It Worth While Keeping On?" The subject referred to was Christian work, and the answer was a decided Yes. 1st, Because God had commanded it; 2nd, For our own sakes; 3rd, To show our faith in God, and a desire to make use of it in His Church. Arguments were also given for persevering work. Examples were given from the Bible of instances of continued labours being blessed, and the special example of Jesus, who came not to do His own will, but the will of Him that sent Him. We are pleased to report increased vigour in the school; a decided

increase is shown in the present attendance in the morning, and a larger number in the afternoon. The prospects are good. The annual prize meeting took place on Tuesday, January 18th, when 60 books were distributed. Mr. H. Booker presided, and addresses delivered by Messrs. E. White, C. West, and J. H. Lynn. The attendance was very encouraging.

SNODLAND.—The opening services of new Baptist Chapel were held on December 29th, 1897. Our esteemed brother, E. Mitchell, of Chadwell-street, commenced at 3 o'clock with prayer for Divine blessing, and preached the first sermon on the stability of Zion, her provisions, doctrines, ordinances, &c. Tea was served in the vestry and chapel to a good number of friends—some from Meopham, Maidstone, Chatham, and other places. The evening meeting was presided over by brother E. Mitchell, in the absence of Mr. J. Piggot through illness, who kindly sent us a donation and good wishes. Mr. A. B. Hall, Mr. E. Wood, Mr. T. Hollands, and Mr. Patterson addressed the meeting. Collections good, amounting in all to £12 7s. 6d., £2 from Enon. Chatham, together with a new desk Bible from Miss Evans. Other friends brought cards with good subscriptions; also gifts in kind. So we say, What hath God wrought? To whom all praise belongs.

MASBRO'.—The annual tea and prize distribution in connection with the Sunday-school was held on Monday, December 27th, 1897. Tea was provided by the ladies: over 100 sitting down. A meeting followed, ably presided over by Mr. Jackson, of Sheffield. Mr. Pratt offered prayer, and addresses were given by Messrs. Snow, R. Tiptaft, and Price (Masbro') and Messrs. Taylor and Jarvis (Sheffield). A very interesting part of the evening was a presentation to our brother Snow, who is leaving for Slaithwaite. The testimonial took the form of a hall umbrella-stand and hat-per combined, which was presented to him by the superintendent, Mr. R. Tiptaft, on behalf of the teachers and friends. Another presentation followed by Mr. Wm. Tiptaft, J.P., Mexbro', from Mr. Snow's young men's class, of 6 volumes of the Works of Wm. Huntingdon, S.S. Mr. Snow replied, with feelings of deep gratitude to all, and based his remarks upon the "Stand," "Marble Slab," "Pegs," and "Books," which would be lasting thoughts, and bring to mind the memories of all those he had left, and the happy times he had spent with them. The prizes were then distributed to the scholars also by Mr. Wm. Tiptaft. There are 110 scholars on the books, out of whom 93 received prizes, a record

year for attendance. Many friends were present from Sheffield, Mexbro', Kilnhurst, Slaithwaite, &c.—*Rotherham and Masbro' Advertiser*. [May the labours of our brother Snow in his new field be blessed of our covenant-keeping God, to the souls of many who were ordained to eternal life; and may our loss at Masbro' be a great gain unto the Church at Slaithwaite, is the prayer of—A. T. P.]

MUSIC FROM MAIDSTONE.

DEAR MR. BANKS,—May I ask you to convey the sincere and very hearty thanks of the deacons and friends at Providence, Mote-road, to the readers of E. V. and G. H. for their liberality toward us in the very handsome way they have contributed in order to free us from debt incurred by alterations since May, all being settled on Dec. 28, 1897. To God be all the praise.

The secretary, H. J. Walter, thankfully received 5s. from J. H. The treasurer also received through the post a money-order from Germany 1s., sender unknown.

On Wednesday, January 5th, through the mercy of our divine Lord, we were favoured to hold our New Year's tea meeting. After the tables were cleared (the weather being somewhat unfavourable) the meeting was held in the vestry; we had, therefore, to sit a little closer together than we usually do in the chapel.

The chair was taken by E. Wagon, deacon, opening the service with prayer and singing Hymn 665 (Stevens), "Kindred in Christ, for His dear sake;" he also read Psa. xxxiv., dwelling on the third verse for a short time, "O magnify the Lord with me, and let us exalt His name together," expressive of the desire of my heart for the great kindness of so many friends to help us in our time of need. Brother G. Brown offered earnest prayer for the divine blessing of the Almighty to rest on both Church and congregation.

Brethren T. Cook and T. Miller gave very appropriate addresses, and, after singing the hymn.

"Jesus, Thy saints assembled here
Thy power and goodness to declare."

Mr. George Brown spoke experimentally from "Yea, I have loved thee with an everlasting love," &c. (Jer. xxxi. 3), followed by our esteemed brother,

Mr. H. J. Walter, secretary, gave a statement of all money received since our last meeting, which was sufficient to clear off the debt, so that we can surely say, "God has done great things for us whereof we are glad."

Brother Walter then spoke from Deut. viii. 2, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness."

I must say in closing that both brother Brown and H. J. Walter gave us two nice little sermons from the words quoted. The Lord is making these two brethren very useful in our Church, especially when our supplies fail us. The hymn,

"Saviour, breathe an evening blessing
Ere repose our spirits seal,"

with prayer by brother Walter, concluded this very happy and enjoyable meeting."

CHEERFUL AT CHADWELL STREET.

SERVICES commemorating the forty-sixth anniversary of "Mount Zion" were commenced on Lord's-day, Dec. 12, 1897. Prayer preceded the more public services of the occasion, Saturday evening, Dec. 11, at the schoolroom, earnest, fervent petitions were sought for the coming day by eight or nine brethren.

SUNDAY MORNING

dawned; it was wet, foggy, dark, and dreary, nevertheless an unusual number attended the prayer-meeting at 10 o'clock, under the presidency of Mr. W. Abbott, supported by the pastor and his brethren in office. The usual hymn, "Mount Zion's faithful King," was sung and several brethren sought the Lord's blessing.

At the more public service Mr. Hodges gave out the hymn, "Come, Thou Fount of every blessing," which has been the custom of this Church to sing on like occasions for many years.

The pastor preached in the morning; prayer-meeting in the afternoon, and in the evening Mr. O. S. Dolbey, of the Surrey Tabernacle, occupied the pulpit. Thus the first day of the forty-sixth anniversary was spent at "Mount Zion," the verdict at the close being—

"The hill of Zion yields
A thousand sacred sweets
Before we reach the heavenly fields
Or walk the golden streets."

Petitions for the presence of the Lord on the Tuesday went heavenward from the lips and hearts of many at the Monday evening prayer-meeting. The Lord heard and answered, for on

TUESDAY, 14TH,

Mr. W. Kern in the afternoon was graciously helped in dealing out the truths of the Gospel in an experimental way to the comfort of not a few who, through God's mercy,

"Are marching thro' Immanuel's ground
To fairer worlds on high."

Tea was served in the schoolroom, and the

EVENING MEETING

followed, under the presidency of the pastor, who asked the people present to praise God in singing John Newton's

hymn, "Kindred in Christ." God's Word was read, and pastor Henry Dadswell (as Cowper puts it) "Climbed the ladder Jacob saw."

A few words of welcome were given by the pastor, who briefly reviewed the past year. Like all preceding years, there were

Some things to sadden, and

" " " gladden.

But we were pressing on in peace, faith, hope, and love; watching, waiting, wondering; often felt the Saturday night prayer-meeting helpful for the Sunday.

Brethren Box, Bush, T. Carr, T. Jones and W. Kern as

"Heralds of the King of kings,
Preach'd the peace the Gospel brings."

The meeting was ably aided by Messrs. Abbott, Hodges, and others.

A brotherly visit from our venerable friend Sawyer, of Brighton, and good folk from Limehouse, Clapham, Croydon, New Cross, Forest Hill, Hackney, Reading, Wood Green, Woolwich, Homerton, and numerous other parts had an encouraging influence. We sang "Praise God," &c., and then *pro tunc* said adieu. PARMENAS.

IPSWICH (BETHESDA SUNDAY-SCHOOL).—On Wednesday, January 12, 1898, we held the annual teachers' tea and public meeting in connection with our Sunday-school, about 120 sitting down to tea, which was most comfortably arranged for by Mr. and Mrs. Motum, both having for many years been of valuable assistance to us in any work in connection with our school. At the evening meeting we were greatly encouraged by seeing so many friends, about 300 being present, and a very happy time was spent, although we had one great drawback, our esteemed superintendent, brother Garrard, being prevented by illness from meeting with us. We also expected to have his father from Stowmarket to address us, but illness prevented him also. The annual report was read, which showed the school to be in a satisfactory state, about 200 scholars being on the books, with a staff of 28 officers and teachers. The librarian's report showed the library to be in a flourishing condition. Our pastor and president, Mr. Kern, gave a very helpful and encouraging address upon "Sowing the Seed, being the Word of God." Mr. Saunders, of Stowmarket, and Mr. Ranson, of Somersham, gave suitable addresses, and our treasurer, Mr. Motum, added a few words of encouragement to teachers and others who had helped us during the year. A very hearty vote of sympathy was passed to our superintendent and regret for the cause of his absence, and of thanks to Mr. Kenny and all friends for helping to make our tea and meeting a success.

The doxology and prayer by our pastor brought the meeting to a close. We have to record the resignation of our brother Scarlett, who so well filled the office of secretary for nine years. We pray he may realise the blessing of the Master, as we feel we have his prayers for the welfare of the school. By the kindness of friends we have purchased 110 new Bibles, and trust God may bless His own Word through the instrumentality of the teachers sowing the Word.—J. T. FARROW, Secretary.

ST. ALBANS (BETHEL).—On Dec. 27 a very interesting meeting was held, the children of the Sunday-school (with parents and friends) had tea, and this was followed by singing, recitations, and addresses. During the evening a silver coffee-pot and cream ewer were presented to the superintendent of the school, Mr. J. Eldred, and a purse of money to the pastor, Mr. H. J. Wileman. This was one of the best meetings we have had, and children and all were delighted. The pastor's little daughter presided at the organ.

WATFORD TABERACLE.—On Wednesday, January 12, we held our pastor's anniversary. A good number met for tea, after which we adjourned to the chapel. Our pastor, Mr. G. W. Thomas, presided, and in a brief speech reviewed the Lord's leadings and dealings through another year. Mr. R. E. Sears then addressed the meeting from "The faithful saying." Mr. Chilvers led us into the words, "So much better than the angels," contrasting the angel ministry and that of our Lord Jesus, showing His personal character and official character. Mr. H. J. Wileman spoke some words encouraging to our pastor from "Why is it that Thou hast sent me?" Moses was sent to be leader and intercessor. So God opens up work for His servants. We are sent to live for, and speak well for our Lord. A very profitable meeting was brought to a close by singing, "On wings of faith;" and with our pastor we thank God and take courage.

SOMERSHAM.—A very happy evening was spent amongst our dear friends at their annual tea and New Year's gathering, January 5th. It was looked forward to by prayer, and hoped that the true happiness that cometh only from God might be felt and realised, and that all Christian workers might be encouraged in their work of labour and love. Many were disappointed and prevented in meeting with us through the inclemency of the weather, which no man has the rule over. Notwithstanding, a goodly number sat down to a social tea, provided by brother Squirrel. Evening meeting followed,

conducted by the pastor (W. H. Ranson). After singing, and reading Psa. ciii., brother Motum led us at the throne of grace. The pastor, in his opening remarks, gave a report of the school work through the past year; and although some, through providence, had left them, yet there was much to be thankful for, and encouragement to press forward in the unknown future; and the teachers prayed God to send others to fill the vacant places. He also said, as a Church and people, they had been watched over and cared for, though death had taken from them, yet by God's grace others had been added, and he desired to trace every blessing up to their covenant God, knowing fully 'tis to Him every blessing they owe. Addresses followed by our good brothers Hills, Diaper, Garrard, London, and Gowing, with words of encouragement to the teachers, wishing them God-speed. At the close, brother Ladbrook, in his usual way, gave the pastor his New Year's presentation, in the name of the Church and congregation (collected by brother Bugg), they wishing to acknowledge and appreciate his services through another year, and their sincere desire was, that the year now entered upon might be a year of great blessing and soul-prosperity. The pastor expressed his gratitude to friends for all kindness, either small or great, and hoped that their prayers and good wishes on his behalf might be answered. The meeting closed by prayer.—AN OBSERVER.

Our Australian Column.

SYDNEY.

IN a kind, spiritual letter from pastor F. Beedel, we take the following:—

There are many vessels daily reaching our port from all parts of the world, but none so welcome to me as yours; and though they have valuable freight, the contents of your VESSEL is more valuable to me, and what I value most is to find the Master on board, and the more prominently He is seen, the better I like it.

We heartily thank our brother for his most encouraging epistle.

BRISBANE, QUEENSLAND.

MR. JOHN KINGSFORD, pastor of Jireh Strict Baptist Church, Brisbane, says:—

Lord's-day, December 5, was the thirty-fifth anniversary of my pastorate—a very good day. Even if life is spared, I think it will be the last. The Lord, I think, is inducing me to resign, as I feel I am not able—either physically or mentally—to fulfil the duties thereof; but I wait a still further manifestation of His will, as you know on the 30th March next, if spared, I shall have reached my 80th year.

I am trying to induce the friends to order the VESSEL, and some have promised to do so. I think there are a good number

of copies taken in the districts around. The Strict and Particular Baptists are spoken against; but never mind, the Lord knoweth them that are His.

PAULA PRISONER AT JERUSALEM.

Hints for Teachers. See Acts xxii. 17—30.

INTRODUCTION.—We notice Paul's arrival and imprisonment at Jerusalem. We have here his defence; he summarises his ancestry, his strict adherence to the Jewish faith, how he persecuted the Christians, his imprisonments and sufferings, &c., his call to the apostleship, and when he mentions the Gentiles the people exclaim and rage against him; he would have been scourged or bound, but claiming the privilege of a Roman, he escaped. Thus Paul never flinched before the greatest of his judges, but demonstrated his fearless endurance to die if need be for the Lord Jesus Christ. We should be strong in the Lord and the power of His might, come what may, knowing that if we are faithful He will do and work in us for all and the glory of His great name. Never be ashamed to confess and witness for Christ. We may apply a few lessons.

1. The path of duty is a glorious one. 2. Confidence in God will do mighty things. 3. Earthly judges are insignificant compared to the Judge of all. 4. The Christian's life and end is a glorious one. 5. Witness for Christ to the end.

THOMAS HEATH.

Plymouth.

ELECTION.

THE following has been supplied by an old-fashioned journalist of Scotch extraction. A Baptist minister said:—

"I was preaching not very long ago in Derbyshire to a congregation, nearly all of whom were Methodists, and, as I preached, they were crying out, 'Hallelujah!' 'Glory!' 'Bless the Lord!' They were full of excitement, until I went on to say in my sermon, 'This brings me to the doctrine of election.' There was no crying out 'Glory!' and 'Hallelujah!' then. Instead, there was a great deal of shaking of the head, and a sort of telegraphing round the place as though something dreadful was coming. Now, I thought, I must have their attention again, so I said:

"You all believe in the doctrine of election?"

"No, we don't, lad," said one.

"Yes, you do, and I am going to preach it to you, and make you cry 'Hallelujah!' over it." I am certain they mistrusted my power to do that; so, turning a moment from the subject, I said, 'Is there any difference between you and the ungodly world? Is there any difference between you and the drunkard, the harlot, and the blasphemers?'

"Ay, ay, ay. Ay, there was a difference indeed."

"Well, now," I said, "there is a great difference. Who made it, then? for, whoever made the difference, should have the glory of it. Did you make the difference?"

"No, lad," said one; and the rest all seemed to join in the chorus.

"Who made the difference, then? Why, the Lord did it; and did you think it wrong for Him to make a difference between you and other men?"

"No, no," they quickly said.

"Very well, then; if it was not wrong for God to make the difference, it was not wrong for Him to purpose to make it, and that is the doctrine of election." Then they cried, "Hallelujah!" as I said they would.

Aged Pilgrims' Corner.

THE 91st annual meeting of the Society is announced for Monday afternoon, May 9th, at 4 p.m., in the Mansion House (Egyptian Hall). Further particulars will be published in due course. The hour fixed will enable many friends who cannot attend evening meetings or who wish to be at Monday evening prayer-meetings to be present.

* *

The Camberwell Asylum anniversary will (D.V.) be held on Thursday, June 9th, and that of Hornsey Rise Asylum on Friday, July 1st. If our friends will take a note of all these gatherings, it will prevent other engagements being made.

* *

The inmates of the Brighton Home and several of the out-pensioners were entertained to tea at the Home on January 19th, after which short addresses were given by several members of the Board. A similar gathering was held at the Camberwell Asylum the preceding day, when a goodly number of friends met the aged pensioners and a pleasant and profitable season was enjoyed.

* *

The lady visitors of the Hornsey Rise Asylum have just issued their Circular Letter, asking for gifts of work for the July sale. All parcels should reach the Asylum by the middle of June. Good saleable articles will be most useful. A special effort is this year being made to increase the Benevolent Fund, for aiding the sick inmates, and the proceeds of this sale will, as usual, be devoted to this object.

* *

The *Quarterly Record*, just published, contains, amongst other interesting matter, an excellent portrait of the late Earl of Shaftesbury, with a slight sketch of his life. Lord Shaftesbury was one of the warmest friends of

the Institution, and in 1880 and 1883 presided over its annual meetings. He always attributed his first religious impressions to the Lord's blessing upon the words of a godly old servant, Maria Millis, and aged pilgrims were ever after dear to him.

WHAT IS THY STANDING?

BY H. G. DANN.

SOON the thread of life shall perish,
Now the future looms before,
Soon shall cease the joys we cherish,
Earthly light shall be no more.
Say, my soul, what is thy standing,
For that great eternal day?

One by one our friends are taken
From our midst, by death's strong hand,
Yet hath this caused us to waken.
Shown us nature's trust but stand.
Say, my soul, what is thy standing,
For that great eternal day?

Is it true that we, God's creatures,
Still are heedless of our doom,
What shall be our endless futures
Far beyond the silent tomb?
Say, my soul, what is thy standing,
For that great eternal day?

Doth this world with its frail pleasures,
Fully yield our heart's desire?
Doth it, with its flimsy treasures,
Satisfy and never tire?
Say, my soul, what is thy standing,
For that great eternal day?

Earth cannot afford for ever
Dwelling-places unto men,
Death approaching soon shall sever
All connections here—Then,
Say, my soul, what is thy standing,
For that great eternal day?

If, however, spared to linger
Yet a little longer here,
What our feelings when a finger
Pointing, saith, Doth Christ appear?
Say, my soul, what is thy standing,
For that great eternal day?

Soon before the throne in heaven,
We, each one, shall have to stand.
Have to hear the message given,
"To My right or My left hand."
Say, my soul, what is thy standing,
For that great eternal day?

Jesus Christ, is He thy Saviour?
His alone thy robe to wear?
His atonement to plead favour?
His dear name thy password there?
Safe, my soul, then is thy standing,
For that great eternal day.

LET US SING OF JESUS.

(Rev. i. 5-8.)

Let us sing of Jesus,
Sing of His precious blood;
Let us sing of Jesus,
Who reconciled us to God.

Let us sing of Jesus,
Who hung upon the tree;
Let us sing of Jesus,
Who lived and died for me.

Let us sing of Jesus,
Who rose again from the dead;
Let us sing of Jesus,
Who o'ercame the King of dread.

Let us sing of Jesus,
Who reigns in heaven above;
Let us sing of Jesus,
Whose glorious name is Love.

great end of the sorrows and temptations He endured was to enable Him to enter into the sorrows and trials of His people, so as to perfectly sympathize with them. In our text, we see Jesus in tears at the grave's mouth, where a loved friend's body was lying, fully sympathizing with the grief of Martha and Mary. Though the year is scarcely six weeks old, as we write, we have been called seven times to the cemetery since we have entered upon it; this reminds us that there are many bereaved ones, sorrowing over dear ones removed from them among our readers. That they may realize the sympathy of their Lord in their trials is our desire.

We need not dwell upon the narrative, as all our readers are familiar with this favourite part of the inspired Word. We have all in spirit watched with the anxious sisters by the bedside of their beloved brother, whose life was so fast ebbing away. We have, in a measure, entered into their feelings as the slow weary hours pass, and there is no sign of the appearance of Him to whom the touching message had been sent, "Lord, behold, he whom Thou lovest is sick." We have been present at the closing scene, when the last glimmer of hope died out as the soul of Lazarus departed; and we have sat with the bereaved sisters in the darkened and desolate room after the corpse had been laid in its long home. We have also heard their mournful wondering words, with a touch of reproach in their tones, "Lord, if Thou hadst been here, our brother had not died." We have listened also to the wondrous words of Jesus, "I am the resurrection, and the life; he that believeth on Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." We have, too, as it were, heard His voice call Lazarus from the grave, and have tried to imagine the rush of wonder, love, and joy which filled the hearts of the sisters at the restoration of their brother. This sweet story can never lose its charm with devoted minds; it is as fresh to-day as when it was penned nearly two thousand years ago. But it is with the two words at the head of this paper we wish to deal at this time—"Jesus wept." Wondrous words, replete with consolation for mourning hearts!

Tears are common things in this world. By reason of sin "man is born unto trouble, as the sparks fly upward." This world has been denominated, "A vale of tears." None of the children of Adam can escape this sad heritage. We should ever trace our sorrows up to their true source, that we may increasingly learn the heinousness of sin.

"O, thou ugly monster sin,
What a curse hast thou brought in!
All creation groans through thee,
Pregnant source of misery."

But Jesus was holy, harmless, undefiled, and separate from sinners, yet He wept, the silent tears coursed down His sacred cheeks. A variety of explanation of these tears of Jesus have been offered, such as "He wept for joy," "He wept because the miracle would bring Lazarus back to the unrest of life," "He wept merely as an example." We entertain no doubt that *sympathy* drew those tears from Jesus' eyes. They discover to us the perfect humanness of our Lord. He shared all our sinless infirmities and feelings. Though "God over all for ever blessed," He was none the less "the man Christ Jesus." The two natures were ever distinct, though the personal union is perfect. There is "a wonderful

harmony of humanity and divinity through all His eventful life." Weary, resting on the well; thirsty, asking for a drink of water; yet He is ready to give living water to that woman from whom He had asked a drink to quench His own thirst. Awakened from the sleep His wearied body needed, He arose and rebuked the wind and the waves. So here He weeps in sweet sympathy ere He bids Lazarus arise from the dead. Let bereaved and mourning ones ponder on these words, "*Jesus wept*," and remember He is the same loving, sympathizing Lord to-day, as when He shed those tears by the grave of Lazarus:

"He in the days of feeble flesh
Poured out His cries and tears,
And in His measure feels afresh
What ev'ry member bears."

If all others fail us, in our hour of sorrow, in our Saviour we have an ever sympathizing Friend.

Those tears of Jesus were *sacred tears*. "Tears are now sanctified since Jesus wept," said Luther. We may let our tears flow freely over departed friends, without reproach to our manhood, or sin against God. "Christianity demands the regulation of the natural affections, but it does not, like the Stoic philosophy, demand their suppression; so far from this, it bids us to 'weep with them that weep' (Rom. xii. 15); and, in the beautiful words of Leighton, 'that we seek not altogether to dry the stream of sorrow, but to bound it, and keep it within its banks.'" So far was Jesus from being displeased with the tears of Martha and Mary that He mingled His tears with theirs. "God's saints in all ages have been men of tears. 'O God,' prayed Augustine, 'give me the grace of tears.'" It remains written, "Blessed are ye that weep now; for ye shall laugh." Tears of true sympathy with the sorrows of our brethren are sacred tears, which God puts in His bottle. He manifests nothing of the spirit of Christ, whose eyes remain dry in the presence of the sorrows and tears of the saints. True believers are united in sympathy—

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

The tears of Jesus are *sweetly suggestive*. As they assure us of His sympathy in our sorrows, so they suggest that there is a *necessity for us to endure them*. He who weeps with us has the control of all that concerns us, and will not inflict an unnecessary pang, for He shares our pain. It is only "if need be, that we are in heaviness through manifold temptations." How much Martha and Mary would have missed if Lazarus had not died! How much poorer the whole Church would have been had not this sad event occurred! Tears minister to our good and welfare. The curse is turned into a blessing by the grace of God. Jesus' tears assure us *we shall not be left comfortless*. It is worth while to be in tears that we may experience His precious sympathy. Martha and Mary never forgot those tears. The spectators said, "Behold how He loved him." It compensates for much suffering to have His love demonstrated to our hearts; but His tears are a prophecy that He will aid us; His sympathy secures us succour; His pity moves His power. This the sisters soon found. We may not expect to have our dead restored to life as they had, yet He will not leave us comfortless. They

were not tears of weakness that fell from Jesus' eyes. We sympathize, but cannot relieve; His sympathies are backed by His omnipotence. He often now restores dead and buried hopes, and gives "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." His tears suggest that *our attitude should be that of patient resignation*. He who suffers with us now, will presently wipe away all our tears. He is preparing us for a land where the voice of weeping is never heard, and sorrow is not known. The night will soon pass, and the everlasting day dawn. While we mourn here, we have His sympathy; soon the days of our mourning will be ended; let us, therefore, moderate our grief, and patiently wait for His delivering hand, with humble resignation to His sovereign will.

OUR PORTRAIT GALLERY.—No. III.

GEORGE W. FAIRHURST, PASTOR
OF THE BAPTIST CHURCH, FRESSINGFIELD, SUFFOLK

I WAS born at Barnet, a town in the county of Hertford, on July 13th, 1872. My parents were respectable working people, and I was brought up to attend the Established Church, and sent to the Sabbath-school.

Of my boyhood days I have nothing special to record. But my youth was spent in the sinful pleasures of the world. I associated with bad companions, and was drawn very deeply into sin. My conscience would often prick me, and though I wilfully sinned, it always seemed to leave a sting behind. Again and again, I resolved to change my life, and be better in the future, but it was all in vain. My good resolutions were forgotten, my promises broken, and I ran the downward road, until the Lord in infinite mercy, stopped me in my course of sin, and brought me as a poor hell-deserving sinner to plead for pardon.

In the year 1891 I was removed, in the providence of God, to the village of Cranleigh, in Surrey, and was persuaded by a friend to attend the Baptist Chapel there. It was here the Lord met with me, through a sermon preached by Mr. Barringer, the pastor, and these words were applied with power to my soul: "He that is not with Me, is against Me: and He that gathereth not with Me, scattereth abroad." This was the arrow of conviction with which God brought me to see myself as a lost and ruined sinner in His sight. My heart was broken, and I was led to cry as the publican, "God be merciful to me, a sinner." I tried to get rid of my burden and to live without sin, but the more I strove to get better, the more my sense of guilt increased, and as I seemed to get no answer to my prayers, I was brought down almost to despair. I searched the Word of God, and read the precious promises, but I felt that not one was intended for me. I could plainly see from the teaching of Scripture, that God had an elect people, but I felt that I was shut out, and that God would never be merciful to such a sinner as I was.

After a time I did gain a little hope, for the minister, in his preaching, would trace out my experience exactly, and seek to encourage such characters, and many portions of Scripture were made very sweet to my soul. But these hopeful seasons did not last long, and when they were

gone, I felt worse than ever ; but still I could not give up seeking, although I often despaired of ever obtaining the blessing, and I resolved in my heart

“ That if I perished, I would pray,
And perish only there.”

In July, 1892, I left Cranleigh and came to March, and attended Providence Chapel. Mr. Northfield's ministry was very helpful to me. My soul was greatly blessed, and I gathered encouragement, but I did not obtain deliverance until Mr. Northfield preached from the text, “ They that are whole need not a physician, but they that are sick.” The Word was with power, the poor slave was set free, and the sweet consciousness of God's love to me, filled my heart with peace and joy. Soon after this I went before the Church and related the Lord's gracious dealings with my soul, and on December 4th, 1892, I was baptized by Mr. Northfield.

After the Lord had brought me into Gospel liberty, I felt an earnest desire to tell to others what great things He had done for my soul, and I became a teacher in the Sabbath-school at March.

My mind at this time was greatly exercised about the work of the ministry, but the sense of my own unworthiness, and the solemnity of the work, brought me to feel that the Lord never intended that I should preach the Gospel. Nevertheless, it was the burden of my prayers for many months, and I constantly besought the Lord, that if it was His will, He would open up the way for me.

In December, 1893, I was again removed, in the providence of God, to Norwich. I attended the Chapel at Orford-hill, and soon found work in the Sabbath-school. In January, 1894, brother Hovell, the senior deacon, asked me whether I ever had a desire to preach the Gospel, and I had to confess to him that it had long been my prayer, that the Lord would open my mouth to speak in His name, but that I had kept my desire a secret, lest I should run without being sent. The next Lord's-day, he, having consulted with the other deacons, asked me if I would take the service on the following Thursday evening, being at that time without a pastor. After I had prayerfully considered it, I agreed to do so, and preached my first sermon on January 25th, 1894, from John x. 9, “ I am the door.” After some little time, I was again asked to preach to the friends at Orford-hill, and very soon doors were opened at different places round.

For some months I was constantly engaged in supplying the Churches round, among others, the Church at Saxlingham. After preaching there several times, I was invited for three months, which invitation I accepted. At the expiration of that period, I was again asked to supply for six months, with a view to the pastorate ; this also I accepted. The Lord blessed the Word, the congregation increased, and six were baptised and added to the Church. But after three months, finding that the work, with my business, was more than my constitution could stand, I told the Church that I should have to leave them at the expiration of my time, which would be in December, 1896.

During the time I was preaching at Saxlingham, I received an invite to preach at Fressingfield. I came, and the Lord blessed the Word. I was invited to come again, and this led to further engagements. After supplying several times, I received an invitation to come for six months,

with a view to the pastorate. This led me constantly to the throne of grace, asking the Lord's guidance to direct me in the right way. After waiting for some weeks, the Lord applied this text very powerfully to my soul, "I have set before thee an open door, and no man can shut it." This led me to accept the call, and I wrote to the Church and told them that I would come.

After I had been with them five months, the Church was called together, and I received the unanimous call to the pastorate. This I accepted, believing it to be the Lord's will. The Lord has greatly blessed us. His people have been fed, and some have been added to the Church. To Him be all the glory.

Yours sincerely in Jesus,

GEORGE W. FAIRHURST.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

A WONDERFUL TREE.

AMONG the trees of various kinds that abound in different parts of the world, the most wonderful seems to be the palm tree, whether we think of the cocoanut, or the date tree, the latter being the palm of the Bible.

We do not see these trees to perfection anywhere in England, although plants of the species are found in botanic gardens at Kew and elsewhere, some of these being many feet high.

But in the sunny East they will, when properly cultivated, grow to the height of from 60 to 100 feet. The round stem of the tree is comparatively slender, being from 12 to 18 inches across and full of ridges, which mark where the leaves of former years clustered around what was then the top of the growing plant. All the branches are really enormous and beautiful *fern-like leaves*, and are only found at the head of the tree, where they form an immense "fan," the beautiful feathery fronds pointing upwards; the flowers are formed among the leaves, and the "cocoanuts," as we know them, are the seed of the fruit, the shell of which is enveloped in a dry fibrous husk. The cocoanut palm is a most useful tree. Of course, the cocoanuts themselves are eaten by the people; the fibrous husk in which the nuts are enclosed furnishes the "cocoanut fibre" from which so many of our door mats, and our cocoanut matting is made, and the cordage for ship's cables also. The hard wood of the trunk of the tree is made up into many articles, useful and ornamental. The leaves, being so large and strong, are used in the tropics for thatching the roofs of the houses, and are also plaited into baskets, mats and the like; they use the shells of the nuts for drinking-cups, and cut them up for spoons as we should use bone or ivory; and the kernel of the nut when pressed yields an oil, liquid in its native country, but known in our own land as a white solid, and employed in the manufacture of certain kinds of soap and candles.

The palm tree of Scripture is as beautiful, and almost if not quite as useful as its nutty relative. This also grows to an immense height, has rarely any leaves or branches except at the top, and here also the small

flowers hang. The fruit is formed in thick clusters, suspended between the spreading leaves, each bunch of fruit weighing from 30 to 50 lbs.

The dates, prepared in different ways, furnish the people with much of their food, and the *stones* of the fruit are ground to feed their camels with. The palm is long lived and evergreen. A palm "branch" will retain its freshness for years after it has been cut from the tree, and often five or six and sometimes even 15 or 16 stems will grow from one root, and use is found for every part of the date-yielding palm.

The stalks of the leaves are *spiny* and need to be cut with great care, and it is believed that the "branches" which the Jews waved and spread before Jesus in that triumphal procession, were young, unexpanded leaves, but even these would each be six or eight feet long, and a number of them being carried along would be a very beautiful sight.

The palm will grow in the desert anywhere near to some hidden spring of water, so the Israelites found wells of water and many palm trees at Elim. And I have heard that by making incisions in the root of the palm tree, and depositing the seeds into those holes, *water melons*—so refreshing to the dwellers in hot climates—can be caused to grow.

Many more interesting facts might be narrated of the tree so intimately connected with Jewish history, but I think we have said enough to justify us in calling the palm "A Wonderful Tree," and surely we should admire the wise and merciful providence which made it grow so plentifully "just when it was most needed."

Still I am thinking of another tree more wonderful still, and I think you will at once guess its name, as you remember what is written in the "Revelation," about a tree in the "Celestial City" that bare twelve manner of fruits, yielded its fruit every month, and whose leaves were for the healing of the nations—"The Tree of Life," and what can that be but the Lord Jesus Christ, who is precious to them that believe, and is His people's "All in All!"

And with the earnest desire that many a dear reader may be led to seek and find that Blessed One, I will conclude with a few lines that the subject suggested to me some time ago.

"A beautiful tree is in Paradise growing,
With fruit-laden branches the whole of the year;
A luscious and constant variety shewing,
And its leaves are the healing of wounded ones here.

It grows on each side the celestial river,
Heaven's central attraction is always in sight;
Yet this Tree stands alone in its glory for ever,
There's only *One* source of eternal delight.

Unlike the fair tree that in Eden was planted,
Which innocence only might safely draw nigh;
To the true Tree of Life free admission is granted,
And sinners may eat it who're ready to die!

Its fruit may we eat 'neath its shadow's soft coolness,
Its blessings so matchless our souls would receive;
Dear Saviour, we fain would partake of Thy fulness,
And prove Thou art precious to them that believe.

Thou, Thou art the source and the bountiful Giver,
Of joys everlasting that know no decay;
On Thee may we feast and be happy for ever,
When all things terrestrial have vanished away."

Amen.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

The heart's desire.—Phil. iii. 10.

“THAT I may know Him.” This is the highest knowledge to which man can aspire; to reach it the sublime prayer of Jesus must be answered—“that they may know Thee.” The prayer of Jesus and that of Paul are expressive of the deep yearning and fervent breathings of a soul who has felt the sweet and gracious influence of holy fellowship, and have realised the joy of communion with the living, exalted, and enthroned Lord. How dim our visions are of the glorious brightness of Him who is the express image of the invisible God. How finite our ideas and limited our largest conceptions of Him “in Whom the fulness of the Godhead dwells!” How can I penetrate the stupendous mystery of this Divine Being? Thank God we are not left in darkness, ignorance, and doubt: the grand revelation has come, the light of God has flashed upon the darkness, and Jesus has declared the Father’s name to His chosen ones. He Himself has revealed Himself. Having done so, He comes near and by His Spirit speaks to my inner self: “I am the Way, the Truth, and the Life;” “He that hath seen Me hath seen the Father also.” Such sweet words fall upon the soul like showers upon the grass, or, more correctly, they “distil as the dew,” calming the upheavings of my heart, so that with all the unrest finds a resting-place on the bosom of Him who is “fairer than the children of men.” Resting my weary, tired head upon my Lord, the things of earth become dry and barren, the flower-beds of earth, with their endless variety, their rich perfumes, are fading things compared with those “never-withering flowers of the paradise of God. O that I had “an inspiration from the Almighty” while I try to write a few thoughts upon

THE OBJECT OF THE HEART’S DESIRE.

The one object of the soul’s desire is that I may *know* HIM—yes, to know the adorable Lord in such blessed relationship and experience that will lead me to *feelingly* say, “Thou, O precious Jesus, art the All and in all, the precious ONE; Thou art all my salvation.” Well, dear friend, there are sacred, happy, blessed moments when I can say from the depths of my heart, “Whom have I in heaven but Thee?” To feel His presence, to hear His voice, to realise His love, to experience the power of His sustaining grace, is most satisfying and invigorating to my soul. As I pass on along the path of life, amidst all its cares, trials, sorrows, and responsibilities, I know that above them all Christ is “King of kings and Lord of lords.” To sit at His feet, to know that all my interests are in His hands, that my present safety and eternal salvation and all the graces of the Spirit are under His control. Do we not feel one absorbing desire rising above all others—viz., “to see the King in His beauty.”

I do not want to know all the great problems propounded by men concerning Jesus;* I love His Word because it portrays my Lord. His doctrines I value more than rubies, and His precepts more than fine gold; but I want even more than these—Christ, the living Christ, my

* If thou knowest Christ well, thou knowest enough, though thou know no more.”—*Latimer*.

soul desires. I want to feel His touch, His love, His grace, His power and His resurrection. Like the poet, the Lord's people can say, "Give me Christ, or else I die." To be separated from my Lord I am helplessness itself, apart from Him I am barren and dead.

Thousands and ten thousand objects arrest the worldling, and poor deluded mortals run after shadows and feed upon vanity. Ye regenerated ones, Christ is to you the "Chiefest amongst ten thousand: yea, He is altogether lovely"—none to be compared with Him. He exceeds all in God's vast creation. Men may feed on *husks*, but give me the wheat of the kingdom. Men may be content with the fleeting things of earth, but give me the "bread of heaven." Christ is the Bread of Life—yes, and He *alone* is the object of the heart's desire.

THE WISH OF THE CHRISTIAN HEART.

"That *I may* know Him." In this case the wish is father to the thought. Much is embodied in this *wish—i.e.*, it implies so much and so many things. It appears to me in reading this text that it fully implies a desire to become more deeply acquainted with Christ, to know His nature as far as it is possible for finite man to know the infinite Christ. To know His love, its greatness, and its duration—yea, more than this—it is to know that *He is love*, pity, sympathy, and that He compassionates His people in their sorrows and trials. It is a desire to know His character, its nobleness, greatness, and uniqueness—its immaculate purity; it implies a wish to know and understand His work—not the work of man, but the work of God—to know His salvation which He wrought out for the deliverance of His people, who were bound by chains of sin and kept in bondage.

I cannot but think that even more than this mere knowledge of Christ is suggested. Do you not think that an experimental realisation of these things is really meant? To know the wonder-working power of Christ, the transforming power of His grace, and to participate in the deep, solid, and soul-nourishing truths of Jesus in the heart, this can be gathered from words immediately following our text—viz., a wish for personal identification with Christ in His sufferings. The fellowship of His sufferings is the actual bearing of the cross laid upon us—the filling up that which is behind of the afflictions of Christ. Finally, we have a wish or desire to be conformable unto His death, formed to the likeness of His death, and to fully apprehend that for which I am apprehended—*i.e.*, laying hold on the prize for which I was laid hold on by Christ. May this desire of Paul's be ours, "That I may know Him," for it is life eternal to know Jesus Christ.

CHANGE AND IMMUTABILITY.

BY EBENEZER BEECHER.

THE close of one year and the opening of another brings to mind the words of the poet, "Change and decay in all around I see," and it becomes the language of every observant being on earth, for all created things are more or less changeable, and the Bible informs us that "Verily every man at his best state is altogether vanity," or uncertainty. Neither men nor things continue long in one state or condition, they are changed by age or circumstances, or both. Time sets its mark indelibly upon the

whole of the productions of earth, and they fade, die, decay, and are forgotten. The best of earthly friendships and relationships endure but for a little while, and end in death and desolation. Kingdoms rise and fall, and are lost sight of for ever, and the earth itself will presently be a thing of the past. Seeing that this is so, it is refreshing to turn to enduring things, and contemplate the possessions that the believer has as his heritage in the Lord Jesus Christ. And first of all, he has an unchangeable God, who loves him with an unchanging love, having made with him "an everlasting covenant, ordered in all things and sure," full of immutable purposes of grace and mercy, which are being carried out by Divine power, producing permanent results, which will everlastingly display the Divine glory in the unchangeable reign and priesthood of the Lord Jesus Christ, who is "the same yesterday, and to-day, and for ever," and in whom "dwelleth all the fulness of the Godhead bodily." The believer is "blessed with all spiritual blessings in Him." He is the inheritor of all the unchangeable promises which "in Him are yea, and in Him amen, unto the glory of God by us." The redemption that He has wrought is an unchangeable one, "by one offering He hath perfected for ever them that are sanctified." Reconciliation is unalterably made. There can be no change in the spotless righteousness wrought out by the Lord Jesus Christ, in which every believer in Him is enrobed, and consequently possesses unchangeable justification. The indwelling of the Holy Spirit is an abiding reality. His operations in the heart He has created anew are carried on with unchangeable, because omnipotent power. The design of them all is the eternal glory of the Lord Jesus Christ in the salvation, restoration, and glorification of every elect vessel of mercy. We have a Bible which is full of unchangeable truth, which, through the power of the Holy Spirit gives unfailing relief in all the changeful experiences of our earthly career, and becomes to us, "as it is in truth, the Word of God," full of precious light, guidance, strength, comfort, peace and joy, and enables us to realise our unchangeable relationship to our Father in heaven, and to press on our way "in the strength of the Lord God," making mention of His righteousness, and so to "run with patience the race set before us, looking unto Jesus." We have also an enduring home in prospect, where changes are unknown, where sin, pain, want, care, sorrow, sickness and death can never enter, where there shall be no night or darkness, no failures, no cessation of pure and perfect worship, but "fulness of joy" and "pleasures for evermore" in the unveiled presence of Jesus, unbroken fellowship with Him, and all the redeemed, each having received "a crown of glory that fadeth not away" to cast at His feet, as we "join the everlasting song and crown Him Lord of all." "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless."

12, Clydesdale-road, Notting Hill, W.

[The preceding was written for January number, but crowded out.—J. W. B.]

Jesus, as *Mediator*, was called to the work ; qualified for it ; supported in it, and rewarded for it.

Christ will retain His essential kingdom as God when His mediatorial kingdom as God-man ceaseth, and then God in His Trinity of Persons shall be All-in-all (1 Cor. xv. 28).

A NEW YEAR'S PORTION.

BY F. C. HOLDEN.

"My kindness shall not depart from thee."—Isaiah liv. 10.

OUR first consideration shall be, "Whose words are these?" The Holy Ghost has given us in the immediate connection a sevenfold description of who the speaker is, six of which are contained in the fifth verse, "Thy Maker," Thy Husband," "The Lord of Hosts," "Thy Redeemer," "The Holy One of Israel," "The God of the whole earth;" and the seventh is in tenth verse, "The Lord that hath mercy on thee." Now, if promises are valuable according the character, ability, and influence of the Promiser, surely this must be invaluable, or as in the words of the Holy Ghost by Peter, "Exceeding great and precious," and that which makes the promises of the Lord so precious is that they are as sure as they are suitable. As good Dr. Watts sings—

"Engraved as in eternal brass,
The mighty promise shines,
Nor can the powers of darkness rase
These everlasting lines.

He that can dash whole worlds to death,
And make them when He please,
He speaks, and that Almighty breath,
Fulfils His great decrees.

His very word of grace is strong
As that which built the skies,
The voice that rolls the stars along
Speaks all the promises."

Our second consideration shall be, "To whom are they addressed?" If we look at the connection in which they stand we shall see that they are addressed to those who are in grace relationship to God, by virtue of union to, and oneness with, the Lord Jesus Christ, for to Him it is that they are married, and by Him it is that they are redeemed. Moreover, they are those with whom God has entered into covenant, saying, "For as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee." Observe, He does not say He will not chastise or correct; on the contrary, He says in the 89th Psalm, "If His children forsake His law, and walk not in His judgments, if they break His statutes and keep not His commandments, then He will visit their transgressions with the rod, and their iniquity with stripes. Nevertheless (oh blessed nevertheless) my lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail." "My kindness shall not depart from thee." This sweet promise is, therefore, the portion of all who are born of the Spirit, for such, and such only, are manifestly the children of God. It is also a part of the heritage of all the servants of the Lord, and whose righteousness is of Me, saith the Lord (see verse 17). It is addressed to those who feel they greatly need it.

Our third consideration shall be, "What is its special feature?" viz., "Divine kindness." We notice it is "*unconditional*." Some men would attach conditions, but God has not done so, and there is no room for any here. It suits me just as it is, and I hope it does you, dear reader. We also observe that it is *absolute*, "My kindness shall not depart from thee." Again, we note that it is the best possible kindness

one can be interested in, because it has omnipotence as its backbone. Human kindness would prompt its possessors to do what they cannot, but there is no cannot attaching to Divine kindness. "Moreover," it is always regulated by unerring wisdom, which is more than can be said of human kindness, and in addition to all this it is perfectly free, unmerited, undeserved, by those to whom it is manifested. And yet again it is *loving* kindness, whilst, perhaps, best of all, it is *everlasting* kindness.

May much of this kindness be realized and enjoyed by the editor, writers, and readers of E. V. & G. H. through the year 1898, is the prayer of the writer of this brief paper.

"Everlasting kindness ! Hark, my soul, 'tis He,
Thy Jehovah-Jesus, speaks this word to thee,
Everlasting kindness ! Speak that word once more ;
O, my soul, still listen, trust it and adore.

Everlasting kindness never shall depart,
Well Jehovah-Jesus knew my wandering heart,
Knew that lovingkindness, tender, true, and free,
Everlasting kindness, only suited me."

BAPTISTS—WHAT ABOUT THEM ?

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

BY SAMUEL BANKS.

BAPTIST PRINCIPLES AND PRACTICES—(*Continued*).

"ADULT BAPTISM !" Let us hear no more of this delusive and unscriptural misnomer. True, the persons who are baptised in Baptist bodies are more frequently full-grown and of full age than in youth ; but *that is not* the reason for baptising them. They are baptised because of their repentance toward God and faith in our Lord Jesus Christ, and their own expressed desire to publicly confess the same according to His will and after the manner of His example and command.

"BELIEVERS' BAPTISM !"

That is it. That phrase correctly expresses the Scriptural idea.

We have frequent cause for rejoicing over the sovereign grace of God manifested in the souls and gracious lives of lads and lasses who desire to follow Jesus in the way of His own appointment. Every loving precaution is used : but our inquiry is never "How *old* are you ?" nor anything at all of that nature. There is neither limit of age nor standard of height in the family of the Lord. No ; a thousand times No ! We are not to be looked upon—nor are we to consider ourselves—as the exponents of "Adult" baptism. Fling to the winds the misleading term.

While Baptists decline to baptise infants, they believe in and practise the baptism of all those—and *only those*—who make a credible profession of their discipleship to the Lord Jesus. The believing are fit and Scriptural candidates for baptism. Intelligent and gracious children are often remarkable in their evidence of a God-given faith in Christ, a simple, unwavering trust in the Mercy and Grace of God, and undoubted fruits of the indwelling Spirit of the Saviour. We baptise such, with profound thanksgiving and holy joy.

As to

CHURCH MEMBERSHIP

for Christian minors, what is there to forbid ? What doth hinder ? Why should they stand without ? Gather the young believers into the Church of Christ ; this is distinctly according to His mind and will. *Not* that they may be saved by being united with a Church ; but united with a Church because

they have given evidence of salvation, and experienced regenerating grace. Now, *in* the fold of the Good Shepherd, let them be instructed in the way of righteousness, nourished, protected and encouraged in all that is for the good and the true, and the glory of God.

"We love the lambs, Lord Jesus,
Thou foldest with Thy flock;
And in Thy Name receive them,
Who saidst "Forbid them not."

But when you come to a share in the responsible conduct of the affairs of the Church, and a vote in important decisions, the younger will certainly speak through their elders, and be quite content to wait until they come of age, in the natural and national sense, before sharing otherwise in the more weighty and responsible matters of Church government.

Let us wait upon the Lord humbly, earnestly and trustfully that He will direct us how, in harmony with His sovereign will and purposes, we may lead our young Christian adherents who have gracious zeal, spiritual gifts and ardent youthful glow into channels of Scriptural and promising usefulness.

The day is past and gone for the mistaken attitude of checking and discouraging young Christians in works of faith and labours of love.

Orpington, February, 1898.

THE LATE MR. GEORGE TURNER.

WE very deeply regret to have to record the death of Brother George Turner, which took place at his residence, 409, Romford-road, on Wednesday, February 2, 1898, aged 64. This intelligence will be received with universal regret by our readers.

The sorrow is increased by the fact that Mrs. Turner, his beloved partner, is confined to her bed, by whose side her husband breathed his last.

It is a heavy trial for the Church at "Elim," Limehouse, where for many years he filled the office of deacon and secretary.

Not the least of the number whose heart is made sad, is his pastor, Mr. F. C. Holden, who himself being confined to his bed with a severe attack of illness was unable to visit deceased or attend the funeral.

In the removal of George Turner many of the poor of "the household of faith" will miss a kind and generous friend.

As we hope to give a further account of Brother George Turner, with portrait, in April, we will only now note

THE FUNERAL,

which took place at Tower Hamlets' Cemetery, Bow, on Monday, February 7, 1898, amid many tokens of esteem. Mr. Turner having been superintendent of the K Division of Police, the officers and men sent a splendid wreath of choice and expensive flowers, with the inscription:—

"WITH SINCERE SYMPATHY FROM
THE OFFICERS AND MEN
OF THE K DIVISION."

On arriving at the Cemetery the body was taken into the Chapel, the service being conducted by Pastor John Box, which commenced with a short prayer, and singing:—

"Hear what the voice from heav'n proclaims
For all the righteous dead."

Pastor E. Mitchell read the Scriptures. Pastor E. White announced the hymn, "For ever with the Lord," and Mr. Box, with much feeling, gave a solemn address. Mr. Mitchell petitioned the throne of grace on behalf of the widow, Pastor Holden, and the Church at Elim, that the event might be sanctified to all.

The procession then went to the grave. Hymn, "Give me the wings of

faith to rise," &c., was sung. Mr. Box again addressed the large assembly, and prayer was offered by Pastor E. Marsh, of Stratford.

In the funeral *cortege* was a coach with the deacons of Elin, also one with a deputation from the Metropolitan Association of Strict Baptist Churches, of which our departed brother was Hon. Minute Secretary for seven years. Those who formed the deputation were :—Pastor E. White (Woolwich), Pastor A. Steele (Spa-road, Bermondsey), Mr. Millwood (deacon, Hill-street), and Mr. F. T. Newman (deacon, Clapham Junction).

The Metropolitan Police were represented by Superintendents Smith (C Division), Wells (K Division), Vedy (Y Division), Hammond (G Division), and Hobbins (Woolwich Dockyard Division). Inspectors—Hancock, Mellish, Carter, and Knight (of the K Division), who all served under Mr. Turner.

The Churches in London and suburbs were mostly represented, among whom were Messrs. W. H. Lee (Bow), Howard, Walter, Bayes, Lovelock, Lowrie (Brother Baldwin was absent through illness), and many others (Limehouse), Belcher, Haines, Spratt, Dawson, &c. (Homerton Row), Palmer and Pallett (Waltham Abbey), Boulden (Surrey Tabernacle), Waite (Relboth, Clapham), Beecher (Shouldham-street), Jones (New Cross), Mitchell, Banks, Licence (Chadwell-street), Noyes (Poplar), A. H. Brooks (Bexley), Parker (Brentford), James Clark, Hall, Stockdale, &c. (Bethnal Green), Ince (Little Alie-street), Crispin and others (Shalom, Hackney), Gibbens (Philip-lane, Tottenham), Cooper (Wandsworth), Nash (Ponder's End).

There were also friends from Ilford, East Ham, West Ham, Leyton, Grays, Walthamstow, Hoxton, Lewisham, Peckham, Brixton, Hornsey, Holloway, &c., &c.

Hymns sung were from Hymn-sheet for Funeral Services (No. 12, by R. Banks and Son), about 175 of which were used.

Thus amid every manifestation of respect from the Churches and those with whom he was associated in his daily avocation, the mortal remains of George Turner were laid to rest.

Dear Mr. Banks,—Mrs. Turner desires to express through the pages of the E. V. & G. H. her gratitude and sincere thanks to those friends far and near, who have sent her such consoling and cheering letters of sympathy and condolence in her bereavement.

Being unable in her present state of health to answer each separately, she trusts they will accept this as an acknowledgment of their kindness and Christian love to her.

Believe me, to remain, yours faithfully,

JAS. THOMAS.

409, Romford-road, Forest Gate, E., Feb. 18th, 1898.

TRANSLATIONS FROM CHADWELL-STREET TO HEAVEN.

SAMUEL GERVIS HUTCHINSON.

DECEASED (the father of brother Samuel Hutchinson, of the Strict Baptist Mission in India), a member of the congregation, at Mount Zion, Chadwell-street, passed through the river, Thursday, December 2, 1897. His feet had scarcely left "Jordan's stormy banks," before he entered "Canaan's fair and happy land;" it was a quick, but safe passage. The funeral took place Wednesday, December 8, 1897, at Abney Park Cemetery. Previous to leaving the house, a service was held, conducted by pastor E. Mitchell, assisted by pastor W. Sinden. The order of the service was as follows :—Short prayer, Scripture, address, singing "Rock of Ages" (a hymn the departed sang through as he sat in his chair, a day or so preceding his translation), and another prayer, and the body was conveyed to the Cemetery, where it was consigned to the custody of the grave in "sure and certain hope," followed by brethren Mitchell, Abbott, Dickens, J. W. Banks and others. The beloved widow feels her loss, but is wonderfully supported. Her "only child," whose

"integrity, conscientious consistency and uprightness," she speaks of with more than a mother's pride, is the esteemed Samuel Hutchinson, of the Strict Baptist Mission.

FREDERICK WOOLGAR

departed this life, January 6, 1898, aged 33, leaving a widow and three young children, eldest not four years. A strong, hearty-looking young man, quickly taken from his earthly home to heaven above. An internal growth necessitated a surgical operation. Previous to leaving home for the hospital he read the 92nd Psalm, engaged in prayer, kissed his wife and children, and bade them "good-bye." In three days his spirit returned to God who gave it. This sorrowful circumstance has touched the heart of his brethren and sisters at Mount Zion, Chadwell-street.

Deceased was a native of Sussex, where the work of grace first began in his soul; he was very fond of hearing the late Mr. George Greenyer, whose ministry was useful to him. On coming to London he attended Chadwell-street, was set at liberty under Mr. Mitchell and was baptised by him and joined the Church there in the year 1889, and remained a most consistent member till translated to that part of the Church which has "crossed the flood." His remains were interred at Finchley, by his pastor, January 12, 1898.

THE LATE MRS. EMILY TOUSSAINT.

Thirty-three years a member at Mount Zion, Chadwell-street, Clerkenwell.

Mrs. Emily Toussaint was born April 6, 1814, the only child of Mr. Jonathan Watcham Pearson, Dentist, of Great Marlborough-street, London, W. Her mother's maiden name was Burgess, daughter of Mr. Edward Burgess, Dentist, of Poland-street, W. Mr. Pearson was a member of the Church at Crown-street Chapel, Soho, under the ministry of Mr. John Rees, an able and esteemed preacher of the Gospel, under whose ministry Mrs. T. experienced her first serious impressions.

Deceased lost her mother when she was two years of age. Some years after her father married Miss Catherine Ann Wallis, a lady of refinement, and well accomplished, under whose care she was educated.

In March, 1833, after the death of her father, Miss Pearson was married to Mr. J. B. Toussaint, of Pall Mall, and she then became a member of the Robert-street Church, under the ministry of Mr. W. Leach, her husband being a deacon of that Church. After the death of her husband, Mrs. T. attended Soho Chapel, Oxford-street, her stepmother having become the wife of Mr. George Coombs, the minister. Upon removal to Highbury, Mrs. T. for a short time with her family attended Islington Chapel (Mr. Hollis). Then she was under the ministry of Mr. Edward Palmer, at "The Rooms," Providence-place. Subsequently Mrs. T. was baptised by Mr. John Glaskin, and joined the Church which had been formed under his ministry. In the year 1865, Mrs. Toussaint was transferred to the Church worshipping at Chadwell-street, Clerkenwell, under the pastorate of the late Mr. John Hazelton, where she continued in membership and fellowship till the time of her death.

Mrs. Toussaint was one of those quiet, unobtrusive Christians, whose religion is characterised by practice; faith was evidenced by her works, according to the apostolic injunction. Nothing of the sensational loving age had any charm for her.

As to her conversion, the following incident may be narrated as an illustration of her Christian experience. Some years back, one Sunday morning, when returning home from Chadwell-street, she was accosted by a zealous young woman, who asked her when she came to Christ? Mrs. T. said she could not mention any special time—there had been a gradual work going on in her soul all her life. The young person said, "You ought to know—I can tell the exact moment when I found Christ." The dear old lady wished the zealous young friend "good morning" as soon as possible.

In the latter years of her life the Lord was pleased to afflict her with deafness, which proved a heavy cross to bear. As it deprived her of hearing

the Gospel preached and enjoying spiritual intercourse with her friends. This, at times, depressed her greatly, being naturally of a bright, cheerful disposition, and one of her greatest delights was to have those she loved gathered round her for social intercourse. She also loved to minister to the poor of the Lord's flock, and many a heart has been cheered and comforted by her quiet acts of benevolence. Her heart was full of unselfish love and yearning sympathy for any who were in sorrow or trouble. She literally carried out the injunction, "Weep with those who weep, and rejoice with those who rejoice."

Shortly before Christmas, 1897, taking cold, brought on an attack of acute bronchitis, which, owing to a previously enfeebled state of the heart and her advanced age, ended fatally, and on Tuesday morning, January 11th, at five minutes to three she gently breathed her last. It was a privilege to minister to her during her illness, for she was so calm and peaceful, and until she became only semi-conscious giving sweet smiles of recognition to those who were near her bedside. The Lord favoured her to have some sweet glimpses of the glory world before she reached it, and her eyes were opened to see the bright angels and ministering spirits waiting to relieve her. Gazing upwards she said, "I see somebody there." At another time she said, "Who are those walking over there? You cannot see them." A few nights before her death, she was heard quietly repeating these words, "A Brother born for adversity," "my Rock," "my Refuge," "precious Jesus," and on Saturday morning she said, "I am well off—I have grace, grace." A glad look of surprise often passed over her dear face, and she frequently raised her arms, and beckoned, or pointed, and seemed trying to grasp a hand held out towards her. Only once during her illness she suddenly turned on her pillow and gave a startled, frightened look, as though the arch-adversary had been permitted to draw near, but she was soon calm again, and all was peace. She is for ever with the Lord she loved.

MRS. HARRIET ELIZABETH FRICKER.

The Lord has freely visited His Church at Chadwell-street of late. In the first month of the current year He has removed four of its members from this lower world to their mansions in the skies. The subject of this notice was the wife of our esteemed brother, Mr. W. R. Fricker. She was called home very suddenly during the absence of her husband, on January 27th, in her 65th year. Her connection with Mount Zion dated back 52 years, as she was a scholar in the school when Mr. Herschell was pastor of the Church. She was present at the re-opening of the Chapel after it had been purchased by the Church now worshipping there, and has been connected with the people ever since. The subject of divine impressions from her early youth, it was in 1862, under the ministry of the beloved Mr. John Hazelton, that her soul was set at liberty while he was preaching from John iii. 33, "He that hath received His testimony hath set to his seal that God is true." She joined the Church shortly afterwards, and remained an honourable and consistent member until her death. By her removal her husband has lost, to use his own expression, "One of the best of wives," after 35 years of happy union; while the Church mourns the removal of another pillar, and the poor the loss of a good friend. She suffered greatly the last two years of her life, but now her sufferings are all ended, and she is with her Lord.

"O happy saints, who dwell in light,
And walk with Jesus, clothed in white!
Safe landed on that peaceful shore,
Where pilgrims meet to part no more!"

The funeral took place on Wednesday, February 2. Service was held in the house, of an exceptionally solemn character, conducted by her beloved pastor, Mr. E. Mitchell, in the presence of a large circle of sorrowing relations and sympathising friends. At the conclusion, the *cortege* wended its way to the Cemetery at Ilford, where the mortal remains of Sister Elizabeth Fricker were deposited in the family grave. Mr. Mitchell, in a few suitable sentences, feelingly performing the last offices.

A goodly number of sincere and earnest admirers of deceased from Chadwell-street, came down by train to pay the last tribute of respect to one whom they loved in the Lord.

Mrs. Fricker was "well laid in the grave," the obsequies, according to her station in life, being carried out under the instructions of her sorrowing husband.

The sorrow of this occasion was greatly increased by the decease of

ERNEST WALLIS,

a most promising boy of 12 years, being translated from earth to heaven, Tuesday, February 1. The lad, son of Mr. Wallis, precentor at Chadwell-street, was a grand-nephew of Mrs. Fricker. Everyone who knew the youth loved him. For his age he was very forward in his studies at school, but, above all, there was, without doubt, "some good thing in him toward the Lord God of Israel."

Her pastor, Mr. Mitchell, improved the occasion of her death on Sunday evening, February 6th, by a suitable discourse founded on Phil. i. 21. Hymns 1,025, 991, 1,026 (Denham), and, "For ever with the Lord," were sung. Hymn 1,026 was a great favourite with the departed. Her husband has the deep sympathy of the Church at Chadwell-street in this painful bereavement.

THE PULPIT, THE PRESS, AND THE PEN.

Come, ye Children. Everybody's Book. By C. H. Spurgeon. London: Passmore and Alabaster, 4, Paternoster Buildings, E.C. Cloth, price 2s. each.

THE points of difference between the theology of the late Mr. Spurgeon and that advocated by us are distinct and not unimportant. These differences do not, however, prevent us recognising his great and varied excellences. His "Treasury of David" has laid the whole Church under deep obligation; and his noble stand in the "Down-grade controversy" endeared him to all lovers of "the truth as it is in Jesus." "Come, ye children," is "a book for Parents and Teachers on the Christian training of children." Written in his well-known manner, it evinces the great love he felt for children and young people—a feeling which we confess we share. Without endorsing all its contents, we cannot imagine a parent or Sunday-school teacher, who knows how to discriminate, reading it through without obtaining many useful hints, and being stimulated in the great work of bringing up the children "in the nurture and admonition of the Lord." "Everybody's Book" is a selection and collection from several of the author's published works. Scarcely an article in it extends over one page. The selections appear to us to have been judiciously made; they are pointed, and full of that sanctified common sense

which is so prominent a feature in all the author's writings. A great variety of topics are here touched with a master-hand. We shall be surprised if it does not become a favourite with the countless admirers of Mr. Spurgeon's productions.

C. H. Spurgeon's Autobiography, compiled from his diary, letters, and records, by his Wife, and his Private Secretary. London: Passmore and Alabaster, as above. Cloth, gilt edged, illustrated; to be completed in four vols., demy 4to. Price 10s. 6d. each. Also published in monthly shilling parts.

THIS is the "Standard Life" of the great preacher and philanthropist. Its compilation has doubtless been a labour of love. The story is being told, as the title indicates, as nearly as possible in Mr. Spurgeon's own words, the Editors introducing no more of their own than is necessary to give something of a connected form to the narrative, or to explain some event or letter introduced. The first vol., the only one at present published, does not present much fresh matter, as most of its contents have been published from time to time, but the pieces are here gathered together into a symmetrical whole. Any disappointment that might be felt in the absence of fresh information is more than compensated by thus having these scattered portions pieced and the whole presented in Mr. Spur-

geon's own inimitable words, which express what he himself thought and felt in the various s/ages and events in his life: thus we get the boy, youth, and man as he really existed, and not someone's idea, more or less approximating to the truth, of what he was. The account of the Lord's dealings with his soul in bringing him to the saving knowledge of Himself is deeply interesting, not only as it respects his own salvation, but also as it formed a training for his future life's work. We see the instrument, in the forming hands of the great Creator, being unerringly fashioned for the great purpose for which it was designed to be employed. This first volume brings the story down to the terrible cholera visitation in 1854, soon after Mr. Spurgeon had become the pastor of the

Church at New Park-street. It deals, therefore, with his early experiences in preaching, his pastorate at Waterbeach, and his removal to London. The first two sermons he preached in London are given, also some specimen outlines of an earlier date. In chap. xvi. we have an epitome of the leading doctrines he held, and so powerfully enunciated all through his ministry; and in chap. xxxi. his views on ordination to the ministry are plainly expressed. We presume the book will have an immense sale, as the admirers of Mr. Spurgeon are almost beyond count, and all will wish to be possessed of this memorial of him. The publishers have done their work superbly; the paper, printing, illustrations, binding, and appearance of the book leave nothing to be desired.

“HIS WORK IS PERFECT.”—DEUT. xxxii. 4.

GREAT God! Thy mysteries to mankind are
 Only known through the Son of Thy love, Thy First Elect,
 Thy only Son; who with Thyself one undivided equal,
 Eternal in choice and purpose, also in execution.
 Thy great plan of mercy, reaches to the downmost
 Misery of humanity; to raise a Church complete,
 Engaged Thy infinite wisdom; and bring to Thy feet
 Perishing sinners, who by the disobedience of one,
 Lay in sin's thralldom, helpless and for ever undone.
 Thy name is holy, Thy purposes and counsels are alike,
 “How shall man, then, be just with his Maker?”
 The plan is with Thyself, until the time come.
 After Thou didst “overturn, overturn, overturn”
 Kingdoms, empires, thrones, men and nations,
 Then came He “whose right is” to claim His gift;
 When the immortal gong timed the time, He
 Came to uplift that fallen Church,
 And fix it upon an immoveable foundation
 Laid in Zion, by oaths, promises, and blood,
 Able to stand Hell's fiercest shock, and hold all
 Their “souls in life,” never again to fin'ly fall.
 This great work is so complete, that all the men
 Who have been born into this world, or shall be,
 With all arts, and craft, and the devil at back,
 Cannot alter one act of love nor find fault,
 Though some dare spit in their Maker's face
 And call His work and ways disgrace.
 But He will have His own, and they with Him
 In glory must for ever shine; or the work
 Will be void and nill, and hell rejoice to know
 One for whom He died is lost in woe; and He,
 Who undertook to save, has lost part of His seed,
 And bled in vain. What! a disappointed Saviour?
 No; hail, blessed Jesus! we by Thy grace alone
 Are on the road, and soon Thy lovely face
 Shall see; satisfied with Thy likeness, and Thou,
 Satisfied in soul that every heir of bliss,
 Freed from a world of sin, shut in
 With Him for ever and ever, to go out no more.

J. HARLICK.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT BAPTIST MISSION.

The hopes expressed at the annual meeting last October are abundantly confirmed by the cheering tidings brought by the Indian mail. The task set two years ago of purging the Mission appeared to be right at the time, but the much fuller knowledge acquired in the preparation for its accomplishment proved that this was an erroneous judgment, and that the only course open was that taken by the committee, and, in dear brother Hutchinson's words, "to lay the whole matter before God and seek His direction." All the information that has come, directly or indirectly, since the subscribers' meeting last April fully verifies the correctness of the decision finally arrived at as the only righteous ground on which the blessing of the divine Lord of mission labour might be sought.

We have now the joy to announce that the closing words of our report are fulfilled, in which, referring to the eminent suitability of brethren Hutchinson and Booth for the work of the Mission, the committee said: "We confidently hope for the continuance of their efforts." Both of them have consented to serve the Lord in the employ of the committee. Brother Hutchinson thus concludes his letter, dated Jan. 20, 1898: "No doubt you and others who have supported me all through have had a trying and difficult task, and I thank you all very heartily, and trust that happier days are in store for us all. Excuse a brief letter, as I am trying to catch the mail, and with Christian love believe me, very sincerely yours."

We feel, though the long waiting has had an apparently bad effect on eager, impatient, or wavering friends, the latter having largely withdrawn their help, that this delay has been fraught with great advantages and will prove a fruitful factor in the blessings in store. Our brother has not been idle during the days of waiting; he has been busy in further preparation for his own active mission work in seeking the field of labour and in other ways, so that the delay has only been a delay of specific decision, but not a postponement of such activities as that decision (whenever reached) involves. Thus we are practically as well advanced as if we had known the issue of careful correspondence from its commencement.

Brother Booth's letters tell of preparation for and commencement of earnest work in Madras, "the City of Distances." His cheery epistle almost places this city and its suburbs in which he is busy before the eye. He

has taken premises at Periyamettu, between Kilpauk (where he is staying with friends) and Fort St. George, and has placed a teacher in charge and is preparing furniture, &c., for regular preaching services. At Ayanapuram he is preparing premises for the work. Of Poonamalee he will write more fully. His last letter tells that the Periyamettu School is in working order, with good daily attendance.

The committee will issue a "Strict Baptist Mission Occasional Paper," conveying intelligence of the movements and work of our beloved brethren and the helpers they will attach. The first issue is now ready. Sensationalism will be eschewed in this serial, and a simple record of facts will be conveyed with such other brief communications, as it may be deemed well to send forth.

Funds are, of course, very earnestly requested. Hesitant friends have now no excuse for holding their hands. We have very marked tokens of divine encouragement and proofs that He who as a prayer-hearing God gave us our two brethren will continue to us His unrepented gifts, and still confirm their calling. Therefore we cannot doubt that stewards of the Lord's moneys will be faithful to their responsibilities, and that friends throughout the Churches will be helpers together in their prayers. Gifts should be sent to the finance secretary, Mr. R. B. Brett, 43, High-street, Homerton, London, N.E.

LIMEHOUSE LIVES.

YET "LABOURS UNDER LOAD."

FRIENDS gathered in goodly numbers at "Elim," Pekin-street, Limehouse, on Tuesday, February 1, to take part in the services celebrating the twenty-eighth anniversary of the formation of the Church. But a cloud—a dark cloud—hung over the assembled worshippers. The pastor, F. C. Holden, was ill in bed, and brother George Turner (secretary to the Church) and his wife were both ill in bed, and others were unable to be present from the same cause. These sad and sorrowful circumstances drew from the hearts and lips of all expressions of sympathy and earnest prayer for their restoration to health and labours of love.

However, on this occasion, pastor E. Mitchell, of Chadwell-street, preached a truly experimental sermon in the afternoon. Tea followed, nicely arranged by Mrs. Baldwin, Mrs. Youdan, Mrs. Walters, and other ladies.

The evening meeting was presided over by Mr. F. T. Newman. Prayer was offered by brother Webb, and addresses delivered by brethren Lee, Clark, Marsh, Mutimer, and Mitchell.

Each speaker expressed sympathy with the Church under their present trying ordeal.

"Elim," for the last two years, has been "passing through the waters," by the loss of many by death; this has been a great trial to the pastor and his brethren in office. We are glad to note, however, that the spirit of love and unity, which always belonged to "Elim," still exists, and we join in the prayer that God may fill up the numerous vacant places which "the last enemy" has made.

Brother George Baldwin had been detained from the house of God for 14 weeks, but was mercifully and providentially enabled to be present on this occasion, and took an active part. God bless pastor and people at "Elim." prays
PARMENAS.

[The day after this meeting brother Turner passed away. See another page.]

TOOTING GROVE—The New Year's meeting on January 20th was of a very encouraging and soul-animating nature. Mr. Sears preached in the afternoon from 2 Cor. xii. 2, "A man in Christ," and Col. i. 27. "Christ in you," and was evidently endowed with power from on high, the Storehouse of divine grace was opened through the ministry of the Word, the strong meat of the everlasting Gospel was set before us, and both preacher and hearers feasted thereupon to their hearts' joy. Tea having been well served by our lady friends; a public meeting, ably presided over by Mr. Perrott, was held, who read John xiv., Mr. Earthy engaged in prayer, and addresses by brethren Flower, Rush, Sears, and Chalcraft were delivered. The secretary's report showed hopeful signs; a Sunday-school has been started, and the superintendent (Mr. Parker) hopes to make use of the new catechism when it is ready. The £41 (amount for the renovation) has, through the liberality of friends and proceeds of this meeting, been reduced to £15. "Praise God from whom all blessings flow."—W. CHALCRAFT.

IPSWICH (ZOAR)—Our New Year's meetings were held on January 12th, and were very interesting and refreshing services. In the afternoon we had the pleasure of welcoming the new pastor (*pro tem.*) of Stoke Ash. The large congregation that assembled was evidence that the strong bond of union which has for so many years existed between us and the late beloved pastor (Mr. C. Hill) was extended to his probable successor. Mr. Bage took for his text, "If two of you shall agree," &c. (Matt. xviii. 19, 20), and gave us a remarkably clear and forcible exposition of these encouraging words of the Master. That God may bless and give

him physical strength long to remain at Stoke Ash often to favour us with sermons and addresses so glorifying to God and edifying to His people, is the hope and prayer of many at Zoar. About seventy enjoyed together a nicely provided tea. At the evening meeting our pastor (Mr. Bardens) presided a larger congregation being present. After singing, brother Howe (deacon) implored the divine blessing. Psa. cxxii. was read by the chairman, and addresses were given by Mr. Bland on "Compassed about with so great a cloud of witnesses" (Heb. xii. 1), Mr. Ling on "What shall I render unto the Lord?" Mr. Bage on "Teaching them to observe all things whatsoever I have commanded," Mr. Cordle (Chelmondiston) also adding a few cheering remarks. During the evening a short statement of the receipts and expenditure of the past year was given by the secretary, which showed a balance on the right side. Thus, with hymns of praise and a few kind words by the pastor, we passed another and one of the best of our New Year's meetings, and from our hearts we sang "Praise God from Whom all blessings flow."—H. BALDWIN.

HORNSEY RISE (EBENEZER)—The annual distribution of prizes to the Sunday-school took place on Tuesday, January 18th. Nearly 200 scholars and friends partook of a free tea at 5 o'clock. Public meeting at 6.30, at which Mr. A. Harrington presided. We commenced with singing and prayer, after which our chairman gave us a short address on "Time: its value and importance." Mr. Gentle followed with a few suitable remarks on Psa. lxxiii. 3. After singing another hymn, recitations were very creditably rendered by eight scholars. A large number of prizes were presented, the chairman giving words of loving counsel and advice to each recipient. What should have been an important feature of the evening's meeting was the presentation of a Davenport to our late superintendent (Mr. Goodhew); he was unfortunately absent through ill-health, but the scholars were promised that this mark of their esteem should be taken to his residence. As the result, hearty thanks were conveyed to our young people for their kind thought and generosity. This happy meeting was brought to a close by a vote of thanks to our chairman, Mr. Gentle, and the donor of the tea, and the doxology and benediction.—R. A. H.

AYLESBURY—Our New Year's meeting was a very happy and successful time. Our brother W. H. Evans' sermon was much enjoyed; attendance better than last year. The ladies provided trays for the tea. The Church funds were thus augmented. A public

meeting was held at 6, when our aged brother, Mr. J. Read (Aylesbury), presided, and gave a suitable address on the need of punctuality in the services of God's house. Mr. W. H. Evans took up the thread of his afternoon's sermon, "God leading His flock." Brother A. Dearing dwelt on Luke xix. 7. Brother J. Smith spoke from "We will abundantly utter the memory of Thy great goodness." The pastor gave a short address on the text, "Be strong, all ye people." A hearty vote of thanks to the ladies and friends for their kindness and help was moved by brother Chapman and seconded by the pastor concluded these very enjoyable and soul-cheering services. To our God be all the praise.—D. WITTON.

THE OPENING OF NEW SCHOOL AND CLASS ROOMS AT AKEMAN STREET, TRING.

"BAPTIST - CHAPELLED TRING" has once again come to the fore by its progress in Baptist principles, and the members and friends connected with the Akeman-street Baptist Chapel are to be heartily congratulated on the successful issue which has attended the erection of their new schools. For many years the necessity of better school accommodation has been felt, the school services having been held in the past in the galleries surrounding the chapel. The idea of erecting schools was mooted as far back as 1861, and in the following year the sum of £33 2s. 4d. was deposited in the Post Office Savings' Bank for that purpose, being the result of a collection taken on the occasion of the visit of the late Mr. C. H. Spurgeon. Efforts have been made from time to time as opportunities have arrived, until at last the long-looked-for object has been attained. The new school has been erected in a plain but substantial manner to harmonise with the surroundings. It is on the central hall principle, with nine classrooms opening into same. There is a gallery on three sides and similar classrooms over those below. Most of the classrooms have revolving shutters between each other, and next to the central hall, so that two or more classrooms can be thrown into one large room or the whole can be opened into the central hall for large meetings, &c. The school is connected, both upstairs and down, with the chapel, by doors at convenient points. The heating is by hot water coil on the low-pressure system, assisted by open firegrates. Each classroom has a separate fresh-air inlet ventilator and outlet for vitiated air, and there is a large extract ventilator in the centre of hall. The floor is of wood blocks, and the staircase is fireproof, and the latter will also serve as an additional exit from

the galleries of the chapel. The work has been carried out in a satisfactory manner by the contractors, Messrs. Fincher, G. Grace, and Hedges and Sons. The total cost of the school will be about £1,782 7s. 7d., and up till Wednesday the satisfactory sum of £1,201 8s. had been collected, thus leaving a deficiency of £580 19s. The pleasing ceremony of dedicating and opening the new schools took place on Wednesday, and this will indeed be remembered as a "red-letter day" in the history of the Akeman-street Baptists. Favoured with beautiful weather, friends and helpers flocked in from the surrounding district, and the whole of the services were largely attended, and were characterised with brightness and unanimity. Appropriate hymns were sung during the day.

DEDICATION SERVICE.

The proceedings commenced at eleven o'clock with a devotional service held in the new school hall. Dedicatory hymns were sung, the opening one being "O Thou whose hand has brought us unto joyful day," and suitable prayers offered by pastor L. H. Colls, Mr. F. Butcher and Mr. T. Glover (deacons), and Messrs. Robert Hedges, E. Wright, — Kendal, and W. Wright. The pastor, in a few brief and well-chosen words, dedicated the building, and the interesting service concluded with the doxology and the benediction.

AFTERNOON SERVICE.

In the afternoon a most impressive and appropriate discourse was delivered to a large congregation by pastor R. E. Sears, who took his text from 2 Kings iv. 32—35, and spoke principally upon "Resurrection," expressing the hope that with the increased facilities and advantages given that day God would abundantly bless the Akeman-street Sunday-school with new life, and pointed out the necessity for personal effort on the part of teachers and Christians generally.

A large company partook of tea in the schoolroom, every available classroom, in addition to the school hall, being twice filled, the resources of the waiters being severely taxed to accommodate the many visitors. By the kindness of friends the greater part of the provisions was given, therefore the Building Fund must have been considerably assisted by this pleasing function. We understand that the whole of the workmen who had been employed on the building were invited to tea.

PUBLIC MEETING.

At half-past six a public meeting was held under the presidency of Mr. F. Butcher, who was supported on the platform by pastors L. H. Colls, J. H. Martin, C. Pearce, D. Witton, R. E.

Sears, S. T. Belcher, and Mr. Thomas Glover. During the evening the anthems, "O taste and see," "Behold, how good and pleasant it is for brethren to dwell together in unity," and "I will lift up mine eyes to the hills," were sung by the choir. After singing "Praise my soul the King of heaven," pastor J. H. Martin read a portion of Scripture and pastor C. Pearce offered prayer.

The chairman gave those attending from other Churches a word of welcome, and also expressed his pleasure at the presence of the Sabbath-school teachers, among whom he had been a worker for many years. He was also pleased to see so many of his young friends who had shown an active interest in the proceedings of that memorable day. He must tell them that the idea of erecting the schoolroom was by no means a new one. If an event had happened six or twelve months it was called ancient history. He supposed they must attribute that to the fact that they lived a fast life. He held in his hand a Post Office Savings' Bank-book of 37 years ago, which showed that in March, 1862, the sum of £33 2s. 4d. was deposited for the purpose of erecting a schoolroom. That sum was the result of a collection made in that place when the late Mr. C. H. Spurgeon addressed the children in May, 1861. The book contained the signature of Mr. Nicholson, their late postmaster, and although no sum had been deposited there since then the first deposit had gone on increasing until it had reached the sum of nearly £80. He did not know that it was anything to boast of, seeing the matter had been allowed to slumber all those years; but then they did not have a Diamond Jubilee in 1862, and a central hall was not of such an ancient date, so perhaps they had lost nothing by waiting. They must now record the goodness of God in sparing them to see the work they had talked of for so long accomplished. He wished to address Sunday-school teachers—for that was largely a Sunday-school matter—and wished to impress upon them the necessity of sound teaching. He referred to the teaching of Protestant Nonconformists, and would urge them to hold to the principles of the Gospel. He was afraid much of the teaching around them was far from what they could wish to see. If a time existed when it was necessary to impress the mind of the children with true doctrine it was to-day. If the mass priest made so bold as to teach the children that through him they could be justified, surely they ought not to be afraid to proclaim the grand doctrine of justification as being the work of the Spirit of God (hear, hear). Let it be remembered that religious principle paid homage to no society, but society

should pay homage to principle or it would soon go to decay. He pleaded for the inculcation of sound Scriptural principle, and would urge them not to seek to minimise the importance of the work in view of the times through which they were passing (hear, hear). Error held up its head and it was very necessary for them to be careful and earnest. Was the work of the Sabbath-school second to any except the ministry? He thought not. Whilst increased advantages and facilities were afforded them they must thank God, and he trusted that the work of Sunday-school teachers would not decline but that it would prove a blessing for generations to come (applause).

Mr. Thomas Glover, the superintendent to the school and treasurer of the Building Fund, presented a financial statement, which showed that previous to the services of that day the sum of £1,201 8s. had been raised, the afternoon collection had amounted to £12 8s. 6d., and there was also the £80 to which their chairman had referred. The expenditure was more serious than they anticipated at the onset, and amounted to £1,782 7s. 7d., thus leaving the sum of £488 11s. 1d. to be raised; but he believed they would be out of debt before the year 1898 expired. The Sabbath-school was commenced by their forefathers at the beginning of the present century. They had no record of the exact date, but he knew it was as early as 1808. Their minute book commenced in January, 1842, on which date there were 22 teachers in addition to the superintendent. Of that number only two were with them at the present time, one of whom was their worthy chairman. The institution had been greatly blessed in the past, and they would sincerely say, "Not unto us, O Lord, not unto us; but unto Thy name be the glory." First they desired to offer their gratitude and thankfulness to God, and he would also thank the friends who had been so liberally disposed towards them. In conclusion he expressed the hope that the Akeman-street Sunday-school would prove a blessing for many years to come.

Pastor S. T. Belcher expressed the great pleasure he felt at being with them on such an auspicious occasion. He would call the attention of his hearers to the last verse of 1 Cor. xv., which he hoped would prove a divine stimulant to them—"The sting of death is sin, and the strength of sin is the law; but thanks be unto God which giveth us the victory through our Lord Jesus Christ." He felt that those words were a threefold stimulant, exhorting them to be unmovable, always abounding in the work of the Lord. The speaker urged upon his hearers the necessity of being true, observing that all the anathemas of the Pope of Rome

were of no avail and his curse was not worth so much as an old shoe, for God was for them. He felt there never was a time when the so-called Church of England was so ripe for Rome as she was to-day. They could meet Rome, for they knew how she was proselytising, but they could not trust the other. There were some true godly Church people, and he would say, "God bless you, and give you more light."

Pastor D. Witton gave an earnest address on "The Relationship of the Sunday-school to the Christian Church."

Pastor R. E. Sears followed with an encouraging address.

Pastor L. H. Colls said they had arrived at the happy day which would be generally remembered from the fact that the Lord's blessing had been manifestly enjoyed by them. He felt that with their increased facilities and machinery they needed more life, more power, and more of God's Spirit. They rejoiced that their new schools had been brought to a state of completion, and they should now seek to work earnestly. Some weak-kneed Nonconformists wanted to give the religious training of their children over to the day-schools, but he did not believe in that, for he felt that the Sunday-school was the place for that work. He expressed his pleasure at seeing so many representatives of other Churches present, and spoke in eulogistic terms of the way the men employed on the building had carried out their work. He also thanked all who had assisted them in bringing the undertaking to a successful issue.

The interesting proceedings terminated by singing the doxology and prayer by the pastor.

The amount received by the treasurer, with the collections taken at the services, was £1,234 lrs. 8d.—[*Tring and Berkhamsted Gazette.*]

STAINES.—The Sabbath-school had their winter tea on Wednesday, Jan. 12, 1898, after which a public meeting was held in the chapel, when a very stirring lecture was delivered by Mr. D. Jarvis, of the Calvinistic Protestant Union, upon "Martin Luther and his Times," the lecture being deeply interesting throughout. On Lord's-day, the 16th, the anniversary services commenced. Very suitable sermons were preached by Mr. S. King, of Warminster. The afternoon was what is usually called "a children's service," consisting of recitations by the scholars, singing, and an address by Mr. Alexander, one of the teachers. On Thursday, the 20th, a sermon by Mr. King in the afternoon. A large company sat down to tea in the schoolrooms. At the evening meeting addresses suitable for these sacred

seasons were delivered by Mr. A. Jeffs, of Hounslow, whose words and presence are always acceptable; Mr. Willis, the new pastor at Colnbrook; Mr. Joseph M'Kee, and Mr. James Cowdray. Mr. J. A. Robbins very ably presided, and it is manifest that his heart is in Sunday-school work; we trust that he may be made useful and a great blessing for many years in this department of Christian work. The singing reflected great credit on conductor, organist, teachers, and scholars. The collections at all the services exceeded those of last year. This anniversary throughout was in every way successful. To God be all the glory. On February 3rd Mr. P. Reynolds delivered a very able lecture on the South Indian Mission.

NORTHAMPTON.—The Christmas tea and meeting was held in connection with Providence Chapel Sunday-school, on December 30th, 1897. About 180 children, parents, and friends sat down to an excellent tea, provided by the teachers. The meeting commenced (with our esteemed pastor, Mr. J. Walker, in the chair) with a favourable hymn, "O Thou, to whom all thanks are due," after which, the chairman asked a blessing upon the meeting. After singing and recitations, which were appreciated, the superintendent (Mr. Sumpter) gave a very encouraging address. The annual report showed an increase of 33 scholars during the present year, and 63 fresh scholars during the two past years, which was very encouraging. It was also very interesting to notice that during the year a furniture fund was started, which resulted in buying 11 new seats, 3 chairs, and a superintendent's desk. The treasurer's annual report was very interesting. The prizes were next distributed to the scholars, and those not obtaining a prize received a small book. After a hearty vote of thanks to the superintendent and secretary for their past year's services, and to those who assisted in making the proceedings a success, the Doxology closed one of the most interesting and enjoyable meetings at Providence.—ONE WHO WAS THERE.

MR. SNOW'S SETTLEMENT AT PROVIDENCE, SLAITHWAITE.

On Saturday, January 1st, meetings were held in recognition of Mr. J. W. Snow's settlement as pastor of the above Church. A meat tea was provided, to which a good number sat down, among whom were friends from the cause at Masboro', where for some time past Mr. Snow has been labouring in word and doctrine, and who had come to wish him God-speed in his new sphere. The gathering after tea was presided over by Mr. Thomas

Greenwood (of Halifax), supported by Messrs. John Booth (Bradford), Joseph Taylor (Sheffield), Frank Matthewman (Lockwood), together with the new pastor, and the senior deacon, Mr. Samuel Lunn.

The writer is informed, on the most reliable authority, that the addresses were well delivered, all the speakers evidently being at liberty, and the matter spoken well suited to the occasion. Mr. Snow, of course, gave (1st) his call by grace. (2nd) his call to the ministry, (3rd) his call to Slaithwaite in particular; followed by a statement made by deacon Lunn, of how the Church were led to choose their new under-shepherd.

The right hand of fellowship having been given, and the usual votes of thanks passed, the pleasant meeting, which had been enlivened by good and hearty singing, terminated. God grant that the union of pastor and people at Slaithwaite may be peaceful, prosperous, and extended.

DAVID SMITH.

Bilston.

FOREST GATE (CLAREMONT, DAMES ROAD). Church anniversary and New Year's meeting. Special services were held in this place, commencing on Lord's-day, January 16th, when two sermons were preached by Mr. A. J. Margerum, the late pastor of the Church. On Tuesday, 18th, a sermon was preached at 3.15 p.m. by Mr. Thomas, of Watford, founded on Gen. xxxii. 12. Our brother was very practical indeed, and was well heard. There was a tea at five o'clock, followed by a public meeting, presided over by Mr. Geo. Turner, who read Psa. xxvii. After which, brother Digby, of Chadwell-street, sought the Divine blessing upon the meeting. The chairman, in his usual quiet, kind, yet effective manner, spoke of the family of God, being born into the family, godliness, &c. Mr. A. J. Margerum said that he was the pastor no longer, only a supply *pro tem.*, and was open to supply Churches of truth where the Lord might direct. He then made some remarks on Rev. xxii. 17. Mr. Thomas spoke of the true Church, and condemned Ritualism. Mr. Lovelock took for his text Exod. xiv. 13, "Stand still," &c., and spoke well. Mr. Taylor, of Ilford, came up with Matt. vii. 25, "It fell not, for it was founded upon a rock." After which, this happy meeting was closed with the benediction by the chairman.—A. J. M.

CRUYDON (SALEM SUNDAY-SCHOOL, WINDMILL-ROAD).—On Jan. 26th, the annual New Year's meeting was held. A good company of friends, scholars, and their parents gathered together, and spent a pleasant time at tea. At half-past six a meeting was convened

in the chapel, Mr. Cullingford presided, and Mr. Lane prayed. After reading a Psalm, and a few kind remarks from the chairman, a number of the scholars creditably recited Scripture, hymns, and poetry. Prizes were also distributed—some for good conduct, and others for good attendance. Encouraging and edifying addresses, by Mr. Fisher, Mr. Edgar Whitehouse, and Mr. Thomas Allcorn, were listened to with attention. Prayer and singing closed a happy meeting.—E. G. W.

LEWISHAM (COLLEGE-PARK).—The anniversary services of the above Sunday-school were held on Lord's-day, January 9, when Mr. J. House preached two sermons; and a children's service was held in the afternoon, addresses being given by brethren Payne, House, and Sculthorpe. On the following Tuesday, a sermon was preached by Mr. Belcher, of Homerton, from Isa. xlv. 1—3. A good number of friends remained to tea, and a public meeting followed, at which Mr. King, of the Surrey Tabernacle, took the chair. Brethren Thomas, Belcher, Pounds, Langford, and Jarvis addressed the meeting. Prizes were distributed, recitations given, and special hymns sung. The report showed an increase of 18 scholars during the past year, for which we render all praise to our eternal God.—E. COPPING, *Secretary*.

CHATHAM ("ENON").—New Year's services were held here on Lord's-day, January 16th, when two sermons were preached by the pastor (J. Gardner), that in the morning from Rev. xxi. 3, "Behold, I make all things new!" that in the evening from Rom. vi. 8, "If we be dead with Christ, we believe that we shall also live with Him" Wednesday afternoon, 19th, Mr. F. C. Holden, of "Elim," Limehouse, gave us a sound, solid, and savoury discourse on Ephes. v. 1, 2: "Be ye followers of God, as dear children," etc. Tea was served in the school-room and chapel. At six o'clock a public meeting was convened; Mr. I. C. Johnson, J.P., of Gravesend, presiding, who commenced the service by announcing a hymn, which was sung, and the Scripture read, and prayer offered by Mr. Harrison (of Stroud). Another hymn, and our venerable, beloved brother, I. C. Johnson, delivered a singularly edifying and interesting address on "The coming of the Lord." Many passages of Scripture were quoted, and the address as a whole was so comprehensive that it is worthy to be called a body of Divinity in brief. Addresses were also delivered by brethren A. B. Hall, on "Jabez's Prayer;" F. C. Holden, on Acts i. 11, "This same Jesus shall so come," etc.; H. Patterson, on Jer. xxxi. 3, "I have

loved thee with an everlasting love," etc. After which the pastor spoke a few words, in which he thanked the friends who had come that day to help by their presence, etc.; also the Church and congregation at "Enon," for their sympathy, unity, and liberality to him in his labours amongst them. The service closed by singing and prayer. Many testified that it had been a profitable and delightful service.—VERITAS.

A VERY GOOD TIME AT TOTTENHAM.

THE tenth anniversary of Ebenezer, Philip-lane, commenced on Lord's-day, January 16, when Mr. Gibbens preached morning and evening to good congregations.

On Tuesday, 18th, our brother, Mr. E. Mitchell, favoured us with his presence, and preached in the afternoon to our edification and profit. The Lord graciously helped our brother to set before us a feast of fat things.

Tea was provided, and a good number were present, not only from our own people, but from sister Churches—Waltham Abbey, Ponder's End, Leyton, Chadwell-street, Red Post-lane, Walthamstow, &c.

In the evening a public meeting was held. Our brother, G. Savage, presided. Hymn, "Come let us join our cheerful songs," to old "Nativity," was heartily sung. The chairman then read Phil. iii.

Our brother Licence led us in prayer so sincerely, so intelligently, and in the Spirit, one really felt we must have a good meeting.

After hymn, "Sovereign grace o'er sin abounding," our chairman gave us, in his own usual happy and telling style, some very sweet and precious words from Phil. iii. 1.

Brother Hewitt, of Ponder's End, spoke on "Excellent Things" very sweetly to our profit and edification.

Brother Jas. Clark, of Bethnal-green, in his genial way, and with much power, spoke on the words, "He hath appeared to put away sin." Some of the old Gospel truths seem to ring a merry peal.

Brother E. Marsh, of Stratford, was somewhat curtailed, as he was obliged to leave, but with his ready mind plunged at once into his subject from John xvii. 15, and made us feel there was a reality in this truth.

The chairman then asked our esteemed friend and brother, J. W. Banks, to say a word. We were glad to see him with us, and wanted to hear his voice in our sanctuary at Tottenham. He gave us a word of sympathy and good advice.

Brother Mitchell then spoke, saying at that late hour he would not attempt to give us a subject, as we had heard so many good things, and when the bushel was full it cannot contain more; but

brother Mitchell is sure to give us a good word whether he attempts it or not, and there is always room for a word from him.

Brother Gibbens followed, saying he had intended to speak on "The power of God," for this was the one need for himself, the Church, &c.; but time was gone, and he would heartily, in the name of the Church, thank the Chairman for so ably presiding, and all the brethren whom the Lord had helped to speak so well, and all friends who had come to show their sympathy and unite with us in this anniversary, not forgetting our young friends, who had, in re-covering and trimming pulpit, &c., done such good service.

"Blest be the tie that binds" was sung, and brother Othen, of Commercial-street, closed with prayer. Brother Gibbens pronounced the benediction; and it was said by all that it was the best day spent for many years at Tottenham, and more people present. May our gracious Lord add to it His blessing.

J. P. G.

GRATITUDE AND THANKFULNESS AT EDEN CHAPEL, CAMBRIDGE.

OUR annual tea-meeting was held on Thursday evening, January 13th, 1898, under very auspicious circumstances. In comparing the tea-meeting of 1898 with that of 1897, we have indeed much room for gratitude and thankfulness to our God for His goodness to us as a people.

Last year our dear pastor's health, which had been gradually declining for months, shortly after the commencement of the year, completely broke down, so that for months we had to get supplies for the pulpit, and not until the middle of June was he sufficiently strong enough to take the full services of the Lord's-day.

But our God was gracious and merciful, and did indeed remember us in our low estate, the people with one heart and one voice bowed together at the mercy-seat in their affliction, and, as He is ever wont, He heard us in our trouble and delivered us in the day of our distress, and our annual meeting this year was one of gratitude to our God for His abundant mercy in restoring our pastor in body and mind and also in giving us to see unmistakable proofs of his usefulness amongst us still.

Our brother Mitchell (from London) and brother Northfield (from March) kindly came and aided us in our praise. More than 130 sat down to tea in the schoolroom, and at seven o'clock a large influx of friends had gathered in the chapel for the evening service, when, after singing, reading, and prayer, our dear pastor (who was chairman) spoke of the kindness of the

Church and congregation to him personally, and thanked them for their New Year's gift, amounting to £18 8s., which he had that day received from them; he next spoke of the very favourable circumstances under which we had met, and, contrasting it with the opening of the past year, we might well exclaim, "What hath God wrought?"

The senior deacon said a few words respecting the mindfulness of our God toward us as a people in our affliction and of His kindness in bringing us out of it.

Brother Mitchell gave us a very sweet and encouraging address from the words, "My times are in Thy hand."

Brother Northfield was very sweetly led to expatiate upon the faithfulness of Jehovah, "Thy faithfulness is unto all generations." Our God is faithful to His Word, to His promises, to His Son, and to the weakest believer. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

A hallowed feeling pervaded the meeting, and we felt it good to be there, and that the savour of it may long abide amongst us prays

JOSEPH FAVELL,

Eden Chapel, Cambridge. *Deacon.*

SILVER WEDDING OF WEST HAM LANE SUNDAY SCHOOL, STRATFORD.

ON Wednesday, January 12, 1898, the old scholars and teachers rallied together in large numbers to meet their superintendent, Mr. J. Upsdale, and other veteran teachers (some of the visitors coming from Staffordshire, and other distant counties, to be present), when 120 partook of tea at the invitation of Mr. Upsdale, and, as one of the speakers remarked, "it was like children coming home to see their parents after a long absence."

The chair was taken by Mr. John Upsdale, who said he was more than gratified that evening. When he first came to West Ham there was no Sunday-school, but with a great deal of effort twenty-five years ago they were able to start a school. He was happy to say there were present as teachers the four they saw on the platform—Mr. Oakey, Mr. Steggles, Mr. Dickson, and himself. They started together, and had worked continuously for the last twenty-five years. The Lord had blessed them, and they were now seeing the fruits of their labour in the prosperous state of the Church. His first address was, "Come, ye children, hearken unto me; I will teach you the fear of the Lord." He had been going on the same lines ever since, and his sheet anchor had always been, "My word shall not return

unto Me void." He had never been feverish to see great things, but the Lord had blessed him indeed.

Mr. Geo. Oakey, the secretary, said this was the Silver Wedding of their Sunday-school, and gave some very interesting items. The first day they opened there were 31 scholars in the morning and 39 in the afternoon. Mr. Amey, who was present this evening, was the first secretary for eight and a-half years. They held the school in the gallery, conducting it from the pulpit. Then the present schoolroom was built for them, costing £224 16s. 6d., which was raised in eighteen months. Seventy teachers had passed through the school, 30 of that number had been scholars. At least 100 scholars had become members of Christian Churches: of these two were deacons, and one a minister.

Mr. Hy. Fowler, deacon at Fulham, then spoke. He was a scholar from the first Sunday. Brother Barker, who has gone home to glory, was his teacher. He was thankful for the blessing he had derived from the school, and thought the large attendance was an encouraging feature, and pointed to the real usefulness of the work done.

Mr. Oakey and family then sang an anthem, "God is a Spirit."

Mr. Alfred Purkis, another old friend, then addressed the meeting. He had received a great blessing from the school, for the Lord had found him a wife in one of the teachers. He was trying to be useful at Fulham, where he was deacon and co-superintendent of the school. He blessed God for a praying mother.

Mr. Amey, the old secretary, after giving the officers a hearty shake of the hand, said he was pleased to see them once more, and counselled them to be not weary in well doing.

Mr. Fred Maye, another old scholar, then addressed the meeting. There had been some wonderful things happen at West Ham; some of the scholars had wandered far, but God had been able to reach them.

Mr. Oakey and family then gave another anthem, "The sacrifices of God are a lowly spirit."

Mr. Steggles, a teacher from the start, said he well remembered twenty-five years ago, and exhorted any of the old scholars who were present, and who did not know the Lord, to read diligently God's Word.

Mr. Dickson, the twenty-five years' infant teacher, spoke with his usual brightness, and said he had been very happy with the babies; they were so tender. He had an average class of 70. [We think the secret of Mr. Dickson's success is the sunshine he always carries with him.]

After the pastor, who belonged to the rising and new generation, had spoken a few words, the happy meeting closed

with the benediction, and an invite from Mr. Updale to all present to meet them in January, 1899 (D.V.).

SHEFFIELD, MASBORO', ETC., IN ASSOCIATION.

VERY happy meetings were held at Zion, Barrack-lane, Sheffield, on Sunday and Tuesday, the 23rd and 25th of January. The occasions were the annual gatherings for the increase of Christian fellowship amongst the lovers of Zion in Sheffield and the neighbouring Churches.

Our good brother Taylor gave an encouraging discourse in the morning of the 23rd, in which he made special reference to the goodness of God to the Church and school.

In the evening, Mr. H. E. Greenwood, of Siddal, preached an excellent sermon on "The trial of Abraham's faith."

A public tea was held on the 25th. A well-attended public meeting was presided over by Mr. W. T. Tiptaft, J.P., of Mexboro'. The secretary's report referred to the bond of love existing between the Churches at Sheffield and Masboro', and expressed the hope that it might be strengthened and made the means of extending the knowledge of the truth in many parts of the West Riding.

The chairman spoke of the desirability of Christian unity and the honourable nature of Christian service. His remarks were supplemented by addresses from brother J. Taylor and C. Jarvis, and by Mr. R. Tiptaft (of Masboro') and T. Roebuck (of Thurlstone).

The addresses bore testimony to the power of God's Word, to the faithfulness of His providence, and each struck a note of gratitude for many mercies received.

The children recited several pieces, amongst which was an excellently-rendered Scripture lesson.

Over forty children received prizes, and the meeting concluded with thanks to the friends from Masboro' and Thurlstone, to the helpers at the tea-tables, and with praise to Him from whom all blessings flow.

SOMERSHAM, SUFFOLK.—Since last October death has been busy among us, in visiting the congregation, Church, and school. On January 14th, Mary Jackaam, a beloved sister, passed away, in her 75th year. We miss her in many ways. May the Lord soon send us someone to fill her place. At Somersham we are proving more and more the truth of the words:

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

We have been for a long time in need of a piece of ground for a burial ground. At last our need is supplied, and this is the garden which belonged to the house where Mary Jackaam was born, and

where she died, and in her garden she is buried. The ground joins our chapel. The landlord of the property offered us this at a reasonable price. It is a splendid addition to us, for which we are thankful. We hope to be able soon to pay for it; a few friends have sent help, a few others have promised; for this we are thankful, as the majority of us are poor.—W. H. RANSON, Pastor.

CROWFIELD (BETHESDA) has again witnessed the good hand of our God upon us. The ordinance of believers' baptism was again administered by our esteemed brother, C. Suggate, late of Halesworth. After preaching from the words, "Then they that gladly received His Word were baptized," he immersed two in the name of the Father, and of the Son, and of the Holy Ghost. We must think, surely, God is in the place, by the power of His grace, truth, and Holy Spirit loosing His own redeemed from the hand of the enemy, and bringing them into the liberty of sons, overcoming all their fears, and giving them grace to say practically—

"Through floods and flames, if Jesus leads
I'll follow where He goes;
'Hinder me not,' shall be my cry,
Though earth and hell oppose."

Some have been captives to fears for years, but having been, by the power of Divine truth, loosed from this their infirmity, and having been baptized, are now going on their way rejoicing. We verily think there are others still bound by the same spirit of infirmity. We should be indeed glad to see command had been given to loose such that they might enjoy their Divine relationship, and be able to say, "Abba, Father," and sing,

"Hinder me not, ye much-loved saints,
For I must go with you."

Now, although we have had our sorrowing time, during more than six years of which our much-esteemed pastor, M. J. Dearing (Needham Market), has been laid aside by affliction, yet now again we have a season of mutual rejoicing by unexpected, but not unsought prosperity. During this long season of apparent widowhood, we have much cause for gratitude to our covenant God. We have been, and still are, at peace among ourselves; and, on the whole, we have been blessed with several faithful servants of God, whose ministry has been commended of God, and has been profitable, edifying, comforting; some light-giving, life-giving, and liberty-giving, hence 11 have been baptized in sixteen months. Amongst those, to whom by God we are indebted for their services, which has been readily and lovingly given, are—Mr. C. Suggate (who has often come twice a month), Mr. J. Dearing (Butley), Mr. Ranson (Somersham), Mr. Bardens (Ipswich), and several others, but we

feel we should like, if it pleased our covenant God, to have a settled pastor, one of God's own making and sending. Such only would prove a real blessing. We feel we need much grace to pray, and watch and wait, until we have the Divine persuasion concerning one. "This is he, anoint him."—JOSEPH FREEMAN. Henley, Suffolk.

MAIDSTONE (PROVIDENCE, MOTE-ROAD).—The Sunday-school anniversary was celebrated on February 13th, when special sermons were preached by pastor R. Mutimer, of Brentford, to good congregations. The annual tea and public meeting were held on the following Wednesday. Mr. T. G. C. Armstrong, of New Cross, presiding. Mr. G. Day, of Ash, opened with the reading of the Word, and prayer. Mr. Brown, hon. secretary, gave the report, which was very encouraging, and showed a slight increase in the number of scholars. Notwithstanding the terrible epidemic which had prevailed during the past year, only five had been stricken down, and none had been removed by the hand of death. Nearly 100 books were distributed by the chairman as rewards for attendance, good conduct, &c.; and a large number of scholars gave recitations. The indefatigable Mr. H. J. Walter delivered a bright, brief address; and a presentation was made to the esteemed friend and helper, Mr. Wagon, consisting of a handsome gold pen and pencil. It was stated that eight guineas had been collected by the scholars for the Aged Pilgrims' Friend Society. A very happy evening closed with the doxology and benediction.

Aged Pilgrims' Corner.

ON January 28th the inmates of the Hornsey Rise Asylum were entertained at tea by the lady visitors, and in the evening Mr. G. Ash delivered his lecture on "Rome and Naples," illustrated by excellent dissolving views. Mr. Harley presided, and a large number of friends joined the pensioners in listening to the lecture. Social gatherings such as these do much to cheer those who sometimes feel the monotony of their daily lives.

For the same reason our aged friends are always glad to welcome visitors, and many of our readers would find that it is good to hear them recount what God has done for them, and is especially confirming to the faith of younger pilgrims. There are also large numbers of out-pensioners who would often feel refreshed by some Christian friend giving them a call. Names and addresses are all supplied in the Society's Annual Report.

On the 31st of this month the financial year will close; it has been marked

by a considerable increase in the pension list, towards which new subscriptions and donations are earnestly solicited, the expenditure in pensions and on the Homes now verging on £13,000 per annum.

We would remind our friends of the week-night services at Camberwell and Hornsey Rise Asylums—on Tuesday at 6.30 at the latter and on Wednesday at the same hour at the former. The Saturday evening prayer-meetings at 6.30 are refreshing seasons, and the attendance of all well-wishers is heartily invited.

The Society is favoured with many collections after sermons, but there are still Churches with members on the pension list who have not yet rendered such help; it would be thankfully received.

Past and Passing Events.

NINTH of February.—C. W. B. would have been 92 had he lived to above date. "Old 92" was a term he sometimes quaintly used in reference to himself.

It has had the round of the Press that "Her Majesty Queen Victoria will never sign a Declaration of War again." We trust our readers will unite in prayer for peace.

Fleet, Hants.—A Sunday-school was started here in January with 24 scholars. Mr. Lawrence is superintendent. "Our pastor conducts the Bible-class. We are praying the Lord's blessing to attend the effort, bless the seed sown to the salvation of many souls."—J. W.

Mr. Holden has been laid aside for near a month; he is progressing favourably, and hopes, by God's blessing to be in his pulpit February 27.

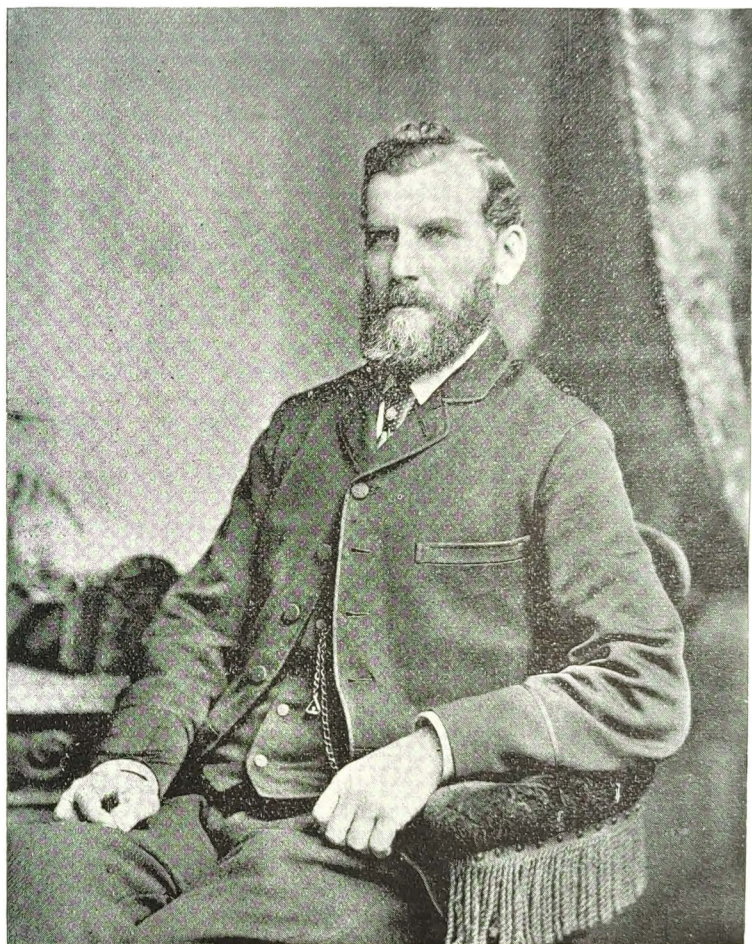
Mr. J. Copeland is going to Meopham for three months with a view; and

Mr. E. Beecher commences a three months' invite at Derby-road, in July.

At last, after much weary waiting and watching, we (at St. John's-green, Colchester) have been led to choose, with absolute unanimity, brother Flavell, late of Carlton, for our pastor. He began his labours March 6.

Mr. J. P. Gibbens has accepted the unanimous invite of the Church at Philip-lane, Tottenham, to the pastorate.

Mr. Gays is leaving Bulwick Lodges, after 10 years' pastorate, and will be open to supply after March 25.



THE LATE MR. G. TURNER.

From Photo by W. Edward Wright, Forest Gate.

Christ the Door of the Sheep.

BY E. MITCHELL.

“I am the door of the sheep.”—John x. 7.

PARABLES, allegories, and metaphors abound in the teaching of our Lord. Jesus employed these figures both to conceal and reveal the truths He taught. His employment of them resembles what we read of the pillar of cloud, which came “between the camp of the Egyptians and the camp of Israel; it was a cloud and darkness to them, but it gave light by night to these.” “He spake in parables” that (by a just judgment on the Jews), “seeing they might not see, and hearing they might not understand;” but to those to whom it was “given to know the mysteries of the kingdom of God,” these otherwise dark veils were luminous and transparent, revealing the truths which they enwrapped. The Pharisees who had listened to the parable, or rather allegory, contained in the opening verses of this chapter, had no idea of its meaning—“they understood not what things they were which He spake unto them.” Like their modern successors they relied on the acuteness of their own intellect, and were destitute of that childlike spirit which waits upon God for His Spirit’s teaching, by which alone “the mysteries of the kingdom” are rightly apprehended. Jesus repeats with solemn emphasis, and an added explanation, what He had before set forth: “Verily, verily I say unto you, I am the door of the sheep,” &c.

The “I am’s” of Jesus distinguish Him from all other teachers; they are an echo of the revelation made to Moses, when the Lord appeared to him in the bush—“I AM THAT I AM”—they claim for Him that He is Jehovah; they are also emphatic, and exclude all others. He is the only Door, Way, Truth, Life; the only and all-sufficient Saviour. This His sheep joyfully acknowledge, and receiving His testimony “set to their seal that He is true.”

The sheepfolds of Palestine are substantial structures, a kind of open yard, “defended by a wide stone wall, crowned all around with sharp thorns, which the prowling wolf will rarely attempt to scale.” Within this open space there is a low building, where the sheep are kept in the cold weather; the entrance to the fold is guarded by a strong door. To this door, the only proper entrance into the fold, our Lord compares Himself, and in the ninth verse He sets forth the security and happiness of all who enter by this door. “By me if any man enter in he shall be saved, and shall go in and out, and find pasture.”

The figure employed in our text contains the idea of *design*. A proper entrance into a building is important, and an essential part of the plan. We think we do not err when we say that the constitution of the Mediator is the chief of the ways of God. Herein He has more fully displayed His infinite perfections than in all His wondrous works of creation. The sheep by sin had strayed far from God, and were exposed to every danger. The problem was how they might be recovered and brought back to God, consistent with justice, holiness, and truth. An apparently insuperable barrier against their return had been erected by their sin, the way of access was blocked by an adamant wall, but divine wisdom was equal to the emergency to contrive a way and design

a door by which they might enter the fold of safety—"Christ" (the Mediator, "the door of the sheep," is) "the" (embodiment of the) "wisdom of God, and the power of God." He who has never seen anything of the glory of God manifested in the design of this door for the salvation of poor wretched sinners is blinded by "the god of this world;" the sheep discern its suitability to their case, and adore the wisdom and grace displayed in its contrivance.

The next thing the figure suggests to us is *construction*. The design needed to be carried into execution. This required the incarnation—the greatest of all miracles, and the deepest of mysteries. It is by the union of the divine and human in the one person of our Lord, and by His life of obedience and sacrificial death, that He has become "the Door of the sheep." He entered in first by His own blood. The flaming sword of justice, which barred the entrance, was sheathed in His sacred person, and quenched in His heart's blood, and thus the door was constructed through which all the sheep have entered. O wondrous door! O marvellous grace! How sufficiently to admire the design and construction of this door we know not; it will afford matter for praise to all eternity.

We notice now the *uses* of this door. It was made that by it the sheep might have *admittance into the true Church of God*. Goats may climb up some other way, but only those who enter by the door will be acknowledged by "the Good Shepherd" as belonging to His flock. Names of persons who never used this way of entrance may be found on church rolls, but only the names of those who enter by Christ, the door, will be found written in "the book of life." Goats and sheep often dwell together here, but a great, complete, unerring, and eternal separation will be made at the last day.

By this door we enter into a *participation of Gospel blessings*. He that enters thereby "shall be saved, and shall go in and out, and find pasture." Outside this door there is nothing but danger, wrath, and curse: within there is safety, pardon, peace, joy, and communion. Every Gospel blessing belongs to those who have entered by this door, though the personal enjoyment of them is determined by God, and given by the Holy Spirit's gracious operations. In what a miserable condition are those outside the fold—exposed to eternal ruin!—and how happy is the lot of those who through grace have entered in by Christ, the living Door!

It is through this same door the sheep enter into an enjoyment of the *plenitude of heaven*. Grace and glory are indissolubly connected. All the sheep enter by Christ, and He says of them all: "I give unto My sheep eternal life, and they shall never perish, neither shall any one pluck them out of My hand." As the door secures the sheep within from the wolf without, so Christ secures His sheep from all their foes while here on earth, and at life's close admits them into that fulness of joy and everlasting pleasure which are found in His presence above.

This door, the contrivance of divine wisdom, is *exactly suited to the needs of the sheep*. In one aspect it is very narrow—"Strait is the gate and narrow is the way which leadeth to eternal life." None but a stripped sinner can enter; the least rag of our own righteousness makes us too stout to gain admittance—all must come off. But sheep are made sensible of their own utter lack of righteousness, so that its straitness

does not hinder them. There is no room either to take our sins in with us; he that would enter must leave his sins behind. This the sheep also earnestly desire; they wish to be saved from their sins, and not in them. But while the door is narrow in one aspect, it is very wide in another. There is room for the biggest sinners who are made willing to part with their sins, and to be saved by sovereign grace. Over its portal these sweet words are inscribed: "Knock, and it shall be opened unto you." None who truly desire to enter are turned away. Some of the vilest of mankind have entered, and Satan cannot point to a single example of a sinner being rejected. The door is also *blessedly accessible*; wherever the Gospel is preached it is, so to speak, brought nigh. "The word is nigh thee, even in thy mouth and in thy heart," says the Apostle. The Gospel faithfully preached presents Christ as the Door, nigh to all that believe, and accessible to every needy soul, with the assurance that any who come shall in no wise be cast out. We conclude by reminding our readers that it is not sufficient to have heard there is a door, or to give credit to that which we have heard concerning it. A door is for use, and unless we are led to enter thereby it can be of no advantage to us. Within the fold there is safety, without the fold there is everlasting destruction. Reader, hast thou entered in, or art thou yet without?

OUR PORTRAIT GALLERY.—No. IV.

THE LATE MR. G. TURNER, OF ELIM, LIMEHOUSE.

BY HIS PASTOR, F. C. HOLDEN.

"The memory of the just is blessed."—Prov. x. 7.

THESE words express our heart's feeling as we attempt to give the readers of the E. V. & G. H. some account of our dear brother Turner, concerning whom it may truly be said that he was "one of the excellent of the earth."

George Turner was born at Oxney Green, Writtle, near Chelmsford, Essex, on March 3rd, 1833. Often has he been heard to speak of the beneficial influence of a godly mother's prayers and teaching when he was very young. Her wont was to cause him to kneel by her side whilst she engaged in prayer asking the Lord to forgive his sins, keep him from temptation, bless, and save him; and many a time has he said, with tears in his eyes, "her prayers had more effect upon him than the severest thrashing his father ever gave him."

When he was twelve years old his mother died, and he went on for several years without any particular concern for his soul.

It was not until our departed brother was about seventeen years of age that he had any serious and abiding conviction of sin, realising his state as a sinner before God. The means by which this was effected cannot be given, but it was of such a deep and cutting nature that he almost despaired of ever being saved. In after years he was wont to point out

A TREE IN A LONELY SPOT

beneath which he knelt, and cried for mercy, asking the Lord to show him how such a sinner as he was could be just with God. This continued for several months, during which he regularly attended the

ministry of a Mr. Lane, at the Independent Chapel, Writtle, of whom I have heard him speak in terms of great respect and esteem.

At length the set time to favour our brother and grant him his request came. Hearing that

THE LATE JAMES WELLS

(of blessed memory) was to preach at Chelmsford, and being a seeker after truth, he went to hear him. The text or subject was Rom. viii. 1—4. Under that discourse he learned the way of salvation more perfectly, and not only saw clearly how sinful man could be just with God, but realizing his personal interest in Christ,

HIS SOUL WAS SET AT LIBERTY,

and brother George Turner has told me that he leaped and danced for joy on his way home to Writtle. From that time he became a lover of, and firm believer in, the doctrines of free and sovereign grace; especially the doctrine of justification by faith through the imputed righteousness of the Lord Jesus Christ.

When about eighteen years of age he came to London and worked at his trade as a bricklayer, under the late Mr. Maryen, of Stepney. Several years afterwards he entered the police force, and rose step by step until he reached the high and honourable position of Superintendent of the K Division, and had for several years between 800 and 900 men under his command.

Having gained the esteem of his superiors as well as inferiors, and served his full time, he retired upon a well-earned pension, which he enjoyed during the last eleven years of his life.

When he first came to London he attended the ministry of the late Mr. W. Allen, of "Cave Adullam," Stepney, under which his soul was much profited and blessed. But circumstances caused him to remove to Grosvenor-street, Mile-end, where he heard the late Mr. Chamberlain, who eventually baptised him, and received him into the Church.

In the year 1854 he married Emma Sheering, who was a member of the same Church; this proved to be a happy union. Several children were born to them, only one of whom survives him, viz., the wife of our beloved young brother Pounds, of Bexley.

Mr. and Mrs. Turner removed with the Church to Wellesley-street, and continued there, under the ministry of Mr. Chamberlain and the late Mr. Thomas Stringer, until the year 1870. In that year they, with about fifty other Christian friends, were formed into a Church, and met for worship at Coverdale Rooms, Limehouse. Brother Turner was chosen deacon and secretary. The choice proved to be of the Lord, and highly advantageous to the Church. For eight years they went on with the supply system, but in 1878 they were led to make choice of the writer as their pastor, who for twenty years enjoyed the most intimate friendship and Christian fellowship with him without a single break or jar.

No pastor ever had a better deacon; he was wise, just, good, kind, and true to the very core. No Church ever had a more willing and faithful servant. To his personal influence and energy, under the blessing of God, no small share of the success attending the cause at Limehouse may justly be attributed. The talents which God gave him were all made use of in promoting the welfare of Zion, and for the glory of God,

so that we feel sure his Lord hath said unto him : " Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy Lord."

In the year 1885, his wife Emma died very suddenly, and at the time of her death was beloved and esteemed by the Church as being " a mother in Israel."

In the following year he married Mrs. Eliza Wright, of Camberwell, an old and valued friend of myself and my dear wife, who for several years previous had been a member with us at Limehouse. This union also proved to be a happy and advantageous one, as she has ever been a willing helper, and a blessing to the cause. May the Lord spare her life, strengthen and comfort her in and under her great loss and sorrow.

Our dear brother's last illness was of short duration. Through personal affliction I was unable to visit him, but it was just such an end as those who best knew him would have expected ; no excitement, no despondency, no ecstatic joy, but calm, submissive, firm, and steady in faith, he committed his all into the hands of Him whom he knew to be a faithful, covenant-keeping God.

On Lord's-day, January 23rd, feeling very ill, he said to his dear wife, " You know I am not in bondage through fear of death as some of God's people are. I feel it will be all right ; the God who has borne with me all my life will not leave me at the end." Three days after, his wife was taken ill, and had to lay by his side. Amongst many other things he said to her was this, " He crowneth us with lovingkindness and tender mercies ; He is a good and gracious God." On the evening before he died he said, " I am quite easy (his sufferings previously had been very great) ; I feel no pain, righteousness enjoyed," and a little while before he died, his dear wife and daughter caught the words, " God the Father, God the Son, and God the Holy Spirit," as though with his dying breath he wished to affirm his faith in the Holy Trinity. Then putting out his hands to them, he said, " Pull me over." When this was done, he faintly said—

" I AM READY NOW."

" I am on my journey home," " I think I will try and have a little sleep." Then placing his head upon his hand, he heaved a sigh, gathered his feet up into the bed, and fell asleep in Jesus.

His beloved daughter, Mrs. Pounds, says : " A holy peace seemed to pervade the room, stilling for a time the intense sorrow of his beloved and bereaved ones."

" SO HE GIVETH HIS BELOVED SLEEP."

" Mark the perfect man and behold the upright, for the end of that man is peace." " We sorrow, but not as those who have no hope." " He is not lost but gone before." We hope soon to follow. Amen.

Our dear departed brother, George Turner, was for seven years Minute Secretary to the Metropolitan Association of Strict Baptist Churches, an office requiring no small amount of time and talent, which he carried out with undeviating assiduity to the comfort of his colleagues and the universal admiration of the Association. During this time he had several attacks of bronchitis, which necessitated him sending in his resignation. Events have proved that he was not only justified in so

doing, but that the Lord's hand was in it, so that before he was taken another brother might be duly installed, and fully equipped to fill the office, giving additional proof of the fact that

“THE LORD DOTH ALL THINGS WELL.”

Brother Turner retired from active service in the Association, March 9th, 1897, but his colleagues in office, the delegates, and churches generally, could not allow him to retire without some practical token of their esteem for the honorary and onerous services he had rendered, and Mr. E. Mitchell, on their behalf, in an affectionate way asked Mr. Turner to accept, as a small manifestation of their love and esteem, a silver tea service and platter. Brother Turner acknowledged the gift in a very spiritual address, which he closed by saying, “I am not worthy of such kindness.” A vote of thanks was also unanimously passed for “the able manner in which he had discharged his office.”

This sketch would be incomplete without recording a most interesting circumstance in his eventful life. On retiring from his position as Superintendent of the K Division of Police, the officers and men under his command manifested their attachment by presenting him with a clock, a valuable gold watch and chain, and other testimonials. The following is a copy of the inscription on the timepiece:—

PRESENTED TO
SUPERINTENDENT GEORGE TURNER,
K DIVISION METROPOLITAN POLICE,
BY HIS BROTHER SUPERINTENDENTS AS A
MARK OF THEIR ESTEEM
ON HIS RETIREMENT FROM THE FORCE,
AFTER A SERVICE OF 28 YEARS.
1ST NOVEMBER, 1887.

IN MEMORIAM OF THE LATE MR. G. TURNER.

Our brother's gained that sweet release, And gone to dwell and rest in peace On yonder bright, celestial shore, Where pilgrims meet to part no more. Though unexpected was your flight From this dark world to worlds of light, To join with loved ones gone before, In heaven your home, and part no more.	Our loss is your eternal gain— [reign; You now through grace triumphant And Canaan's blissful heights explore, With sweet the thought to part no more. Dear Lord, the widow here sustain Till she shall to that rest attain, To join with thousands round the throne Where death and parting is unknown.
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We'll meet again, 'twill not be long,
 When we shall come to aid the song;
 With ransomed millions to adore
 The Christ of God, and part no more.

THOMAS EDWIN MOORE.

48, Turners-road, Burdett-road, E., Feb., 1898.

A WORD TO BARREN CHURCHES.—Barren Churches are those to which little or no spiritual offspring are granted; instead of looking to the Holy Spirit for increased grace, in earnest supplication, they resort to the flesh, seek to create attractions which are worldly and carnal—music, and art, and secular charms—to draw the multitude; or the standard of truth is lowered so that carnal minds may more easily conform to it. And so the Church gets additions, but they are Ishmaelites—wandering Arabs, so-called spiritual gipsies—that threaten its prosperity and even its existence. “The world loveth its own,” is the ancient warning note. How pertinent the lesson!—T. J.

“LIFT UP A STANDARD FOR THE PEOPLE.”

An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 8th, 1898,

BY PASTOR THOMAS JONES.

BELOVED BRETHREN AND CHRISTIAN FRIENDS,—By your kindness I am placed in the position I now occupy, and I sincerely hope that I may be able to fill the Presidential Chair with some degree of credit to myself, and satisfaction to my friends; this, with the generous help and support of my highly-esteemed brethren, and close attention to the onerous duties and responsibilities devolving upon me during the ensuing year, will doubtless be accomplished.

The subject upon which I wish to address you is one of rather wide signification, and will therefore compel us to take a somewhat wide range. We have chosen for our motto, the words of Isaiah, viz. : “Lift up a standard for the people.” A *standard* is that which is fixed as a rule, or established as a model—an ensign—the sign or flag distinguishing a nation or a regiment. The prophet predicted that Christ should be set up as an ensign for the nations, and that He should assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The New Testament confirms the prediction of the seer, and reveals the fact that our Lord and the fishermen of Gennesaret lifted up a royal standard of imperishable truth, which far exceeds the wisdom of the world, political power, national temperament, and philosophical antagonism. Truth as advocated by those fishermen is as vigorous now as at the beginning: it retains its divinity, and no analysis of modern civilization can omit the consideration of the influences of Christianity. All we call modern civilization in a sense which deserves that name, is the visible expression of the transforming power of the Gospel. It has been rightly said that “Christianity is the life of morality, the basis of civilization,” and we add, the regenerating power experienced in the Church. The power of Christianity lies with the great truths inspired, and embodied in the Gospels and Epistles. From these we learn that *Christianity is Christ*: and that it does not consist in a theory, a code of morals, or an elaborate theology; but faith in Christ produced by the invincible power of the Spirit, this alone is essential in Christianity as a life, and this real spiritual life depends on, and derives its vitality from its great Founder, who Himself is *the* life. Whilst the Platonist exhorted men to imitate God, and the Stoic to follow reason, the Apostles ceased not to teach and to preach “Jesus and the resurrection.”

In these days we have to deal with hard facts, bold, and very frequently, daring assertions. Objectors to Christianity assert that there is no knowledge but of things visible; no truth which is not real, no philosophy which is not positive. “The web and woof of matter and force interweaving by slow degrees, without a broken thread, that which lies between us and the Infinite—that *universe which alone we know or can know.*” What is our answer to this? We boldly assert that the Incarnation, Redemption, Regeneration and Sanctification more than meet the demands of all opponents. These words are not mere catch-words of the schools, they are connate facts which touch the destinies of men, and which prove Christianity to be more than a revelation of doctrines—they prove the religion of *the* Christ to be a grand restoration.

It fully reveals the glorious truths which shone upon the horizon of the Reformation. "One Mediator between God and man," and one living faith once for all delivered to the saints. Such are the truths inscribed upon the banners under which we march forward to conquest, victory, and triumph. We claim possession of the mantle of the Apostles, and the Spirit of our Lord. Therefore we hoist our flag, and raise our banner by lifting up a royal standard around which the faithful may rally, with confidence in their leaders, and an unwavering faith in the great truths and doctrines instituted by Jesus Christ, and sealed by the blood of martyrs, and which are the precious gifts of God to "His purchased inheritance."

Be it ours to lift up a standard of implicit faith in the plenary and verbal inspiration of the Scriptures. In the "E. V. & G. H." for July, 1897, may be seen the following definition of inspiration:—

"An influence of the Holy Spirit exercised on the understanding, imagination, memories and mental powers of the sacred writers, by means of which they were qualified for communicating to the world divine revelation or the knowledge of the will of God."

We accept this brief definition, in spite of all the flowery reasoning of our modern rationalists. We believe the Bible to contain the Word of God, and its language is the expression of the great thoughts of God to man: and that holy men wrote under the immediate inspiration of a divine or supernatural power as moved and directed by the Spirit of God. Believing this, we unhesitatingly affirm that we have in the Bible a solid foundation upon which our faith may fully rest. Faith, be it remembered, is always unreasoning, though never unreasonable. As a book the Bible presents itself to us, claiming to be a revelation from God—claiming to be *God-breathed*. It not only assumes that the Pentateuch came from the pen of Moses, but that the Psalms and the books of the prophets were penned by men as they were moved by the Holy Spirit. Here we join issue with "Higher criticism" and modern thought advocates. We boldly challenge their learned (?) assertions, we strongly denounce and utterly repudiate their sophistic disputations. We deprecate, and seek upon every occasion to disparage their elaborate compilations, and charge them of being "the greatest apostasy of the age," and further, we say that their insinuations, their malignant attempts to undermine the quotations of our Lord are absolutely futile. Did the "Anointed One," "in whom were all the treasures of wisdom and knowledge," in the days of His humiliation, and after His glorious resurrection, so entirely misunderstand the Old Testament as these rationalists affirm? Are these ephemeral scholastics wiser, and more profoundly learned than the God-Man? If the Pentateuch was not inspired, if the prophets Isaiah, Jeremiah, Daniel, and all the rest were not moved by the Holy Spirit, why did the divine Teacher so frequently quote them as having such authority? My answer to such questions—they are questions of great magnitude, and of vital issues—is that the precious old book is a direct revelation from God, and bears the impress and stamp of Jehovah, or otherwise it is the greatest imposture ever laid upon man's intelligence. We affirm that the Bible bears witness of itself: "All Scripture is given by inspiration of God"—it is *God-breathed*. "God spoke by the mouth of His holy prophets." The

Word declares its own grand characteristics. It is eternal, incorruptible, living, quick, and powerful, and is able to make men wise unto salvation. It gives liberty to the soul, light to our pathway, strength to our life, and is the secret of unfaltering faith in God. We, therefore, heartily believe in the verbal inspiration of the Bible, and "having handled and tasted of the good word of life," we need not that any man should teach us his worldly philosophy.

Be it ours to lift up a standard of unfaltering faith in the atoning sacrifice of our Lord Jesus Christ. The reason I advert to this subject is because grave errors are promulgated by men of modern thought, who deny that Christ was made the great *sin-bearer*. Do they not teach that Christ bore the miserable *consequences* of our sins; but not our sins? Do they not advocate a salvation by works, "a larger hope," and a final restoration of the whole human race? My brethren, "we have not so learned Christ." What saith the Scripture? It declares from first to last that sin can only be put away by sacrifice. Hence, both Jews and Gentiles were familiar with sacrifices for sin, and both recognised in them precisely the same transference of guilt from the offerer to the victim, and the putting away of sin by the death of the victim. In this matter Moses and Paul agree. Moses, taught by the Spirit, declares—"The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls." Paul declared "That without shedding of blood there is no remission of sin." The sacrificial character of our Lord's work and death, is set forth so clearly, that we can scarcely fail to apprehend the glorious truth, that His work and death are a true and proper vicarious propitiation for our sins. The Scriptures describe that work as being "a purchase," "a price," "a ransom," "a redemption," "a propitiation," "an atonement," and "a sacrifice for sins." We beg to say that the sufferings of Christ were penal, because He suffered precisely that kind and degree of evil that Divine Justice demanded as a complete satisfaction for all the sins of His people. We also emphasise the truth that our Lord "died the just for the unjust." This He did as a substitute, *i.e.*, He acted and suffered in the place of others, and that His vicarious obedience of suffering which is rendered or endured by the substitute in place of others, Thus, we fearlessly assert, that Christ as the sinner's substitute "offered Himself without spot," for "He did no sin"—"He knew no sin," and we are redeemed by "the blood of Christ," whose "precious blood cleanses us from all sin," "justifies us" and "reconciles us to God." "Delivers us from bondage," "redeems us from the curse of the law," brings liberty to captives by redeeming them from the power of the "prince of the air." It is thus "Christ is surety of a better testament." Christ is Priest and Surety after a higher order, under a clearer revelation, and a more real and direct administration of grace, than were the typical priests descended from Aaron. Christ as our Surety assumes and discharges all obligations under the broken covenant of works. Such are the fundamental truths of the Gospel of a sinner's salvation, and such truths clearly indicate the *mode* of reconciliation, which is "by the death of His Son." Let our brethren who are ever ready to don their *black kils* and *crapes* and are uttering their pathetic wail that the old Gospel and its friends are decaying, exert themselves to greater activity, holy zeal, and fidelity to the grand old doctrines of the Cross. Let them obliterate their

pessimistic views of things generally, their lack of faith in salvation through Christ crucified particularly; and go forth with hearts saturated with divine unction, and holy zeal for the truth that quickens, purifies, and enriches life with living hope of immortality. If we have been attracted and won by the Cross, and have felt the efficacy of cleansing blood, the power of Christ resting upon us: if we have realized Gospel liberty—joy in the Holy Ghost—lift up the old standard—life up thy voice with strength. Cry aloud! Salvation by grace, redemption by blood, life through death, and heaven the crowning consummation of our highly cherished hopes.

“Dear dying lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved to sin no more.”

Be it ours as Ministers, Deacons, and Members to lift up a standard of doctrinal, experimental, and practical religion. The old Puritan Calvinism must form a prominent feature in our ministry. “Holding forth the form of sound words,” must have due prominence in all pulpit and platform utterances. The grand cardinal truths of the Bible shall continue to wield a mighty irresistible and absolute power over the minds of men to to-day as in days of the past. It has been said that men will not listen to doctrinal preaching; we are not prepared to credit the report. Let us seek to present the sublime doctrines of the New Testament in love—accompanied by the unction of the Holy Spirit, and the dew of heaven: and men will not be wanting who will hear and appreciate the old Gospel of sovereign, free and unmerited favour. While giving due prominence to the fundamental doctrines of the Word, let us contend for an experimental application of them to the heart. No doubt great care and caution is needed in receiving fresh members into the Church, especially when young (I pray you exercise all tender sympathy with them): they need instruction more than examination. All we can do is to gather evidence from such candidates that they have by divine grace renounced *self* and creature merit and are trusting *alone* in the blood and righteousness of the Lord Jesus Christ.

Brethren, let us not be lacking in practical religion. In every department of Church life, and Christian service, there are ample opportunities for practical help. Is it not high time that we should seek to extend our borders, by increasing our efforts to extend our principles in the suburbs of this great Metropolis? Is it not a lamentable fact that we are sadly wanting in this direction? Shall we use all our substance and energy in confining our operations within a partly deserted city? No! We need Churches and Mission-halls in the populous and ever increasing districts; “go forth and possess the land, for we are able.” May God send us men and means, and give us hearts to go forth in this grand and noble enterprise. Above all, may our lives exemplify that we have been with Jesus. Oh, that the fruit of the Gospel may appear, and we ourselves “living epistles” clearly read and known of all men. Let us so live that the testimony of the Church and the world may be “a good report,” the glory of our Lord, the honour of His Word, and the benefit and salvation of our fellow-creatures.

Finally, suffer a word of exhortation. Men, brethren and fathers, seek to exercise a wise and judicious regard, and evince a tender sympathy towards our young people generally, and our young men particularly.

Let us pay good heed to the sympathetic admonition of "Paul the aged," that our young men may feel that "no man" in our beloved Association "despises (their) youth."

I sincerely hope that the day is not far distant when some provision shall be made to help those who may need preparing for the high and holy functions of the ministry of Christ's Gospel. "Lift up a standard for the people," my "fellow-labourers," and do you dear people "who know the joyful sound" rally round it. May the shout of a king be heard throughout our beloved camp, and the exalted, glorified Shiloh be so lifted up in every Church, in fellowship with our Association, that "to Him shall the gathering of the people be." Then shall be heard from various quarters the beautiful words of the prophet as a friendly greeting, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

A WONDERFUL CLOCK.

WHAT should we do without clocks or timepieces of some kind? Our business, our pleasure, our meetings, our public worship, all seem to make it absolutely necessary for us to know the time, and to be aware of the exact hour of the night or day. They had many contrivances for telling the time in olden days—sun dials, hour glasses and the like, but real clocks are not known to have existed before the twelfth century, and the pendulum as a regulator was first made in the seventeenth century of our Christian era. And since then all kinds of clocks and watches have gradually been invented, and clocks that connect some curious device with the striking of the hours have been found in different parts of the civilized world, from the graceful and pretty "cuckoo" clock, to the grotesque idea of mimic skeletons suddenly rising up and falling to pieces again. A magnetic clock was patented in France a few years since; it was shaped like a tambourine, with a circle of flowers painted on its parchment head. Two imitation bees made of iron moved among the flowers, the small bee finishing the circuit in one hour, and the larger one taking twelve hours to complete its task, the bees were simply laid on the membrane, but two magnets connected with the clockwork inside moved just underneath it, and the bees followed them.

The earliest watches had weights, were about the size of a dessert plate, and were called pocket clocks; they had only one hand, and had to be wound up *twice a day*. And even after springs had been substituted for weights, much improvement had still to be made, though a plain watch cost £100 or more, and it took a year to make it; while in modern times we have heard of clocks being guaranteed to run *five years* without winding up.

"Big Ben," the great clock at the Houses of Parliament, Westminster, is a grand specimen of modern horology. The dials are 32 ft. in diameter, the pendulum is 15 ft. long, the hour bell is 8 ft. high, 9 ft. across, and weighs nearly 15 tons, while it takes two hours to wind up the striking apparatus.

But if *we* seem to want such a number of time-tellers indoors and out of doors, what *did* they do before one of these useful things was known? How did they reckon hours and days in the far off past?

Well, there always was a great clock many thousand times bigger, not only than "Big Ben," but almost inconceivably larger than our earth itself. An illuminated and illuminating timepiece made by God Himself that has been "going" for thousands of years, has never "stopped," never gone wrong, and has never wanted "winding up;" sustained and kept in order by the Almighty Hand that first produced it, and even now all our clocks and watches are corrected by the great clock in the heavens, the Greenwich Observatory regulating our English time, and other Observatories supplying the same test in foreign lands.

The sun, by his apparent rising and setting, measures as well as makes our days, and by other seeming journeys he regulates our seasons and our years,—and besides all these *apparent* motions, it seems the sun *really does* take a very long journey every year—and at night when his light is invisible to us (though at the same time it is bathing Australia in brightness) the beautiful moon, the sun's fair reflector, not only gives us light, but by its waxing and waning measures our months and becomes our Almanac. As God said when He first set these two luminaries in the heavens, "Let them separate between day and night, and let them be for signs, and for seasons, and for days and years" (Gen. i. 14).

Yet God's grand illuminated workmanship in the skies is but a shadow of a brighter Sun, the Sun of Righteousness, and the Church that shines forth in her Saviour's brightness is said to be "fair as the moon."

The Lord Jesus Christ is the true Light, the Light of Life, the Light of the World. He is the only true God, and "God is Light, and in Him is no darkness at all," which cannot be said of the natural sun, for light-filled the world before the sun shone forth, and the sun in itself is a dark body which God has lighted up, and placed in the heavens to warm and cheer, as well as regulate the seasons of our earth.

But He who from the beginning was with God and was God, had the fulness of living light *within Himself*. "In Him was life, and the life was the light of men," and the Father's ancient promise to His people was, "Unto you that fear, My name shall the Sun of Righteousness arise with healing in His wings, and ye shall go forth and grow up as calves of the stall."

The natural sun gives us the literal measurement of time, but only the Lord by His Spirit can "so teach us to number our days, that we may apply our hearts unto wisdom."

O that this Divine light may shine in many a heart now dark and dead, and begin that new life which shall be consummated in yonder world of glory, and seeing light in His light may our "path be as the shining light that shineth more and more unto the perfect day."

And just as to get correct time we must have our clocks regulated by the sun, so we need to have our lives and hearts and actions constantly regulated by the Sun of Righteousness. We need to bring all we *hear* and *read* to the test of HIS WORD, and still we need to cry continually, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Amen.

BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

THE ONE CHURCH.

“The Church of God which He hath purchased with His own blood.”

“The Church, which is Christ’s body, the fulness of Him that filleth all in all; the general assembly and Church of the first-born, which are written in heaven,” for which the Saviour “gave Himself,” and which He will “present to Himself a glorious Church, not having spot or wrinkle or any such thing, holy and without blemish.”

The Church, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the “Chief Corner Stone.”

The Church—neither Roman nor Anglican; neither Episcopalian nor Presbyterian; neither Congregational nor Methodist; but simply and purely Christian,—“The election of grace”—“The ransomed of the Lord.”

Baptists humbly hope that they are members of this Church; and they certainly are not so presumptuous as to claim that they and they *only* are THE people; that they have a monopoly of grace and salvation, which can only be found within their pale. Such a misguided and delusive claim they always deny whenever and by whomsoever it may be made. They neither allow it to be true of themselves or of others. Nevertheless, the foundation of God standeth sure, having this seal, “The Lord knoweth them that are His;” and *all* who are Christ’s are members of *the* Church, to which He alone admits. “I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out and find pasture.”

A step further:—

Let us now consider the VISIBLE Churches of Jesus Christ here upon earth, or communities of believers gathered together in His Name. The Gospel is preached—the Holy Spirit thereby quickens into newness of life in Christ Jesus—the penitent and believing are baptised—and the Lord gathers them together in companies, in the faith and fellowship of Jesus, in the teaching of the Lord and His apostles, in the breaking of bread and the prayers, with gladness and singleness of heart, praising God!

If the Church of England only really believed and acted up to her Articles of Faith, she would be much nearer the Scriptures than we now behold her. Her 19th Article, for instance, states that “The *visible* Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments be duly administered according to Christ’s ordinances in all those things that of necessity are requisite to the same.” The erroneous word sacrament is about all we should object to in that, so far as it goes. But if we would know and observe that which is true in Church constitution and practice we must study and be satisfied as to the principles upon which the Christian Churches were based at the close of the Apostolic age, for we cannot be wrong in following the pattern there found. Every event, at whatever time, all drift, tendency, and change of whatever character, must be brought to the rule and testimony of the New Testament, and measured by the life and teaching of Christ, and of His Apostles in the Primitive Churches.

LOCAL CHURCHES.

The New Testament makes frequent mention of Churches which were *local*, not universal; and which should never be confounded with THE Church, which is the fulness of Him that filleth all in all. The Lord Jesus Christ never ordained that there should be national Churches corresponding, for example, to the Russian Church, the Church of England, or the Church of Scotland. There is no mention of the Church of Judea, or the Church of Galatia, to wit, but of the Churches in Judea, the Churches in Galatia, and the Churches in Macedonia; there were seven Churches in Asia—not one Church

for the whole of Asia Minor. In fact, a *National Church* is unknown to the New Testament. There were small Churches as well as large. A multitude was not required to form a Church. "Where two or three are gathered together in My Name, there am I in the midst of them;" hence the ancient adage, "Ubi Christus, ibi ecclesia"—"where Christ is, there is the Church." So there were Churches whose meeting-place was in private houses, as when Paul sent greetings to Priscilla and Aquilla, he added, "likewise greet the Church that is in their house:" while in another letter he salutes Nymphas and "the Church that is in his house."

THE LATE MR. JOHN ROBINSON.

MR. JOHN ROBINSON, 34 years member of "Salem," Richmond, entered into rest February 23rd, 1898, aged 66. The funeral took place on the 28th, conducted by Mr. J. Bush. The service was held in Salem Chapel, amid a large gathering of the congregation and friends, which commenced by singing, "Our God, our help in ages past." After reading the Scriptures, Mr. Bush gave a very solemn address, in which he remarked our brother was a member of the Church militant for 34 years, he was now gone to join the Church triumphant, not for 34 years, but for ever. Deceased was a teacher in the Sunday-school, and only a fortnight previous to his going home was in his class. Miss Field played "O rest in the Lord" as the cortege left the chapel for the cemetery.

THE LATE MRS. JONES.

THE following note conveying the sad intelligence reached us through the post:—

"After a long and painful affliction, borne with patience and resignation to the Divine will, the beloved wife of pastor Thomas Jones fell on sleep March 4, 1898.

From the commencement of brother Thomas Jones' ministry at "Zion," New Cross, about four years ago, he has gradually won the esteem of his brethren in the ministry and the Churches of truth in the great Metropolis. This is demonstrated by his being called, in so short a time, to fill the President's chair of the Metropolitan Association of Strict Baptist Churches for the year on which we have now entered. This bereaving dispensation preventing him being present on March 8, drew forth still more the sympathy and love of the brethren.

It was not our pleasure to be personally acquainted with the departed; this, through her bodily affliction, was necessarily denied to many. Those who were favoured to hold fellowship with her will not wish, if they could, to forget the hallowed occasions. On one occasion, while suffering much in her poor body, she said to her devoted husband,

"I AM THE HAPPIEST WOMAN IN THE WORLD."

Pastor E. White, of Woolwich, often visited her, was (as she herself remarked) her chaplain, and his address, as given below, says all that is needful to be said as regards her spiritual state.

THE FUNERAL

took place on Thursday, March 10, service being held in Zion Chapel, New Cross, where a large number of friends congregated. Pastor E. White presided on the solemn occasion, which commenced with a short prayer, and pastor H. T. Chilvers announcing the hymn,

"Rock of Ages, cleft for me;
Let me hide myself in Thee."

Pastor E. Marsh read the Scriptures and pastor E. Mitchell engaged in prayer. The hymn, "Give me the wings of faith to rise," &c., was announced by Mr. Voysey, and Mr. White proceeded to address the friends. He said:—

I have been specially requested by our departed sister to say nothing in any way on this occasion to extol her; she felt she was a sinner saved by grace, but this does not preclude me extolling what grace did for her in her life and character.

It changed her heart, made her humble, contrite for her sins. It led her as a weeping suppliant to the footstool of mercy, and awoke in her a sense of guilt; this led her to seek pardon through the Redeemer's blood, and it made her a trusting believer in Christ. Her whole confidence was placed in His merit and blood. She became a loving follower of Him who had saved her by His grace, and through the years which followed, she was kept and upheld by divine care until death closed her earthly pilgrimage here below, and she passed through the shadows to the brightness of heaven's glory.

It eminently fitted her for her position as a pastor's wife. What our dear brother has lost in her removal he alone can tell; she was sympathetic with him in his cares and sorrows as a pastor. When his heart was heavy she helped to bear his burden and encouraged him in his work. You, as a Church, owed much to her gentle spirit, helping and encouraging him, wise in counsel, ever ready to stand by his side and strengthen his hands in his Master's service. May the Lord comfort the heart of our dear brother in this hour of his deep sorrow and bereavement.

This made her gracious and tender as a mother. Her children's souls were her first care; their eternal welfare stood first. Many prayers she offered for you, her dear children. Her voice has ceased to plead for you on earth, but her supplications are registered in heaven. I trust they may be answered on the behalf of every one of you, and that you each may meet your dear mother in that place, where she has now entered to enjoy her Lord's presence for ever. I feel the deepest interest in you, as though you were my own children, and pray most earnestly that God may bless you, for in the loss of your dear mother you have lost much.

It made her beloved by the Church, and her unobtrusive piety made her beloved. Her kindness of heart endeared her to you all, and though she was not privileged to come amongst you much or for any time after her removal into your midst, yet it was long enough to highly appreciate her character and worth. The Church here is poorer for her removal: a heart and life ennobled by grace so as to win the esteem of our fellow-Christians is no mean thing. May the God of all grace bless you as a Church. Your loss also is great.

This grace gave her patience in sufferings, and they were very great, but we never remember entering her room without her greeting us with a smile. It gave her hope in sorrow, for she could not contemplate leaving her dear ones without a pang, yet she had confidence in the prospect before her: faith bore her up in the midst of all she suffered. There was a readiness to depart and to be with Christ, which was far better. Her last words to me were, "I am nearly home. Good-bye till we meet above."

It made her meet for glory. Its enjoyments her soul longed for; although nature shrank from the dissolution and leaving of loved ones behind, yet her heart was in heaven: grace had fitted her for its holy employment; she began the service here in which now she finds every power has full scope. The experience of heavenly grace fitted her friends to join those "who have obtained the prize." She now drinks full draughts of bliss. May grace prepare each of us for that blest abode where, free from care and pain, we hope to meet our dear sister again in that celestial world.

At the conclusion of the service in the chapel, the funeral (under the judicious management of Mr. Taylor) proceeded to Brockley Cemetery, where from 300 to 400 people were gathered. Mr. White, in a few words, committed the body to the grave, in sure and certain hope of a joyful resurrection. Among the friends who had come to unite in the services we noticed Messrs. Millwood, Goodey, Green, J. Box, Brown, and others. Messrs. Armstrong, Catchpole, Mrs. and Miss Catchpole, Mr. and Mrs. Barrett, Mr. C. Elliott, Mr. Rendell, and friends from Slaitwaite were among those who followed.

By special request of the deceased, no funeral sermon was to be preached; but pastor E. White, who kindly filled the pulpit at New Cross on the following Sunday, could not help making reference to the sad event.

Pastor Jones, of Zion, New Cross-road, S.E., desires to express his heartfelt gratitude and sincere thanks to the numerous friends far and near who have sent loving words of sympathy and condolence to his dear children and himself in our sad bereavement. It is impossible for me to write to each separately. Will our dear friends kindly accept this brief word as an acknowledgment of their Christian kindness and tender love to us?

THE LATE MR. W. E. THOMSETT.

IN a brief note from our very kind friend, Mrs. Martin, of Reading, we are enabled to convey to our readers the sad intelligence that our brother "Mr. W. E. Thomsett breathed his last on Sunday, March 13." He left his home (Reading) on Saturday, March 5, for Egham, to fill his engagement there. From there he went to Feltham on a visit to some friends, in whose presence he passed away at the age of 77. His remains are interred in the Reading Cemetery, a funeral service being previously conducted in Providence Chapel by Mr. W. H. Rose. More to follow.

THE LATE MR. GEORGE MULLER.

OUR readers are well acquainted with the life-work of the late Mr. Müller. He was known as a man marvellously strong in faith and powerful in prayer. As a philanthropist his name will live on, and on, till time shall be no more. Mr. Müller was born in Kroppenstaedt, Prussia, September 27, 1805, and died at the Orphan Homes, Bristol, March 10, 1898. In 1834 he founded the orphanage on Ashley Down, Bristol, which cost £115,000; about a quarter of a million children, &c., have been brought up in the Homes. In 1826 (August 27) he preached his first sermon. On October 3, 1897, he preached his last sermon in "Bethesda," Bristol, from the words, "For we know that if our earthly house of this tabernacle were dissolved," &c. (2 Cor. v. 1). The sermon is printed, and can be had of Messrs. Mack, Bristol. More next month.

DEATH OF MR. GEORGE THOMAS CONGREVE.

THE name of George Thomas Congreve has for nearly half a century been known to the readers of this magazine. As far back as the year 1853 he contributed to its pages a beautifully-written biographical sketch of the life and character of his sainted mother.* It is now our sorrow to record the death on March 14th, at his residence, "Stretton," West Brighton, of Mr. Congreve, in the 77th year of his age. He was known to the world generally for his famous remedy for the treatment of consumption. Notwithstanding a very busy professional life, he was able to devote much time to the work of his Master. He was for many years deacon of the Church at Rye-lane, Peckham, during the pastorates of Mr. George Moyle and Mr. Briscoe, and many will gratefully recall his devotion to the work as superintendent of the Sunday-school and leader of a large Young Women's Bible-class. Mr. Congreve always evinced a great love for Christian work, particularly amongst children and young people, and it was during his connection with this Sunday-school that he issued his first religious book, "Eight Acrostics on the Bible," a series of illustrated

* George Thomas Congreve was the son of Henry and Elizabeth Ann Congreve, who were members of Rye-lane Chapel for 28 years, Mr. Henry Congreve being a deacon of the Church for twenty years of that period. His grandfather was a surgeon at Bedworth, in Warwickshire, and his mother the daughter of Mr. Benjamin Jacobs, an eminent musician and organist of Surrey Chapel for many years. A biographical sketch of Mr. Henry Congreve appeared in the EARTHEN VESSEL for September, 1853.

Sunday-school addresses. The volume was well received, and ran through many editions. The work which made his name familiar throughout the Sunday-school world was the issue of "Gems of Song." In compiling this collection of hymns for Sunday-schools he recognised the fact that children loved sweet music, and that they would quickly learn hymns set thereto; also that a book for Sunday scholars should be issued at a low price, so that every child might possess a copy. Keeping this object in view, he issued "Gems of Song," in a cloth cover, for twopence, and Sunday-school workers of all denominations at once recognised his effort to provide a good collection of hymns within the reach of every scholar. The book became an immediate success, considerably over a million copies being sold; also many thousands of copies of "Gems of Song" music, which he issued in "old" and Tonic-sol-fa notations at the popular price of 1s. These books may be said to have been the forerunners of good and cheap hymn and tune books for Sunday-schools, and it was a great joy to him to know that he had been able, in some measure, to assist many thousands of children to cheerfully join in singing the praises of the Saviour and Friend of little children. The whole of the profits derived from the sale of these hymnals he devoted to the furtherance of Sunday-school objects. His labours at Peckham were but preparing him for still more arduous service at Brighton, where he went to reside in 1882. At Hove he soon erected an iron building in which to hold a Young Women's Bible-class. Two years later he built the present commodious Young Women's Christian Institute, and following this the magnificent pile of buildings (consisting of the Baptist Chapel, school buildings, and caretaker's house) in Holland-road, now under the care of pastor David Davies; these were built entirely at his own cost, and put in trust for the Baptist denomination for ever. Each building is as perfect as careful consideration and a generous and liberal hand could make it, and constitute a model chapel and schoolroom.

The work that lay very close to his heart, and to which he devoted much time and thoughtful consideration, was the Young Women's Bible-class, which, as before mentioned, he founded at Hove, and up to the time of his death conducted. This class had about 300 members, with an average attendance of more than 200. In this work he was ably assisted by his devoted wife, and it is not too much to say that every member of the class knew and felt that in Mr. and Mrs. Congreve they had attached and personal friends, whom, with perfect confidence, they might at any time consult, and many were the affectionate tokens given of the love of the members to their leader—notably the handsomely-framed picture containing the photographs of all the members of the class. This picture, and also one presented to him by the teachers and scholars of Rye-lane Sunday-school, with bust of himself, had a favoured position in the library of his beautiful home at Brighton. By his death the young women of Brighton lose a friend who was ever anxious for their temporal and spiritual welfare, and, for his Master's sake, he ungrudgingly devoted his time and means to promote it.

The last volume he published was entitled "Yonder, or, Glimpses of the Glory-land," a series of addresses on heaven delivered to the members of his class, at whose desire he issued the volume.

At the funeral services, pastors J. T. Briscoe and David Davies each bore testimony as to his constant interest in every matter that appertained to the welfare of the Church of Christ and to his loving, sympathetic, and constant friendship to them as pastors.

Although for some time he had suffered from an affection of the heart, he continued to take an active part in the work of the Church and Bible-class, and assisted at a baptismal service on Sunday, March 6th. It was at this service that such severe indisposition was manifested that he was obliged to be assisted to his home, and was not again able to take part in any active duties; his spirit quietly and peacefully passed away to the presence of his Lord and Saviour, who for so many years he had been privileged to serve.

His mortal remains were interred at Nunhead Cemetery on March 18th, about one thousand friends gathering to show their love and respect for him.

His grave is opposite to that of Mr. George Moyle, and surrounded by many of his friends and co-workers in this life. The service at the grave was conducted by his son-in-law, Rev. P. F. Pearce (Vicar of Pulloxhill, Beds.), and pastors Briscoe and David Davies, and fitly concluded with the singing of the hymn composed by Mr. Congreve:—

“ Beyond the dark river a land I behold,
A country all fair, and a city of gold ;
Sweet home where the burdened and weary find rest,
The home of my Father—the land of the blest.
Home, home, sweet, sweet home,
The home of my Father—there's no place like home.

There Jesus, with all His redeemed shall appear,
His soft hand so gently shall wipe every tear ;
No sorrow, no sighing, no sickness is there,
And angels immortal the rapture shall share.
Home, home, &c.” (See “Gems of Song.”)

R. F. B.

[We understand that the professional and business arrangements at Coombe Lodge will be continued, without interruption, under the direction of Mr. Congreve's son-in-law, Dr. Alexander Brown, who has for many years been associated with him.]

THE PULPIT, THE PRESS, AND THE PEN.

Scripture Truths, together with Divine Unfoldings. By Robert Brown. London: W. Wileman, 27, Bouverie-street, Fleet-street, E.C.

WE are unable to subscribe to the pre-millenarian views of Mr. Brown, but these are but slightly dwelt on in the opening chapters of this book, the greater part of which deals with important doctrinal and experimental subjects. The second part, *Divine Unfoldings*, appears to us of special value, and likely to be of great service to preachers and teachers. Here are 32 chapters on some of the most important doctrinal, experimental, and practical subjects. The method adopted is to bring together the various passages of Scripture, bearing on the several subjects treated, so as to give a full view of what the Scriptures teach on each particular subject in the words which the Holy Ghost Himself has employed, free from human comment. The advantages of this method are obvious. The value is enhanced by the references to the passages cited, printed at the bottom of the page. A deeply interesting account of how Mr. Brown was led to gather and compile these passages, searching the Word for his own help, support, and comfort, during an exceedingly heavy and prolonged season of darkness and temptation, is given in the preface. We were reminded in reading it of 2 Cor. i. 6. The paper, type, and binding of the book are excellent. To the errata

should be added, page 23, 8th line from bottom, for *Pharisees* read *Sadducees.*

The Day of the Crucifixion: When Was It? By Marcus S. Bergmann. London: R. Banks & Son, Racquet-court, Fleet-street, E.C. Price 1d.; one dozen post free 1s.

THE author argues, with great strength, that the crucifixion of our Lord took place on Thursday, and not on Friday, as is generally supposed. We commend the tract to our readers.

Genesis and Creation. By Benal. R. Banks & Son.

THIS eight-page pamphlet deals with the first and second chapters of Genesis, the author's object being to show “the absolute unity of agreement between the scientific knowledge of geologists regarding the present formation of the earth, and the Biblical account of it.”

Triune Rays. By R. E. Sears. R. Banks & Son. Price 1d.; twelve copies, post free, 1s.

THIS is an address delivered at a gathering of “the London Strict Baptist Ministers' Association,” and published by request of the brethren to whom it was read. It is a remarkable collection of trinities gathered from the trinity of creation, providence, and grace. It is instructive, entertaining, and suggestive. We advise all our readers to obtain a copy. An additional reason for wishing for it a large circulation is that all profits arising from its sale will be

devoted to the "Sick Fund" in connection with the Association, which just now, we understand, is in rather a sickly condition.

Jubilee Memorial of the Particular Baptist Church, Meeting at Zion Chapel, New Cross-road. London: E. G. Berryman & Sons, Blackheath-road, S.E. Price 3d.

An interesting account of the formation and progress of the Church at New Cross down to June 29th, 1897, the fiftieth anniversary of the opening of the chapel. It contains a full list of the Church members, with the date of their admission to the Church, and is prefaced by excellent portraits of the present pastor and deacons.

Savoury Sayings for Sensible Sinners and Seeking Souls.

By Ancient Authors and Modern Men.

SALVATION is a thing that is never out of season.—*James Wells.*

THE Word of God humbles the sinner, and comforts the humble soul.—*Anon.*

WE are saved because of the secret work of the Holy Spirit.—*C. W. Banks.*

IT is better to pray for a minister than to find fault with him.—*H. Parker.*

IF you go where God guides, though the way may be rough, it will be safe.—*Johnston.*

LORD, what a riddle is my soul!
Alive, when wounded; dead, when whole.—*Hart.*

GOD'S mercies are as cords to draw us to Him, but our sins are as sharp swords that cut those cords.

NONE but Jesus can buy or purchase us; He was born on purpose to seek and save the lost.—*Harbour.*

SLAVISH fear has for its object punishment, but godly fear has for its object God Himself.—*G. Burrell.*

THE righteousness by which a sinner stands just before God is a righteousness of God's providing.—*John Bunyan.*

THE more you trust in Christ, the more you will experience the sweetness of a happy, growing communion with Him.—*Romaine.*

THAT will be a wretched day for the Church of God when she begins to think any aberrations from the truth of little consequence.—*J. H. Evans.*

THE Gospel is so mute about this glory to be revealed that, while it tells us of it, it cannot speak a word about it, except to point us to eternity to manifest it.

NEVER mind about the rattle of the potsheards; cleave fast to the Fountain, and draw as much living water and honey out of the Rock as you can.—*Geo. Kellaway.*

WHEN Infinite Love fixed upon its objects, Infinite Wisdom said, "I will devise a way." Infinite Power said, "I will carry it out." Infinite Grace

said, "I will arrange all," and Infinite Mercy said, "I will fly with the news and show what love, blood, and power can do."—*Jenner.*

THE END OF THE PILGRIMAGE.—Fear not, thou that longest to be at home. A few more steps and thou art there. Death to God's people is but a ferry-boat. Every day and every hour the boat pushes off with some of the saints, and returns for more. Soon, O believer, it will be said to thee as it was to her in the gospel, "The Master is come, and calleth for thee." When you are got to the boundary of your race below, and stand on the verge of heaven and the confines of immortality, then there will be nothing but the short valley of death between you and the promised land; the labours of your pilgrimage will then be on the point of conclusion, and you will have nothing to do but to entreat God as Moses did, "I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."—*Top-lady.*

A WORD OF ENCOURAGEMENT FOR OUR MISSIONARIES IN INDIA.

Go forth, ye heralds of the Lord.

Equipped with great Jehovah's might;

Bear the glad tidings of His Word

That dissipate the shades of night.

Scatter the seeds of Gospel truth,

Dear brethren Hutchinson and Booth.

Proclaim with energy of soul

The glorious scheme of sovereign Love.

The only Power that can control

Nations which still in darkness rove:

Hold forth the shining lamp of truth,

Dear brethren Hutchinson and Booth.

The sphere is wide to labour in.

And many yet have to be taught

They are estranged from God through sin,

And by the Spirit must be brought

To hate all sin and love the truth,

Like brethren Hutchinson and Booth.

Success shall soon your work attend.

"Cast not your confidence away:"

You have the promise of a Friend.

"Who never slumbers night nor day:"

He will fulfil this sacred truth

To brethren Hutchinson and Booth.

While thus engaged for Jesu's sake,

Among a superstitious race,

Let every heart at "home" awake

In prayer unto the God of grace,

For His rich blessing upon both

Our brethren Hutchinson and Booth.

H. D. SANDELL.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

TWENTY-SEVENTH ANNUAL MEETINGS OF THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly hills,
Or walk the golden streets."

IN company with pastor E. Mitchell, brethren W. Abbott (vice-president, '98-9), and John Hodges, J. W. B. reached Soho chapel about 9.45, on Tuesday morning, March 8, 1898, in order to attend the Committee, who were requested to gather at 10 a.m., to transact important business, and make other arrangements.

At 10.30 a large body of ministers and delegates had arrived. Mr. President White in the chair commenced the business meeting by announcing the well-known hymn (from Hymn-sheet, No. 15. By R. Banks & Son):—

"Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise."

The chairman read part of Acts ix., and our venerable brother Charles Wilson, and our young brother H. T. Chilvers, approached the throne of grace.

Mr. White gave a few words of Christian greeting to the brethren, and made some appropriate remarks in regard to the decease of Mrs. Jones, the beloved wife of pastor T. Jones, the president for 1898-9. The retiring president also made reference to the departure of brother George Turner, upon which

Brother Mitchell proposed that a telegram of condolence be sent to pastor T. Jones, and our widowed sister Turner. This was seconded by brother Thomas, and unanimously adopted.

The telegrams were drawn up by brother Sears, and despatched by brother Harold Cooper.

A telegram of sympathy and Christian love was also sent to brother C. Cornwell in his enforced absence through illness.

The report was read by the senior secretary (brother Box), its adoption being proposed by brother W. Pallett, of Waltham Abbey, and seconded by brother Pratt, of Erith.

Balance-sheets of the various funds were read and received, having been duly audited by brethren Henry Clark and A. Steele.

The Loan Fund account was read by brother Fromow—the fund has now reached £2,600.

Brother Copeland read Sunday-school report, which was adopted on the motion of brethren Jeffs (of Hounslow), and Cullingford (of Croydon).

Brother Marsh gave the stage-report of the New Catechism, which may be looked for in course of a few weeks.

The necessity for such a book, to inculcate into the minds of the young the truths of the Gospel, was spoken to by brethren Brown, Box, Wilson, White, West, Chilvers, Withers, Fowler, &c. On the motion of brother Mitchell, seconded by brother Wakelin, it was recommended to the delegates for adoption by the Association. This was carried.

Brother J. J. Fromow and brother Thomas reported progress on the proposed Benevolent Fund for relief of Poor Ministers and their Widows, which was spoken to by brethren Palmer, Pallett, Belcher, Burrows, and others. The adoption of the proposal was moved by brother Wakelin in a hearty speech, and seconded by brother Pallett, and unanimously agreed to.

At this stage brother White vacated the chair, and introduced brother Walter Abbott, the vice-president for the coming year, brother Jones being prevented taking the position for the reason already stated.

On the motion of brother Marsh, seconded by brother Cullingford, the Church at Ebenezer, Ilford, was received into Association, upon which the vice-president gave the right hand of fellowship to brother Fauch, representing the Church at Ilford, and a hearty welcome.

The Church at Ebenezer, Tottenham, having also applied for union were unanimously received on the motion of J. W. Banks, seconded by brother John Hodges, the vice-president giving brother J. P. Gibbens a warm shake of the hand, with a few words of brotherly greeting.

Some other formal, yet necessary, business having been attended to, the assembly adjourned to dinner, which was cheerfully served by the ladies of Soho, to something like 250 very hungry people, and every guest was well supplied.

AFTERNOON MEETING

commenced at 2.30 (Mr. Abbott in the chair) by singing:—

"Come, thou Fount of every blessing,
Tune our hearts to sing Thy grace."

Psa. cxvii. was read, and pastor E. Mitchell supplicated the throne of grace.

A few homely remarks were made by the chairman, taking a general review of the circumstances which called us together, and expressed prayerful desires for the welfare of the cause of Christ; that the Lord's supporting grace might be experienced by the bereaved; by brother Cornwell in his illness, and all who needed the consolations of the Gospel; and concluded by saying it is a very sweet thing to be

bound together in the bonds of Christian love.

The right hand of fellowship was given to brother A. Steele, as pastor of the Church in Spa-road, as successor to the late J. L. Meeres.

A little formal business having been attended to, addresses were given by brethren Bennett and Saunders (representatives of the Suffolk and Norfolk Association), W. E. Palmer, West, and Waite.

A digest of the letters from the various Churches was also read, and the friends gathered round the tables for tea, which had to be served in two sittings, to about 400. The

EVENING MEETING

commenced by singing :—

“Descend from heaven, Celestial Dove,
With flames of pure seraphic love
Our ravished breasts inspire.”

Mr. Abbott read the 133rd Psalm, and brother David Smith, of Bilston, Staffs., offered earnest prayer for a blessing on the evening service, the Association, and the one Church of Christ universally.

The usual vote of thanks to the Church at Soho, and especially the ladies, who had worked so efficiently to provide for the needs of the numerous guests, was moved by pastor E. Mitchell, seconded by pastor E. Marsh, and unanimously carried. Pastor J. Box replied in suitable terms.

The President's address (pastor T. Jones) was read by ex-president White, followed by papers on given subjects by pastors R. E. Sears and J. E. Hazelton. These will be given *seriatim* in the pages of E. V. & G. H.

The services of the day closed by singing to “Glasgow” :—

“Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.”

A large number of ministerial and other prominent brethren in the denomination were present, among whom were Messrs. Bush, Beecher, Belcher, Burbridge, Chisnall, Clark, J. and E. Flegg, Brown, Noyes, Mutimer, Cooper, Rush, Curtis, Bond, Taylor, Green, Hewitt, Holden, Humphreys, Parnell, Wileman, Woodward, &c., &c.

It was a good day spent in the courts of the Lord, the truth of the words quoted at the commencement of this article being experienced by all.

J. W. B.

“AT HOME” AT HILPERTON.

THE members' annual tea meeting was held on Wednesday evening, February 9th. After the tea, the meeting was opened with singing, reading Psa. cxxii., and prayer by brother Cogswell. Another hymn, and brother Linzey (senior deacon) gave an address, in

which he spoke of his love to the people of God, and to the worship of the Lord in His sanctuary; of his many temptations and darknesses, and of the continued faithfulness of the Lord in the many deliverances that had been wrought for him, ascribing all to the glory of His grace.

Brother Gingell (junior deacon) followed, by giving a little of his experience, and of his frequent enjoyment of communion with the Lord in his going to and fro to his labour, and sometimes while engaged in his work, ascribing it to the goodness of the Lord in thus blessing him, although unworthy.

Brother Feltham gave us an account of the Lord's dealings with him in his call by grace; his conflicts with sin, self, and Satan; and also his earnest longing for the spiritual prosperity of the Church of which he formed a part, and expressed his desire that the dear Lord would soon add to it many to fill up the places of those aged ones, whom he feared, would soon be called away.

Brother Cogswell spoke also with words of encouragement to both pastor and friends, stating that although there had not been any visible increase to the Church there had been no decrease, for not one had been removed by death. He hoped that blessing had accompanied the Word, and that it soon would be made manifest, and that the Church would be inspired to pray and wrestle for the salvation of sinners, for “When Zion travailed she brought forth children.”

Brother Selwood (a ministering brother) followed, alluding to what had been spoken by the brethren, and that their experiences were coincident with his own; also his great pleasure in being once again with them, as he had been many times before upon a like occasion, and his deep interest in the welfare of the Church, hoping also to witness an increase to the glory of God.

The pastor, J. Andrews, who presided, made a few concluding remarks coinciding with the desires for the spiritual welfare and prosperity of the Church, and for the manifestation of the Lord's blessing.

Brother Symons, a deacon from Zion, Trowbridge, concluded with prayer.

Thus ended another happy meeting, enjoyed by all from the dear Lord's presence and blessing realized. Hymns were sung between each address.

COLCHESTER.—In October, 1897, a new cause was commenced in this thriving town for the maintenance of the distinctive principles of free and sovereign grace, the services being held in a schoolroom in Magdalen-street, which has met with encouraging success. The Gospel has been preached by Mr. J. W. Motson, of Clacton-on-Sea, whom

God had, in His kind providence, directed into our midst, and made acceptable to many of the hearers; and the God of all grace has stood by our brother, and on the first Sunday afternoon in March a New Testament Church was formed by Mr. Motson. There was a goodly gathering of friends present, the service being commenced by singing Joseph's Swaine's sweet paraphrase upon the Church:—

"Jesus, away from earth I fly,
And with Thy Church unite."

The nature and constitution of a Gospel Church was stated by our brother in a clear and concise manner, basing his remarks upon Ephes. v. 25—27. Each member gave a reason of their faith and hope in Jesus, and words of godly counsel and encouragement were spoken, and the ordinance of the Lord's Supper was administered to the newly-formed Church. May the Lord bless this people with love, peace, union, and prosperity, and abundantly crown the labours of our brother Motson (who, upon the unanimous invitation of the Church, has engaged to serve us for six months, with a view to the pastorate), is the prayer of—"A LITTLE ONE."

BROCKLEY.—A lecture was given in the Baptist chapel of the above village on Tuesday evening, March 9th, by Mr. S. J. Baker, of Bury-St.-Edmunds. The subject was "Nonconformity;" and a large and attentive audience followed the lecturer with great interest, as he ably set forth what we, as Nonconformists, believe, and why we cannot conscientiously conform to the rites and ceremonies of the Established Church. Hearty thanks are due to the lecturer for his efforts in the advancement of truth and right.—E. C. M.

MARCH, CAMBS. (PROVIDENCE).—On February 8th, 1898, the Church held their annual meeting. Tea was provided as usual by the kindness of Mr. W. Morton, at which about 60 partook. Evening meeting commenced by brother Watkinson announcing hymn, "Come, let us join our cheerful songs." Pastor read Psa. cxxxiii., cxxxiv., followed by brother Skinner leading us in prayer. The minutes of the last meeting were read and confirmed, roll of members called over, followed by hymn:—

"Behold, what wondrous grace
The Father hath bestowed,
On sinners of a mortal race,
To call them sons of God!"

The balance-sheet was produced by Mr. W. Morton, treasurer, showing that over £262 had been raised separate from Sabbath-school, and other various societies connected with the cause, leaving a small balance due to the treasurer of £3 17s. 6d. In addition to

this, the pastor stated the collections taken at the ordinance for the Sick and Poor amounted to £21 5s. 8½d., and that £20 10s. had been distributed to the same. The pastor said we have, during 1897, lost by death three members, and three have been added, and one transferred to a Church in the Metropolis; the total number of members being 123. We bless our God for thus preserving us. Messrs. Franklin, sen. and jun., gave words of encouragement and sympathy to our beloved pastor, who has so faithfully served us through another year by the blessing of our covenant God resting upon him, and proposed a vote of thanks to Mr. W. Morton for his kind gift of the tea, seconded by brother Barrett. After singing the doxology and benediction the meeting closed, a happy season being felt. We desire to praise our God for a loving, faithful pastor, for peace and unanimity amongst us, and His divine blessing resting upon all these. With an earnest prayer and desire that it may continue to do so, is the feeling of—GEO. WM. FRANKLIN.

RECOGNITION OF MR. A. STEELE AT SPA-ROAD, BERMONDSEY.

SERVICES of an interesting character were held at Spa-road Baptist chapel, on Wednesday, March 2nd, in connection with the recognition of Mr. A. Steele as pastor over the Church, so long associated with the late beloved J. L. Meeres.

In the afternoon a most excellent sermon was preached by Mr. W. J. Styles, founded on 1 Cor. i. 2, "The Church of God which is at . . ." in the course of which he clearly and scripturally indicated the nature of a Gospel Church.

Mr. R. E. Sears read the Scriptures and prayed, and Mr. Waite concluded the service with prayer.

About ninety friends stayed to tea, putting the limited resources of the chapel to a somewhat severe test, which was, however, successfully met by the tact and goodwill of the lady members of Church and congregation.

In the evening a public-meeting was held, when the chapel was well filled by friends from far and near gathered to testify their kindly disposition toward the new pastor.

In the absence of Mr. W. Abbott, through indisposition, Mr. Catchpole, at a moment's notice, kindly undertook the conduct of the meeting.

After reading (chairman) and prayer (Mr. Styles) and a few warm-hearted remarks, Mr. Catchpole called upon brother J. Hall, who gave a brief and bright history of the cause and the leading of Providence regarding the coming and invitation of Mr. Steele. The chairman then invited a statement from the pastor elect.

Amid every mark of sympathy from his many friends present, Mr. Steele gave a succinct account of his call by grace, and his association in various branches of Christian work at Keppel-street (where he was baptised by the late Samuel Milner), and at Soho under the pastorate of J. Box. Following this with a brief reference to the leading doctrines entertained by him in common with the denomination at large, he narrated the circumstances that led him in Divine Providence into the ministry of the Word, and finally his acceptance of the repeated call to the pastorate of Sparoad chapel.

Most affectionately and impressively his late pastor, J. Box, joined his hands with those of the venerable deacon, J. Taylor, and, the members of the Church standing the while, pronounced the union of pastor and people complete.

Brother Dadswell in earnest terms offered the ordination prayer. The meeting was then most spiritually edified by addresses from J. Box (directed to the pastor), T. Jones (to the Church), and E. White, in remarks very appropriate to the occasion.

After singing the Christians' national anthem, "All hail the power of Jesus' name," the chairman pronounced the Benediction, and a very solemn yet hearty meeting was brought to a happy close by an expression of thanks to all who had contributed to its success.

The collections were highly encouraging.

WOOLWICH (ENON CHAPEL).—The pastor E. White's 7th anniversary was held on Tuesday, March 15th. Mr. R. E. Sears preached in the afternoon from Luke xii. 32, showing who were the flock, the Shepherd's care, the Father's purpose, the future possession. A goodly company were present from various Churches whom we were glad to see. In the evening, at the public-meeting, brother West prayed. Brother F. T. Newman presided: his opening remarks were very much appreciated by us all. Our brother J. Clark gave an able address based upon 2 Kings xxv. 29, 30, telling us how the Lord supplied His servants daily from His abundant stores. Brother C. A. Guy gave us some weighty and solemn words on the "Cross of Christ," what it exhibited of the character of God the Father, the efficacy of Christ's atonement as a Saviour, the safety of the believer trusting in His sacrifice. Brother Humphreys spoke very thoughtfully from "I will give you pastors after Mine own heart." He was listened to with pleasure and profit as he dwelt on the pastor's call, his qualifications and solemn responsibility. Our brother Marsh followed with a warm-hearted speech on "Ye are My witnesses"—the testimony they bear,

the experience they have of the truths they utter, from whom they receive their commission. The pastor closed with some hearty words of thanks to all present, who had come to bid us "God speed," and dwelt for a short time on the pastor's work and solicitude for his people, "warning every man, teaching every man, that we may present every man perfect in Christ Jesus."—E. WHITE.

PLYMOUTH.—The 69th anniversary of Trinity chapel was held on Lord's-day, February 20th. The pastor, Mr. E. M. Bacon, preached in the morning and his father-in-law, Mr. W. Trotman, in the evening. Many were sweetly refreshed as the dear old veteran, led by the Spirit, discoursed upon "the precious blood of Christ." On the following Wednesday the annual tea took place. The ladies of the congregation generously gave the tables and an excellent company assembled. This was followed by a meeting. Brother E. Brown led in prayer, the pastor spoke on the leadings of the Lord in Providence and Grace, and Mr. Trotman followed with an unctuous address on the words, "They shall abundantly utter the memory of Thy great goodness." The result spiritually was much blessing; financially nearly £11 cleared after all expenses had been paid. Hymns used were from hymn sheets published by Messrs. E. Banks and Son. This may probably be the last anniversary of the chapel: the pillar of cloud has moved and settled over a more suitable site, where we hope to find a home and settled rest.—Yours in Christ, E. M. BACON, Pastor.

DOVER.—On January 19th we held our annual New Year's tea and meeting at Pentside. A good number of friends sat down to tea at 5.30. All the school children were present, so that, together with the decorations and happy faces, our schoolroom presented a very cheerful appearance. After tea we mustered in the chapel, the pastor presiding. The children sang special pieces and gave numerous recitations exceedingly well. Both singing and reciting spoke very highly for the diligence of both teacher and taught. Brother Scott, sen., spoke some good words of counsel to the scholars. The distribution of the prizes added interest and change to the occasion. The meeting was a complete success, inspiring each of us with zeal. We hope to have more such gatherings. The collection taken was £2 8s. 7½d., besides the balance from the tea. After a vote of thanks had been given to the ladies who provided the tea and others who had taken part, a very happy season, which every one enjoyed, was brought to a close by the benediction.—HOPEFUL.

CLAPHAM (COURLAND-GROVE).—Services to commemorate the twelfth anniversary of the Sunday-school were held on Lord's-day, March 13. Sermons to good congregations were delivered in the morning by the pastor (Mr. H. Dadswell) and in the evening by Mr. W. J. Styles. In the afternoon our brother, Mr. F. T. Newman, gave an excellent address to the school, which was listened to with much attention. On Tuesday evening, after a bountiful tea had been partaken of, our pastor presided over a public meeting, which completely filled the chapel. Mr. W. Edwards (one of the teachers) implored the Divine presence. The superintendent's report showed 107 scholars on the roll, with a good average attendance both morning and afternoon. The Bible-classes for young men and young women were well attended. Five members had been publicly baptized during the year and added to the Church. Several suitable recitations were given by the scholars, and hymns specially printed for the occasion were well and heartily rendered. Brethren John Bush and J. E. Flegg gave addresses which were much appreciated. An illuminated address, handsomely framed, was presented to Mrs. Septimus Ponsford, on her retirement from the school, as a mark of esteem and appreciation of her labours as teacher and organist for more than eleven years. The pastor distributed about 80 prizes to the scholars, and at the close of the meeting each child was presented with a bag containing a bun, an orange, and some sweets. Thus a happy anniversary was brought to a close. The collections amounted to £9. We are greatly encouraged, and desire to "Praise God from Whom all blessings flow."—H. H.

NEW STRICT BAPTIST CHAPEL, FAIRHAVEN.

In the October number of E. V. & G. H. an interesting account of the origin of this cause of truth and laying the corner-stones of the New Chapel was given. We now give an account of

THE OPENING SERVICES,

which took place on Saturday and Sunday, January 22 and 23, when large congregations assembled and much heartiness characterised the proceedings, which were of a most successful character. The morning service commenced at 11.15 with the hymn,

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

which was sung by special request. Mr. Gruber, of Manchester, preached an appropriate sermon from, "And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." in which he showed that it was not the

bricks and mortar which constituted the house of God, but rather Jesus Christ, through whom God's people approach unto God, and where they meet Him. The sermon was listened to with rapt attention by a large congregation.

A fraternal meeting was held in the afternoon, when the chapel was filled with attentive hearers. Mr. Schofield (Rochdale) presided. An anthem was given by the choir.

Mr. Schofield reviewed the history of the movement. He said the first meeting was held on the 10th March, 1895, in Mrs. Rossall's house. Some six months afterwards a room was taken at Fairhaven, and they were excluded from there owing to it being required by the tenant. The friends then began to feel that the cause might be established and a chapel built. Seeing that West Lancashire was destitute of Strict Baptist chapels, a place of worship at Fairhaven, it was felt, would be an acquisition to people visiting this district from inland towns, as well as local residents. The chapel would be put in trust with twenty trustees—ministers and deacons of the cause. They could rest assured that it would be kept for the worship of God according to the tenets of the Strict Baptist faith.

Mr. J. Smith (Halifax) said he knew something about praying for the peace of Jerusalem and the promise attached thereto, that it should prosper. He referred to one of the chapel hymns in which occurred the line, "To pray, to praise, and to hear the Gospel's joyful sound." That was just what they wanted the chapel for, and he hoped it would be a place of living bread from heaven to many perishing sinners.

Mr. Hawkins (of Bradford) hoped that the meeting that day would be a time long remembered, and that as the days roll on God the Holy Spirit would be with them and touch many hearts.

Mr. Holgate (Burnley) said he had given his little mite to the chapel building fund, and would give a little more. He trusted that it would be a fair haven indeed. He thought the word "haven" was very nice—a "haven of rest." The Gospel made known to them a real fair haven, and he hoped that they all would know something about it in their own experience. The chapel had now been built, and a comfortable little place it was. He believed that it would be visited by many friends from inland towns, especially in the summer. One of the present difficulties was to select a place to spend one's holiday where there was a Strict Baptist Chapel, but now it would be very nice to come to Fairhaven, where they could worship.

Mr. H. E. Greenwood believed that that house was God's answer to the prayer

of a few of His children. Many might be anxious to know how it was going to be paid for; personally he was not troubled at all about it. He hoped that it would be always used as God's house and for the worship of God, and that there would never be any strife, bickering, or anything contrary to the truth. He hoped the Gospel that would be preached there would be a clean Gospel, a Gospel that would be walked by the feet and practised by the hands, as well as preached by the tongue.

Mr. George Healey (Bolton) said he was reading "We cannot repeat the faith of our fathers." Why, this was a persecuting age, although the means of persecution had changed. He believed that it was the devil's highest scheme that he had ever launched to the world; he did not aim at men nowadays, but principles. What a mighty blow was struck at God's Word! there never was such a blow struck since the world began. He believed that they were on the brink of a mighty incline, and no human power could put the brake on the wheels. They found that the religion of to-day was the refined sentiment of infidelity; the Bible was being preached from a half-closed book. He believed the darkness of the storm would be greater than in the past, and already the half-mast flag was over most places. It was strange that they, the Strict Baptists, should be found in the midst of such darkness, in the cloud of heresy, and opening that place of worship where the everlasting truth would be maintained. They could not take anything away from their religion as some were doing. If they did away with the fact, they must do away with the Atonement.

Mr. A. Taylor (Manchester) gave a very spiritual address from the words, "Except the Lord build the house they labour in vain that build it."

Mr. Wadsworth, Mr. Mills, Mr. Israel Wilkinson (Accrington), Mr. McKee, Mr. Horace Charnley, Mr. John Booth (Bradford), Mr. Heeketh (Southport), and Mr. Moss also addressed the meeting.

The evening service commenced at 5.15. Mr. Gruber again occupying the platform and preaching from "Go your way, eat the fat and drink the sweet, and send portions unto them for which nothing is prepared, for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength." He spoke of that day (Saturday) as being holy unto the Lord in the services of His house, and hoped that the words of the text would be the experience of the Church at Fairhaven.

Refreshments were provided between the services, the arrangements of the tables, &c., being well carried out by Messrs. Sutcliffe, Bradshaw, Tomlinson,

Dodshaw, Howarth, and others. The ladies superintended the preparation and presided at the tables, amongst whom were Mrs. Rowson, Mrs. Rossall, Mrs. Tomlinson, Mrs. Sutcliffe, Mrs. Wilkinson, Mrs. Aspden, Mrs. Kershaw, Mrs. Bradshaw, Mrs. T. Whiteside, Misses Ramsbottom, M. Rossall, J. Rossall, A. Rossall, Greenwood, Whiteside, Smith, Sowden, Moss, and others, who worked hard to ensure the comfort of those who came from a distance. Mr. Wood, of Hollingwood, and Mr. Howarth, of Blackpool (formerly organist of Bacup Strict Baptist Chapel), presided at the organ during the services. The instrument had very kindly been lent for the occasion by a friend, and added greatly to the singing in general.

On Sunday Mr. J. Smith, of Hebden Bridge, preached two stirring sermons, the congregations being again large and attentive. The amount of the collections during the services on Saturday and Sunday amounted to £154.

The amount required was £740; amount received and promised, £652; balance owing, £88, which, it is expected, will shortly be raised.—*Lytham Times.*

[We are glad to announce this God-honouring movement has been greatly aided by "The Northern Counties' Association of Strict Baptists." God bless the Association and the good brethren connected therewith; friends visiting St. Anne's, Lytham, West Lancs., &c., in the summer, will know where to go.—J. W. B.]

BERMONDSEY (LYNTON-ROAD).—The annual meeting of the Sunday-school was held on March 1st, and was a very happy and encouraging gathering. In the afternoon Mr. Edward Mitchell was helped to preach from Isa. xlix. 16, his words being listened to with marked attention and many finding it good to be present. At the evening meeting Mr. Arnold Boulden (who has for many years been a real friend to the school) took the chair, and, after the opening exercises, Mr. Colling, the secretary, read the report of the year's work, which had many pleasing features, notwithstanding the fact that it was stated that owing to over 50 houses on the opposite side of the Lynton-road to that on which the school is situate having been taken over by the Brighton Railway for the purpose of enlarging their goods station, a large falling-off in the number of scholars had taken place. After a few suitable remarks by the chairman, Mr. John Green, the superintendent of Penrose-street Sunday-school, gave a very nice address from the words, "Blessed are ye that sow beside all waters." Mr. John Bush followed with

some weighty and comforting words on the "touches" mentioned in Dan. x. Mr. Dolbey then dealt ably with the words of the 11th Psalm (ver. 1), "In the Lord put I my trust; how say ye to my soul. Flee as a bird to your mountain?" Mr. Mitchell followed with an excellent address to the scholars based on the words, "Behold he prayeth," after which Mr. Marsh spoke well on the certainty of the teacher's success in his work, and then Mr. Dale (the pastor) said some nice things based on Micah vii. 7, "Therefore I will look unto the Lord." The meeting was brought to a fitting conclusion by the singing of the doxology.

BRIGHTON (EBENEZER RICHMOND-STREET).—The second of the season's winter treats took place on February 23rd, when 270 scholars were provided with a free tea. After tea the large schoolroom was crowded, when Mr. S. Gray, pastor, gave an account of his visit to India, illustrated by 80 views. The various phases of Indian life were shown and explained, also the agents and places under the care of the South Indian Strict Baptist Mission, the lecture being both interesting and instructive. A vote of thanks was given to Mr. G. Virgo, jun., for his kind loan of the lantern, and a successful evening closed with the hymn, "From Greenland's icy mountains."—T. A. G.

CLAPHAM JUNCTION: ANNIVERSARY OF PROVIDENCE CHAPEL SUNDAY SCHOOLS.

HAPPY and successful services of above schools were held on February 13th and 15th. First of all we give a few particulars. We have 23 teachers, of whom 20 are members of our Church. The total number of scholars is 351, including the young men's and young women's Bible-classes and 125 infants. Average afternoon attendance, 249.

The services commenced on Sunday morning, when our pastor preached an excellent sermon from the words, "Labourers together with God." He spoke of the principle of instrumentality—instrumentality at work in nature and in the kingdom of God—and some illustrations from the Scriptures.

On Sunday afternoon a special service for the young was held, when the chapel was crowded with an audience of over 400 to listen to an address from the pastor. His subject was, "The Saviour and the children," and he drew word-pictures from the Bible of our Saviour's loving actions towards the young. The prizes, 200 in number, were then distributed.

The evening service opened with the hymn,

"Hosanna! raise the pealing hymn
To David's Son and Lord."

Mr. H. T. Chilvers was the preacher, and took for his text, "God be merciful to me a sinner." He began with the solemn question, "Do you pray?" He showed that this was the prayer of a sinner in present need of a fulness of divine mercy, and that the channel of mercy is through Jesus Christ.

ON TUESDAY AFTERNOON

Mr. Sears was helped to give a thoughtful discourse from the words, "Salt, without prescribing how much." Salt, he said, might be taken as an emblem of sincerity, purity, truth, wisdom, and other graces, and they were favoured Christians who had these blessings in abundance. Tea was provided for friends and a large number of scholars. At the

PUBLIC MEETING IN THE EVENING

Mr. I. R. Wakelin presided, and, after reading some portions of Holy Scripture, called on Mr. W. K. Perrott to engage in prayer.

The secretary read the report, which, in addition to the particulars as to numbers, given above, stated that God's blessing had been apparent in many ways. Two teachers and three from the Bible-classes had been baptized and added to the Church during the year. A blessing had followed the quarterly addresses given by our pastor; 22 scholars sat for the Scripture examination, and all of them passed. Want of accommodation is a great drawback to the work and a hindrance in the way of extension. The receipts for the year were £55 1s. 4d., and the expenditure £52 15s. 11d.

The chairman gave us some encouraging words, and our superintendent, Mr. G. Appleton, followed with a few remarks testifying of the goodness of God to us as a school and acknowledging the great help of the teachers, particularly in regard to the Scripture examination, the result of which was very good.

Mr. W. J. Styles gave us an interesting address on the words, "Redeeming the time because the days are evil."

Mr. H. J. Wileman moved the adoption of the report, and spoke from the words, "Launch out into the deep and let down your nets for a draught." In connection with these words, he said, we see separation or consecration, an obeying of orders, faith, and a great reward.

Mr. J. W. Humphreys seconded the resolution, and addressed us thoughtfully from the text, "He that hath begun a good work in you, will perform it." Salvation is a good work, only God can work it, and He will not fail to accomplish His purposes.

The report was unanimously adopted. Mr. J. E. Flegg then spoke on the words, "Learn of Me." The Lord Jesus

is the Great Master. Teachers should study Him, and then give to their classes what they have obtained from the Great Teacher.

Mr. A. J. Robbins gave an instructive address more particularly intended for the boys, which riveted their attention.

Our pastor concluded with a few hearty words of thanks to the chairman and helpers.

The collections amounted to £18. The singing was admirably conducted by Mr. G. Cox, and Mr. E. Marsh presided at the organ.

For God's mercies to us on this occasion, and in the past, we are very thankful, and with renewed zeal we continue our work among the young.

FRED. W. KEVAN.

BUNGAY ("BETHESDA").—On Feb. 2nd, in commemoration of our pastor's Silver Wedding, a small token of love and respect was presented to him, which took the form of a handsomely chased electro teapot, bearing the following inscription:—

"Presented to Mr. and Mrs. Bowtell, on the occasion of their Silver Wedding, Jan. 15, '98."

This was quite a surprise, and Mr. Bowtell very heartily thanked the friends for their gift and kind wishes towards himself and family.—W. R. C. LEGGETT.

Our Australian Column.

SOUTH AUSTRALIA, GLENELG.

A LETTER, dated Jan. 25th, 1898, from a dear brother named Alfred Norley, is most inspiring; we do not know the good man, but he speaks the language of Canaan, and talks of the ups and downs of the pilgrimage journey. Brother Norley's kind reference to J. W. B. and "dear brother Mitchell" are most encouraging. To be a means of comfort to the "two's or three's" scattered in different parts of the world is a little something worth living for. We have so much enjoyed reading the letter from our brother in the Antipodes, that we purpose (D.V.) giving it almost verbatim next month.

BRISBANE, QUEENSLAND.

Pastor John Kingsford attained his 80th year, 30th of last month (March); he is the first and only pastor "Jireh" has had. His "accident" some time ago has left him somewhat feeble, and we should not be surprised to hear of his having resigned his pastorate. Whenever this may come he will do so with the consciousness of having served the cause of God with all the earnestness and zeal which a true servant of the Lord has who seeks the glory of God in the conversion of souls and building up saints,

Aged Pilgrims' Corner.

THE new *Quarterly Record* is a specially attractive number. It contains two illustrations, an article by the Rev. P. B. Power, full particulars of the approaching anniversaries, and other matter. It is satisfactory to know that the circulation of this periodical is steadily increasing, and that many new friends are thereby being interested in the work. Copies will be sent from the office upon application.

The elections to the Ten Guinea pension and to the Hornsey-rise Asylum will take place at the Cannon-street Hotel, on Tuesday, June 7th. The proceedings will open at 1 and close at 3 precisely. On the Thursday of the same week the 63rd anniversary of the Camberwell Asylum will be held.

Friends in the Eastern and North-Eastern districts of the Metropolis are invited to visit the Stamford-hill Home in the Varty-road, near the Stamford-hill railway station of G.E.R. and St. Ann's-road station of M.R. Mrs. Charlton, the Matron, will be pleased to show them over, and a visit will cheer the aged inmates. The funds of this Home are not equal to all the claims made upon them.

Cards of admission are now ready for the 91st Annual Meeting at the Mansion House, at 4 p.m., on Monday afternoon, May 9th. The Committee hope that (D.V.) this meeting may be a specially large and encouraging one.

The number of life pensioners has now risen to 1,473, entailing a rapidly increasing pension expenditure. New subscriptions are urgently needed, and it is hoped that many friends will come forward to strengthen the hands of the Executive.

Past and Passing Events.

MR. F. C. HOLDEN preached for the first time for over a month on Lord's-day, February 27, when he delivered a funeral sermon for the late Mr. G. Turner.

Shouldham-street.—On Lord's-day evening, February 27, Mr. E. Mitchell preached a sermon occasioned by the decease of Mr. Bourne, deacon.

Winchelsea.—"We have a member worshipping with us who reached the advanced age of 94 years last January, but who, nevertheless, fills her accustomed seat twice on the Lord's-day. Younger ones would do well to do likewise."

"Diversity of operation, but the same

Spirit. Mr. Fells, of Beccles, recently baptized two—one 71, the other 18. Never say, 'I am too old to follow in the Lord's footsteps; never chide any by telling them they are too young.'"

Mr. Geo. Banks closes his pastorate at Willenhall the last Sunday in this month.

Colchester.—Mr. J. W. Motson has received and accepted a six months' invite, "with a view," from the Church meeting in Magdalen-street.

Hitchin.—"The friends at Mount Zion have given Mr. Jutsum a six months' call with the hope of his becoming our pastor."

Mr. G. Elnaugh retires from the pastorate at Zion, Walthamstow, at the end of May next.

Tenterden.—Mr. James Wilson, the oldest member of Jireh, recently passed away at the age of 96.

Richmond (Rehoboth).—During the service on Friday, March 11, to recognise Mr. Little as pastor, flames were seen to be issuing from the roof. Engines were soon on the spot and the fire subdued, but not before considerable damage was done.

Mecpham.—W. S. says: "The Lord is in our midst, and is using our brother, Mr. Copeland, as the instrument of much good in gathering and building up His children, also in comforting seeking souls, and does not forget to warn the ungodly of their condition by nature." We may expect to hear of brother Copeland being settled here.

Mr. Joseph Mayhew, after preaching all January and February at Shalom, The Oval, Hackney, has received and accepted an invitation with a view to the pastorate.

"WHAT IS THE GROUND OF YOUR HOPE?"

BY THE LATE MRS. BENNETT, OF CROYDON.

YOU ask me on what ground I rest
My hope, that I by God am blest
To live for evermore?

You ask me why I hope to be
From pain and sorrow ever free,
When life with me is o'er?

Well, I am told in words of truth,
When I am asked for a proof
Of what I hold so dear,
That I should ready be to give
A reason for the hope I have,
With meekness and with fear.

One word on which my hope I rest,
When I with doubts am sadly prest,
Is this sweet word of grace.
Jesus has said, and still does say,
"I will in no wise cast away
The soul that seeks My face."

I know that I have sought His face,
And it must be through sovereign grace,
That I have seen my need;
For in His Word again who reads
Will see 'tis those the Father leads,
Who go with Him to prove.

But when through grace I've peace within,
Another word on which I lean,
Is this firm word of truth:
"I've loved thee with a love so great,
"Tis everlasting in its date,
I've drawn thee as a proof."

Then, resting on this precious word,
My soul can trust my gracious Lord,
For all I need while here;
Assured that He who loves me so,
Will all that's good on me bestow,
Till I with Him appear.

Again, when very dark the road,
And very heavy seems the load
Of trial by the way,
I lean on this, "He's faithful who
Has promised," and will lay on you
No burden that shall slay.

And He abideth faithful still,
He cannot and He never will
Deny Himself. Though we
Believe Him not, yet He is true,
And all He saith will surely do
For sinners such as me.

Now, do you ask on what I hope?
It is that He will bear me up,
And bring me safely through
The trials and sorrows which I meet,
Though painful bring me to His feet,
And there I find Him true.

Trusting alone in Jesu's blood
To make me fit to meet my God,
Through this sad world I move,
And, while through sorrows here, I see
This is no resting-place for me—
My hope is fixed above.

And here, through Christ who died for me,
I hope e'er very long to be,
And see His smiling face;
Such is my hope, can it be lost?
Can any storm by which I'm tossed,
A hope like this displace?

It may, it sometimes is, I know,
Hidden by darkness from my view,
But still my hope is sure,
Fixed on that firm foundation-stone,
It never can be overthrow,
But must through all endure.

O for a heart and tongue to raise
An everlasting song of praise
To my Redeemer's name;
Here heart and voice soon weary grow,
But in that land to which I go,
I'll ever tell His fame.

WILLIAM BARNES AND HIS OLD ARMCHAIR.

(Composed by the late WILLIAM BARNES, after he had retired from the public Ministry through age and infirmity.)

I HAVE been young and now am old,
My numbered years may soon be told;
Secluded now, my work is done,
Just waiting for the setting sun.

Youth has its summer and its flowers,
The old armchair its thinking hours;
I fear not age while musing here,
While Jesus' presence fills the chair.

Though all the powers of nature fail,
God's oath and promise must prevail:
"Fear not," says Jesus, "it is I;"
Fear not, old age,—fear not to die.

The words of Christ are winged with love,
The promise of the Heavenly Dove
Is to abide with us for ever,—
A pledge which age nor death can sever.

Converse with Jesus here below,
Meetens my soul before I go
To dwell with Him in light divine,
In His full likeness there to shine.

While I anticipate the day
That calls my ransomed soul away,
Who can disdain the old armchair,
So bright with hope, so free from care?

Now through my few remaining days
May I have grace to speak Thy praise;
And when I quit my seat below
Go—all the Father's love to know.

Another beam adorns my chair,
The hope of Christ returning here;
But should He tarry till I die,
I go to Him above the sky.

Gone Home.

HANNAH ROBER BRADSHAW fell asleep in Jesus February 11, 1898, after a long illness. She had been a consistent member of the Church at Dacre-park, Lee, since 1867. The funeral took place at Lee Cemetery on Monday, February 14, conducted by our pastor, Mr. J. H. Lynn. The Church was represented by the secretary, Mr. C. Wilson Sears. A funeral sermon was preached on Sunday evening (20th) by the pastor from the words, "He is precious" (1 Pet. ii. 7).

MARY JACKAAM, a beloved sister and friend to the cause at Somersham, and 37 years a teacher in the school, passed away, January 14, 1898, in her 75th year. Her end was a triumphant one, and blessed to witness, as the writer can testify, and felt the force of the words, "Blessed are the dead which die in the Lord." At the funeral, a large number of friends were present, also a good number of children, who sang a hymn at the grave. On Sunday afternoon, Jan. 23rd, the writer made reference to the departed from the words, "Jesus saith unto her, Mary" (John xx. 16).—W. H. RANSON.

WILLIAM JONES, JUN.—On Monday, Feb. 14, our brother, William Jones, jun., aged 52, was taken to be for ever with his Lord. He had been a member of Pentside Church nearly twelve years. He was loved and respected by all. He had been painfully afflicted with asthma for many years, but now all his sorrows were left below and earth was exchanged for heaven. He was a walker more than a talker. An hour or two before he passed away, as well as he could he said, "I'm so happy!" "It is beautiful!" Such testimonies tend to confirm our faith and encourage us to press onward. The funeral sermon was preached on Sunday evening from "This is not our rest" (Micah ii. 10); "So He giveth His beloved sleep" (Psa. cxxvii. 2). May God raise up others to take the place of the departed saints; the Lord comfort the widow and cause her to continue to lean upon His Almighty arm, is the prayer of—W. A. DALE.

MRS. SUSANNA OSMOND (widow of the late Mr. W. Osmond, many years pastor of Bethel, Hoxton, and Ebenezer, Hornsey Rise) passed away February 9, 1898. She was interred in Abney Park Cemetery on Tuesday, February 15. Brother E. Langford, who visited her during her illness, committed her mortal remains to the custody of the grave (where the body of her

husband lies) in "sure and certain hope" till the resurrection morn, amid a goodly circle of friends who had gathered to pay their last tribute of respect to one they had known so long.—J. W. R.

SUSAN PATIENCE, of Peckham, and formerly of Great Dunmow and "Ebenezer," Waltham Abbey, entered into the joy of her Lord, January 22, 1898, aged 77. She had been a great sufferer for many years and kept her bed for ten weeks; but during that time, although her sufferings were intense, she was graciously supported, never being heard to murmur. Her mind seemed wholly absorbed in spiritual things, and she enjoyed much of the Lord's presence. It was her delight to speak of the Lord's goodness to her in her affliction. Shortly before she entered her heavenly home she said to her son, "I shall not be able to praise Him much longer here, but 'I know Whom I have believed: He is able to keep that which I have committed unto Him'—my Saviour, my God, my peace, my joy." We have lost a loving mother; but O may our end be like hers. Her mortal remains were interred at Forest Hill Cemetery by Mr. Plummer, in sure and certain hope of a glorious resurrection.—E. CHIPPERFIELD.

SARAH TERREY PRESTON, a member of Bethesda Baptist Chapel, Southampton, fell asleep in Jesus, February 26, aged 59.—J. C. R.

MRS. ANN RANGER fell asleep in Jesus, January 12th, 1898. The Lord dealt very tenderly with her, as she was only laid aside four days, and though she never spoke (being taken with a paralytic stroke), yet there needed no further testimony, as it could truly be said of her, "To live was Christ, to die gain." Being kept by the mighty power of God through faith unto salvation, she was a consistent and honourable member of the visible Church of Christ, at Lillie-road, Fulham. The interment took place at Hammersmith Cemetery. Our dear pastor, H. D. Sandell, conducted the service in the chapel, and though we feel the loss of a dear mother spared to us so long, yet we could feelingly join in singing that sweet hymn—

"Asleep in Jesus, O how sweet
To be for such a slumber meet,
With holy confidence to sing
That death hath lost its venom'd sting,"
and we experienced an heartfelt response to the words of the text taken by our pastor on the following Sabbath, "Thanks be to God which giveth us the victory, through our Lord Jesus Christ" (1 Cor. xv. 56, 57). Part of her life and experience, written by herself, appeared in the October, November, and December numbers of the *Gospel Standard* for 1868.—THOMAS MARSHALL.

REBECCA RODWELL passed away from earth to heaven January 20, 1898, aged 90 years. She had been a member at West-end, Tring, 54 years. She was baptized the first Lord's-day in October, 1843. She was a native of Long Marston, which is four miles from Tring; that distance she walked every Sunday when in health—neither rain or mud kept her away. There was no place like "West-end" to her. She loved the truth and the servants of God who preached it. Many brethren in London knew her. She had great strength given, even to old age, and walked from Long Marston to Tring up to her 86th year. "I am a debtor to mercy alone," she would say, and would tell of the goodness of the Lord to her in providence and grace. The latter part of her time I used to go a part of the way home with her, and, when

leaving her, she would say, "If we never meet again on earth, you will see me put in the ground, won't you?" When she could come no more to Tring, I visited her as often as I could, and always found her resting on the Rock, Christ Jesus, but longing to go home, saying, "What must it be to be there?" Now she knows. She was buried at Long Marston Churchyard by the vicar. I was there to see her remains laid in the grave. After the service in the Church, the vicar gave a short address, and said that when he came to Long Marston, twelve years ago, our departed sister was the only one that asked him about heavenly things, and whenever he saw her she was ready to talk about the love of God; he said some in the village could not get to the house of God—some only once on a Sunday, and not then if it rained. But our departed sister did not stand for rain or mud, but went to the house of God through it all. She is a pattern and an example to us all. I then said "Amen." I stayed and preached in the chapel in the evening. May the Lord fill up the gap, so prays—S. KENDALL.

JANE SNOOK.—On January 11, at Redenham, near Andover, Hants., Jane, the dearly beloved wife of George Snook, aged 56. She was a great sufferer, though very patient and a good and praying mother. She was convinced of sin on her way to Gower-street Chapel, but was brought into liberty and to the knowledge of the truth under the late Mr. Wells, at the old Surrey Tabernacle; but through ill health, about the year 1861, she returned to Hampshire, her native place, and then attended the Strict Baptist Chapel at Ludgershall, Wilts., where she has been a member ever since. She was ever fearing whether she was right, although she had many answers to prayer; but about half-an-hour before she died she brightened up, and, when asked if she was happy, she raised her hands and exclaimed, "Happy!" Then she said, "For me to die is gain," also, "I'm firm on the Rock," and with her face beaming with joy she passed away, to be for ever with the dear Lord, whom she loved to serve. On Saturday (13th) she was buried at Ludgershall Chapel Cemetery by Mr. Shefford, of Avesbury, Wilts. "Blessed are they which die in the Lord."—A. S.

MRS. TAYLOR.—Dear Brother.—My beloved wife was called home from this vale of tears to her eternal rest December 17, 1897, aged 70. Deceased was the daughter of John Cheshire, a highly-esteemed member of a Strict Baptist Church in Kent. Very early in life the Lord called her to a knowledge of Himself, but the path in which she was led was one of deep trial and personal affliction. The house of God and the fellowship of saints was her intense delight, and often have I seen her weep when prevented by severe affliction from being there. Four years ago she was struck down in a moment with the blessed words on her lips, "The Lord is a stronghold in the day of trouble, and He knoweth all them that trust in Him." She was rendered partially helpless at the time, her left hand and arm being totally paralysed, which never regained its vigour again. She was confined to her room for four months, and when partially restored she never again escaped from the serious afflictions that came in its train. She suffered severely in her head, and was at times full of great darkness and temptation. She was truly at such times one of the mourners in Zion, but rays of comfort and consolation

occasionally came, and the many sweet hymns by which her mind was stored would be quoted from end to end; then portions of the divine Word that were engraved on her heart were brought to her remembrance, and she was made glad by them. On December 17th, in the evening, she was struck down senseless and helpless in a few moments and never regained consciousness, but in half-an-hour, without a sigh or groan, her spirit passed away from this land of sorrow. Her kind friend, Mrs. Tucker, was with her before she was seized and taken. In their conversation she quoted that precious verse as her only foundation, "My hope is built on nothing less," &c. The last verse I heard her express and emphasize was—

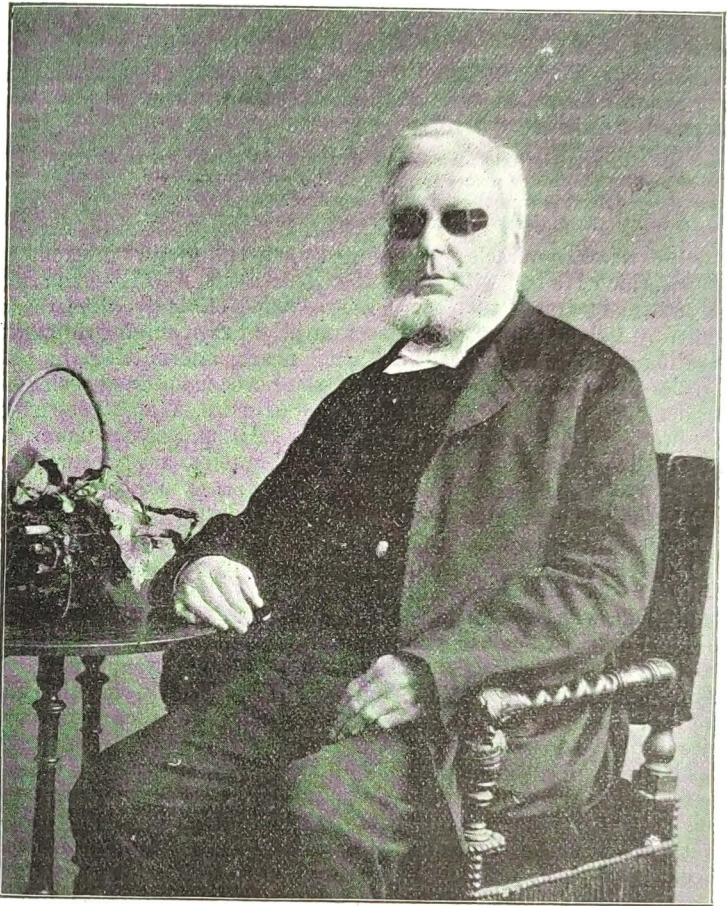
"In that dread moment O to hide
Beneath His sheltering blood,
Will Jordan's icy waves divide,
And land my soul with God."

The last portion of the Word I heard her utter was, "The Lord is my Shepherd, I shall not want." I must testify to her memory that grace was given her never to utter a murmuring word against her God and Saviour; very sensitive and mournful because her afflictions were so heavily upon herself and upon others with her. But she constantly sought to be resigned to the divine will. The first portion given to her on the first stroke remained with her through all her fiery trial. "The Lord is good, a stronghold in the day of trouble, and He knoweth all them that trust in Him." I could have greatly enlarged her quotations, but fear I have already trespassed on your space too far.—Yours truly, JOSEPH TAYLOR.

WILLIAM WRIGHT departed this life, November 9th, 1897, aged 67. Was many years a worthy member of the Church at "Providence," Shirley-street, Canning Town, London. His end was peace. He had been afflicted for some time. He came to Great Yeldham, and was under my care for more than a year, in which, at times, his sufferings were very great, although he was able to get up till within nearly a fortnight of his death. The Lord, in His sovereign mercy, called him by grace many years since, and kept him an earnest, humble follower of his Lord and Master. It was a great grief to him during the last year of his life not to be able to go to the house of God, to meet with the Lord's people, and hear the glorious Gospel. He often spoke of the happy times he had experienced when able to go to the house of God. The eighth of Romans was a great favourite of his; also that blessed hymn, "Rock of Ages," and "Jesus, lover of my soul," &c.; and I have often heard him musing over that blessed one, "O for a closer walk with God," &c., it so expressed his feelings. When worn out with pain he would say, at times, "I do long 'To bathe my weary soul in seas of heavenly rest,'" &c. He prayed for patience and strength to bear all his heavenly Father saw wise to lay upon him without murmuring, and the Lord was pleased to give him patience, so that it was a pleasure to be with him, as he was so thankful. He often used to remark, in his humble way,

"If life be long, may I be glad;
If short, why should I be sad?"

I am sure that my loss is his eternal gain. His body was buried in Great Yeldham (Essex) Baptist Chapel yard, November 13, 1897.—EMILY HART, West Cottage, Great Yeldham.



THE LATE MR. W. THOMSETT.

(See page 72.)

The Miracles of Our Lord :

THE TEACHING CONVEYED BY THEM.

*An Address delivered at the Annual Meeting of the Metropolitan Association
of Strict Baptist Churches, March 8th, 1898,*

BY PASTOR JOHN E. HAZELTON.

DRAWN "with lovingkindness," our hearts' affections are entwined around the Person of our Saviour-God ; by faith's vision we endure as "seeing Him, Who is invisible," and together we joy in the Christ, Who by His Spirit and His Word, still does wonders as of old and teaches as none taught before. During our Lord's life on earth, His

miracles were restricted to the country in which He dwelt ; by each He lit a lamp which sheds immortal radiance upon His remedial power and gracious tenderness, exercised in accordance with eternal purpose, in every land and in every heart taught to know its sin.

“ Through this wan world, where sin and death are stalking,
On to dry places lower than the grave,
Oh, it is well there is a Healer walking,
In majesty of mercy—strong to save.”

All our Lord's miracles “ manifested forth His glory,” inherent and eternal, which He had with the Father, before the world began ; when He became incarnate, that glory was a veiled effulgence, like the sun hidden by a cloud, and the miracles were bright rays, shining through it ; sparkling overflows of an inward and never intermitting fountain. Miracles wrought by prophets and apostles never manifested their glory, but demonstrated the power and grace of Him, whose instruments they were. Christ wrought miracles by His underived power, and the Apostle John by calling them “ works,” implies that they were just such acts as might have been expected from Him, whose Name is “ The Wonderful,” and whose incarnation, life, death, resurrection and ascension are the highest miracles of all. Ever and anon, brethren, we have glimpses of Him here, but in the heavenly Jerusalem, where the family is gathering, the glory once veiled by the conditions of His humiliation, will be revealed without a shadow.

The miracles of our Lord Jesus may be arranged in groups indicating creation, transformation, restoration, and multiplication, but without this formal division it may be pointed out that two were miracles of severity ; He inflicted no disease upon man, but by other methods, He twice displayed the Divine power, in the form of alarm. Some manifested His command over nature, and its laws and processes. One, like the finding of the coin in the fish's mouth, must be classed apart. Others, such as the three glorious raisings from the dead, clearly stand together ; from bed and bier and grave these “ works ” shine as “ a light in a dark place,” to which we do well to take heed, till the day dawn ; they pointed to the mightier miracle of His resurrection ; they gleam with teaching upon the quickening from the death of trespasses and sins, and are precursors of the stupendous miracle of the general resurrection of the dead at the last day, when the cope-stone shall be put upon redemption.

The majority of the miracles were deeds of healing, and how remarkable is the variety of sicknesses and sufferings which come before us. Leprosy, palsy, dropsy, blindness, deafness, dumbness, weak and shrunken limbs, fever, convulsions, paralysis, nervousness, lameness, lunacy, and in Malchus, a case that may be called surgical. Surely a diversified picture of the sad havoc which sin has made in the world and of the power of Christ, tender and pitiful, to heal every malady of the soul and assuage every woe. He takes us as He finds us, each loved one needing pardon, peace and a new spring of spiritual health ; no difficult case baffles Him, “ He healed them all,” and yet each one was separately dealt with and now,

“ Once more 'tis eventide, and we,
Oppressed with various ills draw near ;
What if Thy Form we cannot see ?
We know and feel that Thou art here.”

O King of rich and free and sovereign grace, still art Thou “ mighty

to save," the work is Thine from first to last ; Thy word and touch have all their ancient power ; Thy atoning death is the only balm for anguished consciences and relief and healing for sin-burdened souls.

Some thirty-three miracles of our Lord are narrated ; let us briefly consider a few wrought at special periods of His ministry or otherwise indicative of characteristics of His Mediatorial rule. The "beginning of miracles" is alone recorded by the beloved disciple, who, as compared with the other Evangelists, dwells less upon the external circumstances of the "works" of Christ and more upon their profound doctrinal meaning. The turning of the water into wine, combines in itself the elements of the other miracles ; it is a work of mercy ; an emblem of spiritual blessing ; and a prophecy of the transformations of grace in all the ages. The first and the last Adam are contrasted ; in the abundance of Paradise the former, by his sin, changed it into a wilderness of want and woe ; Christ Jesus endured the hunger and privation of the wilderness, and by His obedient life and sacrificial death ministers richly to the wants of the guests at the Gospel-table, giving to His people to eat of the fruit of the tree of life, in the midst of the Paradise of God.

The water of earthly things passes, by His blessing, into the wine of the kingdom of heaven. In regeneration a new principle of heavenly virtue is introduced and mingled with the original elements of a man's character, and so it comes forth in a gracious strength and sweetness, which are for refreshment and cheer. The Gospel permanently enriches and expands every language into which it is translated, and every heart into which it enters. The sun of glory which dawned that day at Cana will never set ; it rides higher and higher in the heavens for ever and ever. And what is that glory ? To pour the wine of His love into hearts that thirst and to turn the chambers of want and emptiness into the banqueting house of satisfying joy.

Now glance at the one recorded miracle between the resurrection and ascension of our Lord, found, as is the first, in the Gospel according to John. In this last miraculous draught of fishes what a wealth of instruction—a definite number of fish ; no breaking nets ; no dividing of the good from the bad, for all are good ; the entire Church safe with the Lord upon the eternal shore. But as the voice of Jesus fell upon the ears of the saddened disciples in the grey dawn of that morning, so it comes to us to-day, and the message is, "Without Me, ye can do nothing." There can be no spiritual success without Him ; we shall toil all night in vain till Jesus stands on the shore. Wearied and desponding we often are, prone to listen to the whispers of the Adversary, but our Saviour "knoweth our frame, He remembereth that we are dust," and so again and yet again has faith's ear heard His sweet voice, "Cast the net on the right side of the ship and ye shall find."

Next let us dwell for a moment upon the wondrous display of tenderness joined with glorious power when the voice of Jesus was heard in the realms of death and at His kingly bidding the departed were restored to those who mourned. The gradation is remarkable ; first, a child ; then a young man, and lastly one in the prime and vigour of his days ; in the light of these miracles we rejoice, for as the dead who were raised on earth were restored to the friends that were nearest and dearest and were surrounded when they awoke by all the tender and hallowed associations of home, so we shall open our eyes beyond the grave, not in

a solitary state, and in a strange, unknown scene, but in the soul's true home and in the midst of the glorified family of God. In the room where the dead daughter of Jairus lies, He shrinks not from touching the pale form, and here we see the immense difference between Christ's acts as Creator and Redeemer. He created by a word ; as the Redeemer He had to come into closest contact with the spiritually dead, assuming the nature which He had formed, made under the law which He had given and incurring the penalty which He had imposed. The taking of the damsel by the hand may be regarded as an outward symbol of the truth that He must touch 'ere death is changed into everlasting life.

The young man was being carried to a tomb and not to a Saviour, but Life came to meet him, and with Omnipotent power, "Arise" was spoken and the weeping widow clasped once more her living son. "He delivered him to his mother," and the place of a young convert is first, not public service, but in the home, discharging the obligations which belong to human relationships. Let us seek to cherish home-life, so sadly deteriorated in this age, and whilst joyfully welcoming all possessors of vital godliness into Church membership and service, let us remember that the testimony of parents, wife, children, servants, customers or employers to the great change undergone, is also to the Lord's honour and glory.

"He touched the bier." At the grave of Lazarus, no physical contact took place, but the spiritual touch of which it was but an emblem is implied by the words, "He groaned in spirit and was troubled," "Jesus wept," and then His voice penetrated the ear of the dead and the loved one came forth. In these three triumphs of our King, we see on one side death, with deepening gloom and firmer grip, and on the other life and love Incarnate, and the conflict was no doubtful one, but issued in the joy of deliverance. Portents of the awful strife on Calvary, and and of the glorious victory there achieved. Now at the girdle of our Priest upon His throne hang "the keys of hell and of death," He comes, not as some represent, a suppliant waiting for admission to the heart of a sinner, but in invincible power, giving life to the dead and entering with all His conquering train.

Great lessons are also conveyed by the healing of the deaf man who had an impediment in his speech, and closely associated with this miracle is that of the restoration of sight to the man born blind ; in both, our Lord touched the organs affected and applied spittle. His fingers unstopped the ears ; His healing virtue loosed the tongue ; His anointing prepared the eyes for the opening which followed the washing in Siloam. All indicative of stages in the work of grace ; whilst with some the experience of saving change is clear and vivid, with others, comprising the majority of God's children, the work is gradual. And in the former of these miracles has not our great Exemplar set before us the spirit of true service ? Personal dealing, "He took him aside ;" prayerfulness, "Looking up to heaven ;" sympathy, "He sighed." May the Lord fill us with this spirit and through us say to many, "Ephphatha," be opened.

The stilling of the storm is a miracle full of help to all exercised souls. In the tempest-tossed boat Christ is sleeping ; the only occasion when the sleep of our Lord is mentioned, and could we have a stronger or more comforting proof of His true humanity ? His disciples

awake Him, and another evidence is given that no aspect of nature ever alarms Him ; His perfect calmness is part of His greatness, and may justly be regarded as a ground of confidence in Him. He first rebuked His disciples, then the storm. Thus His first thought when He woke was for their good; and then, at the word of their Maker, the tumultuous waves were stilled, the raging winds were hushed, and there was "a great calm." Again, whilst the mightiest forces of nature obey Him, so, too, did every fish in those waters, for Peter was, on another occasion, sent to draw up the one in whose mouth was the coin. Emmanuel's glance covers the universe ; His power yokes all forces ; His knowledge comprehends the least things, as well as the greatest, and all are enlisted for the welfare of His people. No power has ever destroyed His Church ; no voyager "to the other side" has ever perished. Bad weather we must expect ; the winds of false teaching are always blowing, and very powerfully to-day ; our hearts are often faint, but

"Why these fears, behold 'tis Jesus,
Holds the helm and guides the ship,"

and though the travellers may be, for a while, prostrate through the tossing, the watchmen on deck can say, "All's well ;" the prow of the ship is heavenward and the port not far distant.

But time fails, and therefore let me say in bringing this paper to a conclusion, that the teaching of the miracles is endless ; range them under the title "Concerning Sin," and you have in the healing of Peter's wife's mother, the cure of the soul's fever, and in others, the removal of the spiritual paralysis, leprosy, madness, darkness and other ills which evil causes. Study them again in connection with faith, and you see it in its various phases, from weakness to strength, and in the Syro-phenician woman's words in its glorious arguments.

There is a perpetual freshness in every word and deed of our Divine Redeemer. Under the illumination and application of God the Spirit, the Revealer and Anointer, may all who love the Saviour's name see and feel that these "works" are speaking to us with new power in the last waning years of the nineteenth century.

We are on the eve of great events; the gathering clouds are ominous of national and social disruptions ; a strange unrest stirs the peoples of the earth, but in His calm glory, our Jesus reigns and works, and as of old,

"A touch, a sigh, a look that yearns toward heaven,
A word of peace, a gently thrilling call,
Tender anointings to the sightless given—
These heal His suppliants—and He heals them all.
O that there were a pressing and a thronging
Into the presence of the Saviour-God !
Oh that earth's sorest need and sickest longing
Might find its one true balm—His precious blood !"

As Abraham buried his dead out of his sight, so God has buried the sins of His Church out of His sight, and cast them behind His back for ever. Sin was condemned and executed in Christ, and the death of Christ was the death of sin :—

"The sins of all the ransomed race,
That's found throughout the world,
By this one act of sovereign grace,
Were in oblivion hurled."

OUR PORTRAIT GALLERY.—No. V.

THE LATE MR. W. THOMSETT.

MR. W. E. THOMSETT was born at Dover, Jan. 15th, 1821. Some years afterwards he was removed in Providence near West Drayton, where he resided for awhile with his parents, and attended the Baptist cause meeting in Angel-lane, Hayes. He was baptised at the age of 18. As regards his call by grace, or to the ministry, he was often wont to tell us "that had not God began with him he would never have begun with God, as He had arranged and managed all without him having any hand in the work," so that in the heaviest trials he dare not reason but rather look up, saying, "Blessed Master, Thou knowest all things, that I love Thee, and 'all things do work together for good to those who love God;' then these bitter afflictions must be working for my good. I leave it with Thee." Thus his mind was kept and stayed upon God.

In 1848 Mr. T. was accepted as a missionary in connection with the London City Mission, being then a member of Mr. George Wyard's, at Soho. He believed in the sovereign grace of God; the substance of his teaching to the people was

SALVATION ALL OF GRACE.

He married, May, 1849. Although unable to state where he commenced his first pastorate, suffice it to say two friends, now honourable members at Salem, Richmond, were baptised by Mr. T. 40 years since, when he was pastor at Guyhurn, Cambridgeshire.

About 30 years ago he settled at "Providence," Slaithwaite, Yorks., where he was pastor about fourteen years. Later on he was at Artillery-street, London.

His sight being very much affected, occasioned him to go into the Ophthalmic Hospital, Moorfields, hoping to derive some benefit, instead of which, while there, he lost it entirely, and became totally blind in 1863. Upon leaving the hospital he stayed with his friends at Cranford, and preached a very memorable sermon to a crowded audience, from the text, "Salvation is of the Lord."

He came to Reading 1878, and was pastor of the Church worshipping at Providence Baptist Chapel six years. At the new year's meeting, 1880, Mr. J. S. Anderson presented him with a portrait album bound in Russian leather, with a gold lettered label inside—

"Presented to Mr. W. E. Thomsett by the Church and congregation as a mark of Christian love and esteem." A photograph of the chapel and many friends was placed in it. A purse with five sovereigns accompanied the album.

The Lord blessed his labours. Ill health eventually compelled him to resign his pastorate. Yet his work was not finished, as he continued to supply various Churches with much acceptance up to the last Sabbath previous to his death. Although bereft of sight, still he travelled by train to the different spheres of labour alone, journeying frequently to Gloucester, Maidenhead, Swallowfield, Egham, and Richmond. He preached at Providence, Reading, for the last time, on Feb. 20th and 24th, and was heard with much pleasure by many friends. He was accustomed often to visit us, and did so on March 3rd, when he appeared

to be in usual health, admitting, unmistakably, that for the last two years we noticed a gradual failure. Upon the hymn being read, 1012, Denham's selection, he seemed cheered and delighted :—

“Sweet is the thought that I shall know,
The Man who suffered here below,
To manifest His love,
For me, and those whom I love best,
Or here, or with Himself at rest,
In the bright realms above.”

He commented on the words, “Ah that is the best of it, ‘FOR ME.’” Then, again, upon the lines,

“Come in, thou blessed, sit by Me,
With My own life I ransomed thee,
The Lord to each will say,
Thou now shalt dwell with Me at home.
Ye blissful mansions, make him room,
For ever here to stay.”

He then said—“Yes! that is sweet—hail! blessed time.” He asked hymn 311 (Denham's) to be read, commencing :—

“Hark, my soul! it is the Lord,
'Tis thy Saviour, hear His word,
Jesus speaks, and speaks to thee,
'Say, poor sinner, lov'st thou Me?’”

Mr. Thomsett especially referred to this and the following verse as having been so very precious and much blessed to him of late,

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

“No change there (Mr. T. remarked) in that love.”

“Thou shalt see My glory soon,
When the work of grace is done,
Partner of My throne shalt be.”

He again responded, “Blessed time!” “Now read 170 (Denham's). It is a grand hymn, and has been continually on my mind for some time, So precious :—

“While Jesus in love my affection engages,
With softest emotions my soul does o'erflow,
This sweet consolation each trouble assuages,
He'll ne'er cease to love me, ah never! oh no!
I cling to His cross,—here I see my salvation,
'Tis finished, complete, I'm redeemed from all woe;
I read and rejoice, 'There's no condemnation
To those in Christ Jesus,' ah never; oh no!
Since Christ is my Head—this with joy I remember,
His body, to which with affection I glow
(Although I'm the most insignificant member)
Can't be full without me; oh never, oh no!
We look and we long for Thy glorious appearing,
Safe lodged in Thy arms, all Thy glory then sharing,
We shall ever behold Thee fresh glories revealing,
Amen, Hallelujah! come Lord, even so.”

To which he added, with much emphasis, “Amen, and Amen!”

Had Mr. T. been aware what was about to take place his conver-

sation could not have been more appropriate. Little did he imagine that he had so near to the margin come and would so soon cross the flood, and bathe his weary soul in seas of heavenly rest.

On Saturday, March 5th, he left for Egham, where he preached on Sabbath-day, 6th. The services were much enjoyed. After which he became very unwell, and on Monday morning, having a cough, was advised to return home to Reading, but being anxious to fulfil his promise to stay a few days with his dear friends, Mr. and Mrs. Sidwell, at Feltham, he went on with the idea at the end of the week to leave them and proceed to Richmond and there preach on Sabbath-day, 13th, according to previous arrangement.

"Man's heart deviseth his way, but the Lord directeth his steps," for God had determined to take him home to be with Jesus, where he longed to be.

He reached Feltham safely, but in the evening was taken very ill with asthma and acute bronchitis, breathing very distressing, and suffered much pain, although everything possible was done to relieve him that loving friends could do, but without avail. He was often heard to say, "Lord, do take me home, for Jesus Christ sake." Notwithstanding being quite sensible, could converse but little. On Saturday morning, the 12th, his dear friend, Mrs. S., told him that the doctor had said, "The King would soon fetch him home." He answered, "I am ready and waiting." In the evening she mentioned that Mr. S. was going to the prayer-meeting, and asked if he would like him to engage in prayer before he left. His response was, "O yes, I should like it very much," and to every petition put up he replied, either "Amen," or "Do, Lord, grant it," and fully entered into it with pleasure. This was about 7. After which, later on, Mrs. S. said, "Do you now feel that underneath you are the everlasting arms?" He said, "YES, I do! I do!" and scarcely spoke from that time. He passed away 10 minutes to 1 on Sunday morning, March 13th, 1898, aged 77 years, to spend an eternal Sabbath, and join the sweet song, and there adore a precious Christ for evermore.

His remains were conveyed to Reading, and on Thursday afternoon, March 17th, a service was conducted in Providence Chapel by the late pastor, Mr. W. H. Rose, at 2.30. Afterwards a hearse and three mourning coaches left *en route* for the cemetery, where his body was deposited in the silent tomb.

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

A. AND E. MARTIN.

20, Broad-street, Reading, Berks.

In the name of Jesus the whole Gospel is hid, and every blessing, from ancient election to everlasting glory and mercy, strictly speaking, is justice steeped in blood. And if God's people can be justly condemned, then Christ's death is a farce and His resurrection a lie.

The Lord will hear the prayer of the destitute (Psa. cii.). Satan says He wont, sin says He wont, fear says He wont, unbelief says He wont, a guilty conscience says He wont, but God says He *will*; therefore, put Him to the test, poor soul.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

A WONDERFUL WARDROBE.

THE word wardrobe is used to describe a *room* or *case* where clothes are kept, and will also mean the clothes themselves; the whole of a person's wearing apparel being termed his or her "wardrobe."

A very remarkable wardrobe was brought by the girl princess who came to England to be the bride of Richard II. This little nine-year-old daughter of the King of France possessed among her stores a robe and mantle of red velvet, embossed with golden birds (of goldsmiths' work) perched upon branches of pearls and emeralds. The robe was trimmed with miniver, and the mantle lined with ermine. Another velvet robe was studded with roses of costly pearls, and her coronets and jewels were worth 500,000 crowns, or £125,000. Her chamber hangings were proportionately sumptuous, being of red and white satin, and embroidered richly with figures of vinedressers and shepherdesses.

But alas for the vanity of earthly pomp and splendour, in a very short while her husband was forced to resign his crown, and in about three years from her coronation as queen, he died in prison, most likely by foul means. She herself was restored to France, though she lost her jewels, was subsequently married, but died in her twenty-second year a few hours after she became a mother.

"Vanity of vanities, said the preacher, all is vanity," and the saying was exemplified not only in the case of this fair lady, but times out of number reckless extravagance and ridiculous splendour has ended in misery, want, and death.

But the thought of rich and costly apparel has been used by God to teach us lessons of His grace and love, and to furnish us with pictures of the Saviour's matchless glory, and the blessedness of those who know and love His name. The high priest of old was attired in rich vestments; fine linen beautifully embroidered, one robe of blue being fringed with golden bells and woollen pomegranates, the shorter one, or ephod, having attached to it the breastplate set with precious stones, while a golden plate with the inscription "Holiness to the Lord," was bound to the turban on his head. Beautifully all this pointed to the Great High Priest and Apostle of our profession, who once like Aaron on the day of atonement laid aside His glory, and put on a working dress, clean and spotless, yet plain and simple, but having finished His atoning work, resumed His robes of glorious beauty, and entered into heaven itself, to represent His people in the high courts of the true Holy of Holies, the sacred dwelling-place of Jehovah.

Not graven on stones, fixed in a breastplate and suspended from his shoulders does Jesus bear the names of all His people, but in the wound marks on His hands, and in the everlasting love of His heart is every one of His people remembered, cherished, and interceded for; all are accepted in the Beloved, and while He lives they cannot die. But His people are to share His glory, and since He is King of Kings, the queen at His right hand must be clothed in gold of Ophir, and raiment of needlework (Psa. xlv.) clothing of wrought gold.

And as we think of many other portions of God's Word which tell of the righteousness which is "unto all and upon all them that believe,"

we feel that the poet caught the spirit of this blessed truth when he sang :—

“ 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.”

We need a covering, for we have none of our own, and all our righteousnesses even are like a rotten, decayed old garment, which cannot really clothe us at all, and in which we could not possibly appear before God ; but the Saviour’s righteousness is a royal robe, a court dress in which the wearer may confidently stand in the presence of the Majesty on high.

Jesus lived for His people here, each good deed and each pure thought of His combined to weave the spotless robe for them, and thus they are made beautiful in His comeliness which He puts upon them.

This wardrobe is a nonsuch in all respects. The Saviour’s righteousness is a robe for every believer, and it is the wedding outfit for the whole Church of God. These garments of salvation fit well and are always becoming to every wearer, they never become old fashioned, never get shabby or wear out. The “ raiment ” of the Israelites in the wilderness “ waxed not old upon them,” but of course the children required larger garments as they grew older. The wearer never outgrows the glorious robe of righteousness, however ; the same dress that clothed the believing child, still befits him when he becomes old and greyheaded ; his robes so to speak grow with him, for the longer he lives the more he learns the all-sufficiency and preciousness of “ Jesus’ power to save ; ” while unlike all other clothing this robe of glory and beauty, is equally suitable for work and rest, for every day toil and travel, and for the royal court, for

“ It never fades, it ne’er grows old,
Nor fears the rain, or moth, or mould ;
It takes no spot, but still refines,
The more ’tis worn, the more it shines.”

And yet that white-robed host above (Rev. vii. 14) had *washed* their robes and *made them white* in the blood of the Lamb ! Yes, but I don’t think *those robes* and **THIS ROBE** are identical. *Our own* righteousness naturally is only like rags, but the Holy Spirit works in the hearts and lives of God’s people things that are pleasing in His sight, but all our *best* still gets defiled in such a world as this, and with such hearts as ours, so that *we ourselves*, and all we *think* and *say* and *do*, need constant washing, but the blood of Jesus cleanseth from all sin, and after the *last* washing all will be pure and fair, and then that “ wedding garment,” that embroidered robe, white as snow, bright as the purest silk, costly as “ wrought gold ” will be seen in all its beauty, and be universally admired.

Dear reader, who will wear it ? Shall *you*, shall *I* ? What are we seeking to wear *now* ? Do we want to please God ? Do we feel ourselves to be sinful and defiled at best ? And are we praying to be accepted in the Beloved, and to be found in Him ? If so our desire will be granted, and we shall shine in the Saviour’s glory for ever ; but if we have no such longings, what then ? Where and how shall we stand at last ?

A ROYAL PRIESTHOOD.

(1 Peter ii. 9).

BY. C. HEWITT, PONDERS END.

IT appears that the Hebrew word "Cohen," signifies priest, prince, or minister; while the Greek word "*hierus*" means presbyter, elder, or old man. The chief of every family before the time of Moses was a priest in his own house. The priest-work of sacrificing, however, was afterwards restricted by Divine injunction to *one* family or tribe, namely, that of Levi. The priests of that special tribe enjoyed certain privileges above others, and were entirely devoted to the tabernacle service. Their chief occupation consisted in sacrificing different victims and in presenting offerings of an inanimate character. Types were those men of the dear Redeemer, who was the only *hiereus* priest in the New Testament that ever offered up a literal or material sacrifice, even His own incarnate flesh on Calvary. They also were figures or types of every true believing soul, who, by the help of grace, offers unto God those spiritual sacrifices alluded to in the 5th verse of this chapter. No mention is made in the New Testament of Christ's ministers offering as a sacrifice any *material* object, any such as the Mass or the elements of the Lord's Supper. Nor is any encouragement given to support the idea of a *class* or *caste* of sacerdotal men being *superior* to their brethren, and having delegated to them special and extraordinary powers beyond the poorest and meanest of God's children. Peter designates those of the "*holy priesthood*," as consisting of "*lively* or *living* stones." Also in chap. i. 23, he beautifully alludes to the same priest-characters as being persons that are "born again." Indisputable evidence is certainly abundant in this epistle to establish the fact of the *universal priesthood* of all to whom Christ is precious (ii. 7). Therefore let every so-called priest, be he Budhist or Confucian, Romau or Anglican, take note of this, and "search the Scriptures" to ascertain whence they received their professed miraculous gifts or pretended dominion over the faith of others. Be it known unto these high and mighty men, that we humbly and tenaciously maintain, that *every* lowly disciple of the meek and gracious Saviour, is a *really* ordained and chosen priest of the Most High God to offer sacrifices of praise and prayer. Yea, every such an one is a king-priest, a *royal* sacrificer. Such are "*royally ordained*."

No Prayer-book Ordination Service for priests is requisite. A national or Government Bishop's hands communicating sacramental grace to the ordained one are not needed. But the gracious and spiritual priest is ordained, appointed, and set apart from eternity in the beneficent purposes and decrees of Christ, our Great High Priest and Covenant Head, to offer the sacrifice of love and gratitude from a broken and contrite heart (Psa. li. 17).

He is *royally qualified*. Not with the wisdom of this world; not with lessons ready learnt from Pusey or the Pope; not with stores or weapons of superstition, but with the wisdom which is from above; with the indwelling and abiding presence of Christ; with the unction from the Holy One (1 John ii. 20), and with a conscientious fear of God-leading him to walk uprightly, and causing him to speak for the glory of God only.

He is *royally clothed*. Not in strange and grotesque costume, nor

in a circus or a theatrical guise. Not in cope or stole. No mimicry of ancient Jewish apparel. What are parti-coloured vestments to a spiritual man? All that he needs is a robe of righteousness; the ornament of a meek and quiet spirit (1 Peter iii. 4).

Arrayed thus in the garments of salvation (Isa. lxi. 10), he presents his offerings with Divine approbation and satisfaction.

He is "*royally fed.*" Even as King David invited aged Barzellai to come over the river and dwell with him at Jerusalem, where the monarch might feed him at his own table (2 Sam. xix. 33); so, every priest-child of the King of Kings is sustained at heaven's board, where he is refreshed with royal dainties. Such a *privileged* priest is permitted to feast upon the Pashal Lamb—Jesus—of the Bread of Life, and likewise of the grapes of Eschol. Yea, also of the truth and promises of precious Scripture, and of the immutable, everlasting, and distinguishing love of a covenant God.

He is *royally defended*. Guarded, not by carnal weapons, as shields and spears and swords, nor by government mandates or Romish councils and decrees. These refuges of lies may shelter the sycophant and wolfish priests of Rome and those of our own national, worldly Church. But the elect priesthood are in safer hands. Around these the angels encamp. These are under the eye and immediate care of the Great and Good Shepherd, and are kept by the power of God through faith, and the all-sufficient grace of Jesus.

These are *royally encouraged*. Not by their own merits or self-sufficiency, strength or resolutions. Neither by popular applause or flattery, but by the real presence of Divine royalty and court favour, the smiles and countenance of the King of glory Himself, and by the sweet assurances of His own eternal mercy.

They are *royally accepted*. Not on the ground of human patronage or presentation to a *living*, or of worldly promotion or preferment. Considerations of natural *status* or acquirements do not weigh with the Sovereign of Truth. Only on the surer ground of a Redeemer's merits and atonement, His prevailing intercession and mediation, can an accredited gospel-sacrificing priest be accepted and successful at the spiritual altar, the throne of grace, where he lovingly and joyfully presents his body and soul a sacrifice acceptable and well pleasing unto God, which is his reasonable service.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

The qualities of a brother.—Rom. xvi. 23.

HOW little is known of the many truly gracious pilgrims who have passed the borderland. How many have passed into the presence of the Eternal, unknown to this world, *unsung* by poets, and not chronicled by historians, yet they were fully known on high; although no elaborate monument stands over their graves, "their record is on high," and in the fair book of life their names are recorded. There are in the Bible names we know, but very little is recorded of them—*e.g.*, Jabez—his life is given in few words, as being an honourable man, a better man than his brethren because a man of faith and prayer.

Quartus stands in solitary grandeur; of his person, character, or work, nothing is said. All related of him is that he was BROTHER. How full of meaning! There is a beautiful thought suggested here. It was Paul's custom so to speak, and frequently to address persons in different ways, all of which distinguishes Paul as a large-hearted, loving friend—a man among men—a brother among brethren. Some are designated as "fellow-labourers," "a sister in the Lord," "a son in the faith," and "Quartus a brother." The fact that so little is known of many reminds us of the hidden Church, as in the days of Elijah, who in moments of sadness and despondency thought himself the only *one* left, which was very far from being true, for 7,000 could be found who had not bowed the knee to Baal, nor gone into the then fashionable idolatry.

WHAT CONSTITUTES A BROTHER?

I shall answer this question *negatively*. It is not that a man is intelligent, and can converse fluently upon a variety of subjects. A man may be a profound philosopher, able to surpass his friends. He may be a great historian and be able to give date and circumstances of the great events of the past. He may be a walking *encyclopædia* of knowledge. He may know the great doctrines of the Bible in theory. He may split hairs on doctrinal subjects and argue upon all the particular points of purpose, choice, election, calling, perseverance and final glorification of the saints. He may know the exact nature of Church rule and discipline, and be able to point out certain discrepancies, and laxity of modern Church government, and yet none of these qualities, however admirable they may appear, constitutes such a man a *brother* in the true sense of the word.

I shall now try to answer the question *positively* by pointing out those things which constitute a brother; and in doing this I would state that a brother is a man who has been brought *to know* himself as a poor, helpless, undone, guilty sinner before God. Deep conviction has been wrought in his soul by the power of the Holy Ghost. He has felt the condemnation of the holy law of God, and knows what it is to smite upon his breast and pray with tears of contrition, and deep sighs of penitence—"God be merciful to me." He has been regenerated by the Holy Spirit—"born again"—made a new *creature* in Christ. Blest with new life, hope, joy, and peace in the Holy Ghost—that man is a *brother*.

As a brother he possesses an experimental knowledge of the Lord Jesus Christ as his Saviour, and such knowledge leads to the participation of the blessings of redemption—such as pardon, peace, a good hope, a saving faith in Jesus; and while he is "looking unto Jesus" for present blessings, he is also looking for "the glorious appearing" of his beloved Lord—such a man is a brother.

TO BE A BROTHER IMPLIES CLOSE RELATIONSHIP.

The word brother implies unity of the family. They are brethren—that I believe has been recognised from the time Joseph held the keys of the storehouses in Egypt. As such they belong to *one* head, one home, and each should have common sympathy, love and affection. All things should be mutual. Unity of heart, of life, and action, should be seen in the Church. The Church is not a company of *mere* friends banded together. Nay, but adopted children, sons, brothers, each accepted in

the Elder Brother. In the infant Church this law of love, and union of heart, and endearing relationship was carried out. "They had all things common," and in living they continued with "one accord;" and "men took knowledge of them that they had been with Jesus." Because of their brotherliness they were "called Christians."

Another thing which should exist more fully in the spiritual home of the brethren—the Church—is a readiness to help in the home. The Church is not a refuge-shelter for travellers, but a home in which real brotherly affection predominates. Nor is it a place where just two, three, or half-a-dozen have the entire care of the Church, but all should feel that the peace, prosperity, and welfare of the home depends on each member. Therefore, each *one* should manifest a tender concern and show a readiness to help in the home. Each one should *feel at home*, and *be at home* and feel that it must be first in my thoughts and affections. There is no need for brothers to take lodgings when there is plenty of room at home. There is no just cause to give my support to other places when know that at *my home* many agencies are suffering for lack of funds.

In a brother, we expect a fair representation of what a Christian should be. His life and conduct should be such as commends the religion of Jesus to outsiders. The world reads you and I, not the Bible. The world measures Christianity by its professors, not its doctrines.

If, then, we are brethren, one in Christ, may we seek grace to live as much as possible *Christ-like*.

There are advantages of being brethren, a holy fellowship, oneness of faith, all share in the like peace, joy, hope, life and love. On the other hand, where no fellowship exists, there is separation. Not to be a brother in the spiritual acceptance really means final and eternal separation.

For the sake of some who may be asking, How can I become a brother? the only direction I give is that Christ is the Door. May His Spirit lead you into His fold, and graciously help you to give yourself to the Elder Brother.

THE ESTABLISHED CHURCH.

Isa. xxxiii. 20.

BY PASTOR A. E. REALFF.

SPIRITUAL Zion is described as "*a tabernacle that shall not be taken down.*" Here is an allusion to the ancient dwellings of the Patriarchs, and also to the wilderness sojourn of Israel, when they lived in tents, which could be easily set up, and as easily taken down again, and transported from place to place. Even their sanctuary for worship was a tabernacle or tent. But although that ancient tabernacle, and the more substantial temple that was set up by Solomon, and the other that succeeded it in the days of Ezra and Nehemiah, were all "taken down" and destroyed, the Church of Jesus Christ, which these were designed to typify, "shall not be taken down;" it is destined to continue for ever. Lowth renders it: "The tabernacle unshaken." Individual members of the Church may, and indeed often are, sorely shaken; but the Church as a whole never is, nor ever can be. There are some things which we are told "cannot be shaken," and these therefore will survive every shock.

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably” (Heb. xii. 27, 28). Discoursing with His disciples about this, Jesus said to one of them: “I say unto thee, thou art Peter (Greek, a stone), and upon this rock (viz., Himself—Christ) I will build my Church, and the gates of Hell shall not prevail against it” * (Matt. xvi. 18). Here then is the true *Established Church*—established not by any merely human law, but by the great Head Himself. “Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.” “The heavens and the earth shall shake, but the Lord will be the hope of His people (marg., harbour or place of repair; R.V., a refuge) and the strength of the children of Israel” (R.V., a stronghold)—Joel iii. 16.

“*Not one of the stakes thereof shall ever be removed*” (R.V., plucked up). Every individual believer may be regarded as a stake or pillar of the spiritual house; not one shall ever perish, or be plucked out of the hand of God and of Christ (John x. 28, 29)—not even the weakest, or the one that feels most unworthy. We are pilgrims and sojourners now, but when our earthly house of this tabernacle is dissolved, “we have a building of God, a house not made with hands, eternal in the heavens” (2 Cor. v.). Concerning this Jesus said: “In My Father’s house are many mansions” (Greek, abiding places). Those who are favoured to be brought into real membership among the spiritual sons of Zion, shall “go no more out.” These are they who eventually overcome, for they are in the end made “more than conquerors,” though often overcome now. “Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out” (Rev. iii. 12). Sometimes, like ancient Israel, we get into a state of *temporary* bondage or captivity, through the artful malice of our infernal foes, or because of the deceitfulness of our hearts, or through lack of watchfulness; but it shall not always be so, neither shall our foes triumph over us. Samson leaned upon the two pillars that supported the roof of the temple of Dagon, and brought it down upon the assembled thousands; but we read that when Solomon built the temple of Jerusalem he set up two pillars in the porch, one of which he named Jachin (*i.e.*, establishment), and the other Boaz (*i.e.*, strength). The Church by Christ established is strong indeed, for it is “built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.”

“*Neither shall any of the cords thereof be broken.*” God says: “I drew them with cords of a man, with bands of love” (Hos. xi. 4). So Hezekiah found it: “Behold, for peace (or upon my peace) I had great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption, for Thou hast cast all my sins behind Thy back” (Isa. xxxviii. 17). The marginal reading is very expressive—“Thou hast loved my soul from the pit”—and the R.V. margin reads, “from the pit of nothingness.” Yes, dear readers, we were indeed in the pit of corruption, or nothingness, until Eternal Love drew us out, as it did David (Psa. xl.), and this is according to the words of the dear Redeemer: “No man can come unto Me, except the Father draw him.”

*As the Greek word *Petros* does sometimes in Classical writings mean *rock*, it is thought by Bloomfield and some others that the meaning is, that upon Peter’s preaching (see Acts ii.) the Church should be founded; or upon the confession he had just uttered.

The promises of the covenant may also be regarded as the "stakes," and Gospel ordinances as the "cords" which shall never be broken, for they are appointed of God as means for binding believers together in the bonds of holy fellowship and pure love; and all of them, in the bonds of union and communion, with their Lord. Moreover, "stakes" and "cords" being used to fix the boundaries of a tent, the figure is adapted to the Church—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left" (Isa. liv. 2). The Church Militant is to enlarge her boundaries, but the Church as a whole, according to the Divine decree, can never become either larger or smaller. She can never take in the world, nor can her foes break into her. God has "girded her with strength," and He will preserve her for ever.

BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

LOCAL CHURCHES.

THE late Bishop of Peterborough rightly understood us Baptists in this matter, when he said that our contention respecting Baptism was really bound up with our view of a Church as "a company of regenerate people."

That is our sentiment, our ideal, for the realization of which we ever pray and towards which we always aim. We should be thankful to be free from the black sheep, from the tares, but that is not in our power; 'tis so in the invisible; but in the *visible* they must both grow up together until the great harvest and separation. Nevertheless, we must not confound Truth with its professors; but clearly *distinguish* between *Principle* and *People*, and not look askance on the Principle because of the inconsistency of some who profess to hold it. There have been in every age of the Christian era those who adopted and advocated Baptist principles, whose conduct and works are unworthy of the Christian name. But a like remark is true of *all*; of certain members of *Apostolic Churches* in the lifetime of the Apostles; and THE TWELVE even were not free from *Judas* till he went out and hanged himself. But no candid man or woman would be unfair enough to judge any community by its black sheep.

I am sure we shall all be glad to note the movement towards reform—the tendency to hark back to Scriptural and Primitive Christianity which has quite recently manifested itself in the very midst of French Catholicism. Take an example or two:

M. Philippot, a converted priest, in response to a demand from his bishop, before whom he had been accused of heresy, set forth his Confession of Faith, from which I quote a sentence or two:

"The Roman Church is not the Universal Church . . . *The Apostles and first missionaries established Churches that were independent of each other, united solely by love and the faith of Jesus Christ. The Papacy is a human institution.*"

M. Philippot has left the "human institution," since it has graciously pleased the Lord to open his eyes and illumine his darkness. What I wish to draw particular attention to is that from *such* a witness I am enabled to remind you of this foundation principle amongst Baptists respecting Church constitution and government—"The Apostles and first missionaries established Churches that were independent of each other, united solely by love and the faith of Jesus Christ."

There has appeared recently an article in a French paper on this new Reform

movement in France, which in many of its sentences, lays down not only what *is*, but what ever has been true Baptist principle. It says:—"A return is necessary to the *first* age, to the Apostolic teaching. Christ did not institute any *visible* Church. The Apostles did not found a Church,—but Churches independent of each other."

As to Church membership, Baptists limit, so far as possible, membership in their Churches to evident disciples of Jesus. Their rule is to require of such as desire to join with them a credible profession of repentance toward God and faith in Christ, evidence of the new birth, and the indwelling Spirit of the Lord; on this profession, when they can accept it as sincere, together with the public baptism of the candidate, they comply with the request to be admitted in membership to their local Churches. Such a custom, of course, involves inquiry, deliberation, election; wherefore it is our practice to appoint well-known and respected men or women to visit such candidates for baptism and Church fellowship, to satisfy themselves and those who sent them that the candidates have *TRULY* repented and *UNFEIGNEDLY* believe. The meeting at which the visitors' report is given in has the right to accept or refuse the candidates, usually by a majority of votes given by show of hands. Paul was rejected for awhile, but afterwards received by the Church at Jerusalem.

There are Churches professing to be Baptist which admit the *unbaptised* to membership, but I am thankful to say they are few in number; the overwhelming majority of the Churches hold to baptism as a condition of membership, on the ground that a Christian Church is an organised assembly of regenerate people who have been baptised as believers, and that a Baptist Church should be a Church consisting of Baptists *ONLY*! Certainly *EVERY* Church has a perfect and inviolable right to determine its own membership. There is one testimony I am glad to bear, and that is,—that America does not suffer from the English plague of so-called "Union" Churches. Our American Baptist cousins admit none but Baptised Believers into any of their recognised Baptist Churches.

Though we cannot but deplore the many points of difference amongst the various members of the Church of Jesus Christ travelling through the wilderness, we know we shall see all things clearly, without a jarring note, being one and complete in the Beloved, when we awake with His likeness by-and-bye.

One family we dwell in Him,
One Church above, beneath,
Though now divided by the stream—
The narrow stream of death.

Orpington, March, 1898.

THE LATE MRS. FLORY.

ELIZABETH, the beloved wife of Joseph Flory, entered into rest, April 13, 1898, aged 71. Brother Flory has been preaching the Gospel of the grace of God over fifty years, and has a large circle of friends in London and country who will sympathise with, and pray for him, in this his hour of trial and bereavement. Deceased is safe landed, but our beloved brother is plunged into sorrow. The funeral took place at Manor Park Cemetery on Monday, April 18, Mr. W. H. Lee, of Bow, officiating, assisted by Mr. Holland, of Red Post-lane. Mr. J. D. Fountain and numerous other friends gathered in the cemetery chapel and at the grave-side. Doddridge's hymn, "Grace, 'tis a charming sound," was sung, and the Benediction pronounced, and thus we left our sister well laid in the grave in sure and certain hope of a glorious resurrection.—JOHN.

THE LATE MR. JAMES PONSFORD.

THE Church at Courland Grove, Clapham, has sustained a great loss through the death of our dear brother Ponsford, called by grace under the ministry of the late Samuel Ponsford, his honoured father, who was for so many years

pastor of this Church. He was baptized by him in October, 1862. For thirty-six years he has conducted the service of praise in our little sanctuary, and on two occasions the congregation have shown their sense of the great value of his services by presentations. He was chosen deacon in March, 1880, and the Church have to mourn the loss of a wise and faithful officer. But little can be said of his last moments. He gave out the hymns on Thursday, March 17th. On the following Lord's-day he was very unwell, and compelled to remain at home. Pneumonia followed, and our brother breathed his last on Tuesday, March 29th. His body was committed to the grave at Norwood Cemetery on the following Saturday, in the presence of many sorrowing friends.

During the latter years of his life heavy circumstantial trials came upon him, and while those near to him, and the Church he served so faithfully and well mourn the loss, we know that for him to depart and be with Christ is far better.

H. D.

THE LATE MR. RUSSELL.

REUBEN HENRY RUSSELL, Sen., aged 74, departed to be with Christ, Dec. 26. 1897. Although only laid aside two or three weeks, he had been sadly for some time. Our brother, by the power of the Holy Ghost, felt himself a sinner and was brought to soul repentance towards God. For a long time he walked in darkness, yet, in the appointed time, "God, who commanded the light to shine out of darkness, shined in his heart" with saving power. In the providence of God, our brother was led to sit under the ministry of the late Mr. S. Ponsford at Courland Grove, Clapham, by whom he was baptised about fifty years ago. Living at Streatham, it was laid upon his mind to open a place in that district for the proclamation of the distinguishing doctrines of grace. A few brethren made it a matter of earnest prayer, and were led to open a room in Baker's-lane, in which place many servants of the Lord preached the Gospel with tokens of blessings. This effort laid the foundation of the cause at

PROVIDENCE, HAMBRO'-ROAD, STREATHAM,

where Mr. Russell was a constant attendant, taking great pleasure in giving out the hymns, manifesting an aptness for the position. Cennick's hymn, 260 Denham's, was a great favourite of his,

"Jesus, my all, to heaven is gone;
He, whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way, 'till Him I view."

Our departed brother, most of his lifetime, dreaded the last enemy, but when brought to the brink of the river he exclaimed, "If I stay in this frame of mind I shall be caught up in the air." His soul was filled with a realisation of his interest in a precious Christ; all doubt and fear was removed, and he was most peaceful and quiet.

"SO HE GIVETH HIS BELOVED SLEEP."

He was a kind and affectionate brother to the writer, and would press my hand at the close of the evening service, and would say, "I have heard well—you have been helped," so that I have the consolation of being made a special blessing to his soul. He was one of the humblest and kindest of deacons I have known in my long campaign. His liberality to the family and cause of God was known only to the Lord.

The first part of the funeral service was conducted in Providence Chapel, Hambro'-road, by Mr. Marsh, and at the Cemetery, Norwood, his mortal remains were committed to the custody of the grave till the resurrection morn, amid a large circle of friends, in which I took part.

J. FLORY.

BEARING TESTIMONY TO THE WORD OF HIS GRACE.

Being a Brief Account of the Experience and Last Days of MISS ISABELLA ABEL.

BY W. E. SOPER.

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

OUR late esteemed friend Miss Abel passed away early on Lord's-day morning, February 6th, 1898, in the 65th year of her age. She has entered into that rest which awaits the Lord's loved ones, to behold His face in glory, to be forever satisfied with the full, uninterrupted vision of God and the Lamb, whom they endeavoured to follow, in some humble measure, while sojourning in this vale of tears, but whom they now follow to fountains of living waters in the world of glory where all tears are dried from their eyes for ever. Our sister has now joined that company, and is, with them, ascribing, "Salvation, glory, honour and power to Him who washed them from their sins in His own precious blood, and presents them faultless before the presence of His glory with exceeding joy, clothed in His spotless righteousness and free from all blame," saying, "Here am I, Father, and the children whom Thou hast given Me," not one lost from the number, "loved with an everlasting love before the world began."

"With them numbered may we be,
Now and through eternity."

Has the reader any solid ground for the hope that he is among the happy number of those who have "washed their robes and made them white in the blood of the Lamb?" If so, there is a glorious prospect in view.

Our departed friend was a humble, devoted, and sincere Christian woman, whom to know was to love and esteem, and those who were privileged with her friendship, valued it very highly. What she was, she was by the grace of God, which shone in her daily life, and was manifested by a consistent walk, which speaks for the reality of the work wrought by the Spirit more than all the talk which passes for Christianity among some who profess its doctrines. This she plainly manifested by showing a preference for those who, while proclaiming the truth, adorned their profession in all things.

Yet she always tried to hear anyone whom though not agreeing in all things they advanced, yet, if they simply preached what they knew of Christ (giving prominence to the Spirit's work in the heart), she could receive them as true messengers of peace. This showed a spiritual discernment which all are not favoured with.

Miss Abel was partial to the writings of Dr. Hawker, Dr. Walker, and the late Joseph Irons, whose sermons she used to read with pleasure and delight; Dr. Hawker's "Portions" and Dr. Walker, of Cheltenham, on "The miracles of our Lord," and the Old Testament were greatly appreciated by her. Hart, Kent, Watts, Newton, Toplady, and Cowper, as hymn-writers, were her chief favourites.

In her early life she heard Mr. Miall, of Providence, Islington, later, James Smith; then, at Liverpool, Dr. McNeile and Rev. F. M. Harke, also Hugh Stowell Brown. When she came to live with us in 1876 she attended Rye-lane chapel, also "Zion," Heaton-road, and latterly Nunhead Green.

The first text she heard preached from at Rye-lane chapel was Col. iv. 3; Mr. Brunt, of Colnbrook, was the preacher. The last text she heard a sermon from at Nunhead Green, was Col. iv. 4, by Mr. Mead. This was a coincidence. The first text Miss Abel heard the writer from was Rev. xxii. 16, the last text was Zech. xiii. 1.

Certainly the steps of the righteous are directed by the Lord, and I believe an overruling providence was never more manifest than when the late Miss Abel was directed here on February 22nd, 1876, as companion to my late dear aunt, Miss Chitty (for eight years), till she was called to her rest, and then for fourteen years to myself, also as housekeeper, and right well did she fulfil those combined duties to both of us for twenty-two years, though some-

times under weakness and debility, but now she has left it all behind. She had faith given her that I should be taken care of, and that having been brought to fifty-four years I should not be forsaken. I trust that her confidence will be rewarded.

We always heard the same good men, with the same pleasure and profit, and that showed unison of spirit here, to be renewed in the world above, with my dear parents and aunt and others whose happy spirits are for ever at rest.

Her kindness and patience with me was uniform through all the years that I knew her. Thus she carried out her promise to my late aunt "as long as she could she would go on in the same way so as not to miss her attention." I have been very favoured up to the present time, and trust I shall be to the end.

Miss Abel was a great sufferer for the last seven months from cancer, and though an operation was performed, yet it returned and ended in her removal to her home above. She was very patient in her last illness and was divinely supported by the Lord, to bear all that He was pleased to lay upon her, repeating on her dying bed, those sweet words over and over again—

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

This was very pleasing to those around her, but her life clearly expressed in whom her confidence was placed.

Thus another ransomed soul has been gathered home. May we follow her as she followed Christ and enjoy with her the reward of the just. Amen.

We laid all that was mortal of her to rest in my private grave at Nunhead Cemetery, February 10th, 1898, with the remains of my old friend Sarah Clouter, till the resurrection morn, when she will rise in all the glory of her risen Lord to take possession of the mansion that was hers before the foundation of the world, where we hope to meet to part no more.

Mr. E. Mitchell conducted the service in the chapel and Mr. J. Box at the grave. They were heard well and gave a good testimony.

"THE DOORS ARE OPEN! JESUS! JESUS NOW!"

A brief account of KATIE DELANEY, who went to be "with Christ, which is far better," March 12, 1898. Aged 20.

THE Reaper, whose name is Death, has been busy in our midst of late, at Ebenezer, Chester, and three of our number have fallen beneath his stroke during the last three months. The last one was Katie Delaney, a most amicable girl, who has been associated with the Church from her childhood. She was baptised, and admitted into Church fellowship in the March of 1892, and when able to attend she was seldom absent from the means of grace, and the memory of her whole life is a precious legacy. She is gone, but it remains, and its inspiration and simple goodness will doubtless be felt. In the social and family life she was one of the brightest. She was always cheerful, and has left behind her many pleasant memories.

During her illness, which was of fourteen months' duration, we always found her the same—kind, and cheerful, and bright; and one sometimes forgot her physical weakness, because in her cheerfulness she seemed sometimes to forget it herself. Although somewhat reserved when speaking of spiritual things, she ever acknowledged her absolute dependence upon Christ for salvation, and assured us that He had taken away all fear as to the future, whatever that future would bring.

About a month ago it was evident she was not to belong with us. On the day of her sojourn here we sat with her, and spoke to her of the sweetness of the rest after much felt weariness. We read to her that sweet portion of truth, John xiv., and afterward commended her to our covenant-keeping God. We bade her farewell, to see her no more until we meet in the tearless, sorrowless, graveless beyond. Later on, in the evening, she asked to see father, mother, brothers and sisters, and spoke words to each, which we doubt not will linger long in their memories. She repeated softly and sweetly the hymn,

"There is h me eternal."

emphasising the words,

'When, oh, when shall I see thee,
Beautiful, beautiful, home?'

Apparently dosing, at intervals she would open her eyes and smile upon each. To the sister who watched over her she said, "Jesus only now," and just before she passed away, her face beaming with the dawning glory, she exclaimed, "The doors are open! Jesus! Jesus now!" and she fell asleep. Her end was truly a triumphant one, her last hours being filled with holy peace and joy, the memory of which ought to be a sweet and helpful inspiration to those who mourn her loss.

A deeply affecting service was conducted in the chapel at Milton-street, the pastor delivering an address based on the words, "With Christ, which is far better." From the chapel we journeyed to the cemetery, where, in the presence of over one hundred people, we committed all that was mortal to the grave, in the full and blessed assurance of the resurrection of the dead, and of eternal life, afterward singing the hymn, commencing,

"Asleep in Jesus, blessed sleep."

Her translation was improved by the pastor on the following Sunday evening in the presence of a large and deeply affected congregation. The text was 1 Thess. iv. 18.

"When earth's songs have all been sung,
Labour ended, trials done.
'We'll meet again,' oh, happy word!
And be 'for ever with the Lord.'"

W. P.

THE PULPIT, THE PRESS, AND THE PEN.

George Muller, the Modern Apostle of Faith. London: S. W. Partridge and Co., 9, Paternoster-row. Bristol: W. F. Mack & Co., 52, Park-row. Price One Shilling, paper cover; Two Shillings, cloth.

On the morning of March 10th, George Muller's ransomed spirit was released from its clay tenement and entered into the "homeland." He had conducted a prayer-meeting on the previous evening, and retired to rest apparently in his usual health. At seven o'clock in the morning his lifeless body was found on the floor of his bedroom, the spirit having departed about an hour previously. Thus closed, in his ninety-third year, the earthly career of one of the most remarkable Christians of modern times. This little book of 277 pp. gives a succinct account of his early life, conversion to God, Christian ministry, with the rise and progress of the orphan homes at Ashley Down, Bristol, and the closing of his useful life. The grand object Mr. Muller had in view in establishing the "homes," is thus described in his own words: "I certainly did from my heart desire to be used by God to benefit the bodies of poor children bereaved of both parents, and seek, in other respects, with the help of God, to do them good for this life. I also particularly longed to be used by God in

getting the dear Orphans trained up in the fear of God; but still the first and primary object of the Institution was, and still is, that God might be magnified by the fact that the Orphans under my care were, and are, provided with all they need only *by prayer and faith*, without anyone being asked by me or my fellow-labourers, whereby it might be seen that God is FAITHFUL STILL and HEARS PRAYER STILL." God granted his desire, and the "Ashley Down Orphan Homes" remain as a testimony for God in this sceptical and materialistic age. We hope the book will have a wide circulation, and be used of God to strengthen the faith of His people. It is embellished with an excellent portrait of Mr. Muller, taken on his ninetieth birthday, a view of the homes, and two views of the funeral.

"Does God Hear Prayer? Anecdotes and Illustrations of Answers to Prayer." By J. Thomas. Same Publishers and prices as above.

"A Dream of Paradise." A poem by R. Thomson. London: Elliott Stock, 62, Paternoster-row. Cloth, lettered, Three Shillings.

Mr. Thomson possesses a fair measure of poetic power, and has produced a poem of some considerable merit. We wish well to his venture, though we fear in this bustling age poetry is not much read.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Good Friday and Easter Services.

BEXLEY HEATH.

On Easter Sunday and Monday was celebrated the pastor's anniversary at the Old Baptist Chapel. On Sunday two sermons were preached by the pastor, Mr. E. W. Flegg. On Monday, the day being fine, many friends gathered from neighbouring Churches to encourage the pastor and friends in the good work at Bexley Heath. Our genial brother, Mr. R. E. Sears, occupied the pulpit in the afternoon, and preached a very interesting and instructive sermon from Heb. i. 1-3. After tea, a public meeting was held, presided over by Mr. I. C. Johnson, of Gravesend. In his opening remarks, the chairman observed it was about fifty years since he had been to Bexley Heath Chapel, when he supplied them, as he had done other Churches. He was pleased to be with them to-night, though he had feared he might have been unable, owing to feeble health. The pastor, in a spirited address, reviewed the work of the past year. There had been many matters for prayer, and some cause for praise. Encouraging addresses were then delivered by Messrs. R. E. Sears, J. McKee, C. West, J. E. Flegg, and A. H. Pounds. The chapel has been considerably altered and greatly improved, and we hope there may be many bright and happy days in store for the pastor and Church at Bexley Heath.—
A VISITOR.

BRADFIELD-ST. GEORGE.

The services at our Mission Hall, Hessett, on Easter Monday, were very encouraging, and, we believe, a time of blessing from the presence of the Lord. Gatherings like these prove that the Gospel of our Lord Jesus has not lost its power; and also that our great and valuable

NONCONFORMITY

is not losing hold of the minds of the people. Between 80 and 90 were present to tea. The addresses given at the meeting in the evening, by our brethren B. Bowyer, W. Rumsey, G. F. Wall, and Mr. Mayhew, were heard with profit. The services were held in a building in Mr. W. Bland's yard; the Mission Room would not have held the people. The hearty thanks of the meeting was given to our friends, Mr. and Mrs. W. Bland, for seeking to make us all welcome. The seed sown, we, in faith, expect to reap.—W.D.

BLACK HEATH, STAFFORDSHIRE.

On Easter Tuesday, April 12th, a new commodious chapel, with sitting ac-

commodation for 530, was opened in Tump-road. The structure is plain but substantial, and is built in the front of the school chapel, used hitherto for divine worship, but now forming a good building for holding the Sunday-school in connection with the cause. The premises (to which a large burying ground is attached) are well adapted to meet all the requirements of this vigorous and increasing cause of truth, under the pastoral care of Mr. F. O. Yates. The opening services commenced at 2.45. The pastor occupied the pulpit, and preached an excellent and appropriate discourse from Ezek. xlviii. 35 (last clause), "Jehovah Shammah." In the evening, Mr. H. E. Greenwood, of Halifax, delivered a sweet, savoury sermon, from Psa. xlv. 4, 5. On both occasions the congregations were large, and the spirit of hearing was manifest by the close attention paid to the preachers. Lovers of a free-grace Gospel were present from Birmingham, Bilston, Gomal, Old Hill, Rowley, Cradley, etc. The ministers present included Messrs. John Booth (Bradford), Michenhall, and Tiptaft (Birmingham), Adams (Cradley), and your humble scribe. Old-fashioned hymns, set to old-fashioned tunes, were heartily sung, till the new chapel rang again with praise to Jehovah. Jehovah-Shammah was realised in these first services. Oh that His consecrating presence may ever fill the new Cave Adullam, that sinners may be saved, and saints edified and comforted! Very liberal collections towards the building were taken on each occasion.—DAVID SMITH, Bilston.

FARNHAM.

Mr. Copeland preached here on Easter Monday. We had a good day. Mr. Copeland was happy in the work, and the friends greatly encouraged. Praise the Lord.

FLEET, HANTS.

First anniversary of the pastorate of Mr. E. Medhurst, and third of formation of the Church, was held on Easter Tuesday, when a good number from neighbouring Churches came together. Mr. Oldfield preached in the afternoon from "He brought me up also out of an horrible pit," &c. (Psa. xi. 2). The discourse was experimental and discriminating. Tea was partaken of, and Mr. Oldfield again occupied the pulpit, and preached from the third verse of the same Psalm, "And He hath put a new song in my mouth," &c. After the searching discourse of the afternoon this proved to be a lifting up time in our midst, and truly we did realise the Lord's gracious presence and blessing. We have every reason to be thankful to

our Heavenly Father for His many mercies bestowed upon us at Fleet. To God be all the praise. Collections over £7.—J. W.

IPSWICH (ZOAR).

At our Good Friday services this year, Mr. W. Dixon, pastor of Bradfield-St.-George, came and preached to us the Gospel of the grace of God, founding his remarks in the afternoon from Phil. iii. 10, and in the evening from Heb. i. 1, 2. In the interval a public tea was provided, of which over 100 partook. A fair congregation was present in the afternoon. In the evening the chapel was nicely filled. We trust that those beloved friends who visited us, and those who regularly worship in our midst, felt the blessing of Him who hath, in these last days, spoken unto us by His Son. We have sometimes found the time between the tea and the evening service rather tedious. Our esteemed pastor, Mr. Bardens, thought of something new—a half-hour of prayer and praise. At this service, our aged and revered senior deacon, brother Sadd (who has for sixty years been pleading with God for Zion), brother Skeet (from Bethesda), and brother Howe, led us in prayer. We believe that the Lord hearkened and heard, and granted to both preacher and hearers His blessing.—H. BALDWIN.

OLD BRENTFORD.

We held our 79th anniversary at North-road on Easter Monday, when we were favoured with grand weather. The chapel was well filled in the morning, the services of the day being opened by our pastor (Mr. R. Mutimer) announcing hymn 361 (Gadsby's), "How did my heart rejoice to hear." After which, our esteemed brother, Mr. E. Mitchell, of Chadwell-street, delivered a savoury discourse from the words, "Wherefore hast Thou afflicted Thy servant?" (Numb. xi. 11), dividing his text as follows:—(1) God does afflict His servants, (2) The enquiry, (3) Some of the reasons why. He showed clearly that all through the ages God had allowed affliction to fall on His servants, and that not always the result of their own folly, but always with a wise purpose, always in love. Affliction from God is always moderated; there is always perfect sympathy between the Head and the members. It is to quicken our souls, that we might call on His name; to give us tongues, that we may speak a word to those who need it in affliction; to purge and purify us, that we may be partakers of His holiness; to wean us from earth, that we may learn to glorify Him in the fire. Many felt it good to be there, and felt it to be a time of refreshing. A goodly number partook of dinner, and after a stroll the afternoon service commenced by singing hymn 359, "How charming is the

place." Mr. John Box, of Soho, gave us "An arousing and an awakening word from heaven, calling our attention to facts in which we have a deep concern" (Prov. xxii. 20, 21). Tea was served in the large school-room, to which nearly 300 friends sat down. The evening meeting was commenced by the hearty singing of the "Citizen's" hymn,

"Glorious things of thee are spoken,
Zion, City of our God,"

to the tune "Benediction;" after which, we were favoured with an excellent sermon by Mr. W. Jeyes Styles, of Wandsworth, from the words, "Whose heart the Lord opened" (Acts xvi. 14). (1) The important circumstance, (2) The practical results. The preacher spoke of the remarkable chain of providences which led up to the conversion of Lydia, and then laid particular stress on the sovereignty of God in the opening of a sinner's heart, which, by nature, is closed to God, and all that is good. God and not man opens hearts; not like a trespasser, for He has right as well as might on His side. He has a right by creation, providence; a blood-right purchase and redemption. He does not beg and pray of the sinner to open and let Him in, as some would have us believe, but the set time being come. He opens and enters for evermore. The results are—willing service for the Master. Good works follow salvation, not precede it. The discourse was much appreciated by the large congregation, every seat being filled. A short time since it was decided to renovate and thoroughly ventilate the chapel, vestries, and school-rooms, at a cost of over £120. A large undertaking for us, but the work has been successfully carried out, with the result that this time-honoured sanctuary, where for nearly fourscore years the Gospel has been proclaimed, is made neat and clean, and meet for the worship of God. The whole of the above amount (with the exception of about £3) was raised by our own people; so that, as the collections realised £12 13s. 2½d., we start with a clean sheet. Well might we sing (as we did) at the close of this red-letter day, "Praise God from whom all blessings flow."—LITTLE FAITH.

RYARSH, KENT.

Special services were held here on Good Friday. Our brother, J. Jull, of Cambridge, again visited us, and was helped to speak from Psa. cvii. 7 in the afternoon, and in the evening from Heb. xii. 2. All present were very pleased to meet our brother Jull again, and many found it good to be there. The services were well attended, and the friends very kindly helped us at the collections. We hope to be enabled still to praise the Lord for His continued goodness unto us.

SIDDAL, HALIFAX.

Good Friday, 1898, was both a holiday and a holy day to the large number of friends who journeyed from all the neighbouring causes of truth to celebrate the opening of the above place of worship. Mr. Harbour, of Brighton, preached morning and evening to excellent congregations. In the afternoon a fraternal meeting was held. Mr. H. E. Greenwood presided; and addresses were delivered by Mr. McKee (Hollenwood), Mr. Lewis (Manchester), pastors Snow (Slathwaite), Booth (Bradford), and Mr. Mills (Leeds). A free dinner and tea was provided. The collections amounted to £102.—D. SMITH.

SOMERSHAM, SUFFOLK.

Interesting and profitable services were held on Good Friday, April 8th. Mr. J. R. Debnam, of Horham, preached a Christ-exalting sermon in the afternoon. A good number of friends took tea. A public meeting followed, presided over by our pastor. Brother Hill prayed. The chairman read Isa. xii., and gave a short address on Psa. cxv. 10, making reference to the commencement of his eleventh year as pastor; and with grateful hearts we can say that our beloved pastor has been helped the past ten years to minister the word of life to us faithfully and lovingly. He earnestly urged the Church to value the means of grace, and to be more alive to her obligations, giving as a motto, "Onward and Upward." Addresses followed by brother J. Grimwood, on "Sir, we would see Jesus;" brother Gorham, "They all forsook Him and fled;" brother Debnam, on "The sufferings of Christ, and the glory that followed." Mr. E. Gowing gave words of encouragement to seekers. Our pastor cheered us by telling us of many kind friends who had contributed to the fund for the piece of ground, bought as an addition to our small burial ground, and necessary repairs to our chapel, saying we shall be able to clean the chapel well, and buy a new harmonium, which is needed, besides buying the ground. One of the speakers said we had, and were, doing well; he hoped we should keep on till we had benched the chapel out. These services were well attended, and collections were good in aid of school funds. Services closed by singing, "Crown Him Lord of all."—A MEMBER.

ST. ALBANS.

A very great and good meeting was the one we had at Bethel on Easter Monday, when many friends from Hill-street and Kilburn (London), Dunstable, Luton, Watford, Gaddesden-row, and Harpenden, met us. It was a great joy to us to join with them in singing and praying, and in choice conversation of old times and new experiences. Our dear friend, Mr. Philip Reynolds, once

more came, with some of his members, to gladden us, preaching two sermons, which were not only enjoyed, but made of great blessing to many present. We do thank God, and take courage.

SUNDERLAND (JIREH, STOCKTON-ROAD).

A tea and public meeting were held Easter Monday to welcome Mr. Thomas House, as pastor. There was a good attendance at each meeting, the friends at Jireh, with their newly appointed minister, were greatly cheered at the Lord's goodness in inclining so many of His people to come together. Truly the Lord graciously answered our prayers, and we are thankful to record the lovingkindness of our covenant-keeping God in thus blessing us. The brethren who spoke expressed their belief that the Lord had brought their pastor amongst them in answer to earnest prayer, and the ministers testified to the faithfulness of our gracious God; they also manifested kindly feelings, both towards the friends and their minister. It was taken as a harbinger of good to come thus to be favoured with the presence of so many Christian friends, and the Lord granting unto us such evident tokens of His favour towards us and His presence in so marked a manner. The singing was good, some would say grand. Prayer was offered by Mr. J. Pringle. Speakers were brethren Knill, Wilson, Birkbeck, Chapman, Sharples, and Langham. Friends came from Newcastle, Durham, Chester-le-street, West Hartlepool, and Fence-houses.

THORNHILL EDGE (NEAR DEWSBURY).

Easter Monday services held to reduce debt incurred by chapel alterations. Mr. Hugo Gruber (Manchester), preached to attentive congregations morning and evening. A public meeting was held in the afternoon. Mr. H. E. Greenwood occupied the chair. Deacon John Brooke read the Church report. Excellent addresses followed, earnestly delivered by Messrs. Lyles (Dewsbury), Thomas Smith (Halifax), John Booth (Bradford), Lewis (Manchester), McKee (Hollingwood). Dinner and tea provided free. Collections, £21 14s. 10d.—DAVID SMITH, Bilston.

TOTTENHAM.

At Ebenezer, Napier-road, Philip-lane, on Easter Sunday, April 10th, and Monday 11th, we had

A GOOD TIME.

The pastor, John P. Gibbens, preached morning and evening and presided in the afternoon at a special service held for the young people. Short addresses were given by the pastor, brethren Harris, Day, and Nash. On Monday, pastor H. T. Chilvers, of Keppel-street, preached in the afternoon to one of the best congregations ever seen in the chapel, many friends from sister

Churches being present, several coming from Keppel-street, which indicates the estimation in which our brother Chilvers is held by his own people. Friends from Ponder's End, Waltham Abbey, Walthamstow, Leyton, Hackney, Chadwell-street, Whitechapel, &c., came to cheer our hearts and share our joys. The Lord graciously helped our brother to speak from the words, "Because I live, ye shall live also" (John xiv. 19). The word was with power, and to our edification and profit. Tea was provided, and it was pleasing to see so many present, every seat occupied, and with a good band of willing workers, all were soon satisfied. In the evening a public meeting was held, our esteemed friend and brother George Savage presided. Hymn, "Come let us join our cheerful songs" was sung very heartily. Our Chairman read 2 Tim. ii., and brother J. Othen, junr., led us in prayer. After another hymn, our Secretary, brother Creasy, read a statement he had prepared shewing our position, and the object of this meeting. Twelve months since things looked dark, nearly £7 was due to the Treasurer, but during the year nearly £40 had been paid out beyond ordinary working expenses, which had been a drain upon us, yet it had been borne cheerfully, and it was evident from this report that the Lord had wonderfully sustained and helped us both spiritually and in our finances. After this report our chairman gave us an edifying and encouraging word from 2 Tim. ii. 15. Another hymn and brother J. Othen, senr., gave us a stirring and encouraging word. Brother E. Gentle spoke to our profit on 1 Cor. xv. 23. Brother Chilvers gave us a very suitable word and with much power, "Nothing impossible with God." Brother Hewitt followed, expressing sympathy for our brother Bartholomew, one of our deacons, who was absent from us on account of the mortal remains of his father that day being committed to the grave. Brother Silvester gave us a nice word based upon, "We love Him because He first loved us." The pastor closed with a word of gratitude to God and to the brethren and friends for the services, saying for himself, the deacons, church, and congregation, our sufficiency is of God, for daily life, for Christian service, and for the means to carry on His work. Our takings from all the services was nearly £10. Many of our friends from a distance had gone, but "Blest be the tie" was sung and the pastor closed with prayer. So ended one of the best days at Philip-lane, Tottenham. To Him be the praise.

WANDSWORTH COMMON (CHATHAM-ROAD).

On Easter Sunday and Monday, services to commemorate the third anniversary of opening were held.

During the three years that have passed the Word of God has been preached with blessings attending it, the Church has increased, the Sunday-school has grown and after the services here recorded only £100 debt on the building remains. On the Sunday morning, Mr. J. H. Lynn preached from Ephes. vi. 14, and in the evening from the words, "For through Him we both have access by one Spirit unto the Father." There were good congregations. On Monday afternoon the service opened with the hymn:—

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

Mr. G. W. Thomas read Heb. x. and preached a very instructive and powerful sermon from the words, "And there came fire out from before the Lord and consumed upon the altar the burnt offering and the fat, which, when all the people saw, they shouted and fell on their faces." He applied these words to our beloved Christ, showing how the fire of God's recognition and God's justice came down on Him as the sacrifice. He pointed out that God owned Him through angels at His birth, when the Spirit descended at His baptism, and again in the glory of His transfiguration. Then the fire of God's wrath fell upon Him in Gethsemane and on Calvary, but anon the tomb is broken and heaven opens to receive the triumphant Lord into its light. Have we seen the Lord for ourselves and joined in the shout of admiration and joy? A bountiful tea was provided, and in the evening Mr. W. Kern, of Ipswich, was enabled to give a very blessed discourse from the words, "They shall come with weeping and with supplications." &c. (Jer. xxxi. 9). He noticed (1) *The decree*, they shall come. The people here spoken of were God's chosen family, and it was the settled and eternal will of God that they should be brought to Him. (2) *The description of their coming*, with weeping, when the Holy Ghost convicts them of sin, and with supplications for help, mercy, salvation, deliverance, pardon and freedom. (3) *The declaration*, "I will cause them to walk," indicates participation and enjoyment, and "rivers of water" show the abundance of God's grace and salvation.

"When all created streams are dry,
Thy fulness is the same."

When thus "led" the child of God exclaims,

"If such the sweetness of the streams,
What must the fountain be!"

(4) *The definition*, "For I am a Father." God's dealings are those of a wise, unerring Father, who is preparing us for a home where

"He cheers them with eternal smile,
They sing Hosannas all the while."

These profitable services concluded with the hymn:

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

and the doxology. Large congregations attended on the Monday, including many friends from other Churches who had come to encourage those working in this part of God's vineyard, and whose prayer is that God may bless the cause to the ingathering of many precious souls.—FRED. W. KEVAN.

WOOD GREEN.

Special services were held at Park Ridings Chapel, on Good Friday, at 3 o'clock, when pastor John Box preached acceptably from Isa. viii. 17, "I will wait upon the Lord, that hideth His face from the House of Jacob, and I will look for Him." The evening meeting, at which our esteemed brother Wakelin presided, proved a very profitable time. After reading the 145th Psalm, brother G. Hill (deacon) sought the Lord's blessing. The chairman's opening remarks were of a stimulating character, his principal point being the subject of "Light." Brother Box then directed us to the 7th verse of the Psalm just read, "They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness." Brother R. E. Sears delivered an excellent Gospel address from the words, "The Son of Man must be lifted up." Our brother's main points were, "Christ must be lifted up," crucifixion. Lifted up on the earth, resurrection. Lifted up out of the earth, ascension, "from the earth." Intercession, above the earth. Christ's command, throughout the earth. Brother Copeland based his remarks on Psa. xxii. 11, "Be not far from Me, for trouble is near, for there is none to help." Our brother defined the prophetic application of his text as well as the whole of this Psalm to our glorious Saviour. Also brother Othen spoke from the words of Divine Writ which form a most vital question, "What think ye of Christ?" The meeting concluded by prayer. God be thanked for another blessed opportunity.—P. J. C.

MARGATE.—On Sunday and Monday, March 6 and 7, the fourth anniversary services of Mount Ephraim Sunday-schools were held, and proved to be the most successful and encouraging of any that have taken place. The services on Sunday were conducted by Mr. A. Licence (from Mr. E. Mitchell's Church, Chadwell-street, London), who was called upon at the last moment, owing to the illness of Mr. H. D. Mobbs, of Southend. During the afternoon a most stirring address was given by "the friend" of the Church and children, from the words, "Things not seen" (2 Cor. iv. 18). On Monday busy hands prepared tea for the children, and long before the appointed time the little

chapel began to fill with smiling and happy faces, all being dressed in their Sunday best, and, although the chapel is ill-adapted for this kind of gathering, yet seats were cleared out and tables spread with the good things for feeding the body. After tea, preparations were speedily made for the evening's entertainment. The speakers for the evening were, with Mr. Licence, who most ably presided, Mr. J. W. Carter (of Broadstairs, Mr. C. Bloy (Birchington), and Mr. S. Miller (Ramsgate). The meeting opened with singing "Blest be the tie that binds," and with heartfelt prayer by Mr. J. B. Wise, the first pastor of the Church. The speeches were of necessity very short, but most encouraging and instructive. Recitations were given in a most surprisingly able manner by the following children—Harold Voysey, Bessie Colyer, Gladys Geering, George Colyer, Violet Howard, Rosie Wise, Edith Pettman, Artie Wise, Emily Pearce, Alice Corbey, Ethel Douglas, and Alfred Newton, these being interspersed with special hymns, and all evoked the greatest praise, and credit must be given to those who prepared the children for it. Prizes to the number of 50 were given, and the yearly report read by Mr. R. Pettman, which showed an average attendance of 71, being an increase of 21 on the previous year. The collection caused an agreeable surprise, the secretary announcing that the sum of £8 13s. had been subscribed, and to this is to be added the proceeds from the tea and donations. After singing in thankfulness "Praise God from Whom all blessings flow," the benediction was given by the chairman, and with the hymn, "God be with you till we meet again," the most happy and enjoyable anniversary was brought to a close. The school commenced with three scholars (one being a visitor) and now about 100 are on the books. The present chapel has become "too narrow" a place, and we hear a fresh site for a larger building has been procured, and all are hoping soon to see a noble structure raised to God's honour and glory.—*Keble's Gazette.*

SUNDAY, MONDAY, AND TUESDAY AT KEPPEL STREET.

VERY happy and spiritual seasons were experienced in the services occasioned by the third anniversary of our pastor, H. Tydeman Chilvers. On Lord's-day, March 20th, a goodly number met at ten o'clock in the morning to seek the divine blessing, which was truly received. Our pastor preached morning and evening.

ON MONDAY

we had an excellent gathering at the prayer-meeting, when truly the Spirit's power was felt and enjoyed as we be-

sought the Lord to continue His favours to us on the day following, and truly He heard and answered our requests.

ON TUESDAY

afternoon pastor O. S. Dolbey preached an experimental sermon to a good congregation from Duet. xxxiii. 14. Our brother F. J. Catchpole presided at the evening meeting. Brother A. J. Voysey sought the divine presence.

Brother Wakelin, senior deacon, gave a brief extempore report of the past year's work, and the great blessing that had attended our pastor's labours, 22 having joined the Church—16 by baptism and 6 by transfer from other Churches. He also made some very encouraging and stimulating remarks.

Pastors Box, Humphreys, Jones, Marsh, Reynolds, Thomas, White, and the pastor gave good Gospel addresses, by which we were strengthened, edified, and encouraged.

Thus these happy seasons passed away, but the savour of them remains with us.

The collections taken on Lord's-day for the cause was £8.

The freewill offerings on Tuesday, amounting to £25, were handed to our pastor.

The cause at Keppel-street is still dear to our hearts. We can say, "The Lord of Hosts is with us." By His blessing all branches of service are flourishing. We are bound together in love and unity, and are looking for great ingatherings of precious souls. We thank the Lord for all blessings, and do and will crown Him Lord of all.

A. PICKERING.

WHITECHAPEL (COMMERCIAL-STREET).—The 265th anniversary was celebrated on Tuesday, March 15. The afternoon service commenced by singing, "Come, Thou Fount of every blessing," and Mr. Mitchell delivered a searching discourse on the new birth. A goodly number took tea, followed by a public meeting, presided over by Mr. I. R. Wakelin, which commenced by singing "In songs of sublime adoration and praise." The Church secretary read the report, from which it was evident God's blessing had rested on the Church during the past year. Several have been removed by death, among whom was brother James Applegate, whose loss is most keenly felt by pastor, deacons, Church, and congregation. Appropriate remarks were made by the chairman, and brethren Marsh on the stability of the Church; E. Mitchell, Rom. viii. 9; R. E. Sears, Rom. vii. 8; H. T. Chilvers, "Glorify thou Me;" and J. A. Othen, "The love of Christ constraineth us." Each speaker was listened to with interest and attention. After a few appropriate remarks by the pastor, we all joined in singing "All hail

the power of Jesu's name." Thus ended a very blessed meeting.—A. OTHEN.

RECOGNITION OF MR. JOHN BOOTH, OF BRADFORD, YORKS.

ON Saturday, April 9th, recognition services in connection with the settlement of Mr. John Booth were held, the event bringing together lovers of truth from Bacup, Bolton, Bury, Dewsbury, Hollenwood, Hebden Bridge, Halifax, Heyland Common, Howarth, Godshawfold, Lockwood, Leeds, Oldham, Slaithwaite, Morley, Hull, &c. It is needless to say after this list of Churches represented that all three services were crowded.

Pastor R. Moxon (Bury) preached in the morning.

In the afternoon, at which meeting Mr. H. E. Greenwood took the chair, deacon W. G. Hawkins related the circumstances which led the Church to give a call to our brother Booth to become their pastor, reasons having been given for his accepting the same. The charges to the pastor and Church were given by Messrs. Moxon and McKee.

The chair was taken in the evening by the new pastor, John Booth, and spiritual addresses were given by Messrs. John Smith and H. E. Greenwood (Halifax), Healey (Bolton), Lewis and Brookes (Manchester), Lyles (Dewsbury), Briggs (Thurstowe). Thus concluded a memorable day in the annals of the Bradford Church. A collection taken in the afternoon realised £15.

D. SMITH.

STREATHAM (PROVIDENCE HAMBRO-ROAD).—Special spring meeting was held on March 29th. Mr. Styles preached in the afternoon a very solemn and discriminating sermon from the words, "God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ." It was a truly Scriptural discourse, and while the preacher was drawing the difference between those who were appointed to wrath and those appointed to salvation, we trembled and rejoiced, and hoped we bore the marks of those who, through grace, have "fled for refuge to the hope set before us in the Gospel." After the sermon about 60 sat down to tea, and then, at 6.30, the public meeting began, kindly presided over by our venerable brother, Mr. I. C. Johnson, of Gravesend. Our worthy chairman gave a very instructive address on the second coming of our Lord, and good Gospel addresses were delivered by brethren Corawell, Sears, Dadswell, and Jones, of New Cross. The weather was everything that could be desired, and the Lord put it in the hearts of some of His people to come to

help us from Croydon, Wandsworth, Norwood, Battersea, Brixton, and elsewhere, for which we desire to thank the Lord, and the friends too. It was, on the whole, a good meeting. A vote of thanks to our good brother Johnson and all who helped us was given most heartily, and the singing of the doxology brought to a close another pleasant and happy meeting at Providence. The collections amounted to £16. The Lord hath been mindful of us.—C. RUSSELL.

DACRE-PARK, LEE.—The pastor, Mr. John Hunt Lynn, held his fourth anniversary on Sunday, March 20, when special sermons were preached in the morning by the pastor and in the evening by brother Steele, pastor of Sparoad. The congregations were moderately good, and collections amounted to £5. The services were continued on Tuesday, and in the afternoon brother Copeland preached to a fairly good congregation. After tea a public meeting was held, presided over by I. C. Johnson, Esq., J. P., Gravesend. Addresses were delivered by pastor C. Guy (Gravesend), Copeland, and pastor J. H. Lynn. The collections amounted to £3 10s. 8d.

BROTHERLY BREATHINGS AT BILSTON.

THE members of the adult Bible-class attached to the Bethesda Baptist Chapel, Broad-street, held their quarterly social tea meeting on March 29th, 1898. A very pleasant evening was spent, during which presentations were made to the pastor and his wife (Mr. and Mrs. David Smith), which consisted of a substantial, well-fitted travelling portmanteau and a neat calf-leather satchel.

Mr. Joseph Bassford, in affectionate terms, made the presentation, and Messrs. Perkins, Owen, and Aston spoke of the regard and esteem in which all held their pastor and his wife, who had so long and assiduously laboured for the welfare of all connected with Broad-street Chapel.

Mr. Smith replied by thanking those present for the gifts, which he said would be valued as another token of their continued love and esteem towards Mrs. Smith and himself.—*Bilston Herald*, April 1st.

NORTHAMPTON (PROVIDENCE).—

The annual tea and meeting in connection with our pastor's Thursday evening Bible-class were held on Thursday, January 6, 1898. A capital tea was provided at seven o'clock, to which about 68 sat down. The tables were nicely adorned with plants, flowers, &c. The subsequent meeting was presided over by our beloved pastor, and the secretary in his report

showed an average weekly attendance for the year of about 33. The class is supported by voluntary contributions to meet printing expenses, &c., and the treasurer's report showed a balance in hand. Several sums have been given during the year from the funds to charitable institutions. The officers for the ensuing year were elected, and the programme for the present quarter was drawn up, the subjects chosen being "Some of the Parables and Miracles of our Lord." Several members present testified to the blessings received at our weekly meetings for the study of God's pure Word, and encouraging addresses were given by several friends, making the meeting a very interesting and instructive one. The meetings we have been favoured to hold during the past year have been truly profitable, and we are very thankful to God for His goodness in following our beloved pastor's labours amongst our young friends in the past with His divine blessings, and trust He will more abundantly bless us in the future.—Yours sincerely, HARRY I. NEVILLE, Hon. Sec.

M.A.S.B.C. NECESSITOUS MINISTERS' AND WIDOWS' FUND.

THIS fund was inaugurated at our annual meeting, and has for its object the helping of poor pastors who are disabled and their widows. Our friends have been very liberal, and by donations and subscriptions have given the fund a good start; it now remains with our pastors and Churches to make the movement a thorough success.

Some dear brethren do not appear to understand that it was utterly impossible for the committee to fix upon any certain amount to be granted, until they had a certain amount of money in hand, and I am sure that the Churches in the Association can safely leave the matter in their hands.

Another idea has entered the minds of some that, because they are engaged in business, as well as holding the office of pastor in our Churches, this will debar them from any participation in the fund, should they ever need it. This is not the case, for it is well known that the little some Churches pay their pastor barely suffices to pay their railway fare and other expenses, much less support a man and his family. For my own part, I welcome the little we have gained as a step in the right direction, and trust we shall go on from this to great things. My own idea is, that should the fund prosper, that we may be enabled to fix a certain sum, as an annual pension to all pastors on their attaining the age of 65 years, or sooner if disabled, as their right, and a certain sum annually to their widows while they remain widows, or until death. Should the

fund remain untouched for a period of, say, four years, there would be a good reserve; but, of course, should any case arise before the expiration of that period, the fund would be immediately available.

Let me urge our associated Churches and pastors to take the matter up heartily and arrange for an annual collection for this good object. Meanwhile, any question that our Churches or friends may desire to ask, Mr. J. J. Fromow or myself will be pleased to answer, and any donations or subscriptions sent to us we will gladly acknowledge.

The need of such a fund has been fully manifested in the past, and I do hope that toward so laudable an object many may be inclined to contribute.—I am, yours in Him,

GEORGE W. THOMAS,
Hon. Secretary.

The Manse, Grosvenor-rd., Watford.
April 6, 1898.

GURNEY ROAD, STRATFORD, E.

THE fourth anniversary of the pastorate of our beloved brother and pastor, Mr. Ebenezer Marsh, was held on April 3rd and 5th.

The services commenced with a well-attended prayer meeting, on Saturday evening, at which a fervent spirit of prayer for the Divine blessing on the coming meetings was surely realized.

On Lord's-day morning, brother R. E. Sears preached from the words, "Of whom the whole family in heaven and earth is named" (Ephes. iii. 15). This testimony was well received, our brother being graciously helped. In the evening our pastor was also much helped in delivering his message from the words recorded in Exodus xxi. 5, "I love my Master."

Monday evening prayer meeting was a sacred opportunity, and left a sweet savour, such as our souls love to realize.

On Tuesday afternoon, brother E. Mitchell delivered a most remarkable discourse (which was indeed precious), his theme being the everlasting love of a covenant God, in the provision for His saints. Tea was served to a goodly company. Brother W. Abbott, with his usual heartiness and kindness, took the chair in the evening, read Psa. cxxxiii. and called on brother Dean, of Wandsworth, to pray, after which (at the chairman's request) brother J. H. Rider, read the following report:—

Dear Mr. Chairman and Christian friends, In reviewing the past, we desire to recognise (in fellowship with you tonight), the goodness of God in the manifestation of His sustaining grace, accorded to us as a Church, and to our beloved pastor as His servant.

You will doubtless (as those desiring the prosperity of Zion) be interested to know how the work of the Lord is prospering here.

We are not in a position to say that all we desire and pray for is being granted, but we can say of a truth we have seen "His goings forth in this sanctuary" in a variety of ways.

When our pastor came amongst us four years ago, the Church had just passed through a very severe trial, which proved a time of sifting, leaving the minds of many in a very unsettled state, concerning both the doctrines of grace and Church order. Since then, a faithful ministry and clearly defined and scriptural articles of faith and practise being strictly adhered to has not been without the manifest blessing of the Lord.

This has been seen in the confirming of His people in the faith, "once delivered to the saints," and in calling by His grace His redeemed to confess Him before men.

We are encouraged by the fact, that during our pastor's labours amongst us, 90 have been added to the Church, 48 from other Churches, and 42 by baptism. 11 have been removed to neighbouring Churches, while 6 have been removed by other causes. Our membership at the present time is 170.

Our death roll, though not heavy in number for the four years, being only eight, records, however, the loss of three loved and valued deacons, viz., our brethren, James Morter, Ernest Gray and Matthew Cannings (the former being the founder of the cause).

Heavy too is the loss of our dear brother, George Cutmore, whose interest in the young gave him a warm place in our hearts.

The attendance on the means of grace, especially at the prayer meetings and Wednesday evening services, is a matter of encouragement, and if the individual responsibility as members of the body of Christ were realized alike by each, with the solemn obligations pertaining thereto, we are sure there would be less neglect than there is of these high and holy privileges.

Financially we have much cause for thankfulness. We have been enabled joyfully to maintain our pastor with his numerous family, and when any appeals for special help have been made, they have been liberally met.

On taking the pastorate, a special effort was made to remove the then remaining debt on the Chapel, which was about £150. There was also in addition about £50 due to the Treasurer on the general account, for current expenses, but primarily for repairs. This was very speedily removed.

In our annual letter to the Association a balance due to the Treasurer will be noticed. Four weeks since this amounted to £20, which was necessitated by repairs and alterations. This has now been met and a balance of about £10 in the hands of the Treasurer, which is now required for further repairs.

Within the past two years also a freehold site has been secured (within three minutes of the chapel) for the erection of new Sunday School buildings at a cost of £200. This money has been raised, and we have a balance in hand of £25 as a nucleus toward the actual buildings, the cost of which we anticipate will be about £800.

It may not be out of place to mention what a pressing necessity this building is, when you remember, we have the

largest school in our beloved denomination (in London), having over 400 children to provide accommodation for. Doubtless, many of our friends only require to be informed of these facts, before they show their practical sympathy in coming to our help in this grand undertaking.

The societies in connection with us are in a healthy condition; our sisters conducting the Dorcas and Maternal Society are doing a good work.

The meetings for the gathering of the young men and women together for the study of the Word and prayer, being conducted by two of our Deacons, have been, and are a source of blessing.

"Cheerful Words" we localize and distribute in the neighbourhood as tracts (not returnable). We depend for the maintenance of this work on the generosity of our friends who become subscribers to our tract distribution fund; and for the efficient maintenance of this, we should welcome an addition to our subscribers' list.

In conclusion, we deem it no small mercy to record, that we are at peace. Pastor and Deacons work in harmony in the labour of the Lord.

Two dear brethren have during the past year been added to the Deaconate. May the Lord long spare and bless them in His service.

Thus in reviewing the past we can truly say, "The Lord of Hosts is, with us, the God of Jacob is our refuge." His truth is our shield and buckler, while His continued mercies move and constrain us to sing again and again the old, old song, "Praise God from whom all blessings flow."

After a few remarks from the chairman on the encouraging nature of the report, he called upon

Brother Chilvers as the first speaker, who struck a good key-note, "We preach Christ, and Him crucified;" glowing with warmth, his soul poured out that which he evidently felt of the preciousness of Christ.

Brother Mitchell, on "Looking unto Jesus," described the difference between fleshly convictions, and the work of the Holy Spirit unto salvation.

Brother Bush dwelt on the omnipotence of a God-given faith, from the words, "If thou canst believe, all things are possible to him that believeth."

Brother Sears exalted his Master, from the words, "So I prophesied as He commanded me." The work of the minister and the work of his Master were forcibly dwelt on.

Brother Holden, whom we were all pleased to see amongst us after his very severe illness, was very savoury on the words, "But Thou, O Lord, art a shield for me, my glory and the lifter up of my head."

Out of a full and a grateful heart the pastor acknowledged the goodness of God, and the kindness of his flock, and especially so of the many friends, in other places, who had conveyed by post their kind wishes and gifts, and also the dear friends who had come to the meetings. He had received in this way about

£18. The collections were over £19, making a total of over £37. All the services were well attended. The Lord grant that the coming year may be one of spiritual blessing above all that have gone before. "What shall we render unto the Lord for all His goodness? We will take the cup of salvation, and call upon the name of the Lord!"

J. H. R.

A GOOD DAY AT TOWNFIELD CHAPEL, CHESHAM.

THE pastor's anniversary was held on April 12th, and with sincere gratitude to God we can say it was a good day.

Our esteemed brother, Mr. J. Bush, was helped to preach with profit and pleasure to the hearers from Psa. lxxiii. 23, 24. The congregation was a good one, and judging from remarks made, and the amount of the collection, the truths spoken by our brother had found their way into the hearts and pockets of those who were assembled together.

About 160 sat down to tea, which was ably served by a good staff of lady helpers; and we were glad to see so many of the young men and women taking an active part in this portion of the service.

The public meeting commenced at 6 p.m., which was ably presided over by our brother, Mr. J. W. Banks. After the usual devotional services, and a few introductory remarks from the chairman, he called upon the pastor, W. H. Evans, to address the meeting. The following is an epitome of his speech:—

My dear brother, I have first to thank you, and many friends gathered here to-day, for their presence, and accept the same as an expression of the goodwill they entertain to myself as the Lord's servant, and the Church over which the Lord has placed me as pastor. You will want to know a little of our history during the year, and we can say truthfully it has been one of steady, but gradual progression. Our income has been sufficient to meet all expenses, and carry forward a very small balance toward the present year. The chapel has been renovated inside and out, and re-seated, the whole of which has been paid. There is a slight increase in the congregation, and 15 have been added to the Church, of which 11 have been baptized; and at the present time we have three applicants for Church membership. There is an increased spirit of union and interest in each other's welfare amongst the Church and congregation, and a greater pleasure taken in the prosperity of the cause.

This had been brought about by God's blessing resting upon honest hard work, and the means employed, with a desire for God's glory and the good of others. That means was the Gospel. Personally he had a strong, some might call it a bigoted, faith in the Gospel, and in this he was sincerely supported by those amongst whom he laboured. They had no faith at all in bazaars, concerts, and soires in connection with the kingdom and Church of Christ, but they had in

the Gospel of His grace; and most firmly believed that in every branch and department of the Lord's service, from the pulpit to the youngest class in the Sunday-school, this should be the chief aim and object, to open up and explain the Gospel.

He felt bound to make mention of this, that during the year the Lord had helped him through 221 services, 379 pastoral visits. At nearly all of these the Word of God was read, and prayer offered. In addition to these, his public services, he had held 84 meetings in his own house with the young people who sat under his ministry. At very many of these meetings it could, indeed, be said the Lord was there.

This had involved work—hard and constant—for mind and body: but the promise had been made good, "As thy day thy strength shall be." To God all the glory belonged, and to Him he sincerely desired it should be given.

After singing, four excellent addresses were given. The first by our brother C. Burrows from Gal. ii. 20, "Who loved me, and gave Himself for me;" followed by our brother Thomas, of Watford, who spoke from Job xvii. 9, "The righteous shall hold on his way." The third speaker was our old friend, brother Wood, of Berkhamsted, who founded his remarks upon John xiii. 35, "By this shall all men know that ye are My disciples, when ye have love one to another;" and our brother Bush closed with a telling address from Exod. xiv. 15, "Speak unto the children of Israel that they go forward."

All the speakers were greatly helped. The congregations at all the services were large, and the collections most liberal.

In conclusion, we say, may this meeting be for the good of this old cause of truth, for the knitting together of the people, the encouragement of the pastor, and the glory of God.

FROM ONE WHO REGULARLY
WORSHIPS THERE.

Our Australian Column.

PORT ADELAIDE.

In a letter from Port Adelaide, dated February 23, 1898, brother J. W. Bamber says:—"Our beloved brother, J. Mote, has arrived safe and is in health; he is now in Sydney. Having visited Melbourne, he goes to Brisbane to see our brother Kingsford. I am thankful he is thus able to visit our Churches. Photo and sketch shall be sent on as requested. We are grateful to the Lord for His goodness in our home, Church, and outside work; He is pleased to give us to know He is owning and blessing His own Word. I often think of you all in dear old England. I frequently meet with those who, like myself, have been in Australia a long time,—look for the E. V. G. H. for news of the Churches, and through its pages hold sweet fellowship with our kindred in Christ."

SYDNEY.—March 14, 1898.

Brother Beedel sends hearty thanks for three large bundles of E. V. G. H. brought out by brother Mote; he is visiting the asylums with me (over 2,400 inmates); they accept the magazines eagerly. The Lord is blessing these means; to Him be all the praise.

Aged Pilgrims' Corner.

THE annual meeting of the Society on May 9th promises to be a specially interesting gathering. Full particulars will be found on the advertisement page. Tickets can be obtained on application at the office. On Thursday evening, May 26th, the Rev. J. Ormiston, of Bristol, will preach at 7.30 in the Church of St. Mary Aldermary, Queen Victoria-street, City, in aid of the Society.

* *

Mr. E. Ash has again kindly given one of his beautifully illustrated lectures at the Hornsey Rise Asylum. The inmates were entertained at tea by the lady visitors prior to the lecture and were encouraged to know that H. R. H. the Princess of Wales had graciously presented tea and other articles for use at the Asylum.

* *

The oldest of the Society pensioners entered upon her hundredth year in January, and except that she suffers from deafness, she is in the full possession of her faculties, and was able to enjoy a short walk on the afternoon of her birthday. In commemoration of this interesting event the committee placed their aged friend upon the Ten Guinea Pension.

* *

E. E. S., a pensioner, aged 86, writes:—"Just a line to thank you for all the kindness I have received during the past year; but for that I should have wanted bread, as my sewing days have passed away. Weak as I am in body, and growing weaker continually, I can still trust in a covenant-keeping God. Here I raise another Ebenezer and inscribe upon it, "Hitherto hath the Lord helped me."

A CHAPEL BURNT DOWN.

"The Metropolitan Tabernacle completely destroyed in one hour." This short sentence caught the eye, and staggered the minds of many thousands, as they looked at their newspaper on Thursday morning, April 21. A contemporary says:

* *

"The world-famous Metropolitan Tabernacle was entirely destroyed by fire yesterday at noon. Only the blackened walls and portico, with its six familiar pillars, remain. An overheated flue is held responsible for the

disaster. Passers-by in Newington Butts at about 12.30 noticed smoke coming from one of the upper windows; a minute later sparks were seen, and the alarm was given. In five minutes more the building was a mass of flames. At one o'clock the roof fell in with a tremendous crash, and by half-past one the interior ruin was complete."

We deeply sympathise with the family, who feel this to be a calamity indeed.

Marriages.

DEATH—WHITE.—At Providence, Highbury-place, on Tuesday, April 5, 1898, by Mr. P. Reynolds, pastor, Edith Ellen, eldest daughter of Mr. and Mrs. Henry White, to William, eldest son of Mr. J. Death, of Bildeston, Suffolk. The bride received numerous presents from those who highly esteemed her. The officers of the Sunday-school, and the scholars of her class, sent souvenirs of "love and affection." The chapel was full of friends on the occasion, who did not fail to show their esteem for the bride and bridegroom.—**JOHN.**

LITTLETON—PICKERING.—At Keppel-street Chapel, Bloomsbury, on Saturday, March 12, Laura Emily, daughter of Mr. and Mrs. Pickering, to William Littleton, son of Mr. Littleton, Baptist minister, Crowborough, Sussex. The father of the bridegroom officiated, assisted by pastor H. T. Chilvers. A large company assembled to witness the ceremony. For several years the bridegroom has officiated at the organ, and the bride a teacher in the Sunday-school. On the Monday evening previous to the wedding a beautiful silver casket stand was presented to them by pastor H. T. Chilvers on behalf of many friends. Mr. I. R. Wakelin and Mr. West gave brief and pithy addresses. May the Lord bless the happy pair, is the earnest wish of the writer.

PEET—GORE.—On Tuesday, April 19, at Zion, Trowbridge, by Mr. C. Hemington, of Devizes. Sarah, daughter of Mr. Gore, of Silver-street, Trowbridge, and one of the oldest members of Zion, to Mr. Alfred Peet, pastor of the Church worshipping at Zion. Mr. and Miss Applegate and others were early in attendance to assist in preparing for the interesting ceremony.

RIDENTON—LICENCE.—On Thursday, April 7, 1898, at Providence, Clapham Junction, by pastor R. E. Sears, Rebecca Charlotte, daughter of Mr. and Mrs. A. Licence, of Chadwell-street, to William Walter Ridenton, amid a large circle of friends.

WATFORD—MARRIAGE OF MISS THOMAS.—At the Tabernacle, Derby-road, on Thursday, April 14th, the marriage was celebrated of Miss E. H. Thomas, only daughter of pastor G. W. Thomas, with Mr. E. J. Castle, St. Albans-road, son of Mr. Castle, of Sevenoaks. The bride and her parents being well known and highly respected, the chapel was crowded. The ceremony was performed by Mr. John Box (Soho), who was assisted by Mr. White (Woolwich). The bride, given away by her father, was attired in white with wreath of orange blossoms. The hymns, "The Voice that breathed o'er Eden" and "O Love divine and golden," were rendered during the service, at the conclusion of which the organist, Mr. Shirley, played Mendelssohn's "Wedding

March." The wedding breakfast was held in the schoolroom. The presents, which were of a varied and useful character, included a breakfast service from the members of the bride's Bible-class and a gift from the teachers of the Sunday-school.

Gone Home.

AMELIA HARDING.—The Church at Prestwood, Bucks., has sustained another loss in the death of Amelia Harding, aged 77, who has been a member at Zion more than thirty years. She will be greatly missed, being a regular attendant upon the means of grace, especially the week-night prayer-meeting. The dear Lord greatly favoured her before her departure, and she exclaimed, "Oh to be with Him, and that for ever." The body was committed to the grave on Lord's-day, March 27, after service in Zion. The heavy snowstorm prevented many from being present, though a good number assembled together. In the evening a sermon was preached from Rev. vii. 13, 14. The writer, with others, found it good to be there.—**A. H. BROOKS, sen.,** Belper, Foot's Cray.

MRS. HARRIET ARBON, died March 1st, 1898, aged 78. For 48 years an honourable member of the Church at Mendlesham Green. She was a quiet, humble Christian, one that loved the house of God and was very regular in her attendance as long as she was able. Her end was peace.—**H. T. H.**

MR. JOHN RUSHBROOK died November 8th, 1897, aged 79 years. He was for many years an honourable member of the Church at Mendlesham Green, Suffolk.—**H. T. H.**

MRS. RUTTER, eldest daughter of Mr. and Mrs. Crispin, of "Shalom," Hackney, entered into the rest which remains for the children of God at the early age of 32. She was brought to love the Lord in the "young morning of her days." She was one of Mr. Hart's "little talkers, but humble walkers." We knew deceased from her childhood, and can cheerfully testify to her being the subject of parental care, brought up in the nurture and admonition of the Word of God. We deeply sympathise with the bereaved husband, whose loss cannot be expressed by words. Interment took place at Manor Park, April 18, by Mr. Holden. Although in the cemetery at the same time, were sorry (through having to attend another funeral) not to be able to weep with them in their sorrow. They have the best wishes of—"JOHN."

MARY ANN DONOVAN, the eldest niece of Mr. Donovan, of Notting Hill, passed away to her eternal home March 12th, 1898. The Lord called her by grace in early life. She was a member of the Surrey Tabernacle, under the pastorate of Mr. Dolbey, whose ministry in the Lord's hands was made a great blessing to her, also his visit to her a few days before she died was a great comfort to her. She said she could meet death now without a fear. I saw her two days before she departed, when she said, "I am on the Rock." Nearly her last words were, "No condemnation;" "Extol Him;" "Praise Him." The departed was known by many in the Church at Lillie-road, Fulham. May the Lord support her dear sisters, brother, and relatives under their heavy loss, knowing their dear one is for ever with the Lord.

"Oh, call it not death, it is life begun,
For the waters are passed, the home is won."

—**G. W. PETERS.**



PASTOR FRANK FELLOWS.

(See page 164.)

Sin's Dominion Broken.

BY E. MITCHELL.

“For sin shall not have dominion over you; for ye are not under the law, but under grace.”—Rom. vi. 14.

LEGAL minded men charge the doctrine of salvation by grace with producing licentiousness. This only proves how greatly they “err, not knowing the Scriptures, nor the power of God.” It is grace alone that breaks the dominion of sin, and gives true liberty to the soul; while those who are toiling at the law are ever slaves to sin. Sinai ever genders to bondage; “the strength of sin is the law,” and without deliverance from the law there can be no freedom from sin. This grand and inspiring truth, that grace gives liberty, the apostle is working out

in the connection of our text. The child of God is conscious that sin is his worst enemy, the greatest plague of his life; how welcome to him in his conflicts therewith is this heart-cheering assurance that his dreaded and abhorred foe shall never be able to obtain the dominion over him again! The word "dominion" means to exercise a lordship over one. Sin may and will struggle in the believer for the mastery; it may and does often obtain an advantage in the struggle, and inflict wounds; but its dominion is broken, so that it shall never again reign in his heart, as once it did, though it does at times tyrannise, and bring into a wretched captivity (Rom. vii. 23).

"*Law*," and "*grace*" represent the two methods under which God deals with men, the old and the new covenants, elsewhere called "letter" and "spirit;" "the ministration of death," and "the ministration of the spirit;" "the ministration of condemnation," and "the ministration of righteousness;"* "the law of the spirit of life," and the law of sin and death.† The LAW is the covenant under which Adam was originally placed, and under which men are born and continue except they are delivered by the Lord Jesus Christ. The precepts of the law can be reduced to one word, *love*. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and, "Thou shalt love thy neighbour as thyself." These two precepts comprise the substance of that which God requires in His law. There are, however, solemn sanctions attending the precepts; death is denounced upon any and every transgression: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Through Adam's disobedience all men have come under the condemnation of the law. It knows nothing of mercy, but claims its just due, and curses all who are under its jurisdiction. "As many as are of the works of the law are under the curse." The most earnest endeavours of the most devoted men who are under the law leave them exposed to its awful curse, as it can receive nothing but perfection, which none is able to render.

GRACE here intends the Gospel, which reveals God's method of saving law-wrecked sinners, set forth at large by the apostle from chap. iii. 21, to close of chap v. This in its principle is exactly the opposite of law. It is free favour to the guilty, whom it pardons through the blood of Christ, and justifies by the imputation of His righteousness. Works are not at all regarded; it makes no exceptions, but is exactly adapted to the need of the guiltiest of men. Both principles—*law* and *grace*—are exemplified in the closing verse of the chapter—"The wages of sin is death," there is the *law*, work and wages, condemnation for sin; "but the gift of God is eternal life through Jesus Christ our Lord," here we have *grace*, rich grace, abounding over all our sins, and freely bestowing eternal life on hell-deserving sinners. Though *law* and *grace* are thus diametrically opposite to each other, *grace* is yet exercised in perfect harmony with the law. The claims of the law cannot righteously be ignored. "The law is holy, and the commandment holy, and just, and good." It is not made void by grace, but rather established; the rectitude of its claim is admitted, its every precept magnified, and its penalty honoured in the spotless life and atoning death of our Lord Jesus Christ. He has "magnified the law,

* 2 Cor. iii. 6—9. † Rom. viii. 2.

and made it honourable," and strict justice agrees with mercy in the salvation of sinners by grace.

The happy position of believers is set forth here : they are "not under the law, but under grace." It is impossible to exaggerate the importance of this statement, or to ever-estimate the happy state herein described. "Not under the law," not amenable to its jurisdiction ; "dead to the law,"* "delivered from the law ;" no longer scorched by its fiery curses, nor terrified by its lash upon their conscience ; for ever freed from striving to make bricks without straw. "But under grace," forgiven, "accepted in the Beloved," ruled by love, a son and not a mere slave, serving God "in newness of spirit, and not in the oldness of the letter." Dealt with in all things according to grace, with "all things working together for their good," happy indeed is the lot of favoured believers in the Lord Jesus Christ.

This is a matter of living experience, and must not be taken for granted without scriptural proof. As all are by nature under law there must be a bringing out from under it. Paul gives his own experience in the following chapter. He says, "I was alive without the law once ; but when the commandment came sin revived and I died." And in Gal. ii. 19, "For I through the law am dead to the law, that I might live unto God." Law-death is necessary for Gospel life. In Rom. vii. 1—4, this is illustrated by the figure of the marriage bond. The law is our first husband, to which by nature we are wedded ; nor can aught but death sever the tie. This death is brought to pass by the law being applied to the conscience by the Holy Ghost. Then "the commandment, which was ordained to life, is found to be unto death." The soul is convicted and condemned, and its hopes from the law are slain ; it sees and feels that the law can do nothing else but curse a sinner. This makes room to receive the second husband, even the Lord Jesus Christ ; being dead to the law, the soul is united to Christ, and through Him delivered from the law, and introduced into a grace standing, and then begins "to bring forth fruit unto God."

This death by and to the law is a matter of deep importance. We do not set up a standard as to the manner in which it is brought about, or the length of time a soul must be under the law, or the amount of pain they must suffer. No two experiences exactly resemble each other. God's works are all originals. But this we insist on, there must be a death by and to the law. Deaths differ much in nature ; the differences are as great in grace. Some die suddenly, some after a long, lingering illness ; in some cases death is attended by excruciating agonies, in other cases there is but little pain : but death is death wherever it takes place, and as really death in the case of the smaller sufferer as the greater. It is similar in grace. Some are cut down at a stroke, like the Philippian gaoler, others linger on for months and years, toiling to please their husband, the law, though they receive nothing in return for their best efforts but cuffs and curses. But sooner or later, with more or less pain, God's people die by and to the law ; they are soundly and thoroughly beaten off from all legal hope, and by precious faith, under the Spirit's teaching, embrace the Lord Jesus Christ, and are united to Him ; this brings them from under the law, and gives them a standing in grace.

Our standing may be tested by the frame of our heart. The work of

* Rom. vii. 4—6.

the Spirit of grace in the heart forms a gracious disposition. Melted by the fire of the Gospel, the soul is run into another mould, and takes a new shape. The man who is under the law is legal in his spirit. He may talk of faith in Christ, but he has never known what it is to receive Christ as his "all in all." The eye of his soul has a squint, and ever looks to something of his own performing. He either looks to Christ to make up his deficiencies, or seeks to supply or add his own repentings, amendment, religious exercises, or moral doings to the work of Christ. This is a vain endeavour to unite law and grace, repudiated by God, who will not allow so much as a finger of the creature to be laid as an addition, on the work of His Son. The true believer in Christ sees plainly that all his own doings are but as filthy rags, and renouncing everything else he relies alone and entirely on Him, who is "made of God unto him wisdom, and righteousness, and sanctification, and redemption." His heart and spirit are moulded by grace, and to grace he looks, in grace he hopes, and from grace he expects every blessing. Reader, where art thou? under law, or under grace?

The assurance of our text is very precious. "Sin shall not have dominion over you." It may rage, strike your comforts dead, and threaten your destruction, but it shall never be your lord again, for "the Son has made you free." The guilt of sin has been expiated, and its being is doomed. Tried and tempted believer, drink this cup of cordial your Lord presents you here. This promise affords a solid ground to expect aid from God. He is well acquainted with our weakness, and knows the power of sin. "He will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it." Let us *sue out this promise in prayer.* God loves to be reminded of His word. His promises afford us hand-holds. Let us hold Him to His engagements. This word should *put new life into our souls in our conflict with sin.* We have the assurance of victory; let us then wrestle with our foe. "Resist the devil, and he will flee from you." Faint-heartedness is folly. Dismiss fear, and march boldly onward; for "if God be for us, who can be against us?" "Sin shall not have dominion over you."

"Hell and thy sins resist thy course,
But hell and sin are vanquished foes:
Thy Jesus nailed them to His cross,
And sang the triumph when He rose."

OUR PORTRAIT GALLERY.—No. VI.

PASTOR FRANK FELLOWS, MARTYRS' MEMORIAL BAPTIST CHURCH,
BECCELES, SUFFOLK.

DEAR CHRISTIAN BROTHER,—I feel it to be a very solemn and sacred matter to write a short sketch of one's life. At your request, however, I will attempt to do so, craving Divine help, and guidance, so that experiences may be recorded, which shall most benefit those who read, and afford matter for reflection, and meditation to the spiritually discerning, who are able to see, couched in the language, the working of the Holy Ghost.

Being born in the town of Hitchin, on August 9th, 1866, it is my

delight to look back and remember that the Lord began to deal with me at a very early age. I could not have been more than eight years old when spiritual impressions were first made upon me. It devolved upon me at my mother's request, who was an invalid, to read hymns to her. On one occasion I distinctly remember she requested me to read,

"A few more years shall roll,
A few more seasons come,
And I shall be with those that rest
Asleep within the tomb."

These words made a very deep impression upon me, which, of course, at that time I did not understand.

About a year later my mother died, and this was the occasion of deeper anxiety about my soul. If death should come to me, where should I go to? Where should I spend my eternity? These questions were real to me then. It was my privilege to attend the Sunday-school, and I praise my Lord for what He did for me through its instrumentality. This was at Bethel Chapel, Hitchin. The Lord was pleased to lead me yet deeper into the knowledge of my sinnership. I well remember Mr. Barringer, of Cranleigh, coming to address the school. Before he concluded his remarks, he asked us to remember a text, and repeat it to him when he came again; it was, "The wicked shall be turned into hell, and all the nations that forget God" (Psa. ix. 17). This was intended by the Lord for me, and its application to my conscience by the Holy Ghost, made me feel my utter hopelessness and ruin. My heart sank, fearing the future; not a gleam of light, nor a ray of hope did I see, or expect, although I believe, now, I was secretly upheld by the Almighty power of God. How kind and gracious the Lord is. In His own time it pleased Him,

"To raise me up to a HOPE in the mercy of God."

And it was on this wise—My soul was burdened with the guilt of sin; yet, I was afraid I did not feel sin deeply enough. I was troubled because I was not as I thought sufficiently troubled; I prayed because I could not pray; I repented because I could not repent. Ah, 'twas a solemn experience, I stood guilty before God. It was, however, laid upon my mind to make SPECIAL PRAYER all through one week, that on the next Sunday morning I might receive the blessing I so much needed. Mr. Edward Smith, of Burwash, was engaged to preach on that particular day. He was blind, but he

"Could see and tell of things invisible to mortal sight."—*Milton*.

The Sunday morning arrived, and I wended my way to Chapel expecting something in answer to my prayers. There was nothing in the first part of the service which met my case; but, when the blind minister stood up and recited his text, it was just what I wanted. The words were, "I waited patiently for the Lord, and He inclined unto me, and heard my cry" (Psa. xl. 1). Hope burst forth, and I was saved from black despair. This encouraged me to look for even greater things than these. Now I had not as yet clear views of the plan of salvation. I still thought there was something for me to perform ere I could experience

GOSPEL LIBERTY.

It is wonderful how the Lord shewed me that

SALVATION IS ALL OF GRACE.

One Sunday morning we were singing Toplady's hymn, "Rock of Ages," and when we came to the second verse, the first two lines,

" Not the labour of my hands,
Can fulfil Thy laws demands,"

scattered my legal workings, and I could then see plainly, that salvation must be by *another*.

About a month after this, it was my privilege to attend Southill anniversary. The late Mr. A. B. Taylor, of Manchester, was the afternoon preacher. He took for his text, " But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith was counted for righteousness " (Rom. iv. 5). This was a very precious season to me, and in the doctrine of salvation by grace I was then confirmed by the Shepherd and Bishop of our souls. Though my mind was now being educated in the truth of God, yet I longed for something still more decisive concerning my own personal salvation. How I prized the means of grace. I was all on the alert for more light, love, and liberty. Others could speak of experiences I knew nothing of. I was especially wrought upon by hearing solemn sermons. Nevertheless, I went for some time ere my soul was set at liberty under the Gospel. Easter Sunday evening, 1886, is a never-to-be-forgotten period in my history. I went to Gower-street Chapel, London, to hear Mr. Hazlerigg, of Leicester; his text was, " In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness " (Zech. xiii. 1). The preacher depicted a poor sinner of the first magnitude, and said, " Now when you feel this, you will thank God for the fountain ; " and there was I, in the fountain, and washed clean. Liberty was granted, and nothing more appropriate could close that service, than,

" There is a fountain filled with blood,
Drawn from Immanuel's veins ;
And sinners plunged beneath that flood,
Lose all their guilty stains."

The subject of believer's baptism was now impressed upon my mind. In God's providence I removed to Winchester, and in September, 1887, was baptized by Mr. Smith, whose ministry I much enjoyed.

I now had an abiding and increasing desire to declare to others the Gospel of Jesus Christ. In a short time the way opened for this, and the Spirit graciously enlarged my heart, and blessed the Word. Things went on evenly for some length of time. But affliction, bereavement, and sorrow overtook me, and rebellion, murmuring, together with a deeper discovery of my proneness to forget the God I loved, ensued. But I found it hard for me to kick against the pricks. My heart was overwhelmed within me, and poverty of soul was my lot. What bitter hours were then my portion ; yea, the enemy came in like a flood ; the Word of God made me tremble indeed. But this was all to make me feel more than ever my deep need of Divine upholding. All through this painful period I still had the desire to preach the unsearchable riches of Christ. The time came when the Lord turned my captivity as streams in the desert ; then could I say with the Psalmist, " The Lord hath done great things for me, whereof I am glad." The Lord directed my steps to Hartley-row, Hants, in which place I witnessed for the Lord Jesus,

until the call came for me to minister to the Church at Beccles. This was the Lord's doing, I had no hand in it. There are evident signs in our midst of the Divine approval, and God is moving among the people. I feel my need of Divine assistance to discharge the duties of the pastorate. There are many friends rallying round us, and our prayer is, that we may have grace given us to press on, and to be found faithful

"Until the day break and the shadows flee away."

Yours in the Gospel, FRANK FELLOWS.

Beccles, Suffolk.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

WONDERFUL LOVE.

"**T**HY love to me was wonderful," said David, when he was lamenting his beloved Jonathan's early death. And so it was a wonderful love which Jonathan entertained for his friend. Himself, the king's "son and heir," according to the natural order of things, he knew that God had designed the crown and throne for David, and yet without a tinge of jealousy or envy, he "loved him as his own soul," protected, honoured and comforted him, and was faithful to him to the end. Not often do we find a love like this, and we cannot help wondering when we do.

And history has recorded another instance of wonderful love in the case of Damon and Pythias, in Sicily, more than two thousand years ago. Pythias having been condemned to death by the tyrant Dionysius, the Elder, requested leave to return home to settle his affairs, and his friend Damon stood surety for him. Unavoidably delayed, his utmost haste prevented his arrival in Syracuse before his friend was led out to be executed, but narrow as was the escape of Damon, Pythias was just in time to save him. So strong, however, was the contest of affection between them, each wishing to save the other's life at the expense of his own, that the king was moved not only to spare them both, but to make them his friends and counsellors.

And then we have heard how a mother has taken off her own mantle on a cold and bitter night, to protect her feeble infant from the blast, and the child has lived while the parent died.

Many such stories have been told, and these facts were implied in the words of Jesus, "Greater love hath no man than this: That a man lay down his life for his friends," and the saying of the Apostle that while for a righteous man one might scarcely be willing to lay down his life, yet, perhaps, for a *good*, a kind, generous person, some might even be found willing to die, and then he goes on to speak of the most wonderful of all love, the love that "passeth knowledge."

Wonderful as was the love of Jonathan for David, it was simply its *unselfishness* that made it so, otherwise we should not wonder that that noble, generous, God-fearing youth should admire and cleave to the brave, intrepid, yet humble lad who went forth in the name of Jehovah against the Philistine giant, and armed with the simplest of weapons—a sling and a stone—overcame that mighty champion. David was loveable,

chivalrous, kind and faithful, and worthy of Jonathan's esteem. So with those two youths renowned in classic lore, their mutual love can be understood on the ground of their mutual possession of noble minded faithfulness and honour. Nor is a mother's love to her own darling little one an incomprehensible wonder, her own flesh and blood, a part of herself ; we should be more astonished if she were not willing to make great sacrifices for it. A *mother's* love through all creation, animal and human, is proverbial for strength, tenderness, and devotion, a God-implanted instinct, or principle, most beautiful and sweet.

But there is yet a love that is indeed wonderful, from whatever aspect we regard it, so free, so great, so undeserved, so changeless, that those who know it can only exclaim with grateful astonishment, "Behold what manner of love has been bestowed upon us !"

It is love that is displayed to enemies utterly unworthy of it, yet it is never wasted affection, for it stoops to raise the degraded up to righteousness and purity ; it always wins a return of love, and those whom it once embraces never can and never will relapse into their former state of enmity and bitterness, but will for ever remain the friends of Him who first loved them and gave Himself for them. Many years ago a band of gipsies in Scotland, were the worry and terror of the farmers wherever they went. Their head quarters was a village at the foot of Stirling Rock, and when their own provisions ran short they levied black mail on every one whom they thought better off than themselves, demanding meal, butter, cheese and beef, and often getting what they required by threats and bare-faced impudence. One Sunday they were in Fifeshire, and a woman of their company, named Jeanie, hearing the sound of psalm-singing proceeding from a preaching tent, suggested to her companions to go and see "what was doing there." They jeered and refused, so she went alone, and the Word sank into her heart ; she felt herself a sinner, lost and undone, and sank down to the ground, where the doorkeeper found her, and thinking her to be either drunk or mad, was about to get her removed, but she told him her trouble, and desired to see the preacher, and from that hour old things passed away, and all things became new with her heart and soul. She left her old companions and took every opportunity to hear the Word of God. A sermon from the sweet words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," was helpful, and after a while she was enabled to come, and found rest to her soul. She could not read, but longing to be able to study the Bible, she began to learn, though she was over thirty years of age, and though poor and delicate, she was happy in His love who died to save her from wrath and sin, and having loved her with an everlasting love, drew her with lovingkindness to Himself. And very beautiful was her Christian life, and as she advanced in years the children spoke of her as the "old woman who loved God," a title they gave to nobody else in the place, but Jenny was "an epistle of Jesus Christ known and read of all men." She lived to the good old age of 87 years, and for many years before her death was almost always confined to her bed, but many were her precious sayings to those who visited her, and her understanding and memory remained clear until the last few hours of her life. "What think ye of Christ?" said a minister who came to see her. And immediately she replied, "I canna think o' Him as He deserves to be thocht o', and I canna think o' Him as I would

wish to think, but I'm sure o' this, He's the chiefest among ten thousand, and altogether lovely." Another visitor remarked that if she were in the "everlasting arms" they would never lose their hold of her, and Jenny answered, "No, it's mony a year since He first said to me, 'I have loved thee with an everlasting love,' and 'He is faithful that promised.'" Not long before her departure, when extremely low and weak, the verse was repeated, "Tribulation worketh patience, and patience experience, and experience hope," and she at once added, "and hope maketh not ashamed."

She knew "whom she had believed," whom she had trusted, and confidently left her all in His care. Thus she lived and thus she fell asleep in Jesus, and shall for ever shine among the glorified, and celebrate the story of the Saviour's wondrous love. Dear reader, know you anything of this "wonderful love?" Jesus says, "I love them that love Me, and those that seek Me early shall find Me."

May this be the happy privilege of each and all of us, and He shall have the praise. Amen.

SEEKING—LIVING.

BY W. KERN, IPSWICH.

"And your heart shall live that seeks God."—Psa. lxxix. 32.

A FEW thoughts on the above Scripture are here given, with the earnest desire that God may be glorified, seekers encouraged, the living in Jerusalem comforted, and sinners converted.

I.—*The act described*—"The heart that seeks God." All who have a heart from God, have a heart for God; seeking God—*i.e.*, Christ, who is the only wise God our Saviour—and He has said, "Those that seek shall find."

- (1) It is a living act, proving the seeker to be a living person, having "passed from death unto life."
- (2) It is a personal act, "Oh, that I knew where I might find Him," for "Thou, O Christ, art all I want."
- (3) It is an intelligent act—taught to do so by the Divine Teacher; and all the saved children shall be taught of God this side the grave.
- (4) It is an important act, drawn and moved to seek the God of salvation, and the salvation of God, in a time when He is to be found.
- (5) It is a spiritual act—the act of the soul illumined from above to seek, and thirst, and wait for God.
- (6) It is a constant act, as assisted from time to time by the indwelling Spirit.

II.—*The advantage declared*—"Your heart shall live that seeks God"—*i.e.*, your soul, your religion shall live in the hand of Christ never to be plucked out.

Shall live under the *eye* of Christ, incessantly watched. Shall live in the *side* of Christ, securely sheltered, and hid. Shall live in the *heart* of Christ, everlastingly loved. Shall live *through* all the storms, all the dark nights, all the fierce temptations, all the fiery trials, all the bitter disappointments, all the appointed afflictions, and they are many, for "many are the afflictions of the righteous, but the Lord will deliver out of them all."

Shall live by the *help* sent from the sanctuary, which is always a present help in the time of trouble. Shall live by the *grace* which is always sufficient to meet them, hold them, and sustain them in their sorrows, sufferings, cares, anxieties, and fears. Shall live by the *strength* given out from day to day, so that they find "His strength is made perfect in their weakness;" their weakness is the valley, His strength fills it up. Shall live by the *communications* of this love by the Spirit—"the love of God shed abroad in the heart," which warms it, softens it, makes it fruitful and thankful. Shall live by the application of the precious blood, which removes the guilt and stain, and brings a peace and calm which only they that feel it know, so that seekers live by the help, grace, strength, love and blood which they realise from time to time by the operation of the eternal spirit.

Shall live for the *name* of Christ, for the *praise* of Christ, for the *glory* of Christ. His glory is great in their salvation; He has bound up their salvation and His glory in one precious bundle. He declares, "This people have I formed for Myself, they shall shew forth My praise;" so that every seeking sinner desires to glorify and magnify the triune God, Father, Son, and Holy Ghost. Their testimony is—May God's will be my pleasure, God's honour my aim, and this be my glory, the blood of the Lamb, which is salvation this side the grave, and song the other side.

Shall live finally with Christ in the holy city, in the happy home, in the pure land; beyond, and away from, for ever, all their sins, sorrows, cares, fears, foes, pains, diseases, sicknesses, and temptations. Shall live, seeing His face, shining in His likeness, singing His praise, bearing His name, doing His will, basking in His smiles, satisfied with His presence. No cloud to darken their vision, no death to thin their ranks, no enemy to mar their peace, no good-bye to disperse their company—but He

"Will cheer them with eternal smile,
They sing hosannas all the while."

But remember, dear reader, it is only those who seek God, will be so blessed. I pray the spirit may move every careless reader to be a true seeker of the sinner's only Friend.

WHO WROTE THE EPISTLE TO THE HEBREWS?

By the Author of "A Manual of Faith and Practice."

THIS, though not an all-important question, is far from being without interest and value. The majority of the readers of this Magazine, probably accept, without much consideration, the idea that it was penned by the apostle Paul. This the title asserts; and the subscription confirms. Why, then, should we hesitate, in the face of testimony so clear?

To this it is objected, that the title as given in ordinary Bibles is incorrect—the heading which is sanctioned by authority being simply, "To the Hebrews." The subscription, or note at the end, is likewise uninspired, and is absent from all the earlier and more authentic manuscripts. Moreover, it is urged that it was Paul's invariable custom to write epistles or letters, in which the element of personal and private friendship is intermingled with high and holy doctrinal and practical

teaching ; whereas this is rather a treatise or dissertation on the supreme glories of Jesus in the relations in which He is here presented. We are told that the original Greek is more elegant and refined than that which Paul was in the habit of employing ; that truths are advanced in aspects not to be found in his authenticated writings ; and that words are here employed in senses in which he never introduces them. He, for example, constantly uses the verb " to sanctify " in a subjective sense, to describe the gracious process by which God's elect and redeemed people are renovated and *made holy* ; whereas the word, throughout this inspired composition, is employed in an objective sense, and invariably signifies *to set apart as holy*.*

With the writer, however, these and similar considerations have but little weight. Why need we hesitate to call this wonderful portion of Holy Writ an epistle or letter, seeing that the writer himself expressly does so? In Greek there are two verbs—the one *grapho*, "I write," which is applied to ordinary composition ; the other, *epistello*, which means "I write an *epistle* or letter." This, the second, occurs in Hebrews xiii. 22, and is rightly rendered, "I have written a letter unto you." The verses which follow have, moreover, all the characteristics of a communication from a personal friend to those with whom he was intimately acquainted, and unquestionably *are* in Paul's familiar manner. Again, to the alleged difference between the matter and style of this composition and the letters which Paul is acknowledged to have written, we attach but small importance. Do authors invariably discuss the same subjects in the same way? Cowper wrote, "John Gilpin" as well as "The Task." Spurgeon's "John Ploughman's Talk," is utterly unlike his "Treasury of David," but who disputes the authorship of either? No one questions that William Winters produced the "Musical History of the Wesley Family," because it bears no resemblance to his series of *Leaderettes* in the *Earthen Vessel*. That Christ is viewed in the (so-called) Epistle to the Hebrews from a different standpoint from that in which He is presented in the Epistle to the Ephesians goes without saying ; but was he *ignorant* of the priestly office of his beloved Master. And if enlightened by the Holy Ghost on this delightful branch of the Gospel, why should he not discuss it in writing, and employ phraseology befitting his subject, although this demanded terms and expressions not to be found in his other writings? These are but samples of the objections which have been urged against the *Pauline* authorship of this book—and the way in which the writer (a plain and unlettered man) has been led to regard them.

The idea that its real author was Apollos, though entertained by Martin Luther, and many others in more recent times, is *a mere guess*, lacking all confirmation.

The main object of this paper is, however, to submit that the question is answered by no less an authority than the apostle Peter. Referring to "our beloved brother Paul" (2 Peter iii. 15, 16), he divides his writings into two classes—firstly, something which he had written "unto you," namely, the converted Jews, whom Peter was expressly addressing,

* This oft-repeated statement is not absolutely true. See Heb. xii. 14, "Follow . . . holiness (or *sanctification*), without which no man shall see the Lord." The word *hagiasmon*, sanctification, which is correlative to *hagiazō*, to sanctify, is here indisputably used in the subjective or Pauline sense.

and, secondly, "all his epistles," which he distinguishes from the former. Thus then, in Peter's mind, the inspired compositions of Paul consisted of a series of letters to the members of different Gentile Churches; and a composition especially designed for the perusal and edification of such of God's ancient people as grace had led to believe in Jesus as the great Messiah promised to their fathers. If *this* composition was not what we currently call "The Epistle to the Hebrews," what was it?

When it was sent by Paul to his Hebrew brethren, has engaged the attention of competent writers; and the writer has no hesitation in giving his assent to the author of "The Footsteps of Saint Paul" (Dr. J. R. Macduff), that it was during his first imprisonment in Rome, recorded at the close of the Acts of the Apostles. "This," observes this most gracious and instructive writer, "is the most probable period to fix the date of the valuable and noble 'Epistle to the Hebrews,' which, though considered by some writers not to have been the work of Paul, has by far the greatest amount of evidence in its favour as proceeding from no hand but his."

Finally, the writer of these few lines would subscribe his name to the conclusion of Conybeare and Howson in their grand book, "The Life and Epistles of Saint Paul" (Students' Edition, page 790), "that . . . we need not scruple to speak of this portion of Scripture by its canonical designation, as the '*Epistle of Paul, the Apostle, to the Hebrews.*'"

W. JEYES STYLES.

Wandsworth, London, S.W.

THE FUNDAMENTAL DOCTRINES OF THE SCRIPTURES, AN IMPORTANT PART OF CHRISTIAN INSTRUCTION.

An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, March 8th, 1898,

BY PASTOR R. E. SEARS.

"Thrice miserable he who has not learned
What to believe; the sceptic, of all men,
Is the most credulous: who would be safe
From gorging error, let him feed on Truth."

WHAT IS TRUTH?

THIS is an important question. It is not all gold that glitters; for there is many a gilded lie! Truth is solid, and real; not a covering to deceive, but a mass of sterling worth! Truth is more precious than gold or silver; it is a diamond of superb brilliancy; a pearl of untold value. Buy the field that contains it, whatever it may cost; and never give up the search for it until you find it. "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. ii. 4, 5).

Truth is immortal. Truth is immutable. The God of truth never changes; and His Word abides for ever. He who carefully reads his Bible must believe that it is no ordinary Book. It stands alone in its lofty style: and in the grandeur of its conception it is unsurpassed. It

is a *living Book!* Not one word will ever die. Its thoughts breathe with divine inspiration; and its words burn with a potent force.

Error is always changing, it is deceitful, it is a fraud: and never more so, than when it is dressed in the garb of truth. Beware of the counterfeit! Receive nothing without testing it by the Word of God. "Prove all things: hold fast that which is good."

There is a definite ring about Biblical Truth. It is always up to date, because it will never be out of date. We shall never get beyond its teaching; for, as we grow in the knowledge of it, we shall become more fully acquainted with its vast proportions. For depth, it is profound mystery; for height, heavenly sublimity; for breadth, immensity; for length, eternity; and for fulness, it is incomprehensible.

Is not Truth *definite* wherever we find it? In all schools a definite alphabet is taught; and in all branches of knowledge there are *definite* rules and *definite* laws. Natural laws are very *exact*; and calculations may be based upon them for many years to come. We know when the tides will ebb, and when they will flow; we know when there will be an eclipse, whether of the sun, or of the moon.

THERE ARE CERTAIN FUNDAMENTAL DOCTRINES, WHICH WE AS A DENOMINATION MOST ASSUREDLY BELIEVE, FOR WE FIND THEM IN THE WORD OF GOD. We are aware that *the formation of a creed is man's work.* Flowers are scattered in wonderful profusion all over the globe; and it is the work of the botanist to hunt for them in every land, to gather them, to classify them, and then to present them in systematic order; and thus *definite* truth respecting plants and flowers can be taught.

Spiritual truth is a system; but we do not find the doctrines of grace classified, and arranged in systematic order in the Bible. They are scattered all over the Book of Truth; and as the botanist goes forth joyfully to find his specimens, even so, but with a better motive, and a higher joy, goes forth the heaven-born student to search the Scriptures; and the doctrines he finds he places in order; and spiritual truth rises before him a wondrous *system*; and so we get our Body of Divinity, and our Creed, or Doctrinal Basis:—a setting in order of the things most surely believed amongst us.

The geologist collects his specimens. Only a heap of stones! says someone in contempt. But the stones are very helpful in imparting definite knowledge respecting the foundations of the earth.

The doctrines of Scripture form a massive foundation for our faith to build upon. The foundation is not everything; but it is very important. Can a foundation be too firm? Many a building of fair proportions, and beautiful design, has suffered a sudden collapse because of a defect in the foundation. Time is not misspent in securing a good foundation. The weight of the whole building will be upon it. Only an idiot would suggest changing the foundation stones when the building is well nigh completed. We are not among those who cry, Break up the concrete! Blast the Rock! The old foundation has stood long enough!

There are those who object to doctrinal preaching, and teaching. In these enlightened times, they say, practice is everything. But can you have a permanent building without a foundation? Can you have the fruit of faith without that faith being rooted in the definite doctrines of God's Word? How long would a ship survive disaster that put to sea

without a rudder? That captain would certainly be a fine specimen of "modern thought" who refused to have anything to do with such a common place thing as a chart! "No," says he, "I shall guide my vessel without that antiquated thing!" I suppose, sir, that you will take a compass with you? "No, I leave that for the children to play with. I am above all these things: charts, and chronometers are all very well for weak-minded people; but I a man of mental calibre: my name is Higher Criticism, and I mean to guide my ship by my own inner consciousness." We are quite sure that the voyage will be a short one, and that the captain will soon find a berth at the bottom of the sea!

A public speaker—some years ago now—said, "A man had a menagerie of wild beasts, at Ratcliff Highway; and the elephant fumbling about with his trunk one night, got hold of the peg which fastened his den. So he got out, and proceeded to let out the lions, and the wolves, and the jackals. There was soon a terrible noise in the back-yard; and the master waking up, rushed in among the animals with his whip, and soon had them back in their respective quarters. But for his promptness there might have been great mischief done to the people of London. The teachers of false doctrine are playing the part of the elephant, and the lies which they are letting loose upon society must be hunted back to their den. There must be no liberty to pull up the buoys, and to destroy the lighthouses of the Christian Church."

The doctrines of Scripture are one harmonious whole. The God of Truth speaks in the Book of Truth: in a living, personal Christ the Truth is made manifest: and by the teaching of the Spirit of Truth its preciousness is known and felt.

The sun is the centre of our solar system, and around this wondrous globe of fire the planets all revolve, each in its own appointed orbit. Nearly all these planets have their own satellites revolving around them: but all the light with which they shine is borrowed from the sun. The harmony of this system is not fully seen by man, because of the position of the earth. If we could take our position in the centre, and view all the planets from the sun, all would appear in beautiful harmony.

Christ, in His wonderful Person and matchless work, is the Centre of all revealed theology. The nearer we can get to Him, and the more deeply we drink into His Spirit, the more clearly will truth be seen in its perfection and glory.

He that cometh to God *must believe that He is*—that is *definite!* The idea of an orphan universe, of worlds without a head or ruler, is indeed a cold and freezing thought. *If God has spoken unto us, His Word must be true,* and the very words He has chosen are the best to convey His thoughts. In *the original records* we believe that every letter is infallibly true. The teaching of the Bible is DEFINITE, and, notwithstanding the statements of its professed friends, and the assaults of its pronounced adversaries, it goes forth conquering and to conquer. A modern writer says: "It is because of the exalted moral and spiritual character of the Bible that it has successfully resisted the assaults of four thousand years. It is too strong in itself and in its hold on the hearts of men, to be overthrown: as well attempt with popguns and putty to demolish Gibraltar, or to root up by hand one of the cedars of Lebanon."

To our adversaries we say, When you can dislodge the stars with arrows, when you can plant your shoulder against the burning wheel of the mid-day sun, and roll it back into night—then, but not till then, commence the gigantic task of overturning the eternal foundations of revealed truth.

The doctrines of Scripture corroborate each other's testimony. If man is a fallen creature, and totally depraved, he cannot be saved without regeneration. But God is just, and therefore renewing grace can only be given upon the ground of a work that satisfies the claims of God's holy law. The demands of justice are *definite*, and therefore only a *definite* atonement can satisfy them. But no mere man can make atonement: the Redeemer must therefore be *divine*. It is self-evident that all men are not saved. Why are any sinners saved? Because God *willed* it. If He has willed to save some, and not all, He must have *decreed* it; and if He decreed it He had a *sovereign right* to do so. God is holy, and therefore the saved must be sanctified. Salvation is experimentally known "through faith," and this faith, which is the gift of God, always produces good works, which "glorify our Father who is in heaven."

The fundamental doctrines of Scripture should not only be proclaimed in the Gospel ministry, but also taught in every Christian home, and in all our Sunday-schools. If not, why not? We wrong the children if we keep back any part of God's truth.

A beloved brother, now with God, once said: "I am afraid that some Sunday-school teaching is not what it should be with regard to *distinct Bible teaching*. We must get an intelligent knowledge of what God tells us in His Word, by studying therein and then spreading abroad that same intelligent knowledge amongst others by expounding it."

As the basis of all our teaching *we must have definite fixed principles*. One has said, and we endorse it: "I would not sell a principle of God's Word for all the brotherly love under heaven, because I hold that brotherly love which will not let me keep my conscience clear is not such brotherly love as Christ inculcated in the Holy Scripture."

We hope the teachers in all our schools will use the Catechism we are sending forth. It has cost much labour: and honour to whom honour is due: the greatest burden has been cheerfully and loyally borne by our beloved brother, *Ebenezer Marsh*. It is our love to the old truth, and our intense anxiety that our children should also know it, and love it, that has been a leading factor in the production of this Catechism.

At any cost we must have definite Scripture teaching. Loyalty to Christ demands it. If our doctrines are true, teach them. If our ordinances are Scriptural, explain them.

The Holy Spirit alone can lead into the truth, but He can teach us all things. Knowing this, we shall seek His illuminating power and sanctifying grace, both for ourselves and for our children. Definite truth experimentally known will produce a rock-like character against which the wild waves of error and sin will dash and die away. But the rock will yield its honey, and the Spirit of Jesus will be seen in acts of mercy and tender pity for sinners. Incarnate Truth wept over the doomed city, and the doctrines of Scripture, firmly held by the hand of a heaven-born faith, are not antagonistic to "bowels of compassion."

In conclusion, beloved brethren, permit me to say that in this, as in every other work of the Lord, our motto should be

“STEADFAST, UNMOVABLE, ALWAYS ABOUNDING.” It may sound paradoxical, but it is reasonable and Scriptural.

Steadfast! Don't be given to change. Steadfast in character, steadfast in faith, and steadfast in Christian work. Steadfast in times of peace, when all goes well, unmovable when trouble comes. Steadfast, like the rock when the sea is calm, unmovable when the storm rages. Steadfast like the oak in summer, unmovable in the storms of winter.

Unmovable! When others depart, do you remain. Unmovable, when assailed by the foe. Stand like the brave, and face the enemy! Unmovable, persevere even unto the end. Die in harness! and shout victory in the last battle, sword in hand. We admire brave Nehemiah: many were his enemies; but strong in the Lord, he declined to leave his post: “Should such a man as I flee?”

On a firm foundation build up your life work. If the foundation is steadfast and unmovable, you may safely build upon it. But you cannot have a godly life without a firm faith in God.

Be steadfast, unmovable, like the rocky foundation of the lighthouse, but always abounding, *shining out upon the dark and troubled sea.* Dream not of rest, but *shine on.* Rooted, and built up in Jesus, *shine* to the praise of the glory of His grace. Send out your rays of light into all the surrounding darkness.

Steadfast, unmovable, *like the sun.* It never moves from the *centre of its system*, but always, without any change, continues its shining, and every planet is influenced by its light, heat, and attraction. Even so, beloved brethren, may you abide in the doctrine of Christ, that all around you may feel the sacred influence of your godly life.

Steadfast, unmovable, *like the sleepers, and the railway lines;* but always abounding in God's work, like the swift flying trains. Sometimes a change of method may be desirable, but keep to the old lines. To break up the permanent way would mean disaster! Keep a sharp look out! Beware of the wreckers! Brothers and sisters, keep to the good old way; but don't crawl along at a snail's pace! Light the fire, and get the steam up! And onward urge your way. Fill the water-pots to the brim: let your vessels run over with deeds of kindness, always abounding *on*, but never *leaving* the lines of definite truth.

Steadfast, unmovable, *like the tree*, planted, once for all, in a good, rich soil; but always growing and bearing fruit in its season. If we would bring forth *much fruit*, we must *abide* in Christ. A man who is always changing his belief; who is everything by turns, and nothing long; who is like a weathercock, moved by every gust of wind, will soon become the laughing stock of all.

The moon is steadfast, unmovable, *from its orbit*; but it is always reflecting the light of the sun, and it has a wonderful influence on the earth. And he who abides in his place, and walks in habitual fellowship with his Lord, will not live in vain.

Steadfast, unmovable, *like the boilers in the engine-room;* but always abounding like the power they send forth that keeps the machinery in motion. Having a purpose firm and true, we shall not be turned aside from our life work; but by a noble example we shall seek to stimulate others to continue in well-doing.

Steadfast, unmovable, *like a faithful servant in the house*; but always abounding in the Master's work. Others may desire a change, but he is satisfied. With a contented mind, and a happy face, he seeks to do his Master's will: his one desire is to be found faithful and true, even unto the end. For such a Master work is pleasure; and with such a mission success is sure.

"Some, Lord, have felled,
And on Thine altar laid, great trees of thought;
I, though with no small pains and mental throes,
Have gathered but at best a few mean sticks
From out the forest of eternal truth.
Yet, great in condescension as in power,
Thou wilt accept them, for my heart, myself,
Are both in this poor gift."

A BRAND PLUCKED OUT OF THE FIRE AND TAKEN HOME.

The late GEORGE BOND, of Wickham Market.

A remarkable Instance of God's Saving Grace. By JOHN SYMONDS.

ORIGIN—SUNK IN SIN—TURNING POINT—SIGNS THE PLEDGE—TESTING TIME—
GOES TO CHAPEL—DOCTRINES OF GRACE—CONFUSION OF TONGUES—GOD'S
GOODNESS AND MERCY—SET TIME—TUNSTALL—BROTHER GLASGOW—
BAPTISM—PREACHING—LAST DAYS—LAND OF PURE DELIGHT—FUNERAL.

MR. GEORGE BOND, of Wickham Market, departed this life March 31st, aged 59 years. Our now glorified brother was a remarkable instance of distinguishing grace; born of humble parents who cared not for his eternal welfare. When young he learned the trade of a moulder, became a good workman, a man of intelligence, but alas, SANK IN SIN to a wonderful low degree. He has told me with a trembling tongue he had committed every sin but two which we cannot mention. He became an habitual drunkard and gloried in his own shame with all the boldness that was possible for any man to pursue. He earned the highest wage obtainable at his business, but sank so low down in wretchedness that neither he or his poor wife had clothing or money to buy food with at times. In this state he remained till upwards of thirty years of age. Now came, in the good providence of God the

TURNING POINT OF HIS LIFE.

A temperance meeting was held in the place, and he went, with no intention of signing the pledge whatever, but he did so. This was

A TESTING TIME

indeed to him; the craving after drink became so severe that he had to hasten past the public-house lest the temptation should become too strong for him. But this was a characteristic of the man. He was a man every inch of him; whatever he was led to set his hand to do, that he followed hard after. By the goodness and mercy of God he never fell a victim to this sin again, but remained a true man to the temperance cause throughout his life, and being blest with the gift of speech, travelled miles to advocate it, and was widely known amongst its friends.

He acquired his own learning, his surroundings began to improve, the home was more comfortable; he began to ATTEND A PLACE OF WORSHIP, meeting with the "Brethren." Here it was the Lord opened his blind eyes, but here he did not long remain. From thence he went to the Congregational chapel, joined the Church, taught in the Sabbath-school, served the Lord with all his strength, according to the light received; struggled hard to be justified by the deeds of

the law, but he had something more yet to learn. The minister of the chapel, with himself and a few other friends, were having a little friendly conversation, and the subject turned on the

DOCTRINES OF FREE AND SOVEREIGN GRACE

as revealed in the sacred Scriptures. The minister said, "They are right, but we must not preach them." This assertion was a surprise to George Bond. Light broke in upon his mind, he searched and pondered over these things; the Lord blest His own Word, "turned to him a pure language," he was laid low in the dust, and, like Jonah, had to confess, "Salvation is of the Lord."

Now there was CONFUSION OF TONGUES, and, to use his own words, he was "always in hot water;" he being a straightforward, conscientious man could not assent to many things said and done at their meetings. He had learned the truth of God's Word, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He, however, remained with the same people some years, I believe because of family connections and friendships formed there. As in stature naturally, he stood head and shoulders above the average man, so the Lord favoured him in grace, gave him a large measure of faith, but it was seasoned with salt; wisdom and grace were added unto it by the Spirit of the living God, that made him walk humbly before the Lord.

He never forgot the horrible pit from which he was brought. Often when speaking of

GOD'S GOODNESS AND MERCY TO HIM,

he would say, "I shall never forgive myself, how I fought against infinite mercy in the days of my unregeneracy." The mercy of God was

"More than a match for his heart,
Which wondered to feel its own hardness depart."

A sense of this made him very tender towards the little lisping ones, which he ever sought to encourage.

Our brother was a close companion of our late esteemed brother Brand. These two good men took sweet counsel together. But there was another SET TIME appointed by the God of love in store for him; the time came when he must leave wife and friends with whom he had long worshiped. His steps were directed to Tunstall, about seven years since, and there he remained. Through the ministration of the Word by our friend and BROTHER GLASGOW, the Lord furnished him such a table as he had never had before; it was indeed a wealthy place, a rich repast. He was

BAPTIZED AND ADDED TO THE CHURCH,

and soon asked to speak in the villages, which he did with much acceptance. Afterwards the Church sent him out where the Lord should call him. His usefulness was soon seen by the neighbouring Churches, and he had more engagements than he could fulfil.

He was taken ill about the month of August and was confined at home for two or three weeks, recovered again, so that he was able to fill his usual capacity as foreman of the department in which he worked, and PREACHING on the Sabbath-day. Singular to relate, he preached his last sermon on the afternoon of the last Sabbath of the year. The complaint from which he had so recently suffered become worse, said to be cancer in the throat. We visited him often in his affliction, which was of a distressing character; the breathing became very difficult. On one of these visits he said, "I like to dwell on the mountain top best," and reaching his hand towards the floor added, "but they are just as safe down there" (meaning the redeemed of the Lord). On another occasion when he was very weak he said, "My delights are great, even now." Then again, waking out of a little sleep, "If ye love Me keep My commandments, but how few there are." Then his mind was gone again, through weakness. Our brother was an example, in this respect, for never, during his whole Christian life, did he give the Lord half-day service, but prized the privileges given him. He believed obedience was better than sacrifice.

HIS LAST DAYS.

On the Sunday evening previous to his death a friend went in to see him. When he recovered consciousness he said (calling her by name), "I am glad to see you," and at once repeated this verse :

" Shall I be carried to the skies
On flowery beds of ease ? "

then paused and said, " No, Lord,"

" While others fought to win the prize
And sailed through bloody seas."

The following Wednesday afternoon he asked to have one verse of Dr. Watts' sweet hymn sung,

" THERE IS A LAND OF PURE DELIGHT."

After which he said "That will do," as if faith had carried him to the sweet fields beyond the swelling flood. On the following morning about 1.20 his attendants gave him some medicine in hope that he might get a little rest, and laid him as comfortable as possible, when he gave one gentle sigh and he was gone.

" One gentle sigh his fetters breaks,
They scarce could say he's gone,
Before the willing spirit takes
Her mansion near the throne."

" The memory of the just is blessed."

THE FUNERAL

took place on Wednesday, April 6th. His pastor, brother Glasgow, after singing Cowper's hymn, "There is a fountain filled with blood," committed the mortal remains to the grave in sure and certain hope of a joyful resurrection. when a large assembly gathered together, amongst whom were W. J. Whitmore, Esq. (one of the principals of the firm of his employers), R. L. Everrett, Esq., James Youngman, Esq., D. R. Read, Esq. (members of the Parish Council); Messrs. Meddows, Garrod and Kemp (Deacons of the Tunstall Church); Wright and Harris (Deacons of the Charsfield Church), and many others.

BAPTISTS—WHAT ABOUT THEM ?

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

BY SAMUEL BANKS.

IN setting forth leading Baptist principles it becomes necessary also to show plainly the false systems to which we are strenuously opposed. This month I ask my readers to take both their "Authorized" and "Revised" Bible, and turn up

MATTHEW XVI. 15—19.

We will now consider the ROMAN teaching, and then the TRUE doctrine contained in this portion of Scripture.

THE ROMAN TEACHING.

At the pediment of the vast dome of St. Peter's, at Rome, verses eighteen and nineteen are inscribed in Latin in gigantic letters, plainly visible. What the Roman Catholic would have us believe concerning them is, that Peter, in himself and in his traditional successors to the present Leo XIII., is the rock,—the rock upon which the Church is built; that in him alone the power of the keys, and the binding and loosing, is vested. The Pope is Peter. he holds the keys; bow your neck to him, or you will be shut out for ever from the kingdom of heaven. This wicked assumption has been growing in presumption and effrontery till its full bloom, when Papal infallibility was unblushingly declared in 1870.

Let me tell you a true story concerning this doctrine, in our native land. At the time of my story—654-664—in the North of England, or Northumbria, as it has been called, there were multitudes of faithful, well-instructed

Christians, fruits of the labours of such men as Columba and Aidan, and whose leading pastor at that time was Bishop Colman. There came over here, from Italy, a Roman Presbyter named Wilfrid, charged with a special mission from the Pope to bring these simple Christian brethren under the yoke of Rome. Eventually it was arranged with King Oswyn that a conference should be held in the northern town of Whitby, in the course of which Bishop Colman, as spokesman for the faithful British Christians, extolled the labours of Columba and Aidan, and other dear servants of the Master. Upon which Presbyter Wilfrid interposed:—"Nay, even though your Columba were a saint, and possessed of all the virtues which you claim for him, he ought not to be preferred to the most blessed Prince of the Apostles, Saint Peter, to whom our Lord said [here are given the words of the text]. All the virtue and piety of Columba and Aidan are nothing compared with these." Upon which King Oswyn turned to Colman, and asked, "Is it true, Colman, that this was said to Peter by our Lord?" "Very true," replied Colman. "Then," said the King, "I tell you that he is the doorkeeper, whom I will not oppose; but, so far as I know and can, I desire to obey all his decrees, lest when I come unto the doors of the kingdom of heaven there may be none to open, he being estranged from me who is shown to hold the keys." Consequently, it was ruled that the British Christians should bow their necks to the Pope; though Colman and all with true backbone and right principle utterly refused to do so.

The above, and similar Roman missions to this country, took place *openly* in the seventh century. But in the nineteenth century Rome is just as determined as she was in the seventh, though now she is working *covertly*. Protestants, beware! especially non-conformist Protestants. Rome is seeking whom she may entice into her parlour, which will prove to be (as ever) a very den of cruelty, ignorance, and iniquity.

Having explained quite briefly the *Roman* view of the text at the head of this article, and sounded a note of alarm, I will (D.V.) proceed next month to give the *true* exposition of it, which is also the Baptist position.

New Address:—"Sandlings," St. Mary Cray, Kent.

THE LATE MR. ROBERT SADD, OF ZOAR, IPSWICH.

THE Church at Zoar, Ipswich, has sustained a severe loss by the sudden death of our dear aged brother and senior deacon, Mr. Robert Sadd. Our departed brother dates his call by grace in the year 1838, and first joined in Church fellowship with the Independents at Halesworth, in 1840. He has often said that "Ever since then he has never once missed attending monthly the ordinance of the Lord's Supper." Removing in Providence he was constrained to cast in his lot with the Strict Baptists at Grundisburgh, was baptized and received into the Church there by the late honoured Samuel Collins, on May 4th. 1849. Removing to Ipswich he for a long time walked to Grundisburgh and back every Sunday, a distance of eight miles. But on the 6th of January, 1856, he joined the Church at Zoar, where for the first eleven years he was superintendent of the Sunday-school. On the 2nd of October, 1870, he was chosen deacon, and for eighteen years held the office of Church Treasurer. During the forty-two years of his membership our beloved brother has indeed been a pillar in the Cause, scarcely ever known to be absent from any service. Never had a Church a more faithful and devoted deacon, and in return he was beloved by all. Only one sister remains of those who formed the Church when brother Sadd was received. Thus we feel that a true father in Israel and another link with the past, and a most remarkable life of devotion and service in the cause of God and His truth has passed from us. Our dear brother literally died in harness, his zeal burned brightly to the last. On his last Sunday upon earth (April 24th) he conducted the early morning prayer-meeting, starting the tunes, was present at the Church meeting and attended

both morning and evening service. Early on Wednesday, the 27th, he aroused his aged brother; a blood vessel had broken, and in two minutes he expired at the ripe old age of 81 years. On April 30th his body was committed to the grave in sure and certain hope of a glorious resurrection by his bereaved pastor, Mr. Bardens, in the presence of his brethren in office and many members of the Church and congregation, some also from Bethesda being present. On the following Sunday evening our pastor made feeling reference to the solemn event from words chosen by our departed brother found in 2 Cor. xiii. 11.

H. BALDWIN, *Church Secretary.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

MOUNT ZION OPEN-AIR MISSION.

THE second anniversary of the above Society was held in Mount Zion Chapel, Chadwell-street, on Thursday evening, March 31, pastor E. Mitchell (president) in the chair, supported by J. W. Banks (vice-president), E. Wallis (treasurer), G. Ridley (secretary), A. J. Woodford (precentor), and brethren W. Abbott, E. Marsh (Gurney-road), W. Baker, A. Licence, J. G. McKenzie, and others. The meeting opened by singing, brother W. Abbott reading the Scriptures and prayer by the vice-president. The president then called on the secretary, brother Ridley, to read the Report for the past year, which is as follows:—

March, 1898.

Dear Friends,—We meet to celebrate the second annual meeting of the "Mount Zion Open-Air Mission," and it is with feelings of deep gratitude to our dear Lord for sustaining grace that we are enabled so to do.

We trust in thus coming before you we shall continue to elicit your sympathy in this particular calling on which we hope we have the gracious approbation of our divine Master.

Twelve months have passed away since we met here on a similar occasion, and what shall we say as we endeavour to take a retrospect of what has transpired? It has not been altogether plain and easy sailing. Adverse winds have blown upon us; the enemy of souls has been at work endeavouring to wreck our little bark, and disappointments have arisen which have made us feel what feeble creatures we are, and that without the help and presence of our Great Pilot we could not have continued unto this day; but He has been with us, and, whilst we have to mourn over many shortcomings, we would take comfort in the words of the poet—

"What though Satan's strong temptations
Vex and tease thee day by day,
And thy sinful inclinations
Often fill thee with dismay?
Thou shalt conquer
Through the Lamb's redeeming blood."

And, by God's help, we will go forward; and as He shall give us grace, we will battle with the Evil One, and through Him overcome.

We hold during the summer months fourteen meetings in the open air, com-

mencing May 9th and ending on September 28th, after which, having the use of our new school building, we started a Sunday evening service there after the service in the chapel. This new feature of our work was begun on October 17th last with a united prayer-meeting with the teachers of the Sunday-school, and on the following Lord's-day evening our pastor gave the first address, and all through the winter months our brethren, with the assistance of our pastor and one or two friends from outside, have been endeavouring to set forth the love of God in Christ Jesus to poor, lost sinners. The neighbourhood in which our school lies is indeed very dark and apparently lifeless, so far as spiritual things are concerned; nevertheless, our prayers go up to the throne of God that He will take and use us for His own honour and glory.

We endeavour also, so far as we are able, to send forth His truth, and have distributed during the past year some 5,000 leaflets containing a text and an invitation to the services held in the chapel and school-room, but with what result we are unable to say: "The day will declare it." We have also given away nearly 2,000 back numbers of *Cheering Words*, *EARTHEN VESSELS*, and other tracts; whilst we have issued special bills on certain Sundays, endeavouring to get the people to come, and we are glad to say not altogether without success, as it has been our joy on more than one occasion to see the hall quite full.

Several marks of encouragement we have received, and amongst them there are two we desire to record—one was, through holding the open-air service one friend was led to inquire where we came from, and on the information being given, has attended our services continuously since, and has been the means of bringing into the chapel with her three or four friends, and, having taken sittings, we doubt not but that she feels at home in God's house under the preaching of our beloved pastor; the other was a testimony sent by post from someone who declared that they had received good from the preaching of the Gospel in the open air; the letter was unsigned and sent to our brother Joseph Smith, with an expressed wish that he should destroy it after reading, which he did.

And now we draw this Report to a close, and whilst our eyes are up unto Him who has promised "never to leave nor forsake us," we still seek an interest in your best wishes, and in the words of the apostle say, Brethren and sisters, pray for us.

Brother McKenzie moved the adoption of the Report, which was seconded by brother A. Licence, and carried unanimously.

The President said: We have been going on with this work now six years, although only two years recognised by the Church. Some persons say, What do Strict Baptists mean by going into the open air? Just to follow and copy the work of the Lord Jesus Christ. Our brethren in the summer months seek to spread the Gospel of the grace of God in the open air, and for the last six months on a Sunday evening have held a Gospel service, commencing at 8.15, in the schoolroom, White Lion-street, which has been described as "a God-forsaken neighbourhood." It appears also from daily observation that London is fast lapsing into Atheism, together with the constant exodus of people to the suburbs, causes us to feel it to be the trumpet call for us to go forth.

Neither the Word of God or our creed hinders us from going "into all the world and preaching the Gospel to every creature." If there was anything in my creed to prevent my going into the open air to proclaim the Word of Life, I should immediately think of revising it.

Mr. Mitchell then proceeded to speak from "Let Thy work appear unto Thy servants," &c. (Psa. xc. 16). We sometimes hear the phrase used, "Work for the Lord," this grates on the mind—it is wrong—more, it is arrogant, undue assumption. Let us rather prayerfully enquire, "What is the Lord going to do by us? Will He condescend to make us instruments? Our work amounts to nothing; it is 'Thy work.'" Let us always keep God to the front, making sure we are doing His work, as instruments having a single eye to the honour and glory of God. This movement is not a piece of amusement; the welfare of immortal souls is at stake. God never gave us that building in the wonderful way he has for nothing. We have to preach the Gospel there, and with a spirit of brotherly love and unity. Let us sow the seed and wait, watch and pray for results.

The meeting was subsequently addressed by brethren J. G. McKenzie, E. Marsh, A. Licence, and W. Baker.—JOHN.

MUTUAL MEETINGS AT ZION, NEW CROSS.

THE third anniversary of Mr. Thos. Jones's pastorate was observed on Tuesday, April 26th, when pastor P. Reynolds (Highbury) preached in the afternoon to a fairly large congregation, who listened with much appreciation to an eloquent exposition of the words, "The Lord is very pitiful, and of tender mercy" (James v. 11).

Tea was served in the upper school-

room to over 150 friends, after which a public meeting was held in the chapel, Mr. I. R. Wakelin (Keppel-street) presided.

Mr. Armstrong (Church Secretary) gave a brief sketch of the year's work. Eight had been received into fellowship, and three removed by death, special reference being made to the loss sustained by the Church in the decease of the pastor's beloved wife. The Jubilee of the chapel had been commemorated by the renovation of the building at a cost of £200, which was raised by the re-opening. £50 had been distributed in relief to 705 needy cases, and £78 collected for the Christmas Dinner Fund. Altogether, nearly £900 had been raised during the year. The Sunday-school and other agencies all in good working order. Stevens' Hymn-book Association, in connection with the Church, was publishing new and improved editions, and the Churches at Chatham, Beccles, and Laxfield had adopted it for their service of praise.

The chairman followed with a stirring, loving address, in his usual style.

Pastor Box spoke on the "Better Covenant," which he contrasted with the old covenant of works, and showed while that was good, the new was infinitely superior, and might be called the best of all.

Pastor Reynolds dilated on the "Better Hope." A hopeless life was not life at all, only a mere existence; but all hopes are not saving ones. No ground for a saving hope to fix itself upon this side of heaven. It must fix itself on that within the veil. The ceremonial law was not intended of itself to save, but to point out the way of salvation. All the types under the old dispensation pointed to the great salvation provided in the person of the Lord Jesus, and the use of the law was to bring into notice the better hope of the Gospel. This hope was better than all others, because of its sanctifying power, and its endurance. It was the clearest revelation of the Divine character, and the glory of eternity will be unfolded from the revelation of the Cross. This better hope has an inspiring influence upon all who catch sight of its glory, which shines through every cloud.

Pastor White followed with the "Better Sacrifice," which is so because it satisfies justice, gives conscious peace to the believer, and is a way of access to the throne of God, and its power is lasting as eternity.

Mr. A. J. Voysey brought forth a bundle of "Better Promises;" and pastor Jones wound up with a "Better Resurrection."

A vote of thanks to the chairman, speakers, and the ladies who had charge of arrangements for tea, was proposed by Mr. Armstrong, and seconded by the senior deacon, Mr. A. Norman, and

cordially agreed to. The collections amounted to £14 3s., which, with the proceeds of the tea, and trays provided by the ladies, was handed to the pastor.

SOUTH INDIAN STRICT BAPTIST
MISSION.

The first half-yearly meetings were held on May 3rd, in Zion Chapel, New Cross-road. Pastor Thos. Jones preached an appropriate sermon in the afternoon, which was followed by a tea and public meeting. The president, pastor P. Reynolds was in the chair; and pastor Gray, of Gravesend, offered prayer.

Pastor S. Gray, of Brighton, hon. sec., gave some interesting extracts from the reports furnished by the mission agents in the Tinnevely district, showing that the Lord's blessing was resting upon the labours of His servants there.

Mr. F. J. Catchpole, treasurer, stated that in the eight months the Society had been in existence, £518 had been subscribed, and there was even the prospect of more to follow.

Addresses followed by the chairman, and pastors Morling (High Wycombe), Tooke (Grundisburgh), and Jones, and Mr. I. R. Wakelin.

The collections amounted to over £14.

ZION BAPTIST CHAPEL,
PECKHAM.

SUNDAY SCHOOL ANNIVERSARY.

THE revolution of the wheels of time brings to every soul its quota of privilege and joy. To the child comes the varying experiences of childhood; to the servant the heightening joys of servanthip; and to the aged the seasons which are foretastes of the future glory. Nor is exemption known; for the sweet consolation to the Lord's people is: "Day unto day uttereth speech;" and its voice says, unmistakably, "Our times are in His hand."

To such as possess the love and the

SPIRIT FOR SERVICE

encouragement—that needed stimulus for earthly labour—happily alternates with its opposite; so that between the days of common tenour oft is interspersed culminating points where the heart rests and obtains renewed courage. For this, with the poet, we say—

"Praise, everlasting praise be paid
To Him, that earth's foundation laid;
Praise to the God whose strong decrees
Sway the creation as He please."

To those who have an untiring regard for the Lord's vineyard, and strive, however humbly, by His gracious help, to break the

BREAD OF LIFE,

to the tender in years, these things are no myth. And it was ours to rejoice to find it, in some measure, happily realised by many, on Sunday, April 24th, when

the 19th anniversary of the Sabbath-school took place.

The services—customary we believe to all our causes of truth—commenced by a special prayer-meeting at 10, attended by both young and old.

At 11, after the singing of William Winters' well-known anniversary hymn—

"Bless, Lord, the day, for this our annual meeting:
Come, Jesus, come, and shine in every breast,"

and prayer—the language of which expressed earnest and tender desire that the day might be a season of joy, and a

TIME OF LOVE,

Mr. J. Kingston delivered an excellent discourse from Gal. vi. 9, on "Well-doing," laying happy force on the exhortation—"Let him that is taught in the Word communicate the Word."

In the afternoon at 2.45 a Young People's service was held, presided over by our esteemed friend, Mr. Crowhurst, a former superintendent of the school. In the course of some remarks he feelingly referred to his recollections of twenty years ago, when with others, he was the instrument of founding the present school. Following him interesting and instructive addresses were given by Messrs. Kingston and Rumsey.

To an encouraging auditory in the evening, brother Kingston again preached an inspiring and discriminating sermon from Luke x. 42, on "The one thing needful," showing in simple, homely words its teaching as being—I. Indication; II. Consideration; III. Necessity; IV. Concentration; V. Immediateness, all the points of which, we trust, left their impress upon the minds of both young and old.

On Wednesday, the 27th, the usual

CONTINUATIVE GATHERING

took place. In the afternoon at 5.30, a large number of parents, scholars and friends—among whom we were glad to notice several from Streatham and other causes—partook of a tea kindly prepared by the lady friends of the cause.

At 7 a public meeting was held, when our esteemed brother, Mr. J. Green, who occupied the chair, was supported by brethren E. White, F. C. Holden, H. Dadswell, J. Clark, and E. Rumsey. After the giving out of that still old favourite hymn among Strict Baptists—

"Kindred in Christ for His dear sake,"

reading, and prayer, the report was read, and the adoption moved in hopeful language by brother White, of Woolwich.

Brother Holden, of Limehouse,—whom we all rejoiced to see so far recovered in health—in seconding it, remarked that he had been to anniversaries when there had been

NO CHILDREN PRESENT,

and it rejoiced his heart to find so goodly a number present on this occasion. He was pleased with the appearance of things, pleased with the singing, and paid a kindly compliment to the superintendent for the care taken in teaching the children the melodies which we had heard.

Next came brother Dadswell, of Clapham, with an earnest, inspiring address founded on "We shall reap if we faint not," one sentence of which we still retain: Pray for a blessing, and

EXPECT THE BLESSING.

A very sweet reminder this to all dependant souls.

Our brother James Clark then followed with an interesting address, given with some pleasantries, on a Wonderful House, after which Mr. Rumsey made some bright and telling remarks on Sunday Schools, and their effects.

Altogether the services must be regarded as among the most successful of later years; and as such we trust are an augury of much brightness in the future. Collections good.

"In all the paths through which we've
What mercies we've enjoyed! [passed
And this shall be our song at last,
Cast down, but not destroyed."

J. KNIGHTS.

East Dulwich.

A GOOD GIFT GRATEFULLY RECEIVED.

DEAR MR. EDITOR.—It is always pleasing to report the kindness of friends to their pastor. Thus, on March 31st after the week-night service, the Church and congregation at Emon, Woolwich, presented the pastor, E. White, with a purse containing sixteen guineas as a mark of their esteem and affection after seven years' labours amongst them. This was presented by our brother D. Hitchcock with an earnest, loving address expressing the confidence felt in the pastor, and their prayerful desire for his future usefulness in their midst.

To this unexpected mark of their kindness the pastor responded with heartfelt gratitude, thanking them for their good wishes, also the practical way in which they had shown their attachment to himself and his family, assuring them they each had his earnest prayers and services for their present and eternal welfare. E. WHITE.

FAIRHAVEN.—It will, we are sure, interest our readers in the North of England to know there is a place of truth near the seaside in West Lancashire. Visitors to the seaside during the summer will find this new place of worship neat, clean, and comfortable. The building was erected from plans pre-

pared by the well-known Lytham architect, Mr. T. C. Grimble, A.R.I.B.A. The style of architecture is the Renaissance, the front of the chapel is Ruabon terra-cotta. The chapel is 32ft. long, 36ft. wide, and 19ft. high; schoolroom 27ft. long, 11ft. wide; vestry 11ft. long, 9ft. wide; ventilated by Boyle's patent air-pump ventilators and heated by hot-water pipes. The baptistry is under the platform, and is lined with white tiles. There is only about £80 debt, which we have no doubt will be cleared off in the summer, if not before. —JOHN.

WEEPING, HOPING, REJOICING, AT BLAKENHAM, SUFFOLK.

BY MRS. M. A. MOORE.

VARIOUS are the scenes through which Churches have to pass while here on earth. In the early part of this year—viz., on January 27th, one of the most genial, Christ-like, consistent deacons that ever Church possessed, in the person of brother

CHARLES SAVAGE,

passed away from membership with the Church at Blakenham, and from all his loved ones, into the "many-mansioned home." He had been for over forty years a humble follower of the Lord Jesus Christ: his end was triumphant. His mortal remains were interred in the burying ground belonging to Blakenham Chapel. Brother J. Grimwood, late pastor of Stonham Church, ably officiated. Many friends gathered to pay their last token of respect. Deceased leaves a widow and several children to mourn his loss, some of whom are travelling in the narrow way. May the Lord bless them all. We miss his smile; we miss his prayers and helpful words, but rejoice that our loss is his eternal gain. May the Lord raise up others to fill the vacant place.

March 30th was a memorable day in the history of the Church at Blakenham. Special services were held. A prayer-meeting was held at 2.15 p.m., at the close of which another service was held, when pastor A. Morling, of Hadleigh, preached to us an excellent sermon from Num. x. 29: (I.) The journey, (II.) The destination, (III.) The invitation, (IV.) The argument.

A public tea followed.

At the evening meeting the chapel was nicely filled. Brother W. Ling, of Ipswich, very ably presided. The hymn commencing, "Kindred in Christ for His dear sake" was heartily sung. Brother J. Wright, of Ipswich, sweetly led us to the throne of grace.

Brother W. H. Ranson, of Somersham, spoke upon "Revivals." They *must*, to be *successful*, come from God.

Brother H. Lock, from Rishangles, advanced some grand, sublime thoughts upon the "Love of God."

Brother H. Alexander spoke upon "Prayer: its direct course, aim, and object."

Brother A. Morling took a review of the past; looked backed with gratitude, and forward with hope, believing and hoping a brighter future was in store for the Church at Blakenham.

A few suitable remarks by the president, singing, and benediction, brought this happy meeting to a close.

The tone of the meeting was helpful and spiritual throughout. We thank God, and take courage.

Previous to the meeting, some new lamps, 100-candle power each, had been fixed inside the chapel. Collections taken towards paying for the lamps were very encouraging.

We also gratefully acknowledge the kindness of Mr. J. Worby, of Claydon, who collected £1.

Donations from four other friends, amounting to sixteen shillings, were also thankfully received.

This little Church is grateful to God for thus blessing us, and constraining friends to be so generous in helping us to procure new lights.

Brother H. Alexander, late pastor of the Norton Church, has accepted a three months' call, with a view to the pastorate, from the Church at Blakenham, commencing on the first Lord's-day in April, 1898. Previous to the call he has preached to us with much acceptance on several occasions; our congregations have increased; two village stations have been re-opened for preaching, and have been filled to overflowing. We are praying and watching for God's blessing.

Our cry is—"O Lord, send NOW prosperity." May the little one become a thousand, then, while our hearts shall rejoice, all the glory will be given to Him to whom alone it is due.

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WALTHAM ABBEY (EBENEZER).—April 28th opened with falling showers. The day on which we hoped, with many friends, to commemorate the goodness of our covenant God to us as a Church for 74 years, our minds were filled with fear; while we felt the Lord was enriching the earth with the much needed rain, yet human like, we wanted the sun to shine so that friends from a distance might visit us. But as in times past, we proved that God was better than all our fears; the rain ceased and when the time to commence our service arrived, a goodly company had gathered from Epping, Tottenham, Ponder's End, Enfield, London, &c. Our beloved brother Marsh, of Stratford, was helped in the afternoon to tell out the old, old story, for ever telling yet untold, of the work of our Divine Lord, in the salvation of sinners, and impressed on our hearts, the fact, that he that

believeth in Jesus has passed from death unto life. After which, the school-room being filled with those who had partaken of spiritual food, sought natural food, and the ladies having provided a good tea, we satisfied the natural appetite. The friends took a stroll in the garden of our friend, Mr. Woodbridge, which was, as usual, open to us. At six o'clock we returned to the chapel for the evening meeting, our dear brother Piggott (lately elected on the London County Council) taking the chair, gave out the good old hymn, 940 Denham's, "Come Thou Fount of every blessing," and then gave us a few thoughts on the words, "We will not forsake the house of our God." J. W. Banks followed with his usual expressions of thankfulness for Divine mercies. Brother Belcher spoke on, "Our God and our Father." Brother Bowles followed with "Past. Present, and Future." Brother Hewett, on, "Let the beauty of the Lord rest upon us." Our brother Piggott having to leave to catch his train, the pastor, W. E. Palmer, took the chair, and brother Marsh gave us a few experimental remarks, on the name Ebenezer, Prayer, Praise, singing being interwoven. The happy meeting was brought to a close with heartily singing, "Jerusalem, my happy home." Prayer by brother Licence, and the benediction. Collections over £10.—W. E. P.

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HALESWORTH.—Good Friday has been the day we held the pastor's anniversary, but this year we are without one. Nevertheless, we held a meeting, and a good one too, and with good results. Our good brother, Mr. Garrett, pastor of the Church at Shelfanger, preached for us two glorious sermons, Christ-exalting ones. In the afternoon basing his remarks upon the words, "It is finished." The savour of this sermon we have not lost yet. Tea was provided. The evening service was as blessed as the afternoon, the same glorious truths were set forth, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God," was the keynote of our brother's remarks. As a little Church we have great cause for thankfulness to be favoured once more to enjoy such a happy day in the house of God. Collections exceeding those of the previous year by some little. Bless God He can open the heart to honour Him with our substance. Singing that dear old hymn,

"Grace 'tis a charming sound,
Harmonious to the ear,"

brought to a close another happy day. We are also pleased to note we hope shortly to have a baptizing service. The Lord is answering our prayers in gathering in those other sheep. May the Lord still go on to revive us, for all our help must come from Him.—C. G. GREEN.

WELCOME HOME AND PRESENTATION TO MR. AND MRS. PEET AT ZION, TROWBRIDGE.

A "WELCOME HOME" and congratulatory tea meeting was held on Wednesday, May 4, at the Zion Chapel, to the pastor (Mr. Peet) and Mrs. Peet in connection with their recent marriage. About 150 persons sat down to tea. The tables were decorated with flowers, and presided over by Miss Applegate, Mrs. F. Grist, Mrs. Hanley, Mrs. Merritt, Mrs. J. Smith, Mrs. Eyles, the Misses Summers, Beaven, Lane, and others. Mr. Applegate took the chair at the public meeting, and after singing the 11th hymn (Gadsby's), Mr. Frederick Grist engaged in prayer. The chairman then explained the purpose of the meeting, and asked Mr. and Mrs. Peet's acceptance of a silver-plated Queen Anne tea and coffee service, which had been freely subscribed for by the Church, congregation, and Sabbath-school.

The Committee of Selection, who had obtained the free contributions of the friends were:—Messrs. Applegate, Grist, and F. Grist, with Miss Applegate, Miss Summers, Miss D. Jones, and Miss Caines.

Mrs. Peet was also asked to accept a special gift for herself—viz., a lady's silk-lined work table.

Both Mr. and Mrs. Peet thanked the friends in a warm and hearty manner for the kind gifts and the many expressions of loving congratulations they had received.

The pastor (Mr. Peet) rejoiced in the continuance of the steadfastness of the people in those truths conveyed to them by the clear revealings of the Holy Ghost, the chapel having been built for the declaration of the same by him who, in God's gracious hand, was the founder of the cause—the late dear Mr. Warburton. Since the building of the chapel upwards of 900 have joined the Church.

Short speeches followed by various friends, and a profitable and pleasant meeting was brought to a close at 9.30 by prayer by the pastor.

The following was composed by a member of the Church:—"Welcome Home to Mr. and Mrs. Peet, after their marriage on April 19th, 1898."

May your life's path by God's own smile be brightened,

And may His richest blessing on you come,
Your every care by Him be ever lightened,
'This is my wish for you—"my welcome home."

Ye are His children, and to you He's spoken,
For you He'll care, and ever mindful be;
Oh, well you know His Word is never broken,

'Tis well, whatever trials you may see.
Here weal with woe is ever closely blended;
But in the land beyond you azure dome
Ye shall find rest, all sorrow sweetly ended
And ye shall have your Father's welcome home.

RECOGNITION OF MR. JOHN P. GIBBENS, AT EBENEZER, TOTTENHAM.

THIS place of worship is nicely situated in Napier-road, Philip-lane, Tottenham, about eight minutes' walk from Tottenham Cross.

Interesting services were held here on Wednesday, May 4, 1898, when our brother Gibbens was publicly recognised as pastor, at the hearty, united, and unanimous wish of the Church.

Since Mr. Gibbens has been preaching at Ebenezer, there has been a steady improvement in the number of worshippers; the chapel has been nicely done up, the pulpit altered, and everything has a pleasing and hopeful appearance. Best of all, the week-night prayer-meeting has very greatly increased, which prove to be truly spiritual seasons.

On the afternoon of the above-named date brother John Box, of Soho, presided. Brother F. C. Holden stated the nature of a Gospel Church, and, at the request of brother Box, brother Gibbens narrated his call by grace, and to the ministry. Brother Box having expressed his satisfaction, gave the newly-elected pastor, Church, and congregation some excellent counsel and advice. The people stood up and praised God in the Doxology, and thus, with a few words of prayer, the afternoon service was brought to a close. Tea was quickly served, and

THE EVENING MEETING

commenced by singing, "Come, Thou Fount of every blessing." The chairman, John W. Banks, read the Scriptures, and brother Licence offered prayer. J. W. B. spoke of his being present at the recognition of the former pastor, brother House, and his long-standing friendship with him; it was evident his work was done at Ebenezer, but the Lord had found him another sphere of work, and wished him God's blessing. After a few other remarks, at the request of the chairman,

Brother Gibbens gave the leadings of Divine Providence in directing his steps to Tottenham. This being confirmed by brother Bartholomew, and ratified by the members of the Church rising to their feet,

Brother Holden, in a sacred, yet forcible manner, united hands of pastor and deacons with suitable words, and proceeded to offer the Ordination Prayer. The solemn silence of the large assembly was then broken by singing

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!"

Unwittingly, it appeared, the congregation gave forcible emphasis to the concluding line of each verse.

Brother Edward Mitchell, of Chadwell-street, proceeded to give the charge to the pastor. His fatherly words, feelingly told out, formed from a long ministerial experience, and founded on God's Word (by the gracious Spirit's influence), went home to the heart of all present; and many said, "It ought to be printed."

Brother James Clark, with his warm heart and clarion voice, addressed some excellent words to the Church on "Encourage him."

Brother E. White, of Woolwich, followed with some excellent admonitions to pastor, Church, and congregation, which formed an excellent peroration to the day's services.

Brother Gibbens, with a soft heart and moist eye, thanked God and all kind friends for their counsel, friendship, and help, and

Brother George Lovelock, of Elim, closed with prayer.—JOHN.

[We shall (D.V.), later on, give a portrait and sketch of brother Gibbens; for this reason we have omitted his origin, call by grace, to the ministry, &c.—J. W. B.]

OUR CHURCHES.—PROVIDENCE CHAPEL, NORWICH.

A CORRECTION.

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

MY DEAR BROTHER BANKS,—In the brief obituary notice of my beloved mother, which appeared in the February number of the VESSEL of this year, reference was made to the Strict Baptist Chapel, Cherry-lane, Pitt-street, Norwich, as being closed. At the time it was written it was true; but at the present time, we are glad to say, it is *incorrect*. Being privileged to be in the vicinity on the 9th, we were led in the direction of the "old sanctuary," and were delighted to discover evidences of life in the form of renovation going on. Besides this, we rejoiced in the information imparted to us by a good brother that the cause had been re-opened since Lord's-day, February 13th, both Sundays and Tuesday evenings for public worship, with some prospect of continuance.

The chapel is a very capacious one, and capable of accommodating a large audience. Considering its traditions—its prosperity in the years now gone—with the fact that it is situated in a populous part of a rapidly-growing city, there is room for it, and great need for its existence. May we suggest to those of our friends who may be visiting Norwich during the holiday season that their presence with the friends there will be very helpful and encouraging to them. At present various brethren, resident in the neighbourhood, are, with acceptance, supply-

ing the pulpit. May the Master smile upon them, and crown their efforts to "keep open the gates," with success.

Yours heartily in Gospel bonds,

J. KNIGHTS.

East Dulwich, S.E.

RISHANGLES—JUBILEE OF MR. GEORGE HARRIS.

BY W. LING.

On Wednesday, April 27th, 1898, a large number of friends gathered together at the Baptist Chapel, to celebrate the long ministerial oversight and pastorate of Mr. George Harris, about 52 years.

In the afternoon, Mr. Bage, of Stoke Ash, preached an appreciated discourse from the words of the Master to His disciples (Matt. ix. 37, 38). Tea was served at five o'clock, many partaking of the "cup that cheers, but not inebriates."

A public meeting was held in the evening under the presidency of a member of the Church, Mr. W. Ling, of Ipswich.

After reading the Scriptures and prayer, a statement was read by the chairman of the origin and progress of the Church, and referring to the time so far as it can be gathered when the Gospel was first preached in the village by Nonconformist ministers.

The first chapel was built by the united efforts of Baptists and Independents in 1841, Mr. Harris becoming connected with the friends in 1846. The chapel soon had to be enlarged; a Church being formed, first as a branch from Grundisburgh, and on May 1st, 1849, Mr. Harris formally accepted the pastorate. God blessed his efforts, the work prospered, the chapel again became too small, so that the old structure was replaced by a larger and more commodious building, which was opened October 1st, 1862, an immense number gathering upon that occasion.

The chairman having finished his statement of the history of the Church, called upon brother Tooke, of Grundisburgh, to address the meeting, who said, "he had learnt, while sitting on that platform, why he had received an invitation to be among them that evening. Grundisburgh was in a measure, the parent of this Church." They were not simply one in Jesus Christ, but he, Mr. Tooke, had a fellowship with them as belonging to a Church to which they formerly belonged. Fifty years' ministry to one people seemed a stupendous task, and he asked himself what the secret of so long a ministry could be. He was not there to applaud man's work, but he wished from his heart the richest of God's blessings for their aged brother. And he ventured to say that could Mr. Harris have been with them he would have told them that the secret of his long ministry was this: "Having, there-

fore, obtained help of God, I have continued unto this day." He had remained steadfast in the same glorious Gospel, loving the same Saviour and preaching the same grand truths with which he began.

Brother Ward, of Laxfield, next addressed the meeting and expressed the pleasure it gave him to be present to show his love and sympathy with their late pastor. In connection with the separation between them and Mr. Harris, no doubt they had some anxiety with regard to the future; he urged them not to be discouraged, for they had the same inexhaustible fulness of Divine grace to resort to that had made the ministry of their loved brother what it had been to many souls. He wished them every blessing and impressed upon them the necessity of being a working Church.

Brother Lock, who has for some months supplied the pulpit at Rishangles, said, he had been thinking of Mr. Harris as he sat in his room, in great pain often, and of the unspeakable privilege he must have, peculiar to Christians at his time of life, who had been in such close communion with God. He (Mr. Harris) had seen all the changes that had come into the Church during his long ministry, but among all the changes there had been no change in the God he had served.

Brother Debnam, of Horham, followed with a spirited address, in which he expressed the pleasure it gave him to take part in those services. He had known their pastor for many years, and it had been his privilege to assist him there on several occasions. Their pastor had done what he could as long as he could. His work, as far as his ministerial duties were concerned, was finished, and he was ready for his reward.

Brother Bage, of Stoke Ash, in addressing the meeting said, "Whilst they were glorifying God for the ministrations of Mr. Harris, they must not forget that their Church had another fifty years before it, and it was God's order in the Church and in the world that the bread of life should be broken by living ministers. He had long felt that God had a work for brother Lock to do somewhere, and if in His wisdom and love He should make them feel that their brother was ordained of Him to speak the Gospel of the grace of God to them, he trusted the blessing would be as great as it had been under Mr. Harris.

The chairman, before closing, referred in feeling terms to the increasing infirmities which prevented Mr. Harris from being with them, and remarked that it was a singular coincidence that not only was that the jubilee of Mr. Harris's pastorate, but also the jubilee of the Church itself. And he thought they ought not to let that jubilee pass

by without recognising in some tangible form, the services of the brother who had laboured so long amongst them. Some of their friends had thought it would be wise to try and do something for him, so they had been at work, and with the assistance of many kind and sympathetic outside friends had raised the sum of £112 1s. 6d. for Mr. Harris, with which he trusted his declining days would be comforted.

Special hymns and anthems were sung by the choir, assisted by friends from a distance; and here it may be mentioned that the singing at Rishangles Chapel has always been of an uncommon order, mainly through the efforts of the late pastor, who has trained a large number of singers, and who was, as one of the speakers remarked, himself, "crammed full of music."

The doxology and benediction closed a very successful commemoration meeting. All praise to the Great Head of the Church.

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POULNER (NEAR RINGWOOD).—On Thursday, April 14th, we held our annual Church meeting. After tea, the pastor (E. Diffey) presided. We sung, "Begone unbelief," read Psalm cxv, and implored the Divine blessing. The report given by the pastor shewed that the work of the Lord was being carried on in faith and hope. It is now ten years since our late pastor was called up higher, to the great loss of the Church. However, the Lord has carried on His work amongst us, and we are sure that His love will be the same towards us in the future and His word knows no change. We believe that the Gospel needs no adding to by man to make it attractive, for it is as much "the power of God unto salvation to everyone that believeth" now, as ever. We should rejoice in seeing additions to the Church, and are pleading for this at the throne. One by one of the former members are being called hence. Oh! to see others being "baptized for the dead." Encouraging words were given by brethren E. J. Lawrence, of Potterdown, M. C. Taylor (Ringwood), Mr. Brewer (deacon), with other friends. The meeting closed with singing and prayer.—
E. DIFFEY.

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BROMLEY, KENT (COLLEGE SLIP).—At 3.15, on Tuesday afternoon, May 3rd, a goodly company gathered together to celebrate the fifth anniversary of the opening of the place for Divine worship, when brother E. Marsh, of Stratford, preached an excellent sermon from Isa. xlix. 16, dividing his text thus:—(1) The believer's security by *sacrifice* and *intercession*; (2) *Companionship*; (3) The Saviour's ever watchful care over His Church; after which many partook of tea, kindly given and served by lady

friends. Again in the evening, at 6.15, the friends assembled together. G. F. Gray, Esq., of the Surrey Tabernacle, presided, announcing the hymn, "Come, Thou Fount of every blessing," read Psa. xxiii., and brother Weeks sought the Divine blessing. An encouraging report was read, expressing a hope that at this meeting we might clear £4 due for the renovation of the chapel. Brethren E. Marsh, E. White, and E. W. Flegg, gave excellent addresses. The chairman gave a good exposition upon 1 Sam. xvi. 11, "Send and fetch him," shewing most conclusively how that God is, and was always, the Alpha and Omega in a sinner's salvation. Collections (amounting to more than the expressed hope), £6 7s. 0½d. Another Ebenezer we raise in the history of this cause, again realising a demonstrative proof that our God shall supply all our needs, according to His riches in glory, by Christ Jesus. To whom be all the praise. Amen.—J. ASPINALL.

THE BENEVOLENT FUND OF THE M. A. S. B. C.

"SOHO," SHAFTESBURY AVENUE.
PASTOR'S BENEVOLENT FUND.

AT a meeting on Tuesday May 17th, pastor E. White, of Woolwich, preached in the afternoon from 1 Cor. ix. 11, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" We had a thorough spiritual and practical discourse. We only wish that more friends had been there to hear it. Our brother divided his text into the following heads:—"The blessings which are brought;" "Spiritual things;" "What is expected in return from the Church;" "Carnal things;" "The grounds on which this expectation is based;" "It is of Divine appointment."

Tea followed, after which we met again in the chapel, when

Pastor T. Jones, of New Cross-road, presided. The Word was read, and pastor Gibbens, of Tottenham, engaged in prayer.

Brother Jones gave an excellent address founded on the words, "Despise not the day of small things." After which he called on the secretary.

Pastor G. W. Thomas, to make a statement, who touched upon the words, "Bear ye one another's burdens." He opened up the fact of the need of such a fund. Spoke of ministers' burdens; of their inability to lay by for old age, or make provision for loved ones if taken home; urged all to do their best for the fund, and stated that the fund had reached the sum of over £160 (oash), and promises.

Brother Mutimer followed with an able address from the words, "For the love of Christ constraineth us," leading

us to contemplate Christ as the "altogether lovely."

Brother White said we are planting a tree, and do not know what it may grow into; and regarded the fund as a bond to bind us all closer to the Association, and ministers to their people.

Brother Box observed that the fund was the natural outgrowth of the Association; also that those who preach the Gospel must live by the Gospel, urging the friends to think of these things.

A vote of thanks to the friends at Soho for the use of the chapel, and the ladies for providing the tea, was moved by Mr. J. J. Fromow, and seconded by Mr. A. J. Robbins; and our happy and profitable evening was brought to a close by singing, "Praise God from whom all blessings flow."

We feel that we can lift up our hearts in gratitude to our covenant Lord for leading our friends to support our pastor's Benevolent Fund so heartily. May many hear our Lord say to them, "Go and do thou likewise."

WATFORD TABERNACLE. — On Wednesday, April 27th, special services were held in connection with the Manse Fund. Mr. Bush preached in the afternoon from Psa. lxxxiv. 11, 12, and was led to exalt our Lord and His Christ. The character was dwelt upon and the trust, and then the blessings in Christ. We have blessings in their fulness, adaptations in their order; grace first and then glory. A sweet time we spent with our Lord. Tea was then enjoyed. In the evening, our busy pastor, G. W. Thomas, presided, and opened the meeting with an address on "The conditions of power;" and brother Hodges, of Bedmond, prayed. Mr. C. Goodson then addressed the meeting from the words, "The Lord loveth a cheerful giver." Mr. Bush followed on the "Service of God," speaking of David bringing up the Ark of the Covenant to Jerusalem as a memorial, and of the appointment of a recorder. He went on to speak of the Holy Spirit as a Recorder, and of our need to record our Lord's mercies to us. Mr. Chilvers spoke on "The house hallowed by the presence of God," and led us to contemplate the house not made with hands, eternal in the heavens. Mr. C. Bailey followed with "Praise ye the Lord;" giving us reasons for praise, salvation, keeping, applying. Our pastor stated at the close of the meeting that over £300 had been raised. One dear friend gave £30 on condition that another £30 should be raised that evening. Needless to say, it was done. We now rejoice that our debt is now only £300, and we are sure that He who has helped us will help again, and that ere long the whole

of our buildings will be free from debt. "To Him be all the glory." Amen.

KENTISH TOWN.—Camden High Schools. On Good Friday, April 8th, Mr. P. Reynolds, of Highbury, delivered an excellent discourse to a goodly number of friends, which was heartily enjoyed, after which a very substantial tea was provided. In the evening a public meeting was held, presided over by Mr. F. Newman, whose opening remarks were much appreciated. Several ministerial brethren were present, and spoke well, so that all retired from this little hill of Zion, having truthfully experienced a season of refreshing from the presence of the Lord.—P. HARROW.

IPSWICH (BETHESDA).—Our usual chapel anniversary services were held on Lord's-day, April 24th, the appointed preacher for the day being our brother, Mr. E. White, of Woolwich. He was greatly helped throughout the day in extolling a precious Christ, and he was welcomed amongst us as an old friend, having preached to us on two former occasions, viz., school anniversary services, 1894 and 1895. Our prayer is that his message received from the Lord may be made manifest as having been received with joy and result in profit to the souls of many and redound to the glory of God. Our pastor, Mr. Kern, was not with us on the day named, the friends at Reading asking for his services. Should his efforts there be crowned with blessing and prove fruitful in the ingathering of precious souls, we will only say, "Bless the Lord, O my soul, and all that is within me, bless His holy name."

Our Australian Column.

GLENELG.

DEAR BROTHER,—Grace, mercy, and peace be with thee. After reading December *Earthen Vessel* (1897), I felt such a union to dear brother Mitchell, that it is a privilege to write you. And why should not one who has been called by sovereign grace, and has the same Gospel brought to his poor heart write and comfort the Editor, who is a man of like passion as myself, often cast down by the way? I read in the Word, "Wherefore, comfort one another with these words." I felt especially thankful to God for raising you up again.

When I read of your esteemed father (I often heard him preach in Kent), and Mr. Winters being called home, I knew God needed them in a higher sense than we have any conception of.

I, in this far off land, do look for the VESSEL to arrive; we know when it is due—I say we, because there are others as well as myself look for it.

It is a mercy our gracious God, when the curse was pronounced upon our guilty race, did not cast us off from His presence, but chose a people that should show forth His glory; sent His Son to die for the redeemed race.

The Father might choose, and the Son might die, and we should have been ignorant of our inheritance, but the third Person in the Trinity, He comes and tells us all about the glorious transaction covenanted in eternity, bringing us into fellowship with the Father and His Son Jesus Christ, so that none of His dear people should make a mistake about it.

We have had, and still are having, bad seasons, and other calamities are taking place; men's hearts are failing them for fear. In Europe also events are transpiring ever and anon, that make the living in Jerusalem cry unto their God. But the vast crowds go on from day to day regardless of any of these events—bent on the pleasures of this world; and (I believe), like it was in the times of Noah, it is coming to pass in these latter days; may God give us grace to bear in mind the injunction,

"I SAY UNTO ALL, WATCH."

With all that is going on in the world, He, the great God that made the universe, still upholds all things by the word of His power (and it only needs a word—He spake and it was done, He commanded and it stood fast). He still reigns and says, "Thus far shalt thou go and no further."

"All must come and last and end,
As shall please our Heavenly Friend."

Not a sparrow can fall to the ground without His notice.

I shall go on praying that the VESSEL may continue to be made a blessing to many who are still sitting in solitude—that they may be cheered by its contents. It does exert an influence for good in bringing before the Church

PLAIN GOSPEL TRUTHS

(which would be obscured and not understood), in counteracting that Romish and High Church of England rubbish, in altar and vestment worship, and leaving out the Christ that died on the altar.

The God of this world blinds the eyes of them that believe not, with Arminian nonsense, but it will all be frustrated, and God's children can still trust Him who has led them these forty years in the wilderness. Blessed truth, "He that is for us is more than all that are against us."

Yours in the best of bonds,
ALFRED NORLEY.

BRISBANE, QUEENSLAND.

In a letter, dated March 30th, 1898, pastor John Kingsford, says: Mr. James Mote is here; being very ill in bed, I

could not entertain him as I should have liked. He spent Sunday at Jireh, and preached in the morning to the comfort and edification of the friends.

I have been trying to review the past from the time I was six years of age, but the mercies are so numerous that I am overcome with a sense of gratitude. "Bless the Lord, oh my soul."

This evening there is to be a tea meeting at Jireh, in honour of ourselves. I trust it will be one where the Lord shall have all the praise.

It is thirty-seven years to-day since we landed in Brisbane, viz., 30th March, 1861, and on the 2nd Sunday of April, following, I commenced to preach in a sort of shed, and from that day to this have continued, with but few exceptions. Out of which, came the first few friends who formed "Jireh." In August, 1862, the foundation of the chapel was laid, and on the 10th December, same year, chapel was finished, on which day I accepted the pastorate. Thus it stands, nearly two years minister, thirty-five years pastor. "By the grace of God, I am what I am," and because He has sustained me to this day. To-morrow we are to have a special Church meeting, when I shall intimate to the friends my resignation as soon as they can find a successor.

Aged Pilgrims' Corner.

The ninety-first annual meeting was held on Monday afternoon, May 9th, in the Mansion House. The Egyptian Hall was crowded, and among the supporters of the Lord Mayor, who was accompanied by the Lady Mayoress, were Messrs. J. Piggott, L.C.C., R. Link, G. F. Gray, A. Boulden, T. Green, T. Carr, W. Abbott, J. Hodges, E. Marsh, F. C. Holden, H. T. Chilvers, J. Bush, and many other representatives of Churches.

The report was an encouraging one, and many interesting particulars of the work of the Society were given. During the last eighteen years its operations have nearly doubled, £10,600 per annum being now distributed amongst the 1,457 recipients. The four homes, in which 180 dwell, also entail a very considerable annual expenditure.

The Lord Mayor warmly commended the Society to the sympathy and support of all who desired the welfare of the Lord's aged poor, and emphasised the fact that the Society made investigations before rendering help, a feature in its work that commended it to his mind and support.

The Bishop of Exeter, in an excellent speech, illustrated the characters of aged pilgrims by a reference to the possessors of faith named in Hebrews

xi. In the course of his address, he said that the Divine Lord, who had left His people so many priceless legacies, had bequeathed few things more sacred than the privilege of caring for His poor, service to whom was to count as service to Himself.

Mr. A. J. Baxter, of Eastbourne, Mr. G. Wilmshurst, of Croydon, and other friends gave most interesting addresses. A liberal collection was taken and the meeting closed with a vote of thanks to the Lord Mayor, moved by Mr. W. H. Collingridge, and seconded by the Treasurer, Mr. W. J. Parks.

Past and Passing Events.

Hilpertown.—Brother James Hacking, on his recent visit to Bradford-on-Avon, preached at Hilpertown on the Tuesday, March 15; some from Trowbridge were present. "It was good to be there."

Suffolk and Norfolk Home Mission are to hold their annual meeting this year at Keppel-street Chapel on June 7. We hope friends will rally in good numbers on behalf of this excellent institution.

Stonham.—Brother Ling, of Occold, still ministers to us the word of life. After ten years the pool has been opened, and he has baptised one dear sister—a seal to his ministry. Mr. Ling has been instrumental in rousing the Church to love, prayer, and diligence.

"Our brother J. Battson, so well known as 'a supply,' was taken home, April 7. He was in Church-fellowship with brother Cornwell at Brixton Tabernacle."—B. W.

Ramsgate.—The good folk formerly meeting in Albert-street have found it necessary to close the doors. Some have gone back to Mount Zion. We hope and pray that God's cause in Ramsgate may flourish; this must be the case if they unitedly observe the injunction of Psal. cxxii.

Suffolk and Norfolk Association, hold their annual meetings this year, June 8th and 9th, at Ipswich. Tent pitched near railway station. (See advt.)

Lockwood.—"I am sure you will be glad to hear that the Lord has lifted up the light of His countenance upon us at dear old Rehoboth, and has sweetly constrained six to walk in the watery way of His command. We had

A glorious day, April 24th, morning text, Matt. xxviii. 18—20; evening, Luke xxiv. 29. Again on Wednesday, Acts ix. 18. We thank Him. These are the answer of many prayers.

Report says there have been ingatherings at Slaithwaite and at 'Zion,' Acorington; of the numbers I have no information, but glad to learn one of those baptized at the former place, is the son of pastor Thomas Jones, of New Cross.—DAVID SMITH."

The Strict Baptist Mission.—We are requested to state that brother Hutchinson is preaching to the soldiers and holding Bible-classes, and brother Booth is preaching to the natives in Tamil.

A gentleman is in England from the Tinnevely (in Government service), who speaks most highly of our two brethren.—S. T. B.

"It is well with us at Watford. I wish it was so with all the Churches." Amen.

Denham's Selection of Hymns.—The first edition of this Hymn Book was published sixty-one years ago on the first of last month (May 1, 1898). The proper title is "The Saints' Melody," very appropriate, though seldom used.

The great Statesman, Mr. William Ewart Gladstone, passed away peacefully, May 19, 1898, surrounded by his wife and family. For some days he was apparently unwell, but was observed to be much improved by his favourite hymns.

Gone Gout.

SAMUEL STOTESBURY, entered the rest that remaineth for the people of God, in August, 1897, aged 73. My friend Samuel was a man of prayer. In the 50's, Jacob's Island, Dockhead, and the courts in that vicinity, could testify to the earnestness and fervency of his prayers while he pleaded with the Lord on behalf of the inhabitants of that sin-stricken neighbourhood—one of the dark spots of the Metropolis. Samuel Stotesbury was superintendent of Albion-street Sunday-school for twenty years, and his appearance among the young was an inspiration. Should a scholar be ill, it was his delight to go and talk and pray with such. The late James Fenton, pastor of a Strict Baptist cause in Bermondsey, used to tell me how much he enjoyed the prayers of deceased. Yes, my friend Samuel was a man of prayer. But Samuel Stotesbury was also a man of praise. Self-taught, yet an accomplished musician; in the chapel, in the school, in the street, his melodious voice was heard in praising God. "A musician of no mean order" (*Sunday-school Chronicle*). I look back with pleasure on the happy times we spent together. Samuel and I for years worked at the hand press on the EARTHEN VESSEL. Many times toiling 36 hours continuously to produce "THE VESSEL" in time. At intervals for "luncheon" Sam and I (he with violin, and I with violincello), would have a "verse or two," and "Twyford," "Westbury Leigh," and such-like "old-fashioned" tunes, occupied our attention. Samuel Stotesbury

and his brother, John Stotesbury, were frequent worshippers with the late Mr. J. L. Meeres, at New Church-street, Bermondsey. Samuel with his violin and John with his clarionette, led the service of praise and listened with pleasure to the preaching of Mr. Meeres. Paralysis and partial dethronement of reason during the last few years of his life took a firm hold of his constitution and eventually brought him to yield up his spirit to the hands of his Maker, and now around the throne of God in heaven he sings more sweet, more loud, the song of the redeemed.—JOHN.

SARAH FARROW.—We regret to have to record the death of a beloved and valued Sunday-school teacher, Miss Sarah Farrow, who for many years had laboured with untiring zeal in our midst at Bethesda, Ipswich, and always appeared most happy when engaged in teaching the dear children concerning those truths so dear to her own soul, and which, in her last moments, helped to alleviate her sufferings, and enabled her to testify to the faithfulness of a loving Saviour, and, whilst unconscious, to sing to His praise. She was baptized by Mr. Kern in September, 1886, and it was a singular coincidence the last time she worshipped with us was September 5, 1897. Her illness made it necessary to seek surgical aid at the Homoeopathic Hospital in Great Ormond-street. This, for a time, proved successful; but relapses followed, and despite the efforts of skilled men, who did their utmost to restore her to health and strength again, it was not the will of the Lord that it should be so, for she quietly fell asleep in Jesus on Saturday morning, March 26, 1898, to be ever

"Free from a world of grief and sin,
With God eternally shut in."
Her dear mother was with her at the last, and the verse so oft repeated was expressed as most suitable in her case:—

"One gentle sigh her fetters broke,
We scarce could say she's gone,
Before her ransomed spirit took
Its mansion near the throne."

The mortal remains were brought to Ipswich, and interred in the cemetery on Thursday, March 31st, Mr. W. Kern (her dear pastor) officiating. A large number of friends assembled to pay a last token of respect; also on the Sunday evening following, at the chapel, when the pastor referred to the departed in terms of highest regard, speaking of her as a "brand" plucked from the burning, and prayed earnestly that all who knew her might be saved with an everlasting salvation, and at last meet around the great white throne. Our beloved brother, S. T. Farrow (the school secretary), feels the loss of his sister very much. Our sympathies are with him, as well as with each member of the family, and we desire for them the best of blessings, and resignation to the will of God.—A. E. GARRARD, *Superintendent*.

MARIA VARNES, of Shottermill, near Haslemere, widow of the late William Varnes, whose death was announced in our February number, quietly passed away on Tuesday, April 19, after being laid aside for some time. She had been a member of Hope Chapel, Haslemere, for about forty years. Although poor as regards this world's goods, was rich in faith and an inheritor of the kingdom of God. Her remains were laid to rest in Lynchmere Churchyard on Thursday, April 21, 1898. The following friends from Hope Chapel attended the funeral—Mrs. Smithers, Mrs. Gale, Mrs. Enticknap, Miss S. A. Mills, Mr. J. Ayling, and Mr. Varnes.—J. D.



GEORGE BANKS, OF WILLENHALL.

(See page 196.)

The Believer's Present Possession.

BY E. MITCHELL.

“He that believeth on the Son hath everlasting life.”—John iii. 36.

THESE words are part of the last recorded utterances of “The Baptist.” He was a burning and shining light, though his ministry on earth lasted but a short time. Like the morning star, which heralds the approach of day, but whose light is swallowed up when the sun rises, John appeared, the forerunner of his Lord, by whose surpassing brightness his own light was speedily eclipsed. John, unlike his followers, rejoiced in his own eclipse—“He must increase, but I must decrease;” “He is the Lord, the greater than I, to whom I have borne witness. I,

the servant, have prepared the way for His coming, and now that He has come my joy is fulfilled. I bear my last testimony concerning Him, that He is the Saviour, the only begotten Son of God, and 'he that believeth on the Son hath everlasting life.'"

A believing reception of "the truth as it is in Jesus," issuing in a simple and undivided reliance upon the Son of God, who is "the Truth," is the sure evidence of interest in Him. Faith is in no sense the procuring cause of salvation, but only the divinely appointed means by which it is received, and itself is "the gift of God," the result of the Holy Spirit's operation in the souls of the ransomed. We read in Acts xiii. 48 (after Paul and Barnabas had preached the Gospel) that "as many as were ordained to eternal life believed." It is ever thus, and believing unto salvation is the fruit and evidence of being ordained unto eternal life.

In our text the believer is represented as being in possession of eternal life—"He that believeth on the Son *hath* everlasting life;" he is already in some sense in possession of this vast blessing. Life here means much more than mere existence. Unbelievers will exist for ever, but they "shall not see life; but the wrath of God abideth on them." A failure to distinguish between existence and life is the root error of those who advocate "conditional immortality." A continued conscious existence under the awful wrath of a just God will be the terrible condition of unbelievers; but the Scriptures call this *death*, not *life*. What "the eternal life" of the believer will be when enjoyed in all its fulness is in our present condition far beyond our powers to conceive. We know, however, that it will be the complete elimination of every element of death; and a perfect enjoyment of all that God has prepared for them that love Him. John sums it up thus—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Our aim at this time is not to speculate upon unknown mysteries, but to make a few remarks upon the blessed fact that every true believer already has everlasting life. We may say that he has this life in *its legal aspect*. Death is the penalty of sin, but the believer is delivered from that penalty, and is therefore in possession of life. Said our Lord, "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." He is delivered from condemnation, and justified in his Lord, through whose righteousness "justification unto life" is his. Hence we read the words spoken to Martha, "Whosoever liveth and believeth in Me shall never die." Our bodies must indeed be dissolved to remove the effects of sin—"The body is dead" (a mortal body that must die) "because of sin, but the spirit is life because of righteousness"—the believer's death is a remedial process, it is in order that the body may be raised a glorious body, cleared of all the contaminating and injurious influences and effects of sin, and conformed to the glorified body of Christ. The believer does not die, he falls asleep; he cannot die, for he is in and through his Lord legally in possession of an eternal life. Justified by God, nothing can be laid to his charge, and therefore he cannot legally die.

Believers also possess eternal life in *its spiritual commencement*. "You

hath He quickened," made to live. Born again of the Spirit of God, the principle of everlasting life is in their souls. The same life animates believers on earth as that which pulsates in the hearts of the glorified in heaven. The believer's life is not quenched by death; rather it is developed through means of dying. It is the same life in the infant as that in the full grown man, only one is more developed than the other. The man who has been regenerated by the Holy Ghost has already, in one respect, undergone a greater change than he will undergo in entering heaven; for he has had everlasting life implanted in his soul, while entering heaven will only be the development of that life. As the acorn contains in embryo the mighty oak, as the seed contains the ripe fruit, as the child the fully developed man, so eternal life is wrapped up in the work of grace begun in every believer's heart; the principle is there, and its development is certain. He has made us "meet to be partakers of the inheritance of the saints in light." The same heavenly principles are in our hearts as actuate the saints above, and we are in sympathy with that which is revealed concerning their joys and employment.

Again, believers possess everlasting life in *the promise of their God*. If a man has a bank-note for a hundred pounds in his pocket he will say he has a hundred pounds there, because that note represents the money, and is as good as gold, though it be in itself but a piece of paper with "I promise to pay on demand the sum of one hundred pounds," written on it. "The promises of God in Him" (Christ Jesus) "are yea, and in Him amen." It is not possible that they can fail. We, who believe, like the apostle, are "in hope of eternal life, which God, that cannot lie, promised before the world began." That man may truly be said to have everlasting life who has God's sure promise of it in his heart, and he may warrantably rejoice in his possession, assured that the promise of God is as sure as if he were already in the full enjoyment of the promised blessing.

The believer has, too, everlasting life in *his great Head*. There is a covenant union existing between the Lord Jesus Christ and all true believers. This federal union existing from eternity is made manifest by the vital union created in time by the Spirit of Christ, when He quickens, and dwells in the hearts of the chosen, evidenced by their believing on the Son. So real is the union between the Head and the members that they are said to have died in Him at His death—"We thus judge that if one died for all, therefore all died" (2 Cor. v. 14, R.V.)—and to have been "quickened together with Christ, and raised up together, and made sit together in heavenly places in Christ Jesus." Hence, says our Lord, "Because I live, ye shall live also;" not merely because of My power, but because I am your living Head, to communicate life to you, and preserve life in you. As we had natural life in the first Adam, so the believer possesses spiritual and everlasting life in the last Adam. "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

Moreover, believers have everlasting life in the *earnest and firstfruits of the Spirit*. "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." God "hath given unto us the earnest of the Spirit." "Who also hath sealed us, and given the earnest of the Spirit in our hearts." "Ourselves also which have the firstfruits of the Spirit." An earnest is a pledge that we shall receive the full inheritance;

so are the firstfruits respecting the harvest ; but they are more than pledges, they are a part of that, of the same nature as that of which they are the pledge and assurance. The love, joy, and peace experienced by the believer are foretastes of heaven, everlasting life begun in the soul. "He that believeth on the Son hath everlasting life"

The truth of our text is sweetly encouraging and stimulating. We cannot be robbed of our inheritance ; we already have eternal life begun in our hearts and therefore can never be lost. Grace is glory in the bud, and none can prevent its being brought to maturity. "Our enemies shall all be found liars unto us." Our security should stimulate us in our journey onwards. "We are confident," says Paul. "Wherefore we labour that, present or absent, we may be accepted" (well pleasing) "of Him." Remembering our debt of grace, constrained by His love, and assured by His Word, let us seek to approve ourselves unto Him in all things, who has so highly favoured us in the Beloved.

OUR PORTRAIT GALLERY.—No. VII.

GEORGE BANKS, OF WILLENHALL.

THE space at my disposal will only permit me to select a few of the leading features of my life, therefore what follows must be regarded as furnishing some illustration of the lovingkindness and mercy of the Lord.

I was born March 14th, 1856, at Gomer-street, Willenhall, Staffs., and here have spent the whole of my life with the exception of a short interval in my childhood. My early days were not characterised by many striking incidents, but a kindly Providence watched over me, and preserved me from many ills. On one occasion I had a narrow escape from being run over by a horse and cart, the wheel, however, only passing partly over my foot and squeezing it badly.

At an early date I was sent to St. Giles' Sunday-schools, but owing to the distance of the schools from my home, I was subsequently sent to the little Baptist Sunday-school then held in Gomer-street. I soon became attached to the friends there, and remained with them until February, 1868, when my parents removed to Birmingham. After an absence of about eighteen months, we returned to Willenhall, and I rejoined my class in the Sunday-school. My teacher took great interest in me, and persuaded me to attend the week evening prayer-meetings. I look upon this circumstance with peculiar pleasure, and gratitude, for it was soon manifest that the hand of the Lord was in it. About the end of the year 1871, while attending the Thursday evening prayer-meeting, the Holy Spirit convinced me of sin, of righteousness, and of judgment to come. The senior deacon, who was conducting the meeting, gave out the hymn,

"When Thou, my righteous Judge, shalt come,
To take Thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at Thy right hand?"

The question was forced upon me, "Shall I among them stand?"

The burden of sin weighed heavily upon me, I was seized with trembling and a "fearful looking for of judgment and fiery indignation from the Lord." The mere repetition of the prayer taught at my mother's knee did not suffice, but I earnestly implored, with many tears, the merciful forgiveness of the Lord. For many months I was in agony of soul. Sometimes I had a little hope, and again it was crushed. At times I vainly attempted to work out a personal righteousness, with the result that I was made to abhor myself more and more. In God's good time the hour of deliverance came. In the spring of 1873, Mr. R. Turner, of Netherton, was the preacher for the day. In the morning he announced for his text, "Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption" (Psa. cxxx. 7). The sacred words were powerfully and sweetly applied to my soul by the Holy Spirit, and the sermon was confirming. I realized forgiveness of sin, and acceptance in the Beloved. My happiness I cannot describe; suffice it to say "Old things had passed away and all things had become new." On May 31st, 1874, I gave an account of my experience to the Church, and was baptized by Mr. Richard Turner, on June 7th. Shortly after I became a teacher in the Sunday-school, then secretary, and by-and-bye superintendent.

In 1875, the late Mr. S. Cozens, who afterwards became my father-in-law, returned from Australia, and became pastor of the Church. Under his ministry I was greatly helped and instructed in the faith. Mr. Cozens resigned in December, 1877, and for some time the Church was ministered to by supplies, but these being few in the district, we were sometimes without a preacher. I was frequently requested to try and speak to the people, but declined, fearing to engage in such a solemn work without being satisfied that the Lord had called me to it. However, it transpired in June, 1879, after trying in all directions, the deacons failed to obtain a minister. They said they believed the Lord intended by this circumstance that I should speak in His name. I still declined, but on my way to Chapel, these words came forcibly to my mind, "Son of man, go and speak to this people." As soon as I was seated the deacon came to me, and said, "You must speak to-day." Tremblingly I went to the desk and spoke from the words which first set my soul at liberty (Psa. cxix. 7). I spoke again in the evening from Acts. x. 43. From that time till Dec., 1880, I continued to occupy the pulpit on alternate Sundays; then was pressed to take the pastorate, my ordination services being held Dec. 6th, 1880. The venerable Thomas Jones, of Broseley, who, to the day of his death, took a kindly interest in me, preached the ordination sermon and addressed the Church, and Mr. R. Turner, of Netherton, gave the charge to the pastor-elect. My pastorate at Gomer-street Chapel was continued in happiness and prosperity till June, 1884, when the Gomer-street Church united with the Little London Church, and I was called to the pastoral oversight.

Shortly after this union the Chapel was renovated at a cost of £500, and since then the mortgage has gradually decreased and other debts have been discharged, the minister's house enlarged, and the expenses defrayed. During my nearly fourteen years' pastorate most of those who take an active interest in the cause have been brought into Church fellowship, while on the other hand many of our dear old friends have been called home. It has been my prayerful desire that more souls

should be saved, but the results of our labour must be left with God. For some time the conviction has been growing upon me that it would be wise to resign, and, after much earnest prayer the step has been taken. My pastorate has been characterized by both joys and sorrows, and I part from the Church as from a family for whom I have lived, prayed, and laboured.

May the Lord bless His Church, and guide my future.

GEORGE BANKS.

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

WONDERFUL STRENGTH.

IF we were asked, Who was the strongest man that ever lived? I expect we should all say *Samson!* To snap thick ropes new and strong as if they were bits of burnt tow; to kill a host of enemies single-handed; to carry the doors of a city with their massive posts and bars to the top of a hill; to rend a lion and kill it, without any weapon; and finally to pull down a great building over the heads of the Philistines, burying them and himself in the ruins, were all feats of might which mark him off from his fellow-men as the most wonderful of them all.

And yet though God wrought deliverance for Israel by Samson's hands, we cannot admire his character personally in most respects; self-gratification or revenge appears generally to have influenced his conduct, though he is numbered among faith's heroes in Heb. xi., and much allowance must be made for the strange, rude times in which he lived. For ourselves, however, we may take to heart the motto, "He that is slow to anger is better than the mighty, and he that ruleth his [own] spirit than he that taketh a city,"—while one lesson of his life must never be forgotten—his strength lay in his unshorn locks; when his hair was cut off his enemies did as they liked with him, and he was weak as other men in like circumstances would have been. But long hair, naturally speaking, is neither the *source* nor the *sign* of strength, rather of weakness, so that the secret of his might lay *not* in himself, but in that God who made him a Nazarite, and girded him with supernatural power. "When I am weak then am I strong," said the apostle, and it is equally true that when we are strong in ourselves then are we weak indeed!

But bodily strength is by no means the highest or noblest kind of might; mental strength, courage and determination to do right at any cost, a willingness to suffer rather than sin, self-sacrificing love that seeks to help and benefit others, these are the grandest forms of power, the forces that are most excellent of all.

David had many mighty men in his army, and they did famous things: but as often as not great strength has been associated with wrong, evil and oppression, as it was in the days before the flood, when the earth was filled with violence through its mighty ones.

The mightiest people really are those who are "strong in the Lord and in the power of His might." "The people that know their God shall be strong, and shall do exploits." Paul bade Timothy be "strong in the grace that is in Christ Jesus." Strength to serve and strength to suffer

both come this way. Jesus Himself is the grand example of both kinds of strength; mighty to save He is, and was and ever will be, but His grandest triumphs were gained when He "made an end of sin and brought in everlasting righteousness," and that was when He poured out His soul unto death; crucified in weakness, raised in power, He conquered Satan, death and the grave, and became the Author of eternal salvation to all that obey Him.

And following Jesus we find a noble army of witnesses who laboured, suffered, and in many instances, died for His sake, and though the world would not admit our claim, these are the greatest heroes and heroines that have ever lived.

It was said concerning Paul and his companions in the Gospel, that they were the men that "turned the world upside down." A wonderful feat that! yet the sneer was true, and told against the sneerers that uttered it. Those apostles and missionaries of Christ, poor, despised and small, like the barley cake in the dream that overturned the tent of Midian,* came against all the old superstitions and vices of the heathen world, and idols were cast away, costly books of magic were burned, and amid bitter persecution and opposition of every kind, multitudes were turned to the Lord, and even in the great heathen palace of the cruel Nero, there were those who called upon the name of the Lord Jesus Christ. "Worms" (Isa. xli. 15) held in the hand, and strengthened by the power of the Almighty, became "new sharp threshing instruments," and they "threshed mountains and beat them small, and made hills like chaff," while they gave all the glory to the God of grace and salvation.

Long afterwards, when the true Gospel had become obscured by Popish errors, and darkness almost as gross as heathenism again overspread the nations, God raised up other champions to defend His cause. Luther has been called "The monk that shook the world," yet Luther with all his dauntless courage and intrepidity felt his own weakness, and in the name of the Lord alone went forth against pope, emperor, priests, and superstition, his favourite Psalm, the keynote of his life, "God is our Refuge and Strength, a very present Help in trouble" (Psa. xli.). Many a true and marvellous tale has been told of weak ones, mighty through God to the pulling down of strongholds, and not till the clearer light of eternity is reached will the wonders of their triumphs be fully known. One little story I have recently been reading may be briefly repeated here. More than a hundred years ago there lived, at Toulouse, in France, an honourable and prosperous merchant, named Calas. He and his wife were Protestants, and they trained their family in the same religion, though their old servant was a Roman Catholic. One of the sons abjured Protestantism chiefly because he wanted to get on better in this life, and was soon petted and pampered by the Romish Archbishop, who made the father allow his son an annual income. The eldest brother of the family, finding his own plans all thwarted and his prospects blighted, became melancholy, and at length, in despair, killed himself. Horrible to relate, the bereaved father was charged with murdering his son, and because he was a Protestant the charge was believed, and in spite of all evidence he was condemned to torture and death, while his wife and other members of the family were imprisoned. The poor old man was dragged from place to place, and suffered

* See Judges vii. 13.

most cruelly, but bore all so patiently, praying for his judges, and committing himself so meekly and peacefully to his God, that though his face did not exactly shine with angelic brightness as Stephen's did, yet his demeanour and his countenance were sufficiently expressive to make even his enemies believe his innocence, and some years after his execution a royal commission declared him to have been unjustly sentenced, and restored the property to his family.

Dear reader, *this* is the strength that will avail in life and prosperity, in pain, privation, and death, for they who trust the Saviour's name are for *all* events prepared; and this power is given for the asking to all who really seek it, so that such are and shall be

"Strong in the Lord of hosts
And in His mighty power;
Who in the strength of Jesus trusts
Is more than conqueror."

Strong to serve God and our fellow-men and women, strong to labour, suffer, and finally to enter into His eternal joy. May this strength be ours. Amen.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

The new song.—Rev. v. 9.

IN this sublime book—the Revelation of Jesus Christ to His servant John—we get grand disclosures of heaven. It is the land of rest, of joy and peace; the land of sunshine, of perpetual day, for "there is no night there." It is the abode of our sainted dead; "who rest from their labours," and are *at home* with their Lord. It is the land where the sword and the cross are not used, but the palm of victory is waved by the grand, the noble sons of God. They cast their crowns at His feet, and adore the Lamb, once slain, now enthroned in glory, seated on the right hand of the Majesty on high; far above all principality and power, might and dominion. The land of entire freedom from sin, and exemption from sorrow, for there are no tears in that land—the wicked are not there to trouble—the land where no sickness enters, for the inhabitants are never sick. Death never enters the abode of the saints—no graves are there, but life, yes life in its grandeur and sublimity. The land where the inhabitants never hunger nor thirst, for the Lamb leads them to fountains of water and to the tree of life which yields its fruit in abundance, and whose leaves are for the healing of the nations.

It is well to note this fact, that there is much song in heaven; the harps are used, not hung upon the willows. The owners sing, for they have cause to sing; they have gained the victory over death, sin and the devil, and have obtained "an abundant entrance" into the mansions and gaze upon their Lord.

The sublime paragraph from which we select this short passage will well repay the reader. I must confine my few words to the text selected—"They sang a new song." Does not this suggest the idea concerning the worship carried on above as being

JUBILANT ?

"They sang." Once they groaned when in this earthly tabernacle, once

they wet their couch with tears, but the groaning and the tears are past and forgotten, now they join in holy song. Singing is the natural language of joy; it is not mechanical, not irksome. It is the glad outburst of holy rapture. There are times when out of the fulness of the heart's feelings we can only express ourselves in song. In this world we have our tastes, likes and dislikes. Some are fond of history, others botany, some like star-gazing, others are more at home in a coalpit. It is very true, I think, the majority of the human family like singing. When in holy rapture of soul, cold, dry and formal prose fails to express the gratitude felt within, we need some rich poetic melody, some lofty sentences that are comprehensive, full of devotion, adoration and praise.

This jubilant song arises from *gratitude* to God for the wonders of redeeming love, for His unspeakable gift, for His marvellous mercy and abounding grace. Each of the redeemed and glorified must feel, and intensely feel their great obligation-indebtedness to free, sovereign and superabounding grace. This jubilant song arises from *admiration* to God. The glorified admire His infinite wisdom in contriving such a glorious plan of salvation. They admire the wonders of redeeming, calling, justifying grace. Now they have the full revelation of God's wonderful and glorious work of redemption, because in His light they see light, and are satisfied with all that God planned for them, the way He led them, and all the mysterious providences through which He brought them.

This jubilant song arises from love to God. They love God in the fullest sense of the word, their whole nature is love, they bathe in a sea of love, they live and move in love. Love is the theme of their song, and love the great subject of all heavenly intercourse. Happy saints who dwell on high, near the throne, in the presence of Him whose name is LOVE. As they dwell in love, drink full draughts of love, and participate in all the enjoyments of love, they can only sing of love; true, deep, eternal and inexhaustible love.

"O Love Divine, how sweet Thou art!
When shall I find my willing heart
All taken up by Thee?
I thirst and faint, and die to prove
The greatness of redeeming love,
The love of CHRIST to me."

May I not remind you, dear friend, that while this song is jubilant it is also

FRESH ?

It is a "new song." There is nothing monotonous in heaven. Men love variety, and our heavenly Father has richly provided for this instinct. There will be endless variety in the life above. New and grand discoveries of the surpassing glory of God, the unfoldings of His boundless love, so there will be something *fresh* all through the ages of eternity. The engagements will be fresh, and new thoughts will constantly arise, for we cannot take in all the glory, all the perfections of the Divine Being. Eternity itself cannot unfold the effulgent glory of God, so that there will be always material for fresh thought.

The song will be *new*. It may be upon *old* themes, yet it will be new. Like the glorious Gospel of Christ, it may be old but it is ever fresh and new. Thus the prospect is good, the company cheering and the song exhilarating.

I cannot do better than close this short paper by quoting two verses written by the late J. S. Anderson :—

“ We seek that country where
The ransomed millions are,
Who went before :
In songs sublime they sing
The glories of their King,
Who did them safely bring
To that blest shore.

And, found in Thee at last,
When every storm is past,
Oh, we shall then,
With all the blood-washed throng,
Eternity along,
Join in the victor's song—
Amen! Amen!”

THE APPLE OF THE EYE.

By JAMES CALCOTT, *Coventry.*

“ Keep me as the apple of the eye ; hide me under the shadow of Thy wings ”
(Psalm xvii. 8).

THERE is a beauty in the sweet strains of the Psalmist which finds an echo in all those who fear God. The lofty heights of joy to which he soared, and the deep depths of sorrow to which he sank, are not reached by many, notwithstanding these higher and deeper degrees of experience. There is a common platform upon which all those who have tasted that the Lord is gracious, meet in unison with their invocations and pleadings. “ Keep me as the apple of the eye.” The saints adore and bless the Lord for His keeping and preserving care, conscious that without His sustaining and protecting goodness, they would eternally perish. David knew by painful experience that no arm of flesh could protect him from the fierce hatred and malice of his enemies, nothing less than the Eternal Rock, that great God who enabled him to lay the giant of the Philistines low. “ Many are the afflictions of the righteous.” Some of the sharpest arrows and deepest wounds are received from those from whom we might have reasonably expected kindness.

Are there not some who search diligently to find something against a brother or sister ? forgetting that memorable Scripture, John viii. 7, “ He that is without sin among you, let him first cast a stone at her.” More of the spirit that prompted the Psalmist's prayer, would prevent much discord. Self-examination is an excellent medicine for removing hard thoughts against others ; a look into the mirror of our own imperfections would seal our lips against others.

“ Keep me as the apple of the eye.” No member of the body is more precious than the eye. It views evil and good ; by it beauties, grandeur, and comeliness are seen. It beholds sorrow, suffering, wretchedness and depravity ; dangers, temptations, and sins of every kind and form are observed by the eye. It gazes upon the mighty works of God in creation, from the smallest insect to the orbs in the heavens. It looks with wonder and awe upon the vast and ever rolling ocean, while the pearly dew-drop is not hidden from its vision. Thus David prayed to be kept “ as the apple of the eye,” with a clear vision to watch his own actions and words lest he should step out of the way, and so endanger his peace and comfort, for none knew better than David that the Lord, and He only, could keep in safety that which was precious to him. Though he was a man after God's own heart, he was sensible of his weakness, and inability to keep himself.

The apple of the eye is exceedingly tender, the smallest atom of dirt causes pain, the least instrument would impair its power of sight. So spiritually, the soul when under the sweet anointings of the blessed Spirit, is tender; it desires to live holy and unblameable under the beams of the Saviour's reconciling countenance. It wishes ill to no man, it would wrong no man, its delight is in the law of the Lord, yea it magnifies the Lord. At such times believers can pray for those who despitefully use them and feel no desire to retaliate, but an earnest longing to be kept contrite in heart and tender in spirit, knowing that "Whatsoever a man soweth that shall he also reap." God is no respecter of persons, for by Him actions are weighed, He searches the heart, He knoweth what is the mind of the Spirit. It is a solemn thing to injure one of the little ones, "for they that touch them touch the apple of His eye," and He will avenge them right early.

In the wisdom of God this precious and tender member of the body is provided with a covering, viz.: "eye-lid." Ah, and the souls of the redeemed have a covering, the righteousness of Christ, which all the powers of darkness can never remove. It is placed upon them by the loving and almighty hand of Jesus. This covering is the free, sovereign, and everlasting gift of a triune Jehovah. It is the robe which Christ gave to His bride, and though our souls are as black as the tents of Kedar, yet with the Saviour's righteousness upon them they are comely. "Hide me under the shadow of Thy wings." It may allude to the wings of the cherubim over the mercy-seat where God manifested His presence, but whether it does or not, one thing is certain, that the prayer was the outcome of a desire to get nearer to the Lord; for as young birds are covered by the wings of the parent bird, so are they protected from their enemies as they are out of sight. The Psalmist craved an hiding place, not in the cave nor in the wilderness, but under the shadow of the Lord's wings; safety, warmth, and comfort, were to be found there. Hatred, malice and jealousy, could not approach there. When the Lord puts His wings over a creature, not all the battering-rams of Satan and men can hurt or harm the object covered; before the soul can be touched, Deity itself would have to be pierced.

There is something further meant by David's prayer. He wanted another manifestation, he desired to get very near the Lord; he asked to be under the shadow of the Lord's wing as a proof of his relationship to Him. The helplessness and inability of the regenerated soul causes it to cry for a hiding place, it knows how utterly incapable it is to defend itself. "If thou shouldst leave me I must fall, without thee I cannot rise." As the wings of a hen are spread over her brood to protect them and keep them warm, so are the wings of the Almighty spread over all the redeemed.

A hiding place is what the tried people of God are constantly obliged to cry for. The world and its cares mar their peace. Crosses, losses, and disappointments follow hard after them, and feeling shut out of all earthly refuge, surrounded by foes and enemies on every hand, the soul cries out of the bitterness of its pangs, "Hide me under the shadow of Thy wings."

JAMES CALCOTT.

Coventry.

MARY being the mother of Jesus was no part of her salvation, but her believing on Him.—*J. Jenner.*

GOLIATH AND DAVID.

BY JOSEPH PRINGLE.

HERE'S a man, broad chested and strong limbed, tall, even where tall men come, a very giant ; brave, with all the unreasoning bravery of the untamed beast of prey ; inured to scenes of blood and carnage. From childhood upward, trained to war ; armour clad from head to toe ; weaponed with spear and shield ; confident of victory ; the confidence begot of many successful personal encounters. There a stripping, lythe of limb and ruddy checked, strong, with all the strength begot from outdoor exercise, mid hilly scenes ; brave beyond the ordinary bravery (a lion and a bear he slew, depredators on his father's flock) ; renowned in all the pursuits and pastimes that a herd lad engages in ; yet wical of finer mould than they ; highly sensitive, strongly imaginative ; finding pleasure, not so much in youthful exercises and trials of strength as in solitary contemplations. Heaven's orbs enchanted him ; the stars, numerous and brilliant, filling all the far-away vaulted sky, afforded food for meditation, while watching over the flocks by night. Many lessons learned in this way, he described in gushing, glowing sentences, that exercised a potent influence for good on his race then and ever afterwards. And even to-day, in this and many other lands, amid the brilliant constellation of nineteenth century authors, with preceding centuries thrown in, he stands unique, for heart cheering, soul elevating themes. Has ruin overtaken the once prosperous business ? sickness and death invaded the once healthy home ? deep melancholy settled down upon the once happy, buoyant spirits ? Well, there is none like he, to meet those cases ; no physic like his, to purge away the melancholy ; no cordial half so good, for healing the bruised, lacerated heart ; no tonic so grand for bracing up the unstrung nerves.

Was there none among that numerous Israelitish host, representatives of many tribes, to do battle for their God and country's cause but he ? Must he, a youth, unused to war, show fight, while warriors stern of many years experience stand and look on ? So it was. The bigness and martial bearing of the Philistine champion awed them. His arrogant assumption of superior strength and boastful confidence of easy victory unmanned them. So much so, that none was found willing to accept the challenge.

It may be truly said that none but David saw the true significance of things. To them 'twas man to man, ordinary strength and moderate proportions to battle against extraordinary strength and gigantic proportions ; to him it was the God of heaven, supreme and all powerful, arrayed against the lifeless heathen gods of stone and brass. It was Jehovah's own quarrel, he was but the poor human instrument through which Jehovah wrought. With mingled feelings men beheld him go forth to the encounter. Some with wonder, some with admiration, a few with envy, notably his elder brother Eliab. Even Saul caught the contagion and eagerly enquired of Abner, captain of the host, whose son he was. Truly a son to be thankful for. None doubted the result, no one even for a moment dreamed that he would be successful ; for had he not, contrary to all precedent, laid aside the armour provided, and gone literally unarmed ? Yet all men admired the spirit exhibited. A moral tonic it was that would not fail in its effects.

A shepherd's staff and bag he carried, and somewhere, yet unseen, a sling, that with God's blessing would do more execution than either sword or spear. Down the hill he goes slowly and leisurely, wrapped in deep thought, tarries a moment while crossing the brook at the bottom. to select a pebble or two, runs across the strip of level land and begins to ascend the opposite hill, down which comes the Philistine giant to meet him.

The Philistine was annoyed and vexed; grieved that the outcome of repeated challenges amounted but to this. He bargained for a man the bravest of the brave, the most illustrious of their warriors, and lo! they sent a youth unarmed. He would kill him, but the killing could add no fresh lustre to his name. His feelings found vent in curses, as so many men's do. He cursed him in the name of his gods, threatened to tear him limb from limb and give his mangled carcase to the beasts of the field and the fowls of heaven. Resentment rankled in his breast; he had been insulted, treated as a dog, and would have revenge not alone on David but on those who sent him. David answered back, not curse for curse, but threat for threat. Meanwhile, each had drawn nearer to the other; David with some amount of eagerness, the Philistine more slowly, disdainingly to put himself about for such a paltry antagonist; neglecting even ordinary precautions; not availing himself of the shelter that his shield afforded, but exposed to view. Suddenly and as it proved unexpectedly, a stone issued forth from David's sling, sent with all the muscular power that he possessed, and penetrated the Philistine's forehead, who forthwith sank upon the ground. Quickly David ran to his fallen foe and, seizing his ponderous sword, cut off his head.

The astonished Philistines tarried but for a moment, incredulous that what they saw was real, thinking their eyes deceived them, then turned and fled, while down the neighbouring hill, with ringing cheers, the Israelites came on, to complete the conquest David had begun. In this way David conquered Goliath, with a sling and a stone. And thus shall everyone conquer the flesh, the world and the devil, who with David sees, that the battle is not their's but God's. But whosoever goes forth in his own strength to war with these hereditary foes shall surely be defeated.

Olive House, Third Avenue, Heaton, Newcastle-on-Tyne.

G O D ' S O A T H .

A WORD FOR BACKSLIDERS.

"Once have I sworn by My holiness, that I will not lie unto David."—Psa. lxxxix. 35.

TO *relapse* is to slide, sink, or fall back, to return to a former state or practice, a falling back into a former bad state. Now this is done sooner or later by all mere professors of religion who follow the form of godliness from any other motive but the right one, which is a desire for holiness, cost them what it may. According to the parable of the sower, there are many of this class, who, in time of temptation fall away. It was prophesied by Moses concerning the professing, and stiff-necked Jews, that "their foot should slide in due time" (Deut. xxxii. 35), and they did, indeed, wilfully, and woefully slide away. But

while professors are sure to relapse, the true possessors *may* do so, as David himself, to whom these words were addressed, did, for no man can stand in his own strength, and Satan is more than a match for the strongest saint, if God leaves him.

Samson wist not that the Lord had departed from him, and he soon fell. But God hath sworn by His holiness, which oath ensures the full and complete recovery, and restoration to Divine favour of the backslider, even as it was laid down through Solomon, "A just man falleth seven times and riseth up again." *Character* had all to do with it. The just, or justified person is not justified *in* his relapses, but above them, being justified by the blood of Christ, by the atoning work of Jesus being put to his account, he is bound to rise again, albeit a sadder and a wiser man. God will not cast away. The Lord God of Israel saith that He hateth putting away. A fallen child is a child still, and it is not the will of the Father that one of His little ones should perish, so God hath sworn by His holiness that He will bring him back to repentance, sanctification, and salvation, purity, and peace. This oath, however, includes something more. Sin must not only be pardoned, but it must be *purged*.

The purgatory of the children of God is the chastisement inflicted for their sins, and errors, as the context shews, "If his children forsake My law and walk not in My judgments. If they break (marg., profane) My statutes, and keep not My commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail" (marg., to lie). As it is in nature so it is in grace, some have to be whipped out of the love of sin, and surely it is meet to be said unto God "I have borne borne chastisement, I will not offend any more," and again He will subdue our iniquities for Thou wilt cast all our sins into the depths of the sea. He will perform the mercy promised and His oath unto Isaac which He hath sworn unto our fathers from the days of old. The Lord hath sworn by His holiness that His people shall be holy too. Gospel grace is unforfeitable. RUFUS.

FAITH'S VICTORIES.

BY GEO. FLOWER.

FAITH is the gift of God. To all redeemed, regenerated, rescued, and called souls, He gives faith. The Holy Ghost through faith reveals their salvation to them. All who have eternal life in Christ have faith. Without faith it is impossible to please God. The Bible contains the biographies of a few men of faith.

By faith Abel offered a sin-offering to God, without begrudging the lamb. By faith Enoch walked with God, without begrudging the time. By faith Noah built the Ark, without begrudging the timber. By faith Abraham sacrificed his son, without begrudging him to God. Did not Isaac submit to be offered, without begrudging his life? By faith Jacob looked for a well-founded, God-built city, without fearing loss by leaving his farm to inhabit it. By faith Joseph gave himself and his bones to God, without begrudging Him the glory of his fame in Egypt. By faith Moses forsook Egypt, without a desire to enjoy her palace sins.

By faith the Levites ceremonially cleansed themselves with typical holy water, and blood, without begrudging Christians direct cleansing by the blood of Christ. By faith Caleb proclaimed Israel's ability to capture Canaan, without begrudging the strength of Israel, the glory of conquest. By faith Joshua crossed the Jordan, and set up twelve stones as witnesses to Jehovah's power. By faith the harlot Rahab entertained God's ministers, without begrudging them their board and lodgings. By faith Gideon destroyed Baal's altar, without dreading his father's vengeance. By faith Barak discomfited Israel's enemies, without envying Mrs. Jael. By faith Samson killed the lion, and did not begrudge his parents a share of the honey. By faith Samuel anointed David, without begrudging him the crown of Palestine. By faith David slew Goliath, without begrudging Saul his royal sword. By faith Solomon devoted nearly a thousand million pounds to build the temple, without begrudging the King of Israel the glory of ownership. By faith Ahijah exposed Mrs. Jeroboam's hypocrisy, without begrudging the Shepherd of Israel the glory of revealing it. By faith Amos foretold the destruction of wicked nations, without begrudging Israel's Avenger the glory of destroying them. By faith Daniel shut the lions' mouths, without begrudging God His sovereign rights in the muzzle. By faith Elijah confounded Ahab's priests, without begrudging the LORD the pre-eminence for kindling the altar fire. By faith Elisha raised a great woman's boy from the dead, without begrudging the great woman her maternal rights. By faith Haggai commanded Israel to restore the temple, without coveting it for a workshop. By faith the eight-years-old King Josiah walked in his father David's footsteps, without begrudging him the honour of the footprints. By faith Job received the Lord's doubled blessing, without begrudging Him the glory of defeating Satan. By faith Joel saw the blessings of Pentecost, without begrudging the Apostles the enjoyment of them. By faith Isaiah wrote his prophecies, without begrudging the Church of the last days her Crucified Substitute. By faith Jeremiah saw Israel's release from captivity, without a desire to see her princes punished for their cruelty to Him. By faith Ezekiel saw the man with the writer's inkhorn, without begrudging him the joy of marking the foreheads of God's elect. By faith Habakkuk prayed to God for a revival, desiring only that his Lord should have the Revivalist's laudations. By faith Ezra and Nehemiah restored Jerusalem, without begrudging the poor their rights in the holy land. By faith Obadiah saw Edom's ruin, without mocking the dulness of latter-day theologians. By faith the minor prophets saw the decline and fall of viceful empires, without begrudging Him who trod the wine-press alone, His dyed garments, and glorious apparel. By faith Micah saw Christ born at Bethlehem-Ephrath, without envying Joseph who called Him Jesus. By faith Malachi saw the Sun of Righteousness, without begrudging Him the glory of illuminating the world.

Say not, "The former times were better than these." I do not believe it. Say rather, "Faith without works is dead, being alone."

THE handwriting that was against us was the law, which (as sinners) handed us over to Satan, death, and hell. This law was cancelled by Christ, who took it out of the way and nailed it to His cross, that it might never open its mouth again to condemn His people.—*J. Jenner.*

WALKING, WATCHING, WAITING.

BY MR. BEDINGFIELD.

“Though I walk in the midst of trouble Thou wilt revive me; Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.”—Psa. cxxxviii. 7

I.—WALKING implies life, but our conduct must determine the character of that life. Paul speaks of two kinds of walking, one according to the course of this world, the other after the Spirit, yet since the latter has been the course the Spirit of God has led us to take, how often Satan has tempted us to believe it is the former. So sometimes we have been like the boy at school, who could not get his sum right and rubbing it all out began again, so we have said to Satan, “We will go back to the beginning. It is thirty years ago since I left your service. Did I not then leave the card table, song-singing and race-course, and all those places of worldly amusements? Now you know this statement is true. Have I ever returned back to them again, and more than that, how many times during these thirty years have you done your best and worst to get me to return? Have you succeeded? No, you know you have not.”

II.—In the midst of trouble, hemmed round with it like the children of Israel at the Red Sea, could see no way of escape, yet not forsaken, cast down but not destroyed. Trouble is the rod that gives the chastening stroke. Paul says, “No chastening is joyous for the present, but grievous; nevertheless, it *yieldeth*.” Herein is the secret that helps us to bear it. The farmer drops his seed in the ground, not because the joy springs from that alone, but from the *yielding*, when the harvest comes. So it is not the trouble of to-day with the child of God, but the future *yielding* of the promised blessing. So to-day we may be like the seed in a cloddy casket and cannot see, beyond waiting the time when we shall see Him as He is. The clouds may hide, but cannot destroy.

III.—“Yet will He revive me.” Reminding us of the grass in time of drought, with its rusty, death-like appearance, but God has sent the rain, and we have seen it revive again. So David said the Lord would revive him again: the grass looking dead was no proof it was dead; the life was there, though hidden. Thus, though our Father hide His face, that is no proof He has forsaken; the life is there, waiting the divine smile to revive it.

IV.—He will stretch forth His hand against the wrath of my enemies. We read, “When a man’s ways please the Lord He will make his enemies to be at peace with him.” Study to please God and we shall be studying our best interests. You will remember the godly old man, when going to the house of God, one Sabbath morning, was met by the nobleman when crossing his park, saying to the old man, “What are you after here?” and taking from him his stick said, “Do you not think this ought to be used about you?” but the old man trembling, and full of fear stood speechless. The nobleman said, “Here, take mine that has a silver nob with my name engraved on? should anyone say anything to you in future, show that and say, ‘That is my authority.’” So our authority is the name of Jesus, with which we can enter into the presence of the King.

“MULTUM IN PARVO.”

BY J. JENNER.

WE read of things “fitly framed,” and everything fits well in Christ. The love of God, the justice of God, the holiness of God, the mercy of God, the power of God, the riches of God, the grace of God, and the salvation of God. Mercy and truth meet in Him; righteousness and peace meet in Him; law and Gospel meet in Him; God’s glory and the sinner’s salvation are eternally united in Him.

We live in a day when people eat much and digest little—partake largely of the tree of knowledge without tasting of the tree of life; like Adam, while reaching after the one, he lost the other.



THE LATE MRS. SARAH ANN CHISNALL.

ON February 8th, 1898, our dear departed sister Chisnall fell asleep in Jesus, in the very early hours of the morning, in the 67th year of her age, after a long and painful illness borne with patience and resignation, the weariness of which often brought her soul very low, causing her to cry out, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God." And we rejoice to know she is now praising Him, for:—

"Immortal love doth now repay,
The transient sorrows of the way."

Very early in life our dear departed friend was the subject of serious thoughts, which deepened into conviction, and the sorrow and burden of sin lasted for years, and these years were remembered with pain all through life; and here is another evidence of the sovereign grace of God, for being brought up to no form of religious observance, she often quoted the familiar verse:—

"Why was I made to hear His voice,
And enter while there's room;
Whilst thousands make a wretched choice,
And rather starve than come?"

proving, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." During the time of these convictions she was recommended to go to the Established Church, but could find no comfort from the teaching there, and then an old friend advised her to go and hear a Mr. Anderson, who occasionally preached in one of the mission rooms in connection with St. James' Church, Holloway, and here for the first time she found what her soul was longing for, so much so she asked the good man where he usually preached, which led to his visiting her, in her own home, and he then invited

her to his chapel, which proved to be the Old Providence Chapel, Islington Green (and this Mr. Anderson, I believe, was one of the few godly friends who started that cause now known as Providence, Highbury Place). Mr. Glaskin was the pastor then, and his ministry was very profitable unto her soul, although many have been the helps by the way received by her, in such places as small mission rooms, and here is encouragement for those who in a little way are endeavouring to exalt our precious Christ. Never will the writer forget one such happy season the dear departed experienced in the Mission Room, Avenal-road, Highbury, when Mr. J. W. Banks was the preacher; the way had been very rough, so we learned, and the preacher's text was Lam. iii. 33, and sweetly was he led to dwell upon, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

But to come back, it was during the ministry of the late R. G. Edwards that her soul was set at liberty, and she was baptized by him, on April 26th, 1871, receiving the right hand of fellowship on the following Lord's-day, May 3rd, retaining her membership with the same Church until the time of her death. Her consistent life was the means in God's hand of first arousing her late dear husband to a knowledge of the truth, as it is in Jesus, and they were favoured of the Lord to confess him publicly by baptism together, but a severe trial was awaiting her a few years after this happy event, as on the 13th July, 1877, her dear husband passed suddenly into the presence of the Lord, leaving a large family, most of whom were still at school, and here our gracious God has fulfilled his promise to her and them, when he said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in Me" (Jer. xlix. 11); and ye that are widows indeed, may ye be comforted by this sure word of God. And so, through these days of trial the same godly consistency was observed, and coupled with the endeavour to train her children up in the nurture and admonition of the Lord has been owned of Him, as the facts shew. One son, our brother W. Chisnall, is pastor at Guildford. Another son having married our beloved brother Abbotts' daughter; three other of the sons are active workers in Christian service, and the three remaining daughters are all interested in Christian work, two others of the family having left good evidences of their call by grace before departing to:—

"That land, which only by report is known,"

and so with the departure of our dear sister another link with the past is snapped, she being one of those who rejoiced under the ministry of such men as James Wells, J. Foreman, S. Milner, C. W. Banks, J. Hazelton, &c.

She was laid to rest in the family grave at Finchley Cemetery, in the presence of a sorrowing company, on February 12th, 1898, and is greatly mourned by her family, and a large circle of friends, to whom she had endeared herself by many kindly acts and words, and the testimony from many a heart is, "She being dead, yet speaketh." And so the memory of the just is blessed, and, as the writer, so may the reader, pray:—

"With them numbered may I be, Now, and through eternity."

Savoury Sayings for Sensible Sinners and Seeking Souls.

By Ancient Authors and Modern Men.

THE Lord is the only Friend that can be with us at all times—*James Wells*.

DOCTRINAL error is as great an enemy to sanctification as vice itself.—*J. H. Evans*.

THE Scripture may have more senses besides the literal, because God understands all things at once.—*G. M.*

A BAG of wind may be mistaken for

a sack of corn till it is lifted or opened.—*Anon.*

ONE reason why free-willers are so fond of talking about what they are to "do" is, because they "do" anything but live upon Christ.—*William Tunt.*

OUTWARD comforts are like the rotten twigs of a tree. They may be touched, but, if they are trusted to, or rested upon, they will certainly deceive and fail us.—*Gospel Magazine.*

AN old author says, "I have cleaned my mirror, and, fixing my eyes on it, I perceive so many defects in myself that I easily forgive those of others."—*Anon.*

NO NIGHT THERE.

Lines suggested after hearing Mr. Mitchell preach from the words: "And there shall be no night there" (Rev. xxi. 25).

BY MISS TRIGGS.

"THERE shall be no night there"—for light eternal
 Floods "the beloved city" of our God;
 Brighter than sun or moon, it is the glory
 Of the "slain Lamb, who washed us in His blood."
 Jesus! Thy presence here below makes heaven,
 And chases all the shades of night away;
 What must it be, when freed from sin and sorrow,
 We dwell with Thee for aye, in perfect day?
 Whilst on this earth, we must have nights of sorrow,
 But they are needful; here we could not bear
 Unclouded sunshine—soon the plants would wither
 Which are to blossom in perfection there.
 But 'tis in love, our Father sends the darkness,
 The tranquil stillness, the refreshing dew
 Falls gently then on flowers of Faith and Patience,
 Reviving "hope and trust," buds forth anew.
 Press onward, then, "faint not, nor be discouraged,"
 Earth's night is short—eternity is long;
 And lest the heart grow weary, He hath given
 To cheer and solace in the "night a song."
 However dark the night may seem and dreary,
 The "Morning Star" will rise and chase away
 All shadows—then the "Sun of Light and Glory"
 Shall usher in God's everlasting day.

June 6th, 1898.

 THE PULPIT, THE PRESS, AND THE PEN.

Memorial of Walter R. T. Auld, Orlig, Caithness, N.B. By his mother. Third edition. Oxford: J. C. Pembrey, 164, Walton-street. Limp cloth, lettered; price 6d., post free.

THIS brief account of a young life closing at the age of twenty-one forms an illustration of Isa. lv. 8, "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." Gifted and godly beyond most, with a desire for the Christian ministry, many years of usefulness might have been anticipated; but the Lord saw fit to remove him at the very threshold of manhood. Faith can stand, however, when reason staggers. "It is the Lord: let Him do what seemeth Him good." We confess to a moistened eye while reading this short memorial from the stricken mother's

pen. We wish for it a large circulation, as its perusal, by the blessing of God, may stir up godly parents to greater earnestness in seeking to bring up their children "in the nurture and admonition of the Lord," with more fervent prayer that the gracious Spirit may savingly enlighten their minds, and regenerate their souls.

SERMONS.

"*In Christ Jesus*," by T. Bradbury. Publishing Committee, 45, Sisto-va-road, Balham, S.W.; price one penny. "*An Assured Resurrection*," by J. Parnell, of the author, 7, Trigon-road, Clapham-road, S.W.; price one penny. "*A Violated Coronation Oath*," by J. M. Sangar, B.A. London: W. Wileman, 27, Bouverie-street, Fleet-street, E.C.; price one penny.

"OUR fathers trusted in Thee," so do we; they called upon Thee, so do we; they hoped in Thee, so do we; they waited for Thee, so do we; and they were not ashamed, neither shall we be.—*J. Jenner.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

ANNUAL GATHERINGS OF THE SUFFOLK AND NORFOLK ASSOCIATION.

By MRS. M. A. MOORE.

OUR fathers—where are they? Not to be seen among the large gatherings assembled at Ipswich on June 8th and 9th. The good old Suffolk worthies have gone to rest, and their works do follow them, but in their stead we are glad to know others have been raised up to wave onward the banners of truth.

Somehow, when these gatherings are held in a town, the noise and bustle and absence of rural scenery takes away a certain amount of quietness we love to enjoy in worship at all times, but showing how greatly these gatherings were patronised, quite by half-past ten a large number of ministers, delegates, and friends were assembled from all parts. The first morning service consisted of singing, reading, prayer; Moderator's address; "Articles of the Association" were read in a clear, distinct voice by Mr. D. Bennett; "Abstract of Letters from the Churches" were read by Mr. S. R. Bland.

In the afternoon, at 2 o'clock, Mr. J. Hitchcock announced Hymn 11.

Mr. John Box read Rev. i., and implored the Divine blessing. It was then our joy to listen to a cheering, discriminating sermon, full of Gospel truth, heartily delivered by

Mr. E. Mitchell, of Chadwell-street, from Rom. i. 16. We like to hear the old, old story, revealing that Christ is still "the power of God unto salvation to every one that believeth." The discourse was set forth in terms which all present, young and old, could understand, no one going away wondering what the preacher meant. At the conclusion many little groups gathered inside and outside the tent, saying how much the Lord had blessed the sermon to their souls. One little group were saying, "how it brought old George Wright to their minds—everybody that loved the truth loved Mr. Wright's memory." Others spoke of Collins, Cooper, and Charles Hill, and missed their plain utterances.

Another hymn, and Mr. Jull pronounced the benediction.

At the evening meeting Mr. Gray read Col. i. and led us to the throne of grace. Mr. P. Reynolds preached the sermon, entitled, "The Triune Benediction," which is published separately. [See advt. on cover.]

SECOND DAY.

At 6 a.m. a large number assembled for prayer. Several delegates from the various Churches implored the Divine blessing.

At 9 another prayer-meeting was held, when the following ministerial brethren took part in the service—Jull (Cambridge), Gough (Marks Tey), Wilkinson (Leeds), Ranson (Somersham), and Bage (Stoke Ash). During this meeting brother Box, who with brother Mitchell came down as a deputation from the Metropolitan Association of Strict Baptist Churches, also gave a short but excellent address, which was in itself *multum in parvo*. May his kind, practical hints bear much fruit.

At the more public service following these prayer-meetings Hymn No. 8 was heartily sung. Brother Saunders read and implored the Divine blessing. Mr. Dixon brought forth some excellent things while preaching from John iii. 16.

We now come to

THE CLOSING SERVICE,

when people are getting tired and becoming restless. Our sympathies were largely extended to brother A. Morling. Rain pouring down upon the tent, water coming in upon the floor, and pattering of feet outside, made it difficult for the speaker; nevertheless, many listened with pleasure, as Mr. Morling was marvellously helped (after listening to a warm, earnest prayer by brother A. J. Ward, of Laxfield) to magnify our Lord and His glorious work upon the behalf of those that were "ready to perish." Singing "Blest be the tie that binds" ("Glasgow"), prayer, and the benediction brought these interesting services to a close. May the Lord add His blessing. Amen.

P.S.—We were glad to see the genial face of the editor of the E. V. & G. H. present at the services, also the deputation, brethren Box and Mitchell. Other Churches in London were represented by Howard (Limehouse), Oaks (Shouldham-street), Cooper (Wandsworth), Wakelin and Ling (Keppel-street); pastors B. J. Northfield and J. Jull were present from Cambridge, J. Bonney from Stevenage, Beds.; the ministerial brethren present from Suffolk and Norfolk were—A. Morling (Hadleigh), A. J. Ward, Gill, H. Lock, J. Bage, S. Haddock, J. R. Debnam, F. Fells, W. Dixon, D. Bennett, G. W. Fairhurst, H. D. Tooke, W. J. Kern, S. J. Baker, Wilkinson, Gough, J. W. Saunders, J. E. Hazelton, S. K. Bland, R. C. Bardens, Cordle, W. Leggett, S. Ling, H. Alexander (Blakenham), W. H. Ranson (Somersham), J. Grimwood, &c., &c.

[Next month (D.V.) we will give a few extracts from the Moderator's

excellent address. We think Mr. Hazelton spoke out clearly like a man and a Christian. The discourses of Mr. Dixon and Mr. Morling will also be noticed.—
J. W. B.]

WEST HAM LANE.

PROPOSED NEW CHAPEL.

As an outcome of a previous unanimous decision of the Church worshipping at the above place to "Arise and build," a meeting of Church and congregation was held in the schoolroom, on April 21st. The object of the gathering was to make the first effort towards collecting the sum required, which is estimated to be about £2,500.

After singing, prayer, and reading of the Word, the pastor, J. W. Humphreys, gave a brief outline of the way in which the Lord had brought them to their present position. He showed that the undertaking was not the outcome of mere impulse, but the result of much earnest prayer and thought; they were confident that the Lord had laid this work upon them.

He called attention to the inconvenience to which the worshippers were subjected owing to the frequently overcrowded condition of the chapel; it was known that many had expressed themselves as being afraid to come lest they should rob others of seats.

The speaker then pointed out the very definite way in which God had answered prayer. They asked Him to fill the place, and He had filled the place. Now it appeared evident to them that whatever self-sacrifice, or arduous labour it might involve, to be true to the Lord and to their own prayers, they must set themselves to the work of collecting for a new and larger edifice. In closing, the pastor observed that if this were a merely human enterprise he dare not so much as touch it with the end of a long pole; they were so poor, and felt that the result must be failure. But if, as they knew to be the case, the Lord had put this work to their hands, then they need not fear, their resources were vast. That Almighty One, to whom belonged the silver and the gold, would intervene on their behalf, "His hand would be upon them for good."

Mr. Stockdale was the next speaker. He was listened to with marked attention. Many of us knew that, owing to a very severe and prolonged illness, his presence there was in face of very grave danger; but so sure was he that the time had arrived to be up and doing, that he determined to put himself in the Lord's hands, to brave the danger, and thus give to all an example worthy of imitation. The points of his speech were: Praise to God for manifold blessings in the past, the great necessity of united prayer and effort,

and the assurance which possessed his heart and mind that the Lord would prosper them.

The meeting was then addressed by our esteemed deacon and superintendent of the Sunday-school, J. Upsdale. He, too, raised a note of praise. Our brother proved that there could be no doubt as to the desirability of the step. He urged all to take off their coats, and stand prepared to work and pray till the edifice was erected.

Earnest and forcible speeches, speeches right to the point, followed from A. T. Haines and J. Steggles.

Amongst the officers of the Church there was an evident loving unanimity of purpose. It quickly became apparent that the same unity of spirit animated the whole meeting. Friend after friend gave promises, large-hearted souls promised all they could possibly spare; indeed, such was the liberality of those present that before the friends dispersed £428 had been promised. So evident was the great self-sacrifice on the part of some of the poorest present that our largest donor, moved with manifest emotion, turned round to the next largest giver, and said: "No praise belongs to us; it is to these poorer ones. I feel in comparison that we have done nothing."

The meeting was closed, as might be well expected, with the grand old song of praise, "Praise God from whom all blessings flow." HOPEFUL.

CLAPHAM JUNCTION.

PROVIDENCE CHAPEL.

On May 8th, and 10th, the twenty-sixth anniversary of the formation of the Church was held, and the services were throughout notable for their spiritual character, and enjoyment.

On the Sunday morning our pastor was led to preach from the words, "The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too strait for me."

In the evening, pastor T. Jones, of New Cross, occupied the pulpit, and was enabled to deliver an excellent discourse from the words, "For Thou, Lord, art good and ready to forgive, and plenteous in mercy unto all them that call upon Thee."

The services were continued on Tuesday, when a large number of friends gathered in the afternoon. Mr. J. Bush was the preacher, and took for his text, "We preach Christ crucified." The sermon was greatly enjoyed.

After tea had been partaken of, a public meeting was held, presided over by Mr. W. P. Goodley. The chairman made some very kind remarks to encourage our pastor and us as a people, and then called upon Mr. E. Beecher, who gave a cheering address from the

two portions. "Certainly I will be with thee," and "Lo, I am with you always."

Mr. J. Bush followed with some kindly words on, "recording" the goodness and mercy of God.

Mr. Dadswell spoke well from the text, "The Lord thy God in the midst of thee is mighty," and

Mr. E. W. Flegg, on the words, "What time I am afraid, I will trust in Thee."

Mr. E. White then gave a thoughtful address on the portion, "One thing have I desired of the Lord, that will I seek after," and

Mr. E. Marsh gave us some stirring words from, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee."

Our pastor announced that the collections amounted to £20, and moved a hearty vote of thanks to the chairman. This was seconded by brother Appleton, and carried, and Mr. Goodley suitably acknowledged.

"God be with you till we meet again," was sung at parting, and having sweetly realised the presence of our Divine Master we were enabled to go on our way rejoicing, and blessing God for His goodness to us as a Church.

FRED W. KEVAN.

BERMONDSEY (LYNTON-ROAD).—Care for the poor is a duty incumbent upon the Church of God, and has been for eighty-two years one of the special features of the cause now located at Lynton-road. On Tuesday, 3rd May, the annual services of the Society for the Relief of the Poor and Sick, which was founded in 1815, were held and were of an encouraging nature. In the afternoon, Mr. F. C. Holden, of Limehouse, preached an excellent sermon, taking for his text, "The fire shall ever be burning upon the altar. It shall never go out" (Lev. vi. 13). A tea having been partaken of, a public meeting was held, presided over by Mr. J. M. Rundell, of the Surrey Tabernacle, who warmly advocated the claims of the Society, basing his remarks upon the words, "Forasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." The report of the Society's operations for the preceding year was read by the Secretary (Mr. H. Blackman), who for many years has laboured hard in the interests of the Society, and shewed that during the year £30 5s. 4d. had been distributed (mostly in small amounts), amongst many aged, infirm and necessitous persons, in addition to flannel, articles of clothing, cake, &c., which had been placed at the disposal of the Society. Brethren Cornwell, Dadswell, Langford, Pounds, Holden, and Dale (pastor), gave suitable addresses, and the meeting closed by the congregation singing, "All hail the power of Jesu's name."

The need of a Society like this in the neighbourhood is great, and it was announced that the collector, Miss Cattermole, of 26, Yalding-road, Bermondsey, would be happy to receive contributions or articles for distribution.

A PLEASANT DAY AT PENTSIDE, DOVER.

ALTHOUGH the weather was wet and stormy on May the 4th, the Lord was more unto us than all our doubts and fears. With our own friends and those who came from distant places, a good number mustered at three o'clock to hear Mr. Thomas proclaim the Gospel of Christ, from Rev. i. 17.

CHRIST THE FIRST AND THE LAST.

I.—Christ in the midst of His Churches. He holds His servants in His hand. He understands their timid and fearful disposition.

II.—Christ is first in preacher's message and thought. First at creation, and in regeneration, first immutable, incomprehensible, incarnate. Triumphant from the tomb.

III.—Christ is the last to whom we go for salvation. Last to reign. Last in dying Christian's thought. First and the last, He is all in glory.

After this discourse, which was a feast for the spiritual man, we sat down to a well spread table for the natural man.

The evening meeting was well attended, and at the conclusion of the pastor's opening remarks,

Mr. Thomas spoke on the Church and Christ the Head of the Church.

Mr. Scott, senr. deacon, delivered a very savoury address on God's faithfulness. Truly he spoke of the things he had tasted, handled and felt.

Mr. William Bradley addressed us very ably and eloquently, on Practical Christianity. He drew his illustrations from the Chancel lights, which point out the rocks and sands which are the sailors' enemies. Our light is the Gospel. Our Christian duty is to point out to the ungodly, the rocks of unbelief and the treacherous sands of indifference. We cannot give life, but we can speak to men and women, and seek to persuade them to attend the House of God.

Mr. Scott, junr., followed with a very able address on living pictures. As we gaze on a picture, we are inwardly affected by what we see; something in the picture creates inward appreciation and admiration for it. So should Christians set forth Christ, that, as the world gaze upon us, they may "take knowledge of us that we have been with Jesus."

Brother Fakeley then based his remarks on Job ii. 7, and led us up to a point in which all Christians rejoice. "The Lord God Omnipotent reigneth."

During the evening two anthems were sung under the leadership of brother E.

Drury, to whom, and to those who gathered around him a very hearty vote of thanks was accorded. Also to our sisters, Mrs. Carpenter, Mrs. Knott, and the Misses Waters and Knott, &c., who managed and prepared tea.

A most enjoyable and very successful meeting concluded after we had sung, "On Wings of Faith," &c. The proceeds of the meetings, which amounted to £7 8s. 11d., were handed to the pastor.

RE-OPENING "ZION," WISBECH.

On April 24th, re-opening services took place. Sermons were preached morning, afternoon, and evening, preceded by a devotional at 9.30 a.m., by Mr. B. J. Northfield, of March, under whose care the above place has again been opened for the proclamation of the old-fashioned truths of the Gospel, so dear to the denomination of Strict Baptists.

Splendid congregations attended to hear the pastor of Providence, March, on the Sabbath, and no less so on the following Tuesday, April 26th, when we again listened with profit to Mr. W. Jeyes Stylos in the afternoon, as he spoke from Zech. x. 12.

At five, tea was provided to about 150, and much enjoyed by everyone present, oversight of the tea being carefully conducted by Miss Pratt.

Evening meeting commenced about 7.30, and again a good congregation assembled. Pastors of neighbouring Churches took part.

Mr. Howard read Psal. ciii., followed by prayer by Mr. D. Norman, in which most of us could say Amen.

Mr. B. J. Northfield addressed the meeting from "He thanked God, and took courage."

Mr. Peters upon "And in this place will I give peace, saith the Lord of Hosts."

Mr. Throssell, "Peace be within thy walls."

Mr. H. M. Winch, "He was wounded for our transgressions."

A thoroughly enjoyable meeting in every way was listened to with rapt attention, the speakers being greatly helped, we believe, by the Spirit, so that it was enjoyable for them also. We trust that the fruit may be seen in after days.

Collections on both days exceeded £14, which was very gratifying.

We trust our God will yet raise up this cause of truth, and plant a faithful minister there to feed the flocks of His chosen heritage.

The renovation, which is complete, has rendered it a suitable place to worship in, the walls being made a nice green, with Dobson's Flattening Varnish, is quite a successful operation. A new vestry for the minister has been erected, re-seating, new baptistry, and new stove in the chapel, has made the

interior equal to new. The outside front being also properly done makes it a prominent edifice.

We bless our covenant God for His mercy toward us, for He is not slack concerning His promise that He will raise up one city and pull down another, and will gather His people from the ends of the earth. We do pray earnestly that some of the ends of the earth may be gathered even at Zion chapel, Wisbech.

About £50 is still required to raise the sum for the renovation.

G. W. FRANKLIN.

March.

PONDER'S END (EDEN).—Very encouraging services in connection with the sixth anniversary of the formation of the Church were held on Wednesday, May 18th. Brother White, of Woolwich, came up in the afternoon in the fulness of the blessing of the Gospel of Christ, and delivered from Psal. lii. 9, a most savoury, evangelical, and experimental discourse, which was listened to with profound attention and appreciation. Tea was served to a goodly number of sympathising friends. The evening meeting was ably presided over by Mr. F. B. Applegate, of Chadwell-street, whose cheering and spirited remarks greatly encouraged the little flock at Eden. Excellent addresses were delivered by brethren Alfrey, Palmer, Lovelock, and White, the latter brother again addressing us from the words, "My springs are in Thee," with much liberty and felicitousness of speech, while he dwelt forcibly and sweetly upon the fulness, freshness, purity, freeness, constancy, and perpetuity of those everlasting springs of grace and consolation abounding in Christ, our covenant Head and Saviour. Congregations throughout were good, and collections exceeded our most sanguine expectations, £5 19s. being sent into the treasury of the Lord. To our adorable Redeemer be all the praise.—ONE WHO WAS THERE.

MAIDSTONE (PROVIDENCE, MOTE-ROAD).—On Wednesday, May 18th, we held our 78th anniversary. Mr. E. Mitchell, of Chadwell-street, whom we were very pleased to have with us, preached two excellent sermons. Afternoon on the matchless wonders of God in creation, providence and grace, and in the evening sweetly led our minds to realise what it is to hold fellowship with our ever to be adored and blessed Jesus, referring to many phases of Christian experience. The afternoon service commenced by singing,

"Jesus Thy saints assemble here,
Thy power and goodness to declare."

(667 Stevens), and we closed in the evening with "All hail the power of

Jesu's name." We had a small assembly in the afternoon, but a better congregation in the evening. Tea was served in the Vestry, which was well filled. I was pleased to hear the friends express the pleasure they had in listening to such blessed truths that fell from the lips of our much esteemed brother Mitchell. To God be all the praise. Collections £2 11s. 5d.—E.W.

HERTFORD—On Whit Monday we held special services in aid of restoration fund for the above chapel. Brother Cornwell, of Brixton, preached two Christ-exalting sermons, morning and afternoon. At the public meeting in the evening, our pastor, R. Bowles, took the chair. Brethren C. Cornwell, J. Chalkley, W. Nash, sen., W. Nash, jun., and W. Debnam, gave good Gospel addresses. A report was read by deacon, W. Lamworth, showing £18 in hand towards the restoration fund. Cold collation and tea was provided, kind friends giving most of the provisions, and great praise is due to our lady friends in preparing and serving the same. The day's collections £5 0s. 7d. Proceeds from cold collation and tea, £1 2s 3d. Brother Debnam (London), brought with him £3 6s. 6d., kindly collected from London friends, whom we heartily thank, making a total in hand of £27 9s. 4d. Our eyes are up to the Lord for further help, and our prayer is for prosperity.—H. C. H.

BRADFIELD-ST.-GEORGE. — The 48th anniversary services were held on Whit Sunday and Monday, May 29th and 30th. Both days there was a spiritual power felt, and to the Lord be all the praise. Our kind helper, Mr. S. K. Bland, preached in the morning and evening on the Sunday. There was a savour and power in the Word preached; it was truly a word of help to the Lord's people and encouragement to the seekers. We bless God there are those amongst us who have left the hateful paths of sin and are seeking God's salvation. In the afternoon, Mr. Baker, of Bury-St.-Edmunds, preached a stirring sermon upon Heb. xi. 30. On the Monday, our beloved brother, Mr. P. Reynolds, of London, preached a sermon in the afternoon from the words, "If any man love not the Lord Jesus Christ let him be Anathema Maran-atha." The word was like a sharp knife and it cut very close. So that one brother said, Who then can be saved? Yet we believe that in many hearts there was the feeling, Lord Jesus, Thou knowest all things, Thou knowest I love Thee. The meeting in the evening was presided over by Mr. J. C. Ridley, of Bury-St.-Edmunds. Brother Morling, of Hadleigh, led us in prayer. Mr. Dixon thanked the chairman for his kindness in paying

us a visit again this year, and also all the brethren who have come to help us. It is a joy to meet with you all in the interest of the kingdom of our Lord Jesus. It is, to my mind, a great privilege that in spiritual things, our lot is cast among the free Churches of this country, and specially among the Baptist body. The Lord has set His seal to the Word preached, and we praise Him for all His grace and patient care to us through another year. Addresses were given by brethren A. Morling, J. Saunders, G. Cobb, W. Rumsey, and P. Reynolds. We felt the Lord the Spirit was with us, and the savour of the services will never be forgotten. About 130 took tea, superintended by our friends, Mr. and Mrs. W. Bland, and Mrs. F. and H. Last. The money needed to clear off our debt on the Restoration Fund, and other expenses was £10. Collections amounted to £7, and some £3 collected by Mr. Dixon gave us the amount required. Our chairman said instead of thanking one another let us all rise and thank God, which we did, by singing, "Praise God from whom all blessings flow." Prayer by the chairman, closed these very happy and profitable services.

BOW (MOUNT ZION, BOLOLPH-ROAD). —Twenty-ninth anniversary of the formation of the Church, was held April 18th. Brother W. G. Faunch ably presided, and brethren Holden, Cornwell, Watts, Dadswell, Taylor, and W. H. Lee, dwelt on those matters which relate to the soul's eternal welfare. Some of the tribulations of the pilgrims' pathway were referred to, but the meeting ended in prayer and praise to the God of all grace.—W. H. LEE.

ILFORD (EBENEZER).—We held our 62nd anniversary services on Lord's-day, the 5th, and Tuesday, the 7th June. Brother Taylor (pastor elect), preached morning and evening on the Lord's-day, and on Tuesday, brother H. D. Mobbs, preached in the afternoon from Ephes. i. 13, "In whom ye also trusted," etc., and was most graciously helped. In the evening a public meeting was held at which brother Mobbs presided. We opened by singing the well-known hymn, "Come, Thou Fount of every blessing." The chairman then read Psa. lxxxiv, and brother Archer engaged in prayer. After some very appropriate and encouraging remarks from brother Mobbs, the following brethren addressed the friends: Brother Cullingford, from John xvii. 26, "I have declared unto them Thy name," etc. Brother Flory exhorted his brethren as fellow-labourers to strive earnestly for the faith once delivered to the saints. Brother Gull spoke from the last verse of Psa. xl, "But I am

poor and needy," etc. Brother Watts from Psa. xxiii. last verse, "Surely goodness and mercy shall follow me," etc. Brother Morgan took the 14th verse of the 2nd chapter of 2nd of Timothy, "Continue thou in the things which thou hast learned," etc., and spoke most suitably and encouragingly to our brother Taylor and the Church, commending them to the Lord. Brother Taylor followed, thanking brother Morgan, the chairman, and other brethren for their sympathy and good wishes for the future, taking Isa. xlix. 13, "Sing, O heavens," etc., as the foundation of his remarks, he expressed gratitude to God for His merciful lovingkindness, especially during the past few months, both to the Church and himself. Trusting that the Lord would be pleased to continue to bless us both in providence and grace, and that the past may prove to be an earnest of good things to come. All the services were very well attended, and the presence of our Heavenly Father realised throughout, the friends contributing liberally to the collections, for which we desire to thank our Triune God, to whom be all the praise.

P.S.—It may be mentioned that this will in all probability be the last anniversary that we shall hold in the present building. The premises having been disposed of, we have to vacate at Michaelmas next, but our eyes are up unto the Lord, from whom cometh all our hope and expectation, that He has been pleased in His mercy to open a way whereby we may by personal effort and the help of Christian friends generally, erect a fresh house for the glory of His name. (See advertisement).—W. G. F.

HILPERTON. — The ninety-second anniversary of chapel was held on Wednesday, May 11th. Mr. Moxon, of Bury, Lancashire, was the preacher for the occasion, preaching in the afternoon from Psa. lxxiii. 10: "Therefore His people return hither, and waters of a full cup are wrung out to them." In his remarks he was enabled to enter into the experiences of the tried children of God, showing the necessity of these varied exercises of the soul, and that every bitter ingredient was necessary, and that every child of God must drink of it in order to realise the sweetness of the comfort, consolations, and deliverances wrought out for and bestowed upon the tried blood-bought children of God. The truths set forth were much enjoyed by those who were present, most feeling the Lord's presence and blessing. In the evening the text was Heb. xiii. 20. He was sweetly led to speak of the God of peace, and also of His glorious work in raising from the dead our Lord Jesus; and also dwelling upon His beautiful character as the "Great Shepherd of the sheep," setting forth sweetly the stability of the ever-

lasting covenant, and His office of great Shepherd of the sheep being sustained through the covenant being sealed with His precious blood, and thus securing eternally every sheep and lamb in His flock. Truly it was a blessed feeding-time for the flock of Jesus, and much enjoyed. The chapel was well filled, both afternoon and evening. Friends came from Southwick, Bath, Holt, Bradford-on-Avon, Broughton, and from "The Room," Trowbridge, also from Zion, Trowbridge. A goodly number sat down to tea. The collections were good, amounting to £4 3s. All was good, from first to last; and the dear Lord was in our midst, and sweetly blessed us. All praise to His dear name. —EBENEZER.

WEST HAM LANE. — Services, to commemorate the silver jubilee of West Ham Sunday-school, were held on Sunday, May 8th, and the following Tuesday. On the Sunday, the pastor (J. W. Humphreys) preached in the morning, and pastor S. T. Belcher (Homerton) in the evening. Mr. Belcher also addressed the children in the schoolroom in the afternoon. On the Tuesday afternoon a sermon was preached by pastor John Box (Soho), after which tea was provided, about 100 children and friends sitting down. The meeting in the evening was, in the absence of Mr. I. R. Wakelin (occasioned by the illness of his wife), presided over by the pastor (J. W. Humphreys), who read a letter from Mr. Wakelin expressing regret at his inability to be present. Addresses were delivered by brethren G. W. Thomas (Watford), J. Box (Soho), S. T. Belcher (Homerton), and H. T. Chilvers (Bloomsbury). The secretary's annual report showed the school to be in a fairly prosperous condition, and, amongst other things, reported that six of our scholars had joined the Church during the year. Such evidences of the Lord's blessings encourage us to go on serving a faithful Master, and increase our desire to more earnestly tell the old, old story of our Saviour's redeeming love. During the evening, presentations of handsome Oxford Teachers' Bibles (subscribed for by the teachers and elder scholars) were made to Mr. John Upsdale, who has been the superintendent of the school since its foundation; and to the secretary, Mr. George Oakey, who has also been connected with the school during the twenty-five years of its existence; and these presentations were responded to by the recipients. Special mention was made by Mr. Upsdale in his reply of our old scholars' meeting, held with such an encouraging result, in January last. Special hymns and pieces were sung by the children. The meetings were all

well attended, the chapel on Sunday and Tuesday evenings being quite full, and gave us much encouragement.—W. H. B.

LEE (DACRE-PARK BAPTIST CHAPEL).—The forty-sixth Church anniversary services were held on Sunday, May 22nd, when sermons were preached, in the morning by the pastor (Mr. J. H. Lynn), in the evening by Mr. E. White (Woolwich). The services were continued on Tuesday, 24th. In the afternoon brother Mitchell preached an excellent discourse. Tea was provided in the schoolroom, and a public meeting held in the chapel. Thomas Green, Esq. (Surrey Tabernacle), presided. The secretary (C. Wilson Sears) gave a report of the work, &c., during the past year. Very encouraging addresses were delivered by brethren Mitchell, R. E. Sears, E. W. Flegg, T. Jones, T. Carr, and the pastor. Collections, £8 10s. We are praying for much good to result from these services.

CHATHAM (ENON).—Anniversary services were held here on Lord's-day, May 15th, when two sermons were delivered by the pastor, J. Gardiner. That in the morning from Deut. viii. 2; "Thou shalt remember all the way," etc. I. The leading, as a Shepherd, His sheep; as a Teacher, His disciples; as a Captain, His army; as a Father, His children. II. Where led? In the wilderness, loneliness, barrenness, weariness. Panorama of Christian experience. III. Why led? "To humble." "to prove." "to know." That in the evening from John xiv. 27, "Peace I leave with you, My peace I give unto you." I. Love's legacy (no "legacy duty" to pay); legal peace with God, as the Judge (Rom. v. 1); preserving peace, as to the heart in feeling and the mind in thinking (Phil. iv. 7); ruling or governing self (Col. iii. 15). II. Love's bestowment. "My peace I give unto you." Mine, because I poured out My soul unto death under your sins, and God's just wrath and curse against them. Therefore it is Mine, because I purchased it, and it is Mine to give. I am My own "Executor." On Wednesday following, pastor H. T. Chilvers, of Keppel-street, delivered two sound and savoury sermons. That in the afternoon from John xiv. 19. I. I live. II. Ye live. III. Ye live, because I live. (1) He lives as God Almighty; also as Mediator between God and man, as Prophet, Priest, King. To teach me my folly; to take away the arm of flesh when I trust to it instead of Him; that I may know He careth for me. Everything that concerns me, concerns Him. He lives. Many relationships in one body. The same body that lived down here in

sympathy with us. (2) We live. A grand life. By the new birth; as members of His body; as branches of the Vine. (3) Ye live, because I live. Their life "in Him," etc. That in the evening from Psa. lxxxiv. 6, "Passing through the valley of Baca make it a well," etc. I. As they, so we have to pass through valleys. Repentance, the first valley of Baca (or weeping); also hope deferred, disappointment, soul-trouble. "Passing through" means coming out heavenward. Jesus passed through this "valley of weeping" when "He poured out strong crying and tears." II. This valley turned to good account. They make it "a well" of prayer, hope, patience, resignation; all which contain blessings of the water of life. These waters rise up to refresh and comfort the soul, and produce gratitude, love, and praise to God.—VERITAS.

RAMSEY, HUNTS, (SALEM).—The goodness of the Lord we desire to recognise, as made known to us, as a Church and people. On Thursday, May 5th, we held our chapel anniversary services, when we were favoured with the Lord's presence. Our brother Kern, of Ipswich, preached two soul refreshing sermons, extolling a precious Christ, and declaring the distinctive truths of the Gospel. Congregations were good, although the rain, falling heavily at the time, prevented many we know from coming. A public tea was provided, at which 164 sat down. The neighbouring Churches were well represented, which is a token of love and unity—viz., March, Warboys, Whittlesea, Chatteris, and Benwick. The proceeds of the services, which were for the chapel fund, amounted to £15 18s. With these continued tokens of the Lord's blessing, we would raise another Ebenezer, and press on, looking unto Him.—JOHN NORRIS THROSELL.

LIMEHOUSE (ELIM CHAPEL).—The 15th anniversary services of laying memorial stones of the chapel were held on May 22nd and 24th. Two sermons were preached on Lord's-day by the pastor, F. C. Holden, which were God-honouring and Christ-exalting indeed. We had good congregations at both services. On the following Tuesday Mr. Bush preached in the afternoon an instructive and encouraging discourse to the profit of the people assembled. Tea was served to a goodly number of friends, and at 6.30 the public meeting began, Mr. F. Lee, of Stratford, presiding. The opening hymn was 751 (Denham's), "Glorious things of thee are spoken." Mr. Lee then read Psa. lxxi. Brother Elnaugh sought the Lord's blessing upon the meeting. The chairman, in a few well-chosen re-

marks upon the necessity of the operations of the Holy Spirit in all the exercises of the soul of the Lord's people. With the savour of the Word in the afternoon resting upon the minds of the brethren (all but one being present), sounded the key-note for the evening service. Dear brethren Beecher, Bush, Clark, W. H. Lee, and Parnell, in their addresses, put forth the grand old Gospel of the blessed God, so we have cause for rejoicing and thankfulness for the great goodness of our covenant God in spiritual blessings poured out and also for financial mercy. Our collections were in advance of last year, and may the Lord continue His great favours to us, so prays—A LITTLE ONE.

SURREY TABERNACLE.

SPECIAL services were held here on Wednesday, June 16th, 1898, when the Lord's people assembled in considerable numbers and joined in thanksgiving to Him for His manifold mercies in sparing our beloved pastor and enabling him to complete the eleventh year of his pastorate.

The services were commenced in the afternoon by singing Hymn 660 in our selection:

"O that Jehovah in His love
May meet with us to-day."

Our dear brother Mitchell, of Chadwell-street, occupied the pulpit, and, after reading Heb. vii., preached an excellent and sweet sermon from Heb. v. 9, "And being made perfect, He became the Author of eternal salvation unto all them that obey Him," after which tea was served in the large vestry to a goodly number of friends.

Our beloved pastor presided at the evening meeting, which was largely attended, and commenced with singing Hymn 153, "Arise, O King of grace, arise," and the reading of Ephes. vi. 10—26. Brother Bush supplicated the Divine presence and blessing, and our pastor, after saying that we had met to acknowledge the Lord's goodness and mercy to us as a Church and people, as well as His marvellous kindness to himself in particular, observed that, although we had seen many changes, we had been upheld by the Word of His power. After making a few remarks from the words, "The gods are come down to us in the likeness of men" (Acts xiv. 11), he made special reference to the words, "He left not Himself without witness, in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

Brother Thomas, of Watford, in good style addressed us upon "Christ, the Altar and the Atonement connected therewith."

Brother Hazelton followed, founding his remarks on Isa. liv. 11, 12, "O thou

afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones," from which words a very instructive, spiritual, and encouraging address was delivered.

Brother Carr then spoke from Rom. xv. 29, "The fulness of the blessing of the Gospel of Christ," after which brother Rundell, in a loving and sympathetic manner, congratulated the pastor on his attaining the eleventh year of his pastorate, and expressed the heartfelt desire of the Church and people, that it would please our covenant God to spare his life for many years, and that he might come up from time to time in the fulness of the blessing of the Gospel of Christ. He then announced that a collection for brother Dolbey would be made, which was liberally responded to. The hymn, "I once was a stranger to grace and to God," was sung, after which brother J. H. Lynn, of Dacre-park, discoursed very wisely and well from John iii. 8, "The wind bloweth where it listeth." Brother Mitchell was enabled to speak from Isaiah lv. 10, 11, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My word be that goeth forth out of My mouth," and, as he spake, the heavenly rain did descend in soft refreshing showers, and the plants in the garden of the Lord seemed to grow, bud and blossom.

The pastor then, in a few kindly words, brought this happy meeting to a close, and we sang with heart and voice Hymn 685:

"Now may He who from the dead
Brought the Shepherd of the sheep,
Jesus Christ, our King and Head,
All our souls in safety keep."

After earnest prayer and the benediction, the assembly was dismissed, many feeling that the great Master of assemblies had been in the midst, and that it had indeed been good to be there. May God grant that many more such meetings may be vouchsafed to us. G. F. G.

IPSWICH (ZOAR).—Special services in connection with the 57th anniversary were held on Lord's-day, May 15th. Three sermons were delivered by Mr. T. Jones, of New Cross, in the morning from 1 Pet. ii. 3, "Ye also as lively stones are built up a spiritual house," in the afternoon from the latter part of the same verse, and in the evening from Luke xix. 10, "The Son of Man is come to seek and to save that which was lost."

The large congregations that assembled at each service, and the very marked attention given to the preacher, is the best outward witness to the real spiritual profit and blessings received from these truly grand discourses. May God long spare His servant to spread around the glad tidings of a Saviour that has come to save, and raise up and qualify others with like gifts and graces to rightly divide the Word of truth and crown every service with His blessing.—H. BALDWIN.

WOOD GREEN (PARK RIDINGS BAPTIST CHAPEL).—Very encouraging meetings were held on Whit-Monday in connection with the anniversary of the formation of the Church. Pastor E. Mitchell was enabled to preach acceptably in the afternoon. The evening meeting, at which our much-loved brother Abbott, of Chadwell-street, presided, proved to be a season of refreshment and cheer. After the 145th Psalm was read, and brother Wallis had sought the divine blessing, the secretary of the Church (brother W. P. Pickett) rendered his report of the past year's work. Although "Praise" was its keynote, yet one sad circumstance had happened during the year—viz., the resignation of the pastor, brother J. E. Flegg, which was a trial to most of us. Reference was made to the open-air services, Tract Society, and the Sunday-school, which had been maintained during the year. A notable feature respecting the school, although a small one, yet had subscribed nearly £8 towards the Strict Baptist Mission Fund. The concluding point of the report was the desire to "Look up and press forward." The chairman said, in the course of his usual homely remarks, that the report breathed a very nice spirit of prayerfulness and dependence upon God. Pastor J. Chandler, of Southend, was sweetly "led out" to speak from, "My God shall supply all your need according to His riches in glory by Christ Jesus." Brother Mayhew made reference to the report particularly with regard to the open-air work, and was glad to see that the denomination was waking up in this matter. Our brother's remarks were suitably founded on the words, "None of them is lost." Pastor E. Mitchell very kindly, as well as sympathetically, spoke of the Church's loss at Park-ridings of brother James Flegg, whom he esteemed very highly. He said the chief business of the Church should be prayer—true, earnest, prayer, void of hypocrisy—not pray that we may have our own way. The speaker attributed the divisions in the Church of to-day to the want of brotherly love. Selfishness is the bane of the Christian Church. We want the glory of God

to be the first thing. Brother Mutimer also was graciously helped to dwell upon Psa. lix. 11. Brother Sandell directed our minds to the words spoken to the children of Israel, "Speak unto the children of Israel, that they go forward"—go forward with humble dependence upon the Lord, go forward in faith, with thankful hearts for past mercies. Several friends from other causes were noticed who had come to cheer by their presence. We had a good day, and were stimulated to take courage. The collections for the building fund amounted to £4 7s. 8d. Pastor E. Mitchell concluded the service by pronouncing the benediction.—P. J. C.

BRAINTREE (SALEM).—The 34th anniversary of this little cause was held on Sunday and Monday, May 29th and 30th. On Sunday two sermons were preached by Mr. Thorrington, of Colchester. Our brother was influenced by the Spirit to help us through the preaching of the Word of God, his services being gratuitously rendered. On the following Monday pastor Flavell, of Colchester, preached an excellent sermon from "Blessed is the people that know the joyful sound." Tea was enjoyed by all, especially those who had travelled from Chelmsford, Colchester, and other places. The evening meeting was presided over by our good brother and friend, Mr. Beach, of Chelmsford. After singing and prayer, the chairman read Psa. xxiii., and spoke of the goodness of God to him and testified to the pleasure it gave him to pay another visit to the Church at Salem. He remembered the building of the chapel, and had mourned with the Church in the troubles that had at times befallen her, and rejoiced through the goodness of the Lord in being present at the 34th anniversary. Brother Baker gave the report on behalf of the Church. During the past year the Church had been through deep waters, some felt it must sink, others said it would, but the dear Master has again rebuked the storm, so that some who were sad are by God's grace again made glad and feel they can raise another Ebenezer to the covenant-keeping God: who had kept the few people together, making them of one heart and mind. Addresses were then given by Messrs. Pizzey, Plumstead (of Coggeshall), and D. D. Flavell. Thus the Church was much encouraged and can testify that God heard our cry for a good anniversary; friends came in good numbers. Collections and proceeds of the tea amounted to £6 1s. Two months ago we had a small balance on the wrong side, but our God reminded us that the gold and the silver is His, and the hearts of all men are in His hand. We have now a balance in hand of over £8,

all demands met, and the chapel is free from debt. We thank all kind friends for their presence and help, and closed by singing very heartily. "Praise God from Whom all blessings flow."—B. A.

CLERKENWELL.—The 44th annual meeting of Mount Zion Chapel Benevolent Society was held on Thursday, April 23, pastor E. Mitchell presiding. The usual devotional services preceded the report for the past year, which was given by brother Tom Cole, a summary of which is as follows:—

Our Benevolent Society has been in existence, through God's mercy, for 44 years, and is still in a healthy condition. We would put the crown upon the head of our blessed Lord, the Giver of all good, and say, "Of Thine own have we given unto Thee." Feeble the effort, yet prompted by His grace, or we would not have moved in any degree in this matter; for we are all by nature selfish, and need the exhortation, "Look not every man on his own things, but every man also on the things of others."

During the year the sum of £73 19s. has been distributed among about 40 recipients in 345 grants. Each case is considered on its merits. The Society has been the means of helping (by the Lord's blessing) many a tried believer during the year, and of smoothing the pathway of others who have passed over to the place where "the inhabitant shall not say, I am sick."

Opportunity has been called "the flower of time." If we can relieve the poor to-day, let us not put it off till to-morrow. How true are the words of Bidad the Shuhite: "For we are but of yesterday, and know nothing, because our days upon earth are a shadow." Some have recently been called home. Our young brother, Woolgar, in the prime of life, a warm, kind-hearted man, ever ready to assist in every good work; our aged sister Toussaint, also a liberal supporter of our Society; and our dear sister Fricker, who was called home suddenly on Monday, the 27th January.

In conclusion we would say, let sympathy impel our hand and decide our conduct. May we be followers of our Master, the meek and lowly Jesus, who went about doing good. "Be not weary in well-doing." It is an honour to be employed by Him, but especially to be conformed to Him.

The adoption of the report was moved, seconded, and supported by brethren T. Carr, J. E. Flegg, J. Othen, jun., and G. Savage. Mr. Mitchell made suitable reference to the great usefulness of the Society, and the meeting was brought to a close with prayer and praise.

HARTLEY WINTNEY (WINCHFIELD, HANTS.).—The teachers and scholars of the above cause of truth held their Sunday-school anniversary services, on Sunday, March 6th last, when Mr. W. Gull preached on the occasion. On Monday, 7th, a tea meeting was held, to which a large number sat down, and seemed to thoroughly enjoy themselves. Mr.

Gosling, of Wimbledon, opened the evening service with prayer and short address, after which the scholars rendered "Elijah" very effectively. Brother Gosling read the connections of the Bible narrative, after which he kindly distributed the prizes to the scholars, which consisted of a number of the best of books namely, the Holy Word of God; also other instructive and attractive books were given. On leaving, each child was presented with oranges and buns. Much credit is due to teachers and friends, who helped to make the evening such a success. The chapel was nearly full of people, who came to hear; and we pray that the Lord will, in His mercy, make it a time never to be forgotten by some poor soul, for the honour and glory of His great name. "Suffer little children to come unto Me," &c.—H. J. PARKER.

ANNIVERSARY SERVICES AT GURNEY ROAD, STRATFORD.

SERVICES to commemorate the 27th anniversary of the Sunday-school were held on Sunday and Tuesday, May 22nd and 24th, and on each occasion were well attended. On Sunday Mr. W. J. Styles, of Wandsworth, preached morning and evening, and the sermons proved both profitable and enjoyable to all. To use his own expression, he "aimed at feeding the young ones, with a bit thrown in here and there for those who in years were no longer children." Speaking in the morning from Psa. cxvi. 16, he most affectionately reminded the children of the blessing possessed in a godly mother, then leading us to the consideration of that highest relationship and its issues. Our hearts did indeed burn within us as he reminded us of our loving service to Him who "has loosed our bonds."

In the afternoon Mr. J. Humphreys, of West Ham, addressed scholars and friends. His remarks centred round the three words, "Patience of hope" (1 Thess. i. 3). The appreciation of the children was proved by their close attention, one little girl remarking that "she wished he would keep on all the evening." Well, if the Spirit of God sent the word of peace to the heart, it may be the sermon would not be too long after all. Special hymns were sung during the day by the children.

On Tuesday a sermon was preached by Mr. S. T. Belcher, of Homerton-row, followed by a tea, to which about 100 children and a goodly number of adults sat down.

At the evening meeting the chair was taken by John Piggott, Esq., L.C.C. Following his opening remarks, and prayer offered up by S. J. Taylor, came the annual report, read by the secretary, also the balance sheet for the preceding year.

Very encouraging it was to mark the signs of God's blessing upon us both in things spiritual and temporal.

Mr. Wakelin then moved the adoption of the report, which was seconded by J. Humphreys, who also gave a short address from the words, "Father, glorify Thyself."

Mr. Belcher having recorded his protest against formality, made himself, with us, at home, and we pray that his homely remarks may have been directed to answer some anxious enquirers as to "what it means to be born again." This formed the subject of his remarks.

Then Mr. T. Cole gave what he termed "a few plain things from a plain man." The teachers will not soon forget the heart-warming in his frank testimony of the power of Divine grace, both in his own case and others of whom we were affectionately informed.

Our superintendent then gave a short address, also the financial report of the Building Fund for new schools, after which the collection was taken, the children rendering very creditably the anthem, "Praise ye the Lord."

Following this, our pastor affectionately addressed a few remarks to the children, and a kind word to all interested in the occasion.

Our chairman had, in opening the meeting, brought to our minds those who in past days had been able to say, "Let us rise and build." We could scarcely go as far as this in connection with our much needed new schools; but ere the meeting closed we could say that our hands have been "strengthened for this good work."

RECOGNITION OF MR. W. H.

JARMAN AT IRTHLINGBORO.

TUESDAY, May 31st, 1898, will long be remembered by many, on account of the happy and interesting services held in this time-honoured sanctuary in connection with the settlement of Mr. W. H. Jarman, as pastor, to whom, after twelve months engagement, the Church gave a cordial invite.

In the afternoon, Mr. W. Kern, of Ipswich, occupied the pulpit and delivered a suitable discourse. At the

EVENING MEETING,

Mr. Kern, presiding, read part of 2 Tim. iv. and brother Newell, of Rushden, supplicated the throne of grace.

The pastor gave his origin, call by grace and to the ministry.*

Brother Burgess, of Wellingboro, addressed the pastor, basing his remarks on Jer. xxiii. 28.

Brother Crook, of Rushden, gave some very plain, spiritual and homely

*This will appear in a future number, together with a brief outline of Mr. Burgess's charge.

advice to the Church from 1 Thess. v. 12, 13.

Brother Sadler, of Raunds, followed with words of counsel to the congregation in general, hoping the Sunday-school, the choir, and all and every institution would work harmoniously for the glory of God, and the good of souls.

Brother Andrews, of Staines, a deacon of Mr. Jarman's former pastorate, was present and wished him (Mr. J.) God-speed. It had been said that a pastor's days are few and full of trouble; he hoped that would not prove true in this case. Having known Mr. Jarman in his earlier career, he could cheerfully bear testimony to his home life. Mr. A. prayed that every good blessing might rest on pastor and people.

Congregations were good and the blessing of the Lord was realised. A large company took tea together and were well cared for. A spirit of unity was realised.

May God abundantly bless His own Word, prays
A LITTLE ONE.

OPEN AIR SERVICES.

ON Saturday, May 21st, we held the first united gathering of those interested in Open-air Services at Hope Baptist Chapel, Bethnal Green.

Though we started this service with trembling, yet we trust the name of our Triune God was greatly honoured thereby.

The meeting was opened with praise. Our pastor (Mr. J. Clark) kindly presided, and read part of Matt. xxv. and reminded us that every talent must be accounted for, and though he that receives one talent will not have to account for five, and he that receives five will not have to account for ten, yet we are all responsible for the talents God has entrusted to us. If He has given us one, we are only responsible for one; if five, then we are responsible for five, and if He has given us ten, we are responsible for ten.

Brother J. Ridley, from Chadwell-street, then led us sweetly to the throne of grace, and

Brother Galley, jun., with deep earnestness, addressed us from Rom. x. 14, "The Gospel to be preached to all mankind."

Brother Silvester, from Chadwell-street, gave a sound speech from 1 Cor. i. 23, "The Gospel that we preach."

Brother Pickering, from Keppel-street, spoke from the most solemn subject of all, "The Eternal Destiny of all who die without repentance and faith" (Prov. xiv. 12).

Brother W. Baker, Chadwell-street, gave an earnest and practical address from Ezek. xxxiii. 8, 9, and James v. 20. This was a most practical yet Scriptural address.

We feel sure the friends well appreciated all the addresses, and will look forward to a similar gathering next year at one of our neighbouring causes. May God stir up His people who shall never hold their peace till He establish and make Jerusalem a praise in the earth. We then sung that soul-stirring and Christ-exalting hymn, "All hail the power of Jesu's name," and

Brother Othen, sen., closed the meeting with prayer.

"ONE OF THE WORKERS."

Our Australian Column.

MR. JAMES MOTE, Hon. Solicitor to the Metropolitan Association of Strict Baptist Churches, has just returned from his visit to the Australian Churches, and will (D.V.) give in future numbers, *seriatim*, an account of the origin and present state of the Strict Baptist Churches and of "Religion" in general in Australia, which we fear may not prove very exhilarating.

Mr. Mote has this time visited

BRISBANE

and preached in Jireh, the only Strict Communion Church (we believe) in Queensland. The pastor,

MR. JOHN KINGSFORD,

was 80 years of age on March 30th. A service was held in Jireh to celebrate the event, and many friends came together to manifest their love to the first and only pastor of Jireh, Brisbane.

Many Churches have been formed in different parts of Queensland by those who have, in providence, left Brisbane, but of their constitution and teaching we may hear more by-and-by.

Mr. Mote tells us with what eagerness the people in different parts look out for the E. V. & G. H. "Everything else is thrown on one side for a look into the VESSEL; they like to see a little of what is going on in the Churches of the old country."

Next month we shall (D.V.) have something from the pen of Mr. Mote, who himself was among the first readers and admirers of the E. V. & G. H., and still retains the same regard for the old VESSEL that has weathered many storms.

A WORD OF SYMPATHY
TO OUR ESTEEMED FRIENDS,
MR. AND MRS. JABEZ HART.

DEAR FRIENDS,—I hope it is to will with me to write you a line of sympathy in this your sore trial, but as Paul said, "How to perform that which is good I know not." I trust there is a heart to write, but the head is so lacking that I scarce know what to say. We were very sorry to hear of the death of your beloved daughter, but what are we to say to this? It may not be easy to say at present, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." Well, He gave her to you. For some

purpose, not yet known to you. He hath taken her from the earth at an early age; the why and wherefore must be left to your God, who hath made no mistake. No doubt your poor hearts seem almost broken and crushed to pieces and you at present feel it keenly. How your poor fallen nature takes it, I don't know, but, if grace prevent not, it may be the angry powers of hell seem ready to raise up rebellion to its highest pitch; but the Lord, at His own time, will still the troubled waters with a "Peace, be still," you will then find a calm in Him that is to be found nowhere else.

I know it is no easy matter to be quiet while a storm is raging. May you have grace sufficient to be quiet for a season and the poet's word your comfort,

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

Listen to your Lord and Master's words, "What I do, thou knowest not now, but thou shalt know hereafter." May the Lord overrule the sad bereavement for the good of the bereaved husband, children and grandfather; may the sad event be sanctified to the father, mother, brothers and sisters, and though He has made sore, yet at His own good time He will come again and heal. It may be hard to believe at present, but it must be so, that this is amongst the all things that shall work together for good; the good may be hid for a time and must be left to your Lord to work out.

The Lord gave you great pleasure not long since in the deliverance He wrought for your son; then you blessed Him. Who could have thought, in so short a time He would work so as to fill you with great grief and sorrow. Very likely Satan would like you to curse now, but God will see to it that the devil shall be defeated, you shall be blessed and God Himself glorified.

You will often find if we are taken on to the mountain, the valley is not far off. The same disciples that were taken on the Mount of transfiguration were afterwards taken to the Garden of Gethsemane, at the foot of Olivet; at one time, nearly in heaven, the other nearly in hell. This appears to be God's way of dealing with poor sinners, who are dear to Him, but there are but few who seem to know it.

May the Lord pour oil and wine into your poor afflicted, sorrowing hearts and help you to bear up against all that is now before you.

Am sorry to hear of the so-called accident you happened with; 'tis a mercy your lives were spared.

"Not a single shaft shall hit,
Till the God of love sees fit."

I have had a hard struggle with the devil and my poor flesh about writing, but have preserved and done it after some sort. Please excuse all faults as I am so feeble and sore-broken. Mrs. D. with the others join in Christian love and sympathy.

Yours truly in Gospel esteem,

J. DEARING.

Needham Market, August 17th, 1897.

Aged Pilgrims' Corner.

THE annual election to the Ten-Guinea Pension and of inmates of the Hornsey Rise Asylum took place at the Cannon-street Hotel on Tuesday, June 7th. Twenty pensioners were elected to the higher list and the same number were chosen to enter the Home as vacancies occur. A large number of subscribers

were present. Mr. W. Abbott occupied the chair, and Mr. T. Green the vice-chair, supported by Messrs. W. H. Collingridge, W. Horton, E. Wilms-hurst, T. W. Nunn, A. Boulden, J. Hodges, G. F. Gray, and other friends.

In addition to those elected to the Ten-Guinea Pension, ten of the oldest Seven-Guinea Pensioners were placed on the list without election, in the order in which they stood in the case-book of the Society. This salutary rule enables the Committee to benefit in an equitable way needy and friendless recipients.

The 63rd anniversary of the Camberwell Asylum was held on June 9th, and proved a profitable and successful meeting. The Rev. J. C. Martin, M.A., of Southsea, preached an excellent sermon in the afternoon. Mr. J. Piggott, L.C.C., presided over the evening meeting, and spiritual addresses were given by Messrs. Barraclough, Savage, Dolbey, Gray, and Carr. The exterior of this Home has been recently renovated and the Maintenance Fund has consequently been heavily drawn upon.

The new *Quarterly Record* contains some interesting sketches of the recent annual meeting at the Mansion House, together with illustrations. It forms an especially suitable number for distribution. It is satisfactory to note the clear and distinctive Gospel utterances of the speakers and the emphasis placed upon the fact that the Institution is for the Lord's aged poor only.

Several meetings and collections on behalf of the Society during the past month have greatly cheered the Committee. Such aid is indeed valuable.

Past and Passing Events.

Lockwood.—Intelligence of a very cheering character reach us from this old-established cause; ten have been added in six weeks—nine by baptism. "But," our correspondent adds, "we

Rejoice most in the many evidences of God's sweet and invincible grace, which are apparent on every hand. May the Spirit of the living God still hover over us for good, and dwell richly in the hearts of His children here."

Bradford-on-Avon.—Mr. J. Hacking has accepted an invite for 12 months, with a view, commencing first Lord's-day in October.

Mr. Hacking's pastorate at Southminster terminates at Michaelmas next.

Southampton.—Mr. Stedman, of Bournemouth, has accepted the pastorate at Bethesda, New-road.

Worthing.—"Hope," Seville-road, was built some years ago by Mr. Fenner, a man of God. Mr. Allen is the preacher on Lord's-days.

Iford.—Ehenezer has to be vacated at Michaelmas; the Lord is blessing brother Taylor's labours, so they have to "arise and build" (See advt.)

Open-air Preaching.—This is on the increase. "Go ye into all the world and preach the Gospel" seems to be stirring up God's people. Whitechapel are waking up. We expect very soon to hear of

THE METROPOLITAN ASSOCIATION
OF STRICT BAPTIST CHURCHES'
OPEN-AIR MISSION.

It has been reported that Mount Zion Open-air Mission use Moody and Sanky's "Songs and Solos." This is absolutely without foundation—IT IS FALSE; they never did and NEVER WILL while the present Committee exists.

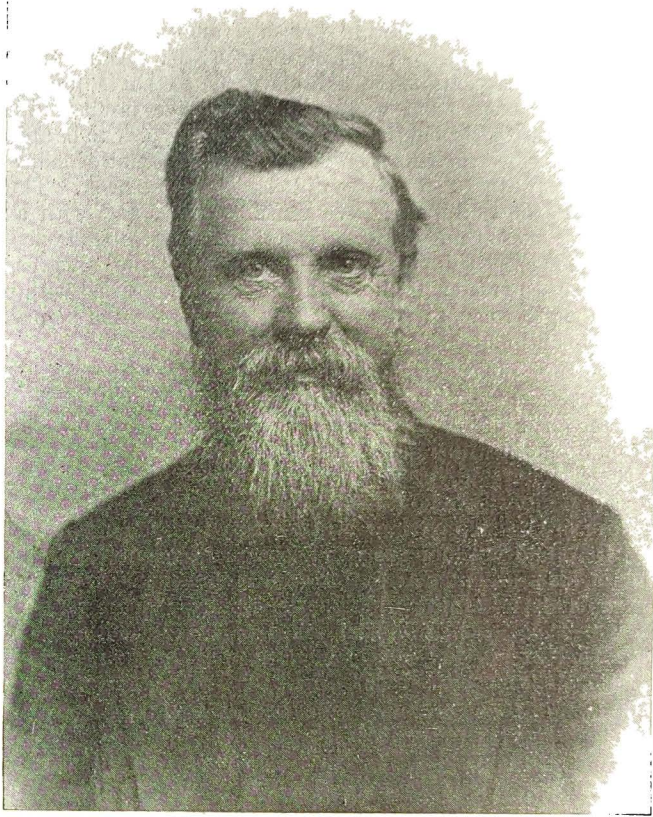
Marriage.

PATTERSON—SHARPE.—May 30th, at the Baptist Chapel, Ryarsh, by pastor B. Dale, of Berninodsey, Harry Patterson (pastor of Providence, West Norwood), third son of George Patterson, of Larkfield, to Clara, daughter of Mrs. and the late Frederick Sharpe, of Branchwood-green, Welwyn.

Gone Home.

MARIA LEE, the beloved wife of Mr. Henry Lee, of Stratford, fell asleep in Jesus on March 25th, in her 58th year. She had suffered for some years from a weak heart, which terminated fatally after a short illness. She was interred at Iford Cemetery, by Mr. William Webb, under whose ministry she sat during the time he was pastor at Bow. She became seriously impressed with her state as a lost and ruined sinner when young, under the ministry of Mr. Frank Soden, at Pembury-grove Chapel, Clapton. In 1861 she was baptized at the Avenue, Camden Town, by the late Mr. Higham, and was received in the Church at Church-street, Stoke Newington, under the pastorate of the late Mr. Dovey. She with her husband were among those who formed the Church at Albert-terrace, Bow, in the year 1869, under the pastorate of Mr. W. H. Lee. She remained there for many years, till in 1887 she removed to the country for a time. She was not a great talker, but a humble and consistent walker. She rested alone on the finished work of Christ. Her end was peace. She died in faith and hope of a glorious resurrection, and lives in the memory of those who know her best and longest.

Mr. D. LLOYD, for many years deacon of Providence Chapel, Winchmore Hill, departed this life April 15th, 1898, aged 82 years.



PASTOR J. W. BAMBER, PORT ADELAIDE, SOUTH AUSTRALIA.

(See page 228.)

“Unto Him.”

BY E. MITCHELL.

“Unto Him that loved us, and washed us from our sins in His own blood, . . . to Him be glory and dominion for ever and ever. Amen.”—Rev. i. 5, 6.

WHEN Calvin was asked why he had not commented on the Apocalypse, he replied, Because he did not sufficiently understand it. Well would it have been for the Church and the reputation of many writers had they possessed the modesty of the great Reformer. The world has been inundated by books containing human theories on the interpretation of this part of the Divine Word, some of them of the wildest description, making a right understanding thereof far more difficult than it otherwise would have been. The blessing pronounced on those who

read and hear the words of this prophecy in ver. 3 may specially relate to the difficulties its interpretation presents, and is clearly designed to encourage us in a prayerful study of its contents. Amid many things that are to us mysterious, there is, however, much that is quite plain and easy to be understood from which we may derive profit and blessing. Calvin's remarks on the ennuich's reading Isaiah appear to be appropriate and cogent: "Nevertheless, though he were ignorant of many things, yet was he not wearied, so that he did cast away the book. Thus must we also read the Scriptures. We must greedily, and with a prompt mind, receive those things that are plain, and wherein God openeth His mind. As for those things that are hid from us, we must pass them over until we see greater light. And if we be not wearied with reading, it shall at length come to pass that the Scripture shall be made more familiar by continual use."

The portion under our consideration is one of the plain passages, scarcely to be mistaken by any spiritual mind. The first three verses of the chapter form a kind of preface to the book; then follows the salutation from John, in which grace and peace are invoked on the Churches from the Triune God, closing with the doxology of our text. This outburst of praise shows how completely the soul of John was captivated by the love of Christ, and how whole-hearted was his devotion to his beloved Lord and Master: the very mention of His name awakes every emotion of his soul, and evokes this grand ascription. We fear it is the lack of this devotion which makes the ministry of the present day so ineffective—at least, our own soul longs to be thus entirely captivated by His love, that we, too, might honestly write ourselves, as Paul was wont to do, "the slave of Jesus Christ."

The theme of our text is inexpressibly grand and glorious—"the love of Christ." It supposes the people of God to have some measure of assurance of their interest in His love, else how can they join in the ascription, "Unto Him that loved *us*?" Doubts not only kill our comforts, but stop the mouth of praise, and thus rob our Lord of the glory due unto His name. We should "give diligence to make our calling and election sure," not only for our own peace of mind, but also for the honour of His name.

The love of Christ is *special, particular, and personal*, and not merely a general benevolence, including all mankind, and securing benefits to none. "Christ loved the Church," said Paul; and, again, "Who loved me, and gave Himself for me." General thoughts of the love of Christ may suffice for the unawakened formalist, but the quickened soul wants to know that Christ's love embraces him personally, and an experience of this "love shed abroad in his heart by the Holy Ghost" will alone satisfy the cravings of his heart: he wants to be able to say, on indisputable testimony, "He loved *me*, and gave Himself for me."

The exceeding greatness of Christ's love is variously manifested. It is shown by what *He has done for us*. He "has washed us from our sins in His own blood." The Revised Version translates, "*loosed us from our sins*." The blood of Christ was the ransom paid for the release of His people. Sin by means of the law held us fast. Through His sacrifice, which has perfectly met the demands of the law, we are "*loosed from our sins*," as the debtor is loosed from his debts, through

a full payment having been made. But "washed us from our sins" is in full harmony with other Scripture expressions: "The blood of Jesus Christ, His Son, cleanseth us from all sin;" "They have washed their robes, and made them white in the blood of the Lamb." Sin stains the soul, but the blood of Christ completely removes the stain. His atonement is "the fountain opened for sin and uncleanness." "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

" There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

But how inexpressible is the love that moved Him thus to shed His precious blood to wash us from our sins!

The love of Christ is enhanced by *the dignity of His person*. His death was not that of a mere man dying for a fellow-creature. The blood He shed for us was indeed human blood, but that human nature never had an existence apart from His divine nature. The Son of God, the eternal Word, assumed our nature, "the Word was made flesh," the most stupendous condescension, that He might, by giving Himself for us, "wash us from our sins in His own blood." Hence that blood, though human blood, is the blood of God. "Feed the Church of God, which He hath purchased with His own blood." How inconceivable is the love of Christ! Verily it passeth knowledge. We can only wonder and adore.

A consideration of the *persons for whom He shed His blood* increases our admiration of His love. Creature love usually arises from some excellence, real or supposed, in the object loved. Jacob loved Rachel for her beauty. Jonathan's love for David arose from his personal charm. Nothing of this attracted our Lord. We were debased and depraved beings, with nothing in or about us to produce love—rather, everything to disgust a holy being.

" He saw me ruined in the fall,
Yet loved me notwithstanding all."

"For a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." To this day we are amazed that He should love us, and love us so wonderfully as to suffer, bleed, and die a painful, shameful, and cursed death for us.

" For love of whom? Of sinners base,
A hardened herd, a rebel race,
That mocked and trampled on Thy blood,
And wantoned with the wounds of God "

This is love indeed!

Our limited space forbids us entering upon the manifestation of Christ's love in exalting His people to be "kings and priests unto God;" we have only space for a few words on *the ascription*, "Unto Him be glory and dominion for ever and ever. Amen." Blessings experienced produce lively gratitude and adoring praise. His love shed abroad in our hearts wins our affections. In this ascription we manifest our *appreciation of His worth*. We unite here with those before the throne who cry, "Worthy is the Lamb that was slain to receive power, and

riches, and wisdom, and strength, and honour, and glory, and blessing." He that does not appreciate His worth is ignorant of Him, and has not tasted His love. We express also our desire to see *His kingdom come*. We know He reigns, but His kingdom is not openly manifested. "We see not yet all things put under Him," but we long for the happy day when every knee shall bow to Him and every tongue confess that He is Lord. We desire Him to reign more completely in our own hearts, to extend His beneficent sway far and near, but, above all, to take to Himself the kingdom and openly display His glory. We declare, too, our *joy in His exaltation*. Jesus can never be lifted too high for the man who has tasted His love. "To Him be glory and dominion," such an one will ever cry. Power only, and not will, is lacking to praise Him as those around the throne. Our highest joy is in His exaltation, and our complaint is that we love Him so little, and praise Him so feebly. If we cannot reach the heights of the great choir above, as we catch the echo of their song we will add our "Amen." So be it; "To Him be glory and dominion for ever and ever. Amen."

Once more this ascription testifies our *confidence in His reign*. We not only regard Him as worthy of the highest honour because of His great love, but we know Him to be equal to the great task of reigning over all things, and perfectly accomplishing all the designs for which He has been made "Head over all things to His Church." The sceptre is in no feeble hand. Infinite is He in wisdom, power, and love; His faithfulness is inviolate; all is well, and "all things" (under His control) "work together for good to them that love God." "Lord Jesus, Thou hast loved us indeed; we rejoice in Thy exaltation, and beseech Thee to increase our love to Thyself, and our faith in Thy all-wise and all-embracing dominion, that we may give glory to Thy name. Amen."

OUR PORTRAIT GALLERY.—No. VIII.

PASTOR J. W. BAMBER, PORT ADELAIDE, SOUTH AUSTRALIA.

DEAR BROTHER BANKS,—At your request, I forward you a short account of my life, and commence with

THE LORD'S GOODNESS TO ME PRIOR TO MY CALL BY GRACE.

I was born, June, 1849, in the town of Preston, in the county of Lancashire, England. I thank God that I was led to the VAUXHALL Baptist Sunday-school, and there had the teaching of a God-honouring man. I received much sound Biblical knowledge, and the prayers of my dear grandmother, and her steadfastness in the truth of God, often comes across my mind, for I well remember how she used to leave the large congregations to attend the sect everywhere spoken against, the Particular Baptists.* I was often led to enquire in my mind how it was that as others of the family would attend the fashionable Churches, that dear grandmother would take me with her to a rather insignificant chapel to hear an old-fashioned preacher, whose constant subject was "Free and Sovereign Grace."

I LEFT ENGLAND for New Zealand when about 10 years old, and

* My grandmother was baptized by the late William Gadsby.

during my stay in New Zealand was twice saved from a watery grave, and several around our home were killed by the Maories, yet my life was spared. After residing in New Zealand for about three years I came over to Melbourne (Victoria), and began to frequently attend the theatre. Much of my spare time was spent in novel reading, being at the time cast among a lot of ungodly young men; my life was anything but what it ought to have been. During this time I received many letters from my grandmother, telling me of constant prayers on my behalf. One evening, as I was about to go to the theatre, I received a letter from her, and I put it in my pocket; I opened it between the acts, and one or two words seemed to burn into my soul—

“I CANNOT GIVE THEE UP.”

I thought what would she think if she saw the object of her prayers in a theatre; how little her prayers seemed to avail. But those words took hold of me; I could not shake them off. I had promised her that I would attend some chapel; the promise was kept, for if I was at the playhouse on Saturday night I was at the chapel on Lord's-day, making many resolutions to be better, but they were soon broken, for,

“The more I strove against sin's power,
I sinned and stumbled but the more.”

MY CALL BY GRACE.

One night I went into a Wesleyan chapel. A poor man was preaching. His words were plain but pointed, and I felt that I had better leave the meeting; and the devil seemed to say, “You had better go.” But I could not go, for my sins had got hold of me, and for some time I had been very anxious about my soul, and I was in deep agony. I can remember nothing that was said but the unspeakable agony of my soul. Well hath dear Joseph Hart expressed what I felt:—

“When to His bar He made me come,
Arraigned, convicted, cast, I stood;
Expecting from His mouth the doom
Of those who trample on His blood.”

My sins were heavy on my soul, and as a convicted sinner I expected nothing but condemnation. I seemed to be lost to all hope, and did not know anything of what was said or done. But they began to sing,

“ROCK OF AGES.”

I tried to sing, but could not; but as they sang the third verse I was enabled to join, for I felt it was just for me, for I felt black and helpless, and wanted to be cleansed from my sin, and did sing from my soul:—

“Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Black! I to the mountain fly,
Wash me, Saviour, or I die.”

And my poor soul was led, I believe, by the Holy Spirit, to see the complete work of Christ, and I beheld the dear Saviour bleeding for me; and the Word came with power and sweetness, “**THY SINS ARE FORGIVEN THEE.**” Salvation was brought home to my soul; the loving kindness of the Saviour had drawn me to Himself. My soul was set at liberty. Oh! what a change I felt. Great joy filled my soul, for I felt

that my sins, which were many, were all forgiven, and that God had lifted upon me the light of His countenance, for He had manifested His love to my soul, saying,

“ I AM THY SALVATION.”

I shall never forget that time. Well hath dear John Bunyan put it, “ The pilgrim gave three leaps for joy.” I felt I could have danced for joy ; old things had passed away, and all things had become new. I often look back at that sweet time. I could not help telling the peace that God had given me, but few understood it. This great joy filled my soul for some time, and I thought it would last, but it was not so, for I soon found otherwise, for I *had a long and bitter season of soul darkness*, and for weeks I could not look up, for I felt cast out from all communion and fellowship with God. What dark temptations I had ; and the tempter came in like a flood, and often made me think that God would be gracious no more, for I felt the power of indwelling sin, an inward conflict was going on, my soul was filled with darkness and horror, and knew much of what it was to walk in darkness and have no light.

“ I saw no day-star in the skies ;
 Wrapped in perpetual gloom,
 I said, ‘ When will that sun arise
 That shall my soul illumine ? ’ ”

At this time I was meeting with the Wesleyans, for I had received a ticket on trial, and had been received into full membership, attending the class meetings. My love for them was very great, but as I told out my soul’s sorrows they did not understand it ; for they seemed to have all joy, and I was filled with darkness, and could say but little of the peace that they told of. There was one dear old sister attending the same class with me ; I used to enjoy this aged sister’s experience, for she used to tell out her struggles with sin and temptation. Her experience gave me a little hope, for I used to think if one who has been so long on the way feels what I do, I may be yet among the saved. After having met this sister in the class for about 11 months, she stopped coming to our meetings, and I said to the class leader,

“ WHERE IS GRANNY ?

She does not attend our meetings now.” He replied, “ She has left us, and joined the Baptists.” I went and found her, and said, “ How could you leave the class meetings ? ” She replied, “ I have been reading my Bible much of late, and I found that Jesus went down into the water, and came up out of the water, and I felt I must go the same way, so I have been baptized.” I left the old woman, determined to see if she was right, and I could not help seeing that it was my duty to be baptized. Therefore I was baptized in June, 1865, but still continued with the Methodists, engaged in Sabbath-school teaching and temperance work.

MY FIRST SERMON

came about as follows. I went to a prayer-meeting one Lord’s-day evening, and after the meeting a brother came to me, and said, “ You must go and preach to-night at the corner of — street.” “ Oh no ; I never preached in my life.” He replied, “ You must go, for I know the Lord has given you a gift for the work ; and here is a promise for you, ‘ Open thy mouth, and I will fill it.’ ” I went, and with great fear spoke for about 30 minutes from the words, “ He that cometh unto Me

I will in no wise *cast out*." From that time I was engaged night after night in holding open-air meetings. We had what was called a Gospel Band, composed of young men and women, who went singing, and holding meetings. At this time I was engaged by the Methodists as a missionary. To show my views at this time I cannot help telling how my superintendent saw that I had a tendency to Calvinism, for he said to me,

"You will die a Calvinist."

I said, "Never!"

"Oh, yes you will; for you now believe in the final perseverance of saints."

And one night at one of our meetings a young man was heard to say, "I will go and tell our superintendent that our missionary is preaching Calvinism." And one Lord's-day after I had been preaching and was giving out the hymn, an old man came to the pulpit steps and said, before all the large congregation,

"Young man, I say unto thee, 'All that the Father hath given Me shall come unto Me.'"

I did not know what to do, but I was then led to look into the Word of God, and I held to what is called Arminianism till there was nothing left to hold to, and I was led to see and preach that salvation is all of Free and Sovereign Grace, and of course was soon told it would not do to have one preaching that with the Methodists. So I went and took counsel with pastor W. Bryant, and joined the Baptist Church under his care, on September 23rd, 1868, resolving not to preach again, and opened a shop. But the Lord would not let me be silent, for in 1869 I went at the request of the friends to preach at Preston Particular Baptist Church, and continued preaching for them on Lord's-day, attending to my shop during the week till June, 1870, when I was requested by paster D. Allen to go to supply the Church at Launceston, Tasmania. I went, and after preaching for them for four Lord's-days, received an invite, and

I ACCEPTED THIS CALL AND GAVE MYSELF ENTIRELY

to the work of the ministry.

We continued with the Church at Launceston for about four years. The Lord was pleased to bless His own Word, and many were added to the Church. We held two meetings a week with ticket-of-leave men, and have reason to believe God blessed the message to their good.

My health giving way, was ordered a change, and accepted a call to the Church at Eaglehaw, Victoria, where we continued for three years and six months, and often had the pleasure of preaching to the Chinese, and it did my soul good to see how they received the Word with gladness.

Early in 1877, at the request of the Particular Baptists of South Australia, I paid a visit to Port Adelaide, and found a little flock meeting in the Odd Fellows' Hall. On my return to Victoria, they sent me an invite to be their pastor, at the same time receiving a call from another Church, but did not wish to leave Eaglehaw. After seeking the Lord's guidance, was led to go to the little flock at Port Adelaide, where we have been for 21 years. In 1893, our new chapel was opened free of debt, and we have enjoyed

TWENTY-ONE YEARS

of unbroken love and fellowship in the Gospel between pastor and people.

The Lord has been pleased to open doors of usefulness outside our own Church work. For years we acted as chaplain to the Reformatory Hulk, preaching and teaching the poor lads sent to the Reformatory, and have had the testimony that He who saved the dying thief, has not lost His power or willingness to save poor thieves still.

Our weekly meetings at "Hospital" are much blessed. We also hold monthly meetings in the Home for the Aged Blind and Cripple Children. In our work as President of the Band of Hope Union we are often kept very busy in trying to prevent the evils of drink.

Our public lectures on "Romanism and Ritualism" has often caused us to be surrounded by a mob of Papists seeking to stop our work, but the Lord has delivered us out of their hands.

We have paid annual visits to our kindred in Christ in Victoria and New South Wales, and several times to Tasmania; and though we have travelled 160,000 miles by sea, and 300,000 miles by rail and coach, and often have been near to shipwreck and accident, yet have been preserved through it all, and have only been out of the pulpit three Lord's-days by sickness during the last 30 years. We have much cause for thankfulness to our faithful God for His goodness to so unworthy a servant. The last two years my health has been far from good, and maybe I shall, D.V., pay a visit to dear old England.

My path has not been free from trial, for I have often been called to pass through deep waters of affliction. My doubts and misgivings have often been many—often cast down, and had to cry out:—

" Is this, dear Lord, that thorny road,
That leads us to the mount of God?
Are these the toils Thy people know
While in the wilderness below?"

But on looking back on the way the Lord has led us, I do so with grateful acknowledgments of the Lord's great goodness to me, for He has been my faithful God, and according to my day my strength has been.

" And still as oft as troubles come
Our Jesus sends some cheering ray;
And that strong arm shall guard us home,
Which thus protects us by the way."

And as I raise my Ebenezer, and look forward to the unknown path of the future, with confidence in the faithfulness of our covenant-keeping God, for

" Determined to save, He watched o'er my path,
When Satan's blind slave I sported with death;
And can He have taught me to trust in His name,
And thus far have brought me to put me to shame?"

Blessed be His name—

" His love in time past forbids me to think,
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me quite through."

Yours for Christ's sake,
J. W. BAMBER.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

WONDERFUL WEALTH.

MANY stories have been told of *very* rich people, and in modern times not a few have been found who (while numbers around them have hardly known how to support life) have literally had "more than heart could wish" and have died "worth"—as people express it—thousands and even millions of pounds sterling.

The son of an English emigrant who, until he reached the age of 47, worked for £30 a year, went into business for himself when 50 years old, and amassed a fortune in Australia of between four and five millions, enjoying wonderful health to an advanced age, and being strictly temperate in his habits.

A woman in Chili some years ago was called a feminine Vanderbilt, no one, not even herself knowing how rich she really was; land, cattle, houses, ships, belonged to her, and she owned the only coal mines in South America, and received from that one source of income alone about £16,000 per month.

Some millionaires have gained their wealth fairly and honestly; others who have grown rich have done so either by monopolizing all they could lay hands on, living as sparingly and working as hard as if their very bread depended on their constant exertion, and some in their struggle to get and keep money have resorted to the most petty meannesses and small dishonesties imaginable. One, with an income of £400 a year, stole turnips, begged odd bones of bacon; and another, clever and able to earn good sums as a sculptor, smuggled foreign lace, and made new busts look old to deceive purchasers into the idea that they were ancient works of art. Yet neither of these misers succeeded in scraping more than a few thousands together, and lived and died despised and miserable.

Earthly riches cannot satisfy the mind and heart, and those who hanker after them often pierce themselves with many sorrows. Money is in itself useful enough, and well employed may prove a blessing both to its possessor and those around him; but great wealth brings many cares and much responsibility, and "it is certain that we can carry nothing out of this world" when we are called away, so nobody dies "worth" anything at all unless he has received from heaven durable riches and righteousness, and then, though he claims no worth of his own, the believer is the happy possessor of "all things," all real good and blessedness in time and eternity.

Sometimes it gives us real pleasure to find a poor man's genius and industry crowned with honourable success, as when a poor American chair caner after many experiments made flexible wooden chair seats, and after an immense amount of trouble got his idea patented, and made himself rich by their manufacture; but it is infinitely more pleasing to an enlightened mind when we find someone seeking and finding that "blessing of the Lord which maketh rich, and with which He addeth no sorrow."

We speak of wonderful wealth when we tell of men and women who own a few more treasures of money, houses, or land, than their neighbours do, but what, after all, are the possessions of them all combined?

God is the Possessor of heaven and earth, all the worlds that astronomers have guessed at, or discovered, with all the treasures which they can contain, belong to Him. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." "The sea is His and He made it," the unnumbered stars above He counts and regulates and sustains, and heaven, even the heaven of heavens, is all His own!

Talk of wealth, who among the wealthy can for a moment be compared with Him before whom all nations are as nothing, yea, less than nothing and vanity?

And, then, how surpassingly wonderful is the thought that the Son of God, the Heir of all things, though He was rich, *so* rich, yet for His people's sake became poor that they through His poverty might be rich, for they who overcome the world and sin through the strength of their glorious Lord shall inherit all things in and with Him!

God's children may be and often are "poor and afflicted," despised by the world and regarded as insignificant and contemptible, but the poorest believer may sing—

"I'm rich to all the intents of bliss,
While Thou, O God, art mine!"

Earthly "riches profit not in the day of wrath," there is many a heart-pang they cannot relieve, many a sorrow they cannot soothe, and when death's icy hand is laid on the heart they are just worth nothing at all. Heaven cannot be purchased by anything of ours; silver, gold, and bank notes are not the "currency" of the spiritual kingdom. A whole-hearted trust in the Lord Jesus Christ is the great "needful" here, and they who are rich in faith are heirs of that glorious and eternal estate of incomparable blessedness where there is fulness of joy, even pleasures for evermore.

Reader, have you any of this wealth? "Blessed are the *poor in spirit for*"—however strange it may seem—"theirs is the kingdom of heaven."

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

The soul's rest,—Psa. cxvi. 7.

GOD is the only rest of the soul; in Him is the fountain of happiness. To seek rest, peace, happiness elsewhere is to be doomed to disappointment; for most of us have found, as Ryland expressed it:—

"No good in creatures can be found,
But may be found in Thee;
I must have all things and abound,
While God is God to me."

Apart from God there is violence, agitation and misery; this the Bible asserts again and again. The soul needs rest, indeed this is absolutely necessary. A moment's reflection will convince us of this. The Word of God presents our condition as depraved, impure, guilty and by law condemned. To gloss these stern facts over would be insult to the Word and injury to man. At the same time the same Book presents the cheering fact that God has provided rest for the weary and heavy laden ones. He has made this provision by devising and executing the stupendous

plan of redemption ; thereby we are reconciled to Him : this is the fruit of Infinite love. Then He is graciously pleased as an act of pure grace to give pardon to condemned, and rest to weary souls. God becomes our portion, and declares Himself, "I am thy God," "I will be a Father unto you." This He makes known to the soul by spiritual manifestation, that is by His Spirit and Word, in the means of grace, and in our private devotions at home and elsewhere. In this verse of the Psalmist we have

A TRUE SENSIBILITY OF SPIRITUAL DESTITUTION.

"Return unto thy rest, O my soul." The very words imply a *loss*. He had held communion and fellowship with God ; he had enjoyed rest and peace of heart, but by some means this happy state of mind had become interrupted. The gladdening streams had been cut off, so he felt. The banner of love had been removed. The holy calm, and quietness of soul as enjoyed by the "still waters," which had refreshed his soul in the past appear to be dried up. How very true it is in the daily life and experience of God's dear children that there are frequent interruptions. There are times when you walk in the light of His countenance, but anon darkness prevails—times when we possess clear perceptions of our interest in a precious Christ ; there are times when we feel devoid of spiritual enjoyments. At such times God and us seem separated. All our joys are turned into sorrows, our rest becomes agitation, our calmness confusion and our triumph despair. The united experience of the majority of God's redeemed ones will bear record to this, as being true.

Let us note the adaptation of these words, "Return," &c., to the *awakened* sinner. By the light of the Holy Spirit, such an one has discovered his condition as a lost and undone creature ; but the same Spirit who reveals this unfolds to the mind the precious Christ, "Who is able to save to the uttermost." That same Spirit brings to his heart the loving invitation, "I will give thee rest." Under such teaching a man may use the language of our text, "Return," &c.

Apply this language to the *backslider*, who can find no rest in sin, and distance from God. As such he can adopt the words so adapted to his condition—and coming to God with David's prayer, "Cast me not away from Thy presence," he can say to his soul, "Return." There are those who are tried and tempted, and are often asking the question, "How can I stand against so many opposing forces ?" Let such "return" to Him who can succour, and remember that Christ intercedes for the tried ones, and that His intercession will prevail.

Others there are who are perplexed, so much mystery in providence and grace, they cannot unravel the mysteries. Let such leave the mysteries and learn to know that "their times are in His hands." Should any barren, dry souls read this, and who feel sensible of it ; and who are asking, "To whom can we go ?" "Return unto thy rest, O my soul."

We have in our portion :—

A POWERFUL MOTIVE TO ENFORCE THE SOUL'S RETURN TO ITS REST. "The Lord hath dealt bountifully with thee." The bountifulness of God is, to say the least, a boundless subject, because it embraces so much. It embraces all the purposes of love and mercy, all the arrangements of His covenant, and takes in all the operations of His grace. It also takes in the personal experience of each ; including special leadings and particular mercies bestowed and of course realized by the children of

God. Hence the Psalmist says, "The Lord hath dealt bountifully *with thee.*" In his case the Lord had taken him from obscurity to the throne, from the sheepfold to be shepherd over Israel. It is so with us if we are indeed His people. We were living in obscurity—amid the mountains of sin. "without God in the world." By His grace He brought us into His household, and raised us up together with Christ.

The Psalmist could speak of gracious deliverances wrought, such as being delivered from death. "For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." So, my dear friend, we can bear record to this, by using such language just to describe our own deliverances, which God hath wrought on our behalf. "The Lord hath dealt bountifully with us." Yes, in the many prayers heard and answered, in the marvellous preservation of life and health. How truly kind and good is God to His people. Innumerable dangers encompass us night and day—yet no ill has befallen us thus far. Thus you see the Lord hath dealt bountifully with us. Gather up the fragments of your personal history and experience, and you will be led to exclaim, "How precious are Thy thoughts unto me, O Lord." Day by day Thy hand has richly supplied my needs; no good thing hast Thou withheld from me. The Lord has dealt very bountifully in the rich and inexhaustible provisions made. Let the cross of Christ be the answer to all your doubts. Let infinite and eternal love silence all thy fears. And last, forget not the "living hope" implanted in thy soul, that after life's tears, conflicts and sorrows, there is HOME, REST, PEACE, JOY. This hope maketh not ashamed, because the love of God is shed abroad in our hearts. Well may we sing with J. Addison:—

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

SUNSET RAYS.

BY A GARDEN LABOURER.

"And I heard a voice from heaven, saying, Write, blessed are they that die in the Lord, from henceforth, yea, saith the Spirit, that may rest from their labours, for their works do follow them."—Rev. xiv. 13.

AND what is it, brethren and sisters, to "die in the Lord?" Why! life eternal to give up to death all the corruption of the body, and in the Lord of life and glory to receive freedom by death of the body, from all the things that sorely try the child of God, and it is only in Jesus that we can die to earthly desires and from earthly trials. We who have been by God the Father set apart to live in the Lord, even Jesus, in whom our life is hid with God, shall in the dying hour find that the sting of death is taken away, and that although the pains of death encompass us round about, we are "in the Lord," in whom our souls are anchored within the veil, thus living or dying we are "in the Lord." Dying in the Lord, we are blessed, says the word of truth, we pass a second time from death unto life and realise the joy. "I in them and Thou in Me," that "they may be made perfect in one." Oh! brethren and sisters, let us rejoice that being among the number "in the Lord" by covenant, we must live

in Him while life shall last, we must die in Him, for we are in Him everlastingly. We must rise in Him to joys yet unknown, and we must for ever live in Him, for He has said, "Because I live ye shall live also;" and it is His will, and God the Father joins therein, that, "Where I am they may be also."

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

Hallelujah. Amen.

"Who is this that cometh up out of the wilderness, leaning upon her Beloved?"—Canticles viii. 5.

WHY, believer, it is we on whom the Beloved of God has set His love. His Church on earth; and she is daily, yea, continually leaving the wilderness and going home to her Beloved, and the time shall come when we too, the writer and the reader, shall hear His beloved voice say, "Come, My beloved." O for that heavenly ray by which daily we may draw near and nearer to see our Beloved, till at last all gathered before the throne, we shall hear His beloved voice say, "Behold, I and the children whom Thou hast given Me," and the Father shall reply, "My Beloved, in whom I am well pleased."

LIGHT AND SHADOW.

Psalm lxxvii.

AS the beams of the setting sun illumine the distant landscape, so, when the ever Blessed Comforter and Remembrancer appears, how distinctly and clearly the Christian's past experience is viewed.

The Psalmist, in this Psalm, sheweth (as the heading informs us) that he had a combat and a victory. The same may be seen in other Psalms which begin low but end in triumphant notes. In the burden of Habakkuk this is particularly noticeable. Prayer leads on to praise, seeking to finding. It is not combat and defeat. Oh, no, no, but combat and victory.

The foe the Psalmist had to fight, he here shews to be diffidence or distrust. This is a kind of opposition which withstands plain evidence, even the evidence of past mercies and past mindfulness on God's part. Those who have passed through the states and stages of mind here described (and what believer has not?), know that there is a kind of desperation in it; a resistance which the soul has to suffer for. It is not that comfort is withheld, but that it is thrust away. "My soul refused to be comforted" (ver. 2). This was the case with Jacob (Gen. xxxvii. 35). It is said that "all his sons and all his daughters rose up to comfort him, but he refused to be comforted."

Nothing would suit but an immediate and absolute restoration of the dear child he had, as he supposed, lost for ever. The language of diffidence is pretentiously humble but really proud. No wonder that in such a snare the next step was a step deeper. "I complained and my spirit was overwhelmed" (ver. 3). So he was permitted to run it out; remembering this thing, and considering the other thing until in his woeful apprehension God's mercy was clean gone—grace was hidden and nothing but anger was manifest—and here, which was a good thing, he came to a pause again (ver. 9), a Selah.

The victory obtained came (1) by a suspicion and condemnation of self. "Then I said, This is my infirmity. I have changed, not the Lord." When our little sea runs out, we think it will never return, and we come to sad conclusions, but—

"It is the ship that moves, and not the coast,
I fear, my soul, 'tis thou art lost."—*Quarles*.

(2) By a gracious remembrance of the Most High. "I will remember the years of the right hand of the Most High, I will remember the works of the Lord. Surely, I will remember Thy wonders of old." This is why they are recorded. RUFUS.

LUCY'S LUCID AND LOVING TESTIMONY.

Extract from "Our Family Magazine."

"**F**EAR not, for I am with thee; be not dismayed, for I am thy God," has been a bulwark of strength to me ever since I was a young girl of sixteen—a timid beginner in the battle of life. Truly since those days I have passed through many fires and stormy waters, but thanks be to Him who is my Strength, I have not been overwhelmed by them—trials have been tempered by so much mercy, so that, in that strength which will never fail me, I can go fearlessly forward trusting my future, and that of my little fatherless children, to Him who has promised to be the God of the widow and a Father to the fatherless.

I shall be out of London for a few months and not get a glimpse of my children, which is very trying, but the "little while" will soon be past and we shall be together in the mansions prepared for us.—L. R.

ON THE CONDUCTING OF PUBLIC WORSHIP.

As there are so many thousands of godly persons who appreciate very highly the privilege of assembling themselves together for the worship of God, the writer believes that a few wise and judicious remarks on the subject would be very interesting to a considerable number of your readers.

That there are a multitude of our Churches and causes of truth, which are very attractive to the saints of God, and indescribably *beneficial* to them and to others, whom they so kindly invite to gather with them, that peradventure, the Lord may graciously be pleased to bless *them* also, is a matter for great thankfulness and joy. We say heartily, the Lord increase them a hundred-fold, howsoever many of them there may be. And as there is joy in the presence of the angels in heaven over one sinner that repenteth, so do *we rejoice* to know of one sinner that repents. These prosperous and increasing causes of truth will as a rule, I take it, be found to be presided over by brethren eminent for godliness, and for aptness to teach and conduct all the various parts and institutions connected with the cause, and in *such* case, by no means *omitting* all those godly *women-helpers*, in the furtherance of the Gospel, we *expect* to hear of considerable success.

But so far as my knowledge and very long experience goes, there are *also a large number* of small causes about the country, in connection with which I do *not expect* to hear of the conversion of a sinner, *because* the conduct of the public services are not on *fully* Scriptural lines, and (to be short) to *this extent*, viz., that any unconverted persons might attend the meeting-house and go away without, in many cases, hearing *anything calculated* to

arrest their attention and induce them to consider their ways and prospects on their own state and condition before God, in view of an exchange of worlds. Now *this ought not to be so*. We cannot convert a sinner any more than we could raise a corpse to life again, but we can *try instrumentally*, according to the Scriptures. *Our God can*, and we must follow our *Divine orders*. It is *not* the business of a minister of the Gospel to preach to or teach *saints only*, but to *every creature*. A large portion of the ministry of the prophets and of our blessed Lord (and His apostles) are *ignored* and *seldom named* in the style of preaching, &c., previously referred to, *i.e.*, latterly. "If the Lord has any of His people about here He will bring them in," I have been recently informed was said in view of a small congregation in the county of Middlesex. I quite agree as an *abstract fact* that He will bring them into His sheepfold and into heaven, but *not* into this man's tabernacle, I believe, *but by some other means* of conversion, possibly parental instruction, Sunday-school instruction, &c. Now I am quite aware that some of your intelligent readers may say, It is easy enough to complain of certain deficiencies on this subject, but have you any Scriptural *remedy* to suggest, by way of a great improvement?

Well, if you have any readers who are *humble enough* to listen to an old Christian man in his 78th year, who has attended to about as many public services and listened to some of the *best* ministers and some of the *worst* (extant) for say during fifty years in this century (in addition to his library), and who is at the antipodes of Arminianism, and if possible more so of Antinomianism, but an ardent lover of the glorious Gospel of free, sovereign and distinguishing grace from first to last, they will find in this paper some remedial suggestions for the deficiencies complained of in the conduction of the public services held for the worship of God.

1st.—To the conductors. Aim to get yourself well wound up for high service of the King of Kings and the Lord of Lords, by private prayer and preparation. Try and remember you may have a *mixed* congregation of saints and unconverted persons. *Consider*—I don't know what God may do in this service. Who can tell its importance? Commence with a very few words in prayer well chosen. Select for the first lesson, one of the most *striking* and *interesting* portions you can find. Then comes the second hymn *carefully* selected. For the second lesson adopt the same course, and read them in the *very best manner* you are *capable* of reading them; then another choice bymn. *after* a prayer of not more than about ten minutes, well thought over, but *not all for yourselves*, but condensed and very comprehensive, including *others* and the extension of the kingdom of Christ throughout the world. Then the sermon: if it is to be *good*, preach it mentally, to an invisible congregation as a rule. Note down a few *salient* points, and *enlarge*, and all the rest you know, or ought to know, about reliance upon God.

2nd.—To the Members of the Church and all the godly attendants. Try and cultivate the principal thought or *object*, *viz.*, to personally worship God: then, that every service held should be to you a *special service*, *prepare* for the assembling, by prayer and due consideration. Consider that your business is to do all according to your ability, to aid the cause of God where you are located and elsewhere. Your sympathies will be for its extension. Be in good time for the services, unless prevented. Gentlemen and ladies who attend the Queen's Levees are generally in good time. Encourage the conductors of your services and help them *all you can*.

HENRY COUSENS.

14, Salisbury-road, Leyton, Essex.

WE know no way of getting wisdom but by chastening; nor consolation but by tribulation; nor salvation but by ruin felt, feared, and fled from; nor peace but by blood; nor pardon but by repentance; nor faith but by favour. "Ask for the old paths, and walk therein, so shall ye find rest for your soul."—*Rufus*.

BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

(Matt. xvi. 13—19).—See Paper XXI., May Issue.

LET us this month read the entire passage, and consider the Baptist view, especially as regards verses 18 and 19.

Take verse 18 in the Greek Testament (the fountain-head); and also according to the margin of the R.V.: "And I also say unto thee, that thou art Petros [Peter, a stone], and upon this petra [mother rock, foundation] I will build My Church; and the gates of hades shall not prevail against it."

1.—Think of *the saving confession*, which, by special spiritual revelation, Peter was the first to make. To save magazine space I quote them not, but beg the reader carefully to turn up the following passages, as they are of essential importance:—1 John v. 1, 13, iv. 15; Rom. x. 9, 10; Acts viii. 36—38, ii. 41, 42, 47. The Roman view (considered last month) is distinctly an invention of "flesh and blood." But the revelation which Peter received, and which enabled him to make the great confession, was a *spiritual* revelation. The same revelation, the same faith concerning the Lord Jesus Christ, and the same confession of Him is given to all the lively stones who are builded together into a habitation of God in the Spirit.

2.—Think of *the sure foundation*. "Ye are God's building." "Other foundation can no man lay than that is laid, *which is Jesus Christ*" (1 Cor. iii. 9, 11; also see Ephes. ii. 20—22). Certainly not upon poor, fickle, unreliable Peter did the Lord mean He would build His Church, so that the gates of hell should not prevail against it. You need travel no further than the twenty-third verse of our chapter to see the kind of foundation *he* would have made; and then remember the denial in the court-house, &c. The preposterousness of the suggestion is at once its condemnation.

3.—Peter himself understood the Lord aright, if, some hundreds of years afterwards, a few,—and gradually more and more, till now a great many,—of his *professed* followers either do *not* correctly understand, or are "willingly ignorant" of the true meaning. See 1 Peter ii. 3—11. "To whom coming" —"the Lord," *not* Peter.

4.—"The gates of hell shall not prevail against it." The purpose of gates is to lock out or lock in. The design of hell is to thwart the purpose and prayer of the Saviour. "Father, I will that they also whom Thou hast given Me *be with Me where I am*." But the gates of hell shall not prevail in this nefarious design against thee, O Church of Jesus Christ!

"On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes."

Now as to verse 19: "I will give unto thee the keys of the kingdom of heaven." What is the power of the keys but *to open*? Christ is *the door* of salvation. The preaching of the Gospel in the power of the Holy Spirit is the *opening* of the door. The disciples waited in Jerusalem according to the command for the promised power; and when *the day* of Pentecost was fully come, Peter was the *first* whose human lips and voice the Holy Spirit used in opening the kingdom of heaven to all believers through Christ the Door. About three thousand souls were graciously enabled to enter on that ever-memorable occasion when Peter first opened the door by the power of the Holy Ghost. Marvellous that God should have chosen the instrumentality of those very lips and that same fickle man by whom the Lord was thrice denied! To Peter *in this* there can necessarily be *no successor*! Though there have been and are many followers; and God graciously increase the number, seeing the harvest is plenteous and the labourers comparatively few.

"And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." The same

exactly as in the eighteenth chapter and verses 15–20, especially verse 18. This binding and loosing was a common Jewish metaphor, meaning the wisdom and authority to declare and pronounce that which is admissible and that which is inadmissible. Where two or three are gathered together in the name of Christ there is He, present in the midst of them. And again the ancient adage, “Ubi Christus, ibi ecclesia,” “Where *Christ* is, *there* is the Church.” There is He, controlling their deliberations, investing their decisions with His own authority; what they thus instrumentally bind on earth is bound in heaven, what they loose on earth is loosed in heaven. And this has far-reaching and important issues in every department of Church organisation, worship, polity and practice.

“Sandlings,” St. Mary Cray, June, 1898.

THE LATE MRS. E. FLORY.

My dear wife, Elizabeth Flory (*nee* Miss Giles) fell asleep in Jesus, April 13, 1898, aged 71. She was born at Potton, Beds., and with her parents attended the parish Church; the vicar, a Gospel preacher, was formerly a curate to the late John Berridge, of Everton. Departed knew every word in the Prayer-book by heart, but it made no impression on her mind.

The family in whose service she was, removed to Cheltenham about 1850, and attended Church where Dean Carson, an evangelical preacher, was rector; but no spiritual change took place in her soul. She thought it was wrong to go to a theatre, but, on one occasion, her mistress requested her to take the children to a horsemanship performance; she was pleased with this, as she saw no harm in it. Her mistress countermanded the order, which so affected deceased that she gave way to evil thoughts, upset her usual calmness, and by this simple means the Holy Ghost revealed to her the fact that her “heart was deceitful above all things, and desperately wicked” (Jer. xvii. 9). This brought distress of mind, which she could not comprehend.

About this time a fellow-servant was passing Bethel Chapel, where I was pastor. The chapel-keeper saw her looking, and said, “Come in, you will hear the truth.” She did so, and heard to profit, and told her companions. The dear departed one went and heard for herself, Sunday and week-days, suffered much darkness of mind, and experienced deep soul-trouble. Eventually the words came, “Cast (roll) thy burden upon the Lord and He shall sustain thee; He shall never suffer the righteous to be moved” (Psa. lv. 22); “Come unto Me, all ye that labour and are heavy laden, and I will give you rest,” with many other gracious promises, relieved the burden of sin and opened unto her the plan of salvation. She was no great talker, but a humble walker, and became a follower of our Lord and Saviour Jesus Christ.

Deceased (Miss Giles) attended the ministry of the late J. E. Bloomfield, which was much blessed to her. To her sorrow Mr. B. left and came to Salem, Meard’s-court, Soho. She then heard the late Mr. J. Smith, by whom she was baptised. She was a good supporter of the cause, and generous to the poor.

In the mysterious providence of God, Miss Giles was called to keep her brother’s house in Paris, at the time of the Franco-German war, and during the siege of Paris her health was seriously affected through indifferent food. She was a member of the Baptist cause under the pastorate of Mr. Hart.

We were married at Blunham, Beds., in January, 1890. She proved a good help-meet, and many blessings our covenant God has given us, but my great loss is her eternal gain.

The final affliction was only a fortnight, during which she experienced much weakness and pain. The Word of God was very much blessed to her. I quoted, among many other texts, “I will never leave thee,” &c. This was very precious to her soul. She knew whom she believed, and her faith was fixed on the Rock of Ages. I said, “You are going to your heavenly

home—to Beulah-land—to that Jesus you loved to sing about.” “Yes” to “Jesus lover of my soul.”

The nurse said “she fell asleep like a babe, without a sigh.” Her remains are interred in Manor Park Cemetery, in private grave, No. 676.

HER HUSBAND.

THE LATE MRS. AGNES LOUISA KEMPSTON.

AGNES LOUISA KEMPSTON, the beloved wife of William Ernest Kempston, of Bridgemont, Whaley Bridge, Cheshire, passed peacefully away, without a struggle or a sigh, on June 18th, after a twelvemonth's lingering affliction—that terribly deceiving affliction, consumption. Her mortal remains were interred in Taxal Churchyard, where, just a twelvemonth previously, her youngest child had been laid to rest. Friends and relatives from London, Manchester, Essex, Hunts., Bucks. and the vicinity, were gathered together to pay the last tribute of loving respect to the deceased, and to sympathize with the bereaved husband and the three dear motherless children.

It was evident the deceased had for some time been a secret seeker of the Lord, and had desired to live the life of the godly. She was anxious to sit under truthful preaching, the doctrines of freewill being very objectionable to her. Like many more, for a long time, she could not realize an inward satisfaction of her own personal interest in Divine things, and so had experimentally to learn that salvation is all of free and sovereign grace. In due course, suitable promises were endeared to her heart, so that hope was brightened and a prospect of a better world brought to view. The twenty-third Psalm was very sweet to her. Under any circumstances, a great deal of grace is needed to meet death with calmness; but when there are delicate little ones to be left in a cold and cruel world, without a mother's loving care, it makes it still more difficult and trying. However, nothing is too hard for our loving, gracious Lord. He can smooth the passage. And so the heart was comforted with His promise, “When thou passest through the waters, I will be with thee.” When the time arrived, she asked her aunt to raise her head a little, who said to her, “You want to be *taken* higher, do you not?” To which she replied, “Yes, but I want to wait His time.” She closed her eyes, and had passed into the spirit world.

On the day of the interment, at a service held in the house, the writer read some of the portions which had been endeared to the deceased, and commented upon them: and at the grave referred to the joyful resurrection awaiting those who die in Christ, at the same time expressing sympathy with, and invoking the Divine blessing upon, the dear bereaved ones.

JOSIAH MORLING.

High Wycombe.

THE LATE MRS. A. K. SHARPE.

IT is with saddened feelings I record the passing away of the late Mrs. A. K. Sharpe, the beloved wife of our esteemed brother James Sharpe, of Zion Chapel, Maynard-road, Walthamstow, and daughter of Mrs. Farrow, Anns-street, Orford-street, Ipswich, who was suddenly called to her eternal home on Friday, June 3rd. Her going home was sad to us, for she was staying with her children on a holiday, with her father-in-law, Mr. Sharpe, sen., whose house adjoins the railway at Boreham, near Chelmsford, and shortly before the time arranged for her departure for her home here in Walthamstow, she was caught by a passing train, and in a few moments she was “absent from the body, present with the Lord.” We miss her much at Zion, for although not a member with us, as regards having her name on the Church books, yet she was one with us in heart, and a regular attendant at the means of grace, and for a number of years took a loving interest in everything that concerned us, both as regards the cause, and also the Sabbath School, and was always a willing helper. She was a lowly, humble walker, and we had prayed and hoped that

her natural humility would have been overcome, and that she would have followed the Lord, whom we believe she loved fervently, in the ordinance of believer's baptism, and thus have become a member with us indeed. But, like a number we have known, and do know now, she seemed to feel that she was not worthy, and the Master has called her to Himself instead. On Thursday, June 9th, we laid her body to rest until the resurrection morn, in a beautiful, quiet spot, in our local cemetery, at Walthamstow, in "sure and certain hope of a glorious resurrection," a large number of our friends being present to express their loving sympathy with our brother in his sad loss. Mr. G. Elnaugh, our late pastor, officiated, and in being asked to engage in prayer, it was with a softened heart we pleadingly committed our dear bereaved brother, his motherless children, the aged mother, again bereft of a much loved daughter, and the sorrowing relatives and friends, to the loving care of our Heavenly Father, who in His infinite love and wisdom is "too wise to err, too good to be unkind." And—

"Although the way is dark and rough,
Mysterious, yet, 'tis plain enough,
And we, when faith is turned to sight,
Shall know that all His ways are right."

On Sunday evening, June 12th, Mr. J. Kingston, who was preaching for us, took for his text *Psa. cxvi. 15*, "Precious in the sight of the Lord is the death of His saints," and in the course of his discourse made several appropriate references to the dear departed one, having known her for some years, and had conversed with her on the fearing part of her Christian experience: and said that to her, sudden death was but sudden glory. May the dear Lord bless this seemingly dark dispensation of His providence to those who were near and dear to her, and grant that they may have the faith given unto them to realise that

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

and the sustaining grace of Him who is as an hiding place from the wind, and as the shadow of a great rock in a weary land. So prays

H. C. T.

[Mrs. Farrow, mother of deceased, together with some of her family, are members of Mr. Kern's, Bethesda, Ipswich, and a brother is deacon of Mr. Belcher's, Homerton-row; Miss Farrow, whose decease is given in June, was a sister of the late Mrs. Sharpe. The family have our sincere sympathy, and prayer that God's sustaining grace may be realised, and these bereaving dispensations sanctified to the family and friends.—J. W. B.]

Savoury Sayings for Sensible Sinners and Seeking Souls.

By Ancient Authors and Modern Men.

WISDOM and sight are well, but trust is best.—*Proctor.*

HAPPINESS is a roadside flower, growing on the highway of usefulness.—*Tupper.*

IT is painful to feel to be lost, but it is profitable. Jesus came to seek and save the lost.—*Harbour* (Brighton).

LET what will come, they who are in Christ will be safe; let the fire, the deluge come, you are safe in the Rock.—*Romaine.*

ALL my theology is reduced to this narrow compass—Jesus Christ came into the world to save sinners.—*Alexander of Princeton.*

I NOW hardly draw my breath; and I expect daily when it will wholly fail me. It is enough that I live and die to Christ, who is gain to us both in life and death.—*Calvin.*

I DO feel Christ to be precious; I could not do without Him now. It is very bright to be so near, to leave all suffering and to go to such glory!—*Miss Fanny Bickersteth.*

I'LL flee to the blood of Jesus, the precious blood of Jesus. I have always done so, and all the devils in hell shall not prevent me from doing it now; He is my God, He is my Creator, He is my Redeemer.—*J. Brown.*

ETERNAL LIFE.—What is eternal life? It is heaven here in the soul; joy unspeakable and full of glory; an abiding assurance of the love and favour of God, and that all things work together for good to them that love Him.—*Morehouse.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

Our Australian Column.

ANNUAL MEETINGS OF THE PARTICULAR BAPTIST ASSOCIATIONS OF AUSTRALASIA.

THE annual meetings of the P.B.A. of Australasia were held in the Ebenezer Church, Victoria Parade, Collingwood, on April 10th and 11th, 1898. On the Sabbath morning a goodly number assembled for worship, and were refreshed under the ministry of brother Beedel. In the evening the annual sermon was preached by brother Johnston, which has been well reported of by the friends privileged to be present, at the conclusion of which the united Communion was administered by brother Hicks; members of united Churches participated, and many testified "it was good to be there."

On the following morning, the weather being beautifully propitious, a large attendance met for the annual morning prayer-meeting, which is always pleasurable anticipated; and under the presidency of brother Johnston suitable hymns, with appropriate readings from the Word of God, was engaged in. Ten brethren were graciously aided to pour out their hearts before the Lord. The burden of their petitions had especial and marked reference to the need, the desired indwelling, and fruits and effects of the Holy Ghost.

A very substantial luncheon followed, and was much appreciated.

At 2.30 the meeting for business was convened. President, pastor Hicks, taking the chair. Hymn 64, Gadsby's, was sung, the chairman reading part of Ephes. vi., and engaging in prayer.

A matter involving some difference of opinion was amicably settled by and through the advice of Mr. James Mote, of London.

REPORT OF THE CHURCHES.

VICTORIA.

Ebenezer, Victoria Parade.—Brother Yeo verbally reported they had been sustained throughout the year. The ministrations of brethren Johnston, Flitton, and Fullard, had been enjoyed. Sunday-school: 50 scholars, four teachers. Brother Francis, superintendent.

CHILWELL

records the goodness of God in sustaining, though not without trials. Pastor brother Phalp had resigned, but have been supplied by brethren Fullard, Durran, and Hampton, with signs of increase.

BALLARAT

reports a little community of Christ's followers still continues in Church communion. No stated minister; deacons supply according to the ability given. The building has been improved and re-seated at a cost of £30. The Sabbath-school is still continued

under the superintendence of Mr. J. Mitchell and Miss Gerovich.

NEWHAM CHURCH.

Brother Jones said as a Church they were low; were served by brother Johnston once a week, who spoke of unity in their midst.

PRAHRAN.

Brother Flitton reported of Charles-street Church as follows:—We are still struggling along against wind and tide, but through mercy we are enabled to keep the place open and pay all expenses. They have a very promising Sunday-school, with an average attendance of 40, but are short of teachers, having lost their superintendent and his wife, also a lady teacher, by removal.

PORT ADELAIDE, S.A.

Verbal report by brother Bamber, who said that for twenty-two years he had laboured at the Port. He was thankful to report their property was out of debt, and secured to the denomination. They had encouragement in their Church work, and in evangelising work he had laboured with success. A reaping time was hoped for after sowing beside all waters.

NEW SOUTH WALES (CASTLEREAGH-STREET).

This Church reports the relation between pastor and people of a very cordial and united character. Congregations very good, and the Lord's blessing resting upon the labours of His servant. A welcome supply of books received from Mr. J. W. Banks, London, and brought free of expense by Mr. J. Mote, for free distribution. Finances sufficient. Two baptisms during the year, and two deaths. The Sunday-school, with six teachers, working harmoniously, and collections for the Strict Baptist Foreign Mission.

RYDE CHURCH,

by letter, conveyed Christian greetings to sister Churches. One member had been added, and it was hoped the eyes of others had been opened. With regard to the newly-erected place of worship at Ryde, standing on a beautiful site given by brother and sister Gallard, they were relieved from liability, the debt being much reduced by the liberality of the pastor and sister Gallard; the debt now stands at about £25. The brethren supplying in conjunction with pastor Hicks, being Messrs. J. Marshall, J. Spurway, and D. Hobbs, are kindly mentioned. The Sunday-school is reported having 30 children, to whom brother Marshall and sister Plack assiduously minister.

LAMBTON.

This Church, of which brother D. Yongg is the esteemed pastor, reports, as a little Church we can say "Ebenezer;" and notwithstanding the sad bereavements sustained through death, they are still preserved and sustained, and though not advanced in numbers grace has taken a firm hold of the little Church, so that they are in the enjoyment of peace and truth. Two have been received by letter, and two reinstated. The Sunday-school is also holding on its way, with 97 scholars and 11 teachers.

The Magazine was out of debt and a small surplus in hand. The editor stated he held letters showing it was acceptable and useful. Brother Yeo proposed, That the Magazine

be continued. Brother Steed seconding, and brother Francis supporting the resolution, it was carried unanimously.

Brother Johnston proposed the present officers be re-elected; seconded by brother Hampton, and carried unanimously.

Brother Bamber moved, That the Annual Meeting next year be held in Sydney, and that brother Fullard preach the Annual Sermon. Carried unanimously.

Proposed by brother Yeo, seconded by brother Hampton, the minutes as read be confirmed. Carried unanimously.

AGED PILGRIMS' FRIEND SOCIETY.

Brother Hampton in the chair, supported by brother Beedel, and brother Flitton, sec. Hymn 449 was sung. Chairman read and prayed. Brother Beedel read N.S.W. Report, as follows:—

Beside land for building Homes, money in bank £153 7s. 5d., interest accruing distributed to needy cases. Brother Hampton reported, Geelong, £7 15s. in hand, including £2 from brother Plaisted, and £1 from brother Beedel. Mr. Hickmer, treasurer, reports, £13 ls. 8d. banked, and 10s. in hand, making altogether for Victoria £21 6s. 8d. The chairman also reports jewellery received for Homes (not yet sold) valued by jeweller at £4 2s. 8d. The cottages are occupied by two aged pilgrims, and with gardens kept in beautiful order. Minutes confirmed unanimously.

After a very happy social tea, the evening meeting commenced at 7.30, the President, brother Hicks, in the chair. A suitable hymn was sung, Ephes. vi. was read, brother Johnston engaging in prayer.

Our respected brother, Mr. Mote, of London, was called upon to address the meeting, and said he would talk to friends of the place from whence he came, and after giving us a very interesting description of the mighty city of London and its manifold religious sects, then brought under our notice the need and value of the Metropolitan Strict Baptist Association, included within a radius of about 16 miles from St. Paul's, and after referring to the united prayer-meetings, the half-yearly and annual meetings, testified forcibly to the great fact, UNION IS STRENGTH, saying that doubtless we had taken a leaf out of their book, and there was cause for us to do it now, to our great advantage.

Brother Beedel followed, expatiated on the wonders and glories of the greater city of Zion, the Heavenly Jerusalem.

Brother Bamber followed, and interested the meeting in his usual homely and hearty manner. The collection was then taken up, the surplus, after paying expenses being met, is paid into the Home Mission Fund.

Brother Fullard called the attention of the meeting to Phil. iv. 19, as a promise most suitable to them as an Association in regard to all their needs for the coming year.

Brother Johnston and brother Flitton followed in the same strain.

Hymn 816, Gadsby's, brought our 26th Anniversary meetings to a close, and by the chairman pronouncing the benediction.

It should be remembered by the friends of the Association that up to 1882 the above Society was named the P.B.A. of New South Wales, but in the above year the federal principle was adopted, the Churches of Victoria joining, and the name extended to Australasia. We then hoped that more progress, by Divine blessing, would be ours, and blessings have crowned our efforts. We have cause for thankfulness, and why not take courage to labour and hope on?

Doubtless there is room for improvement in our organization on the lines of our home societies, and this we shall seek to bring about if spared to meet at another annual meeting. In the meantime, as the days are few and evil that are allotted us upon earth, we shall do well to aim to make our far-reaching society a living, fruitful, and practical union. May the spirit of prayer and grace of supplication be poured upon us from on high until our Triune Jehovah shall make His loved Jerusalem a praise in the earth. So prays

F. FULLARD, *Victorian Sec.*

CHILWELL.

THE 24th anniversary of Hope, Saffron-street, Chilwell, Victoria, was held on April 3rd, 1898. Pastor F. Beedel, from Sydney, preached morning and evening. On the following day, Monday, a social tea, and a goodly number was present, and a very pleasant hour was spent. The after meeting was opened by singing 793, Denham's Selection, "Kindred in Christ," &c. Brother Hampton was in the chair, supported by pastors F. Fullard and F. Beedel. Psa. xxiv. was read, and the Divine blessing invoked by the chairman, and after, hymn 240. Pastor F. Fullard then addressed the meeting from Psa. cxxii. 7, and was sweetly led by the blessed Spirit to unfold its sacred contents. Hymn 478 followed, "Hail, mighty Jesus," &c., and pastor F. Beedel addressed the meeting from "Behold what manner of love," &c. A very happy season of refreshing was felt by many. Collections amounted to £8 5s., for which we feel very thankful to our gracious God in moving the dear people to give so willingly to His cause at Hope. We are thankful, too, so goodly a measure of love reigns in our midst. Hallelujah, praise ye the Lord!

RECOGNITION OF MR. H. PATTERSON AT "PROVIDENCE," AUCKLAND HILL, WEST NORWOOD, S.E.

"I WAS glad when they said unto me, Let us go into the house of the Lord," was the language of one of old, and such language found an echo in our hearts on Tuesday, June 14, as we made our way to that little sanctuary so dear to us.

During the past months our hearts had been made glad and melted with a deep sense of the goodness and mindfulness of a covenant God towards us as a Church, so much so that we can say, "He hath remembered us in our low estate," and we rejoiced to mingle with kindred spirits in His courts for the purpose of recounting such goodness and mindfulness.

On the previous evening a prayer-meeting was held to implore that divine help and wisdom which was felt to be so much needed on this all-important occasion.

The afternoon service was presided over by Mr. Cornwell, of Brixton, who announced the hymn, "Kindred in Christ," and opened the meetings of the day by reading a portion of Acts xx., and prayer. Another hymn, and

Mr. Holden, of Limehouse, was called upon to state the nature of a Gospel Church, which he did in a very able and, we felt, profitable way, basing his remarks upon the words found in Acts ii. 41, 42. Following this,

Mr. Patterson, the pastor-elect, was asked to give his call by grace, to the ministry and to Norwood, and by the help of the Lord he was enabled to do this in a very clear and marked manner, so that again our hearts were made glad and encouraged in the Lord our God as we were again enabled to see (as had previously been seen) the good hand of our God upon us, and to trace link after link in His leadings and dealings with His servant and us as a Church in bringing about that union which was now being formed between us.

The chairman then asked Mr. Patterson what he intended to preach at Norwood, or, in more formal words, to state his doctrinal belief.

Mr. Patterson complied with this request by giving in a clear, simple, and concise form the sum and substance of those truths which the Lord by His Spirit had made precious to his own soul, and which he felt and believed to be the teaching of the Word of God.

It need hardly be said such a doctrinal belief as Mr. Patterson was enabled to claim as his own was heartily approved of by those present, and, by special request of Mr. Cornwell, will be published.*

Another verse was sung, and

Mr. C. Wilson was called upon to relate the reason why the Church was led to invite Mr. Patterson to the pastorate, and here again we felt the language of heart to be "according to the good hand of our God upon us." The Lord only knows the many heart-breathings which have ascended to Him in days past that He would send us an under-shepherd, and we receive our pastor as His gift.

After these essential parts in the day's services had been attended to, Mr. Cornwell in a touching and loving way united the hands of pastor and deacon with the words of admonition, "What therefore God hath joined together, let not man put asunder." Again a vote of praise ascended, and the well-known voice of

Mr. Marsh, of Gurney-road, then supplicated the throne of grace in a solemn way for the smile of approbation from a Triune God to seal the newly-formed union. God Almighty

grant that the united desires which then ascended to Him may bring down showers of blessings upon both pastor and people at Norwood. Tea was provided during the interval, when a goodly number partook of the social meal.

THE EVENING SERVICE

commenced, Mr. Dale, of Lynton-road, Bermonsey, presiding, and opened the meeting by announcing the hymn, "Gird thy loins up, Christian soldier," and reading John xxi., and Mr. J. A. Stevens led us to the throne of grace. Another verse was sung, and

Mr. Marsh gave what is formally termed the charge to the pastor. But no formality was manifested as in a loving and affectionate manner the kind words of exhortation and admonition were spoken, being founded upon 2 Tim. ii. 15. We believe both speaker and hearer realised the solemnity of such a charge, and the vast importance attached to the work of the ministry.

Mr. Cornwell followed the charge to the Church. This was divided into two parts—viz., the deacons and the members. The real, practical remarks brought forth were based upon Heb. xiii. 22. Once more a note of praise burst forth, and then, last but by no means the least, important feature in the day's proceeding was

Mr. Chilvers' address to the congregation. Amongst some stirring and important injunctions which he was enabled to utter, he expressed a wish for those now among the congregation who had tasted that the Lord is gracious that before very long they might be enabled by divine help to change their position from members of the congregation to members of the identified Church of Christ, by following Him in the sacred ordinances which were instituted by Him.

Thus, with singing and prayer, a memorable day in the history of this little cause was brought to a close.

As a Church, we feel indebted to the dear ministerial brethren for their loving services on this occasion. Our hearts, too, were encouraged by the presence of so many friends, and, above and beyond all else, overwhelmed with the goodness of our covenant-keeping God. May a continual unfolding of His love and goodness be known and felt by us who worship at Auckland-hill and Zion at large, is the fervent desire of one to whom the cause of God is dear.

LEYTON (GOLDSMITH-ROAD).—The third anniversary of the above cause was held on June 21st. In the afternoon, Mr. J. Clark, of Bethnal-green, preached a soul-cheering sermon from Rev. vii. 14, 15. The discourse was listened to with pleasure and profit, as our brother

* This must of necessity stand over for a future number.

was enabled to speak of the past, present, and future of God's people. At the evening meeting, our esteemed brother J. W. Banks presided. We were glad to see him, and to know that our little cause at Leyton has his deepest sympathy. After reading the Word, brother Nash led us in prayer. The chairman then gave us a few homely remarks on the way the Lord often leads His people. Brother Thrower gave a brief account of the Lord's dealings towards us as a Church. And as our brother Gibbens has served us on week-evenings for over two years, the Church and friends took this opportunity of making him a small present, which was a purse, containing £2 17s. Brother Gibbens very feelingly acknowledged the gift being quite a surprise to him. He was nearly broken down at the Lord's goodness. Brother Lovelock spoke to us on seeking wisdom and counsel from God. Brother Licence gave some words of good advice. Brother Peacock spoke on Christ being pre-eminent in all things. Brother Clark on the preciousness of Christ. Then brother Gibbens, on behalf of the Church, heartily thanked all friends who had come to help us and to cheer our hearts with their presence. Our aged brother Flory, who we were all pleased to see, very suitably closed with a few words in prayer. Thus ended a happy day spent in the house of the Lord. We were pleased to see so many friends from Tottenham and other Churches with us at these services. To Him be all the praise.—C. THROWER.

WHITTLESEA.—The anniversary services in connection with Zion, Whittlesea, were held on June 12 and 16, the pastor preaching on the 12th and pastor P. Reynolds on the 16th. The services were much enjoyed, congregations and collections good, and, better still, the Lord's presence and blessing in answer to prayer was realised. Kind friends from neighbouring causes were present, as also our esteemed brethren J. Jull (Cambridge), B. J. Northfield (March), J. N. Throssell (Ramsey). "We thank God and take courage."—J. F. P.

TROWBRIDGE (ZION CHAPEL).—The school anniversary sermons were preached by the pastor (Mr. A. Peet) on Sunday, June 26th. The congregations were good, the chapel being well and attentively filled in the evening. The singing was excellent, and the hymns sung (says our correspondent) were earnest, pure, and gracious. The preacher took for his text, morning, "A friend that sticketh closer than a brother" (Prov. xviii. 24), and dwelt upon the necessity of God's true and loving friendship through the natural

condition of man and the superiority and the enduring character of the love-friendship of Jesus. In the evening the text was, "Good Master, what must I do to inherit eternal life?" the preacher relating how a young man was the chief actor in the scene from which the words were taken; and while the outward morality of the young man was commendable, yet he fell short of a true conception of the way to heaven, and how his human heart rejected the reception and life of the fulness of the truth, that the spirit of his coming, though earnest, public, and significant, was the approach of one who came for moral virtue to be rewarded, and not the approach of a sinner to be saved by grace. The collections amounted to £9 3s., being larger than last year. Twelve of the senior scholars were promoted to the Bible-classes, a handsome Bible being given to each. The pastor, as he presented them, addressed words of help and encouragement to each recipient.—*Wiltshire Chronicle.*

OUR SUNDAY SCHOOLS.

LAXFIELD.

THE children's anniversary was held on Thursday, June 16th, 1898, under very favourable circumstances, the weather being beautifully cool and dry for the occasion.

Service commenced at 2 o'clock, when a vast number of friends were present. A hymn having been sung.

Mr. J. R. Debnam, of Horham, read Prov. iv., and prayed; after which several hymns were sung, and twenty boys and girls recited in a creditable manner.

Mr. R. E. Sears, of Clapham, then gave a capital address, founded on Dan. vi. 28. He said he was glad to see so many happy faces present on this occasion, and that the recitations were all thoroughly good, and, therefore, worth reciting. God had prospered Daniel, and other great men mentioned in the Bible; and that God in every age has His witnesses—viz., Abraham, Isaac, Enoch, and Joseph, Joseph being found true and faithful, also Moses, who choose rather to suffer affliction with God's people for a season. He went on to say that what the future will be depends on what you are now. He said: Where do you find Daniel? Why, in the great city of Babylon. Babylon was not only a great but a mighty city, and no city to be compared to it. The city was built exactly 15 miles each way, and was an exact square. The walls were 300 feet high, just three times the height of Laxfield Church tower. There were 250 towers on the top of the walls 75 feet high, and the city had 100 gates of brass. The city was the seat of learning and

wealth. Daniel, however, was a captive, and had been taken away from the scenes he loved so well. Daniel's greatest sorrow was that he was taken away from the house of God, and he resolved to be true to the fear of God. The fear of God was early in Daniel's heart. Daniel was also of the Royal race and blood. Mr. Sears, continuing, said it was a grand thing to have a character (like Daniel's) like a rock, which the waves of temptation cannot move. Daniel was a youth, almost alone; and he had firmness, principle, character, and, as a consequence, resolved he would do that which was right. Daniel was without blemish, and had a robust mind in a strong body. In Daniel's soul there was a purpose found not to eat the king's meat, or drink wine, and thus sin against God.

At the evening service Mr. C. Wilson, of London, gave a capital address on the words as found in Deut. vi. 5-7; and Mr. Sears preached a good Gospel sermon based on the words as found in Rev. xxii. 1, 2.

We are glad to report that these meetings were the most enthusiastic ever held in the school's history. The chapel was crowded in the evening, and there were some 380 persons sat down to tea. The collections were good, amounting to £4 3s. 5½d.; and we would by this means thank all who gave to the collection, and also who helped us in any way on this most auspicious occasion. O Lord, send now prosperity. So prays,

E. W. GOLDSPINK, *Secretary.*

Wilby, Eye, Suffolk.

WATTISHAM.

We have been asked to give a short account of how the Lord is with us or otherwise. To this request we yield, especially as we remember that in so many places there are friends living to whom Wattisham is sacred and dear. Whilst we must admit that things are not with us as they were thirty or forty years since, in dear J. Cooper's time, yet we feel we have much to be thankful for, especially when we remember how the district has changed, how it has depopulated, and how the agricultural interest has declined; beside which, we have numerous other little meetings to cope with.

On June 12th we were favoured to hold our Sunday-school anniversary, which is generally regarded as, perhaps, our highest day in the year. Nor were we disappointed, for the Lord favoured us with fine and suitable weather. Mr. P. Reynolds, of London, was the preacher, and was enabled to preach three good, hearty sermons, which were much appreciated. The children, too, who had been some weeks practising their hymns, were enabled to sing, and so give encouragement to their teachers

and others. Our chapel, which is a spacious one, was well filled, in fact, in the afternoon, and especially the evening, it was with much difficulty the people were seated, as the aisles were packed, and the lobby, vestries, and old school-room at the back of the chapel all had some of the large congregation which had gathered together. The Lord also was pleased to influence our friends to give, so that altogether the handsome sum of £23 was collected, or within a few pence. Thus you see we have reason to thank the Lord.

Moreover, we hope the Lord has not forsaken us in other respects, as we were favoured to have our baptismal pool open in the September of last year, and also again in the May and the July of the present year. Whilst we have to admit our utter unworthiness, yet we must and do also admit how good the Lord has been and is.—J. H.

BRIGHTON.

The 47th anniversary of Ebenezer, Richmond-street, took place on May 15th and 17th. On Sunday, Mr. S. Gray, pastor, preached morning and evening, and gave an address in the afternoon, each of the addresses being suited to the occasion. On Tuesday, a tea and public meeting took place; 145 were present at tea, and the public meeting was well attended. Mr. Gray, who presided, gave a short address; the superintendent and secretary also spoke. The report gave the number of scholars as 291, and 29 teachers, while £9 17s. 6d. had been contributed to the South Indian Strict Baptist Missionary Society. Recitations were given by the scholars, and special hymns sung at all the services, Mr. E. Room conducting, and Misses Crowhurst and Gray presiding at the harmonium. Thirty-six of the principal prizes were presented. Collections were taken after each service in aid of the funds.

The annual treat took place on June 20th at the Victoria Gardens, Burgess Hill, when a very pleasant day was spent, the weather being beautifully fine. Boating, cricket, and the other amusements by the scholars were indulged in, and an excellent tea served to 430 children and friends. Just before returning the children assembled and heartily sang, "Praise God from whom all blessings flow."—T. A. G.

CHESTER.

The anniversary of Ebenezer Sunday-school was held on Sunday, June 26th. Mr. Owen Lewis, of Liscard, preached appropriate sermons in the morning and evening to good congregations. The subject in the morning was "Influence." (1) The influence of character; (2) The influence of speech; (3) The influence of silence; (4) The influence of countenance; (5) The in-

fluence of correspondence; (6) The influence of a godly, consistent life.

In the afternoon pastor Wm. Povey conducted a united children's service, at which the scholars acquitted themselves creditably in the singing of special hymns, and giving suitable recitations. Mr. Lewis also gave an interesting and instructive address on "Prayer," illustrating his subject by a variety of envelopes. This address, which was most original, is likely to live in the memory of all who heard it: the envelopes illustrating the Pharisee and the Publican, for instance. The Pharisee was represented by a large envelope, having every appearance of importance; the Publican, by a small, dirty one. But, when opened, the one contained a dirty, torn rag, the other a piece of gold. The collections were slightly in advance of former years.

On the Wednesday following, the Sunday-school and mothers' meetings went by special train to New Brighton. Here many of us were reminded of the majesty and greatness of our God, for, "He ruleth the sea." Looking across the boundless ocean, dimpled and roughened with innumerable restless waves, we thought of the time of which it is said, "And there is no more sea"—no separation, no danger, no mystery, no change, no conflict. The day was in every way suited to the occasion, and after several hours of thorough enjoyment, inhaling the pure and rich and reviving air, which blew over the restless, troubled sea, an excellent tea having been partaken of at Povall's Dining-rooms, with thoughts of, "Those that go down to the sea in ships, seeing the wonders of the Lord, and His judgments in the deep," the return journey was made, both teachers, and mothers, and scholars admitting it to have been one of the most enjoyable outings they had ever had.

"Calm as the summer's ocean, we
Shall all the wreck of nature see;
While grace secures us an abode
Unshaken as the throne of God."

W. P.

BLAKENHAM, SUFFOLK.—God has, we trust, sent us a pastor in the person of Mr. H. Alexander. He is, we feel, just the kind of man needed amongst us. He has preached the Word with much acceptance for some time; now he has accepted the unanimous wish of the Church and congregation to the pastorate. His labours as pastor commenced on Lord's-day, July 3rd, when he was favoured to immerse one sister and one brother in the name of our Triune God. The sermon before the ordinance was administered, and the address at the Lord's table were very appropriate. Many felt it good to be there, May such services often be re-

peated, and may God bless both pastor and people is our sincere desire. Once, yea, twice, have we heard that power belongeth unto God. May we see it manifested in converting sinners and building up His cause at Blakenham.—
M. A. MOORE.

STEPNEY.—Easter Sunday and Monday, by the goodness of God, we were favoured to commemorate the 55th anniversary of Rehoboth Sabbath-school. Our pastor preached on the Lord's-day—morning discourse was upon, "Thy brother shall rise again;" evening text, "Wherewithal shall a young man cleanse his way? by taking heed thereto, according to Thy Word." The preacher dwelt upon the question asked, the answer furnished. Our pastor delivered a very instructive address to the scholars in the afternoon upon "Time." Easter Monday afternoon Mr. E. Mitchell preached. The discourse was very instructive and interesting; our young and older friends seemed greatly to enjoy it. Mr. I. R. Wakelin presided at the evening meeting, and read part of 1 Sam. xvii. and Psa. cxlv. Mr. Lovelock engaged in prayer. The chairman, in his opening address upon the word "Light," directed his remarks more especially to the young, making his subject most interesting by taking the five letters of the word to represent five Bible characters—Lot, Ishmael, Gideon, Hannah, Timothy. He spoke of the Bible as the light from heaven, advising the children to read and study it. Mr. Hayter Scrivener, the superintendent, rendered a satisfactory report, which showed 158 scholars in attendance, with a staff of 11 teachers. Mr. Mitchell gave a very effective address on "Sowing." He said God's Word is the seed, and you teachers sow it. God employs us as instruments. How important it is to sow the right seed! Let us remember that the seed we sow will grow and produce a like seed. How important it is that we should sow the truth of the Word of God in the hearts of the young; the fruit of the Word sown in the Sunday-school is often not seen till after years. I look back to my Sunday-school teacher to have sown the seed in my heart; there it was hidden, and God in His own time sent the rain and caused that seed sown to take root downward and bear fruit upward. Mr. Jones delivered a very able address upon "My Jewels." He said diamonds are originally found in a very strange place, in a very rough and rude condition. When God's jewels are found in nature, they are destitute of divine grace, in a rough and rude condition. There are endless varieties of jewels; they are not all alike. So in the Church of God there is a David and Daniel,

Abraham and Lot, John and Paul, Thomas and Peter. Mr. F. C. Holden gave a stirring address upon "Christian Activity." When the Father sent Christ into the world He gave Him work to do. I believe when God calls a sinner by His grace it is not only to enjoy the salvation, but it is into His service. Mr. Noyes enlarged upon Mr. Mitchell's subject, and gave an instructive address upon the parable of the Sower. Our pastor prefaced his remarks by saying: It is very nice to meet with the young and to meet with the old people. I like to meet with the young when they are wise enough to take a little counsel. He gave a brief address upon "They shall speak of the glory of Thy kingdom." The scholars contributed much to the enjoyment of the services by the creditable manner in which they sang the hymns, composed for the occasion by the superintendent. At the conclusion of the meeting we felt we had spent a happy and also a profitable day.—HAYTER SCRIVENER.—[We are sorry this report has been overlooked.—J. W. B.]

IPSWICH (ZOAR CHAPEL).—The Sunday-school anniversary of the above was held on June 26, when good congregations assembled at all the services. Mr. R. C. Bardens, pastor, preached in the morning from Luke ii. 49, and in the evening Ephes. iv. 13. Earnest and practical remarks were made suitable for the encouragement of those engaged amongst the young. The afternoon was devoted specially to the scholars and their parents, some 12 or 13, both boys and girls, reciting very creditably portions of Scripture and sacred pieces. The singing, under the tuition of Mr. S. Garrard and his colleagues, was much appreciated. The collections realised about £8.

MAKING A MOVE AT MARGATE.

AFTER many years of real Christian experience as "strangers and pilgrims," the Church at Mount Ephraim are looking forward to October next, when, by divine help and guidance, brother J. Harlick, of Cambridge, will commence his pastorate.

Our brother has supplied very frequently during the past three years and more, and after much prayer and watching, the Church have tendered a hearty and loving invitation, which has now been definitely accepted.

The matter of the pastorate has for years past been very unsettled, but now our brother has drawn us together, the house fills with true worshippers, and great things from our loving God are expected.

The chapel has indeed become "too narrow," and by the help of many friends, including a handsome donation

from Mr. Lawson, a splendid site for a new building has been procured, and all are hoping soon to see a structure rise to our great God's honour and glory.

The deacons, in tendering their heartfelt thanks to all friends, feel with true humility that our loving Father can use what means He thinks best for the carrying on of His cause, and in this case, although so feeble and unworthy, we can say He has done great things for us, and very shortly a detailed list of all donors to the Building Fund will be published.

May God alone still reign in our midst, is our united prayer at Margate.

TWO GOOD DAYS IN THE ARK.

BY BENJAMIN WOODROW.

RECOGNITION of Mr. Price as pastor of the Church meeting in "The Ark,"

"DOWN AT OLD DUNMOW"

—(W. Garrard),

took place on Whit Sunday and Monday, May 29 and 30. Mr. Price preached Lord's-day (morning and evening) two soul-comforting and God-glorifying sermons from John xvii. 22—24. In the afternoon Benjamin Woodrow, of Fulham, occupied the pulpit.

ON WHIT-MONDAY,

when our brother Price was publicly recognised, brother J. Sanders, of Hackney, presided, and began the service by singing hymn 769 ("Denham"), commencing—

"My soul, thy Saviour's call attend;

With trembling His commands revere;

Arise, saith He, for thee I send,

To My elect the Gospel bear."

The hymn is Wallins' paraphrase on Acts xxvi. 16.

At the request of the chairman, brother Johnston, senior deacon, sought the Lord's blessing on the sacred and solemn occasion.

Brother Price gave a brief account of his call by grace, to preach the Gospel, and in leading him to Dunmow, referring, with a tenderness which touched the heart and moistened the eye of old Benjamin and many others, to the prayers of a devoted mother. The statements of brother Price being in all points satisfactory, brother Sanders asked the members of the Church to rise to their feet, hold up their right hand, and thus publicly ratify their choice of Mr. Price to the pastorate. This request being cheerfully acceded to,

Brother Palmer, of Waltham Abbey, united hands of pastor and deacons, with a few words suitable to the occasion, and brother

Benjamin Woodrow offered the ordination prayer.

The charge to the pastor was given by brother Palmer, and the charge to the

Church by brother J. Sanders, who for years has supplied the pulpit here.

"Praise God from Whom all blessings flow" brought the afternoon service to a close.

About 100 took tea, cheerfully served by the lady friends, and in

THE EVENING

the pastor of Ebenezer, Waltham Abbey (W. Palmer) delivered a discourse full of precious Gospel truth.

Thus ended one of the happiest days that ever we spent on earth. To God's glorious name be all the praise, honour, and glory.

Many friends were present from neighbouring causes whom we were glad to see and welcome.

CHATHAM (ENON).—On Wednesday, July 13th, the pastor's first anniversary was held, when our beloved friend, pastor W. Jeyes Styles, came down and preached two sermons, in his usual clear, comprehensive and comforting manner. God was glorified, souls were edified, and we are *more* than satisfied. The subjects were suitable, the collections liberal, and the weather beautiful.—**VERITAS.**

UCKFIELD (BAPTIST CHAPEL).—The 112th anniversary and also the fourth year of the present pastorate took place on Wednesday, July 6th. Proceedings commenced with afternoon service, the sermon being preached by Mr. J. Daw, of Hailsham, to a good congregation. A public tea-meeting was subsequently held, friends arriving from East Hoathly, Buxted, Lewes and Mayfield, while some twenty-two drove up from Brighton, all doing ample justice to the good things provided on the various tables, presided over by Mrs. Gardner, Mrs. Chilton, Mrs. Dadswell, Mrs. Hoad and Mrs. and Miss Wood, about 100 being present. The evening meeting was of a devotional character, the pastor, Mr. H. Gardner, presiding over a crowded attendance. The sermon was delivered by pastor E. Mitchell, of Chadwell-street, London, whose discourse was followed with rapt attention and keen appreciation.—*Local Paper.*

WANDSWORTH COMMON (CHATHAM-ROAD).—The third anniversary of the formation of this Church was held on June 19 and 21. On the 19th, two very powerful and profitable sermons were preached by Mr. Samuel Banks—in the morning on "Personal growth in the divine life" (2 Pet. iii. 18), in the evening on "The growth of the Church" (Ephes. iv. 15, 16). On the 21st our brother Mitchell preached one of those helpful sermons for which many of the flock of Christ have cause to bless the great Shepherd for sending him to lead them into those truths of

green pasture and the waters of quietness they experience under the Word preached by him. The evening meeting was presided over by our brother F. J. Catchpole, Esq., in a most able way, and his remarks showed that he was at home in his work, and that he has a strong desire to see the kingdom of God wax great. The secretary gave a statement of the year's work, that four had been baptized during the year, making the membership now 34; that the total cost of the freehold and buildings was £1,080, which was reduced to £100.

THIS LAST £100

has since been lovingly promised:

TO GOD BE ALL THE PRAISE.

The Church heartily thanks all those who have had an helping hand in this extension of the kingdom of the Saviour. Our brethren spoke good and acceptable words: Brother Chilvers on "He had compassion;" brother Mitchell on "He pleased God;" brother Bush on "He sent His word and healed them;" brother Jones on "This Man receiveth sinners;" brother Dadswell on "He leadeth me." We were able to thank God and take courage.—**H. CLARK.**

GREAT YARMOUTH.—As a teacher of York-road Sunday-school, I desire, for the information of all friends of the Sabbath-school, to *notice*, that we had our annual outing to Fritton, on Tuesday, July 12th, accompanied by our pastor, leaving Southtown station by train at 12.50, where both children, teachers, and friends thoroughly enjoyed themselves, wandering in the woods or strolling by the lake, chatting one to another, about 4 o'clock retiring to the Barn, where, with a good muster of friends, we indulged in the cup that cheers, but not inebriates. After tea the young folks enjoyed themselves in the usual way. Prizes were kindly given by a kind friend from Bedford, for which we are thankful. At 8.30 we were taken to Southtown safely, and made for home with thankful hearts. To God be all the glory.—**H. POLLARD.**

LITTLE STONHAM (BETHEL).—We have cause to record the Lord's goodness on two special occasions. June 3rd, Mr. R. Bardens, of Ipswich, came and preached two excellent sermons, full of life and spirit; good numbers gathered at each service, also to the tea, for which we thank the Lord and the dear friends who came to encourage us. July 10th, was the thirty-fifth anniversary of the Sabbath-school. Mr. Haddock, of the Occold Church, came and preached morning and evening, from Mark x. 13.—16. By God's grace he was much helped. Some said they heard things they will never forget. God grant it may be so. The afternoon was specially

devoted to the children, singing and reciting. G. and E. Pryke (brother and sister) gave a dialogue upon, "Beaton Oil," which was correctly given. Many thanks to our Father-God, for all the help we received from friends. The singing was conducted by Mr. W. Garnham, of Crowfield. God bless all our dear friends. During the year three dear sisters have been added by baptism. Our brother, S. Ling, continues to supply the pulpit with much acceptance; there is life and spirit in his ministry; we often wonder what the Lord's will is between him and us at Stonham.—A. G. HALL.

BEXLEY STRICT BAPTIST CHAPEL.

EXTINCTION OF THE DEBT.

THANKSGIVING SERVICES in connection with the above, held on Thursday, July 7th, were conspicuously successful. The weather was delightfully fine, and so large was the attendance in the evening that it was decided at the last moment to hold the services in the picturesque grounds belonging to Mr. John Piggott, L.C.C., at "Parkhurst." Here a large company gathered—including many from London—and the host and hostess were most assiduous in their attention to visitors, and the splendidly kept gardens and conservatories were entirely thrown open, and admired by all.

The proceedings commenced with a luncheon at 1.15, to which about forty invited guests sat down.

In the afternoon a thoroughly appropriate sermon was delivered by Mr. Edward Mitchell, of Mount Zion, Clerkenwell.

This was followed by a tea served on the lawn.

THE EVENING MEETING

was held under the presidency of Mr. John Piggott, supported by Mr. I. C. Johnson, J.P., Messrs. F. C. Holden, E. White, O. S. Dolbey, E. W. Flegg, C. Guy, Thos. Carr, the pastor, Mr. Arthur H. Pounds, and others.

The chairman gave a very lucid account of the formation of their chapel, and said it was in March, 1892, when he first came to look at "Parkhurst" and thought how much he should like to live there. Eventually they decided to do so. Soon after Mr. Kelsey, the former deacon, saw him (the chairman) several times with regard to buying his rights of the chapel, which Mr. Kelsey said must be closed. He offered to sell them for £150, and in the end an agreement was entered into by which Mr. Kelsey agreed to sell to him what rights he had in the Strict Baptist Chapel. He at once handed him a cheque for £200 to bank in their joint names, and on November 10th, 1892, their first meeting was held

and a building committee formed. On February 3rd, 1893, building plans were submitted by Mr. J. Johnson, A.R.I.B.A., and later on the tender of Mr. Knight for £539 was accepted. The deacon had assured him that there had been no Church meeting for twenty-seven years, so they felt it to be right for the Church to be re-formed, and Mr. W. J. Styles formed them into a Strict and Particular Baptist Church on 31st January, 1893. On April 13th, 1846, the chapel was licensed for Divine worship for Protestant Dissenters. Some very nasty things had been said to him with regard to their denomination. One man called it "schism corner," and another one had said that the place ought to have been shut up long ago. He might say that last Sunday week at the evening service they had about the same number of people as they had had that afternoon, and there was hardly a seat vacant in the chapel. Well, he was not going to complain this evening, because their chapel was not large enough to hold their congregations, but he did hope and trust that this would be the beginning,

INSTEAD OF THE PLACE BEING SHUT UP,

of enlarging their borders. What was true worship? What a mistake was abroad in the land with regard to worship. He would himself twenty times rather have met in their chapel that night, but there was no need to meet in the chapel for worship. The bulk of their neighbours were friends of "the Church," and he had had arguments why they so adhered to a Strict Baptist Chapel. It was because they were fully persuaded in their own minds, and he asked those present whether the bulk of people whom they met—so-called religious people—were troubled in their minds at all with regard to what they believed? He believed that their denomination was nearest to Bible order, but no denomination could give a passport to heaven. Continuing, the chairman said whatever happened to them their chapel was

FREEHOLD, AND FREE OF DEBT.

More than one wisacre had said to him, "Why do you trouble about that debt you above all people? I would let it keep upon the place. You will find it out when the debt is off." But he had never had such a thought in his mind. What they wanted was a free chapel for a free Gospel. And every one of them desired now to say, "Not unto us, O, Lord! not unto us, but unto Thy name give glory."

Mr. Dolbey said it was very plainly made known to them that afternoon what was the object of their gathering together. It was to give praise and thanksgiving to the God of all grace, not especially in relation to them as a

Church and people, but in a more extended sense to all those who were interested in the well-being of the Strict Baptists. There was no mistake as to the acceptability of praise and thanksgiving, for it was a good thing to give praise unto the Lord, and to offer thanksgiving unto Him for His goodness towards them. He had been thinking of those things which underlaid their thanksgiving services that day. In the first place, he would say, it was God's purpose to save sinners. There would have been no need of a chapel at Bexley, or for a tabernacle in the City of London, if there had been no Divine purpose to save sinners. Their chairman had referred to their chapel being a Strict Baptist Chapel, and about keeping close to the truth. He liked the idea of being close to it, but they wanted not simply to be close to Gospel order, but to be actually observers of that order. There was a time when such places as their's would have been called Baptist conventicles. They thanked God that they had their chapels, and that to-day, through His amazing mercy, no man dared make them afraid, and they blessed God for the principles of the Reformation, and that they were enabled to worship the God of Heaven in spirit and in truth.

Mr. C. Guy, of Gravesend, Mr. T. Carr, of the Surrey Tabernacle, Mr. Holden, of Limehouse, Mr. White, of Woolwich, and Mr. Flegg, of Bexley Heath, continued in the same strain.

The pastor, Mr. A. Pounds, did not think they need prolong the meeting. He hoped, however, they had enjoyed themselves as much as he had, and it gave him great pleasure to know that their Church was growing. He then gave the names and the sums collected by the many friends on behalf of the re-building fund, as well as gifts.

The total cost of re-building, furnishing, and other expenses, amounted to £872 6s. 10½d.

A volume of praise ascended heavenward from the heart and voice of the assembly, and a short prayer brought the meeting to a close.—*Bexley Heath Observer.*

ENFIELD (PROVIDENCE). — Dear brother Banks,—We were very pleased to see so many old friends on Wednesday, the 6th, at our anniversary. We had a good day. Our brother, J. P. Gibbens, preached a very excellent discourse in the afternoon, from the words, "Unto you, therefore, which believe He is precious." There was a goodly number of friends present, by whom his testimony was received with pleasure and profit, and we trust the blessing of the Lord will rest upon his labours. We had a goodly number at each of our meetings, and have again to acknowledge with thank-

fulness that the good hand of our God was upon us, and trust that our gathering in His name may be for the glory of His own name, and for our mutual edification and blessing. Our brethren whose names were announced to take part in the evening meeting were all present, and altogether we had a good day, and it is with pleasure we acknowledge the kindness of our friends, who have again encouraged us by their presence and help, as well as those at a distance, who, though not able to be present with us, yet continue to express their interest and sympathy with us, both by their words and acts. Trusting these gatherings may prove a blessing to all concerned, and if we should be spared, and the "little while," after which, "He that shall come, will come and not tarry," be prolonged and trust we may yet meet again in the valley to acknowledge the goodness and mercy of the covenant.—Yours in the Gospel, R. ALFREY.

FINANCIAL MATTERS IN OUR CHURCHES.

A SUGGESTION.

DEAR SIR,—May I be permitted a little space in the EARTHEN VESSEL to make a remark or two in reference to financial matters in our Churches? Our Churches for the most part are not very wealthy, and a large per centage of them are unable to support a pastor; those that have pastors are only able to pay them a very poor salary. I think a great improvement could be made if the present system of quarterly pew rents was abolished, and the weekly offering system substituted for it. This is the plan adopted in many of the General Baptist Churches, and is proving a great success. People would find it more convenient to give a stated sum weekly than to give in a lump quarterly. I only make this suggestion.

Yours sincerely,

H. S. MILLER.

Huntingdon.

[We have inserted our friends "suggestion." We believe some Churches do pursue the course set forth in his note.

These are matters which affect the internal arrangements of each Church, and it is not for us to propose any alteration. Our good friend Miller has the welfare of Zion at heart, we are certain.—J. W. B.]

THE WORKING MEN'S LORD'S-DAY REST ASSOCIATION.

THE question of Sunday observance is one in which all the children of God should take a very lively interest, and it is a pleasure to us to notice that Mr. H. Johnston, of Mount Zion, Clerkenwell, an active member of the London Society of Compositors, has delivered several addresses on the subject in the North of London during the past year.

We are glad to record that his efforts have been highly appreciated, as the following, mentioned in the yearly report of the Working Men's Lord's-day Rest Association for the past year testifies, from a secretary of a Sunday-school where he had spoken:—

"I am glad to say that the teachers and officers wish me to say how much your two addresses were appreciated, and instructive to both teachers and scholars."

Our brother has also had the high privilege of giving an address from the open-air pulpit, at "All Saints" Church, Langham-place, to a very large audience, men and women, mostly of the working-classes.

The Working Men's Lord's-day Rest Association, of which Mr. C. Hill has been secretary for nearly 40 years, is the only Association which makes its sole object the preservation of the Lord's-day as a day of rest from unnecessary labour for the working-man, and we are sorry to find that its efforts are much hindered through lack of funds.

RECOGNITION OF

MR. J. H. JUTSUM,

SERVICES in connection with the settlement of Mr. J. H. Jutsum, at Mount Zion Chapel, Hitchin, took place on Wednesday, June 22.

In the afternoon B. Woodrow, of London, preached a sermon from, "And hast loved them as Thou hast loved Me."

At the evening meeting Mr. B. Woodrow presided, read part of Acts xx., and called on the senior deacon to supplicate the throne of grace.

Mr. Jutsum gave his call by grace and to the ministry.

Mr. John Farcy (deacon) said, after hearing Mr. Jutsum with profit, the Church unanimously invited him to take the oversight as pastor, upon which Mr. Woodrow asked the members of the Church to stand up and hold up their hands and thus ratify their choice. Pastor and deacon then joined hands, and Mr. Woodrow offered the ordination prayer.

Mr. B. Woodrow delivered the charge to the newly-elected pastor, founding his remarks on Paul's charge to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed," &c. Mr. W. also delivered a short but touching discourse to the Church.

After singing the Christian's national anthem, "All hail the power of Jesu's name," the chairman pronounced the benediction and brought this happy meeting to a close.

A LITTLE ONE.

No back ever yet broke under the burden God gave it.—*A non.*

Aged Pilgrims' Corner.

THE 27th anniversary of the Hornsey Rise Asylum was held on July 1st. A large number of friends assembled, and the day was thoroughly enjoyed. A sermon was preached in the afternoon by Mr. Marston, a blind minister; and in the evening, Mr. Kern conducted a service in the Hall. Both discourses proved profitable to the hearers and helpful to the Institution.

The Sale of Work by the Lady Visitors realised a larger amount than last year; the proceeds were devoted to the Benevolent Fund for helping sick and infirm inmates. This fund is a most useful adjunct to the work of the Asylum, as so many of the aged ones need special care. Donations, to be added to the proceeds of the sale, will be thankfully received.

On July 8th the annual re-union meeting at Hornsey Rise Asylum, with the inmates of the other Homes, took place. A happy day was spent; the grounds were looking their best, and the pensioners much enjoyed themselves. Lunch was provided for those from a distance, and tea for all in the Asylum Hall. A brief meeting afterwards took place; Mr. J. Sharp in the chair. Addresses were given by Messrs. Sinden, Martin, Hayles, Hodges, and the secretary. The expenses were privately defrayed.

The Annual Report has just been published, price sixpence to non-subscribers. It is an interesting record of how the Lord has been pleased to use the society for His honour and glory, and the welfare of His poor and aged people during the past year. Illustrations of the Homes add to its value. Full lists of subscribers are given.

Past and Passing Events.

October Settlements.—On the first Lord's-day in October at

Bradford-on-Avon, Wilts., Mr. Hackling commences a twelve months' probation.

Margate.—Mr. Harlick enters on the pastorate at Mount Ephraim. "God is indeed good and kind to us. Our Sunday-school still increases. All our services are well attended. We have bought a nice piece of land. Money is coming in for the building. Oh may God grant His blessing."—*W. W.*

"*Never too late to mend.*"—Our beloved pastor, Mr. J. Walker, of Providence, Northampton, on June 26, baptized a brother who had attained the

age of 79. Doubts and fears were removed, and he said,

"Hinder me not, ye much-loved saints,
For I MUST go with you."

We knew an aged brother a few years since who, being baptized, after he had passed his threescore and ten, was so happy that, like Billy Bray, he danced for joy.

Our friends at Northampton have recently lost a beloved sister and useful help to the cause; she entered into that rest to which she endeavoured to point others on April 21 of this year. We hope the additions recently made may cheer them under their recent bereavement.

Stoke Ash.—Charles Hill, as he is familiarly called in Suffolk, is in his 78th year, and has not preached since 1897. Commemorative services are to be held on August 7th at Stoke Ash. "His cheery voice was often heard in the Association tent with pleasure. That day is gone." We hope he may receive many an encouraging note on above date. (See advt.)

Acceptance.—Mr. J. W. Motson has accepted the pastorate at Osborne-street, Colchester, the invitation of the Church and congregation being quite unanimous, there being not one dissentient vote.

Limehouse.—At Elim, Limehouse, "Brother G. Youdan, 11, Cottage-grove, Bow-road, E., has been appointed secretary to the Church in the place of brother G. Turner, deceased."

Lee Common.—Mr. James Pearce, deacon of the cause, takes most of the services at this well-known cause; the Lord is blessing the Word. Recently he had the great joy of baptizing three, two being his own daughters; these, with two brethren, have recently been added to the Church; we feel much encouraged.

Blackpool.—Many of our readers in the North and from other parts who visit Blackpool for a change in the summer will find a place where the truth is preached "in a lane at the bottom end of Blackpool, back of Waterloo-avenue, South Shore. All visitors will receive a hearty welcome. Mr. Eddison, of Rochdale, preached there on Wednesday, July 13.

Acceptance.—Mr. J. Copeland has accepted the pastorate at Providence, Reading.

The Sunday-school Catechisms issued by the M.A.S.B.C. are, we hear, being well received.

BILSTON ("BETHESDA").—The 38th Children's Anniversary Services were held on Sunday, July 10th, when our Pastor (David Smith) preached, morning and evening, to splendid congregations. Old anniversary hymns and anthems set to old tunes were sung by the children, choir, and congregation, under the leadership of Mr. W. Woolley, the old singing being evidently appreciated by the worshippers. For numbers and finance this anniversary beats the record for 19 years, and speaks well for the continued esteem in which the pastor is held after 17 years labour. A third sermon was preached on Thursday evening, the 14th, by Mr. J. T. Adams (of Cradley Heath). The discourse was spiritual, thoughtful, and helpful.

THE BLACKWALL DISASTER.

LINES suggested by the drowning of over thirty persons, caused by the launching of H.M. steam warship "Albion" on Tuesday, June 21, 1898. By NELLIE HOLDEN.

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

O Lord, Thy ways are wonderful,
Too deep for human thought;
We cannot comprehend Thy mind
So much with awe seems fraught.

One moment life—the next grim death,
Dath overcome our barque:
And lo! the feeble, fluttering breath
Has vanished in the dark.

Lord God Almighty, hear our prayer;
Prepare the souls of men;
To-day the world to some seemed fair
When sorrow came to them.

There, midst the mirth and joyful ease
Of many a human heart,
Who little knew the foul disease
Which forms of man a part?

Just then, with life in fullest sway,
Fresh blooming on each brow,
The mighty voice we must obey
Calls prompt submission now.

They could not trace His stealthy form,
All seemed to them so bright:
Now saddened hearts are left to mourn
The ghastly, deadly sight.

An instant! not a moment's span
To call on God in prayer:
These healthy cheeks are pale and wan,
Their cries now rend the air.

O gentle Jesus, some were Thine
(We hope and trust 'twas so),
Thy tender arms Thou didst entwine
Around them in their woe.

But others—ah! we cannot say;
Make use of this to warn
Some sinners in the broad, down way,
Lest they should be forlorn.

Have mercy, Lord, again we cry,
Do sanctify this grief;
That many souls to Thee may fly,
To find some real relief.

69, Bransfield-road, Brockley, S.E.

THE life cannot be sanctified unless the lusts are starved.—*Rufus*.

THE DESIRED HAVEN.

"So He bringeth them unto their desired haven."—Psa. cxvii. 30.

THOUGH this earth oft sorrow sends,
Failing health and fickle friends,
Mid the din this comfort lends—

In the Lifeboat found,
I shall all the storm out-ride,
And whate'er my course betide,
Sheltered in His leeward side,
Am for heaven bound.

Leviathan, with fearful roar,
Affrights the voyager to yon shore,
Knowing well that evermore

There peace is given.
Blow, thou bless'd, auspicious wind!
Easy then the voyage I find,
Give the heart renewed, and mind
Prepared for heaven.

Then let the angry billows roar.
Peace, my soul! thou art secure
In the Lifeboat, travelling o'er
Time's ruffled sea.

Death and hell may yawn around,
Christ, my Lifeboat, to Him bound,
Safe at last I shall be found—
Eternally.

H. A. NOEL-THATCHER.

Gerrard's-cross, Slough, Bucks.

GOD'S power makes nothing of this world
(Isa. xl. 15; Dan. iv. 35). It is "a very little thing." But His love makes much of it for His people's sake.—*Ru'us*.

Marriage.

BENNETT—MILES. — Derby-road Baptist Chapel, Croydon, was filled to overflowing on Thursday, June 9th, to witness the wedding of Miss Mary Ann Miles, daughter of Mr. T. Miles, of Clapham, with Mr. Walter Bennett, of 49, Wellesley-road, Croydon. The chapel was beautifully decorated with palms, ferns, and choice flowers. The bride, who is highly respected and beloved by all who know her, has filled the post of organist at the above chapel for a number of years. The ceremony was performed by Mr. E. Beecher, of London. The bride, who was given away by her father, was attended by three bridesmaids—Miss Scrase and Miss Wood (nieces of the bridegroom) and Miss Dorothy White (cousin to the bride). Two hymns were sung during the service. "Our God, our Help in ages past," and "God be with you till we meet again." After the ceremony the party returned to Wellesley-road, about forty sitting down to breakfast. The presents, which numbered 140, were very handsome and useful, including an oak biscuit box (silver-mounted) from the superintendent and the bride's fellow-teachers of the Sunday-school. The honeymoon was spent at Bournemouth.

Gone Home.

MR. CHAPMAN.—Death has been very busy amongst our little flock of late at Enon, Woolwich. On May 30th our brother Chapman died, who was about four years a deacon with us, also teacher of the young men's Bible-class. He was a godly, consistent, warm-hearted brother. On June 10 the Lord took our brother

D. HITCHCOCK, who for years had ren-

dered excellent service to the cause at Enon, when any alterations were made to the chapel, as he had a good, practical knowledge of building. We miss him much for his earnest prayers and faithful adherence to the cause of God. On the same day as his funeral was interred another member of our congregation.

MR. DALADAY, who worshipped with us for some years; and now another one has just been taken from us.

MR. H. HOBBS, whose father (one of our deacons) died last October. He leaves a sorrowing wife, a member with us, also three children, whom we trust God will sustain, as well as the other dear bereaved friends under these heavy trials. Personally, my heart is very sad through these repeated removals of dear friends; but we pray for grace to say, "Thy will be done."

"Ours is the sadness,
Theirs is the gladness;
Soon will come the meeting
And the eternal greeting;
Death no more shall sever,
In that blest land for ever."

This is our hope and consolation.—E. WHITE.

JOHN ELNAUGH was called home to the long-desired haven of rest on April 19, 1898, aged 64 years, after two years' severe affliction. He was one of the timid and fearful of the flock, ever afraid to presume. He was baptized at Bassett-street, Kentish Town, by the late Mr. Webb (then pastor of the Church) about thirty years ago. Shortly after he removed with his young family to Laxfield, and joined the Church under the pastoral care of Mr. R. E. Sears. After a short sojourn there he returned to London and united with the Church at Mount Zion, Hill-street, where he remained in union till his departure to the home above. Of that departure we can but speak to the glory of God, who had called my dear father by His grace. I was favoured to see him on Lord's-day, April 17, and it was sweet; all he thought about was his precious Jesus, and testified of God's faithfulness to him. For our encouragement he spoke of lessons his teacher had taught him sixty years ago at Laxfield, Suffolk. His funeral was on April 26 at Finchley. A large circle of friends and relatives gathered to show love and respect for the departed. Our dear brother R. E. Sears, of Clapham, officiated, and testified of the godly life of the departed; he has gone and left a devoted wife and three sons to mourn their loss. May our last end be like his, so prays his loving child—G. ELNAUGH.

MR. FIELD.—A letter from Mrs. Field, of Starke, Florid, says: "Dear brother, I write to tell you of the death of my poor, afflicted husband. He joined the heavenly host, 'in the sweet fields of Eden,' January 10th, 1898. I am overwhelmed with grief, but am looking up unto the Lord for help, who has said, 'I will never leave nor forsake.' He had no fear of death; he had known and loved the Lord over forty years, and realised His grace was sufficient for all things, "His hope was built on nothing less, Than Jesu's blood and righteousness," and so is that of his sorrowing widow—S. FIELD."

MISS KITSON, of the Plains, Ramsgate after many years conflict with many of the ills to which poor nature is heir, recently entered the realms of bliss, "where the wicked cease from troubling and the weary are at rest." The anticipation of this often revived her feeble faith, which is now a reality.—F. F.



PASTOR JOHN P. GIBBENS, TOTTENHAM.

(See page 260.)

“He is Our Peace.”

BY E. MITCHELL.

“For He is our peace.”—Eph. ii. 14.

SOME years ago, when there was much loud talk in our country that the Government were sacrificing “British interests,” a prominent statesman replied that “The greatest British interest was peace.” There was great force in Lord Derby’s words. With some modification we may apply them to the Church of Christ. One of the greatest interests of the Church is peace. Not that we are for peace at any price. Great a blessing as peace is, it may be purchased too dearly. Principle must not be sacrificed even to procure peace, for peace stained with the blood of truth is no blessing, but anything short of violating principle is not too much to pay for peace. Some militant souls there are who, like Job’s war-horse, scent “the battle afar off,” and rejoice in its

turmoil ; we prefer to walk in the olive-groves of peace, rather than to range over the battle-field ; yet we trust, if need be, we shall be found prepared to do battle for the truth, and the honour of our Lord.

“ *He is our peace* ” is to us a delightful word. The passage refers primarily to the union effected by the Lord Jesus Christ between believing Jews and Gentiles. He has abolished the old ceremonies, which formed a wall of partition between Israel and the nations of the world, and in Himself of twain He has made one new man. “ There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for we are all one in Christ Jesus.” The believing Jew has lost nothing by the abolition of “ the law of commandments contained in ordinances.” On the contrary, his gain is great : he has been relieved from a yoke which he was unable to bear, and is introduced into a joyous liberty ; while believing Gentiles are elevated to a full and equal participation in the blessings and privileges of the Gospel. We recommend a prayerful study of the teaching of the apostle on this subject here, and in his Epistle to the Galatians, to brethren who have become enamoured with the notion of a personal reign of the Lord Jesus Christ in Jerusalem, believing that the idea they entertain is inconsistent with the apostle’s exposition, if not altogether subversive of his teaching.

The words, “ He is our peace,” are comprehensive in their meaning. Peace is a subject that has many important aspects. We may take the *judicial* view of peace. God is the supreme Governor of His creatures. The ideas of law, government, rewards for well-doing, and punishments for ill-doing are engraved on the mind of man. The Scriptures most clearly express these views. God is revealed therein as an absolutely and inflexibly just Being ; He is also revealed as ineffably good and merciful, but as the Governor and Judge of men He must be just, and the abstract fact that He is merciful of itself affords us no relief, as we are conscious that we have transgressed against Him. But Christ is our peace *judicially*. Thus the message runs: “ God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. . . . He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.” The sinner’s guilt, by an act of stupendous love and grace, is transferred to Christ, and His righteousness is made over to the sinner. Thus the claims of law are met, the righteousness of God is vindicated, and the sinner reconciled—the Judge pronouncing him cleared from every crime. In this glorious way the breach caused by our sin is made up, and Jesus “ is our peace ” *judicially*.

“ He is our peace ” *morally* as well as judicially. Man is a moral being, and though sin has debased him, it has not destroyed his moral nature, and when the sinner is quickened, the conscience asserts itself with awful power. The necessity for an atonement lies in the very constitution of our being. We could imagine sin forgiven as a mere act of sovereign favour. A sinner thus forgiven would be freed from the penalty of his sin, but with a quickened, moral nature peace would be a stranger to his bosom. All fear of hell and wrath might be removed, but happiness could not be known, nor serene peace reign in his heart. It has been well said that if God does not require an atonement, we do, for our own peace and satisfaction. “ Christ’s atonement

meets the requirements of our moral being. That which satisfies divine justice also satisfies our conscience. All the wrong is set right, God is glorified, and peace reigns in our hearts : "He is our peace" *morally*.

Again, "He is our peace" *mentally*. In all our exercises and trials we have peace in Him. "These things have I spoken unto you that in Me ye might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world." The cross of Christ bestows moral peace, His throne produces mental peace. With Jesus on the throne all must be well. "He is our peace" with respect to the *problems and perplexities of life*. These surround us everywhere. They respect ourselves, our families, our friends, the Churches with which we are connected, the Church at large, our country, and the world. Unbelievers are strangers to peace and sweet restfulness. Believers only enjoy peace as they apprehend Him who is their peace. He is on the throne, "Head over all things to His Church." Nothing escapes His knowledge, is overlooked, or forgotten by Him. He loves us with a love that infinitely exceeds our love to ourselves. He is ruling and overruling all things with unfailing wisdom and skill. Here is the fair haven of peace. Why should we needlessly perplex ourselves with matters that are beyond us ? Rather let us believe, and enter into rest. Thou wilt keep him in perfect peace, whose mind is stayed on Thee ; because he trusteth in Thee." Let us cease our vain efforts to rule the universe, and leave all things in His hands, with humble confidence in His love, wisdom, power, and faithfulness. "He is our peace" also with respect to the *pathway we should take*. He has gone before us through this world, and left us "an example that we should follow His steps." To follow Him is to go in "the way of peace." Wherever we see His footprints we may safely go, and confidently expect to find peace. "Follow thou Me" is His gracious command to all His people.

"Jesus, my All, to heaven is gone,
He whom I fix my hopes upon ;
His track I see, and I'll pursue
The narrow way till Him I view."

Our peace, too, is He *in relation to the beyond*. Life is both brief and uncertain, and no mortal age has pierced the veil that hides that other world from view to which we are all fast hastening. But we are not travelling at a venture. He came from heaven, and has returned thither, and all that is necessary for us to know He has revealed unto us. With us dying is not to take "a leap in the dark." What holy calm and peace His words diffuse in the soul of the dying believer ! "In My Father's house are many mansions ; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself ; that where I am, there ye may be also." Yes, "He is our peace," in every strait and difficulty in life, and He will be our peace when we face our last enemy.

"Once more, "He is our peace" *socially*. He has made both one, slain the enmity, and reconciled Jew and Gentile. Sin broke the natural bond of brotherhood, and Cain embues his hands in his brother Abel's blood. The whole history of the world is largely a repetition of that crime. But Jesus makes peace, and reunites His people in a stronger and more blessed brotherhood of peace—"Ye are all one in Christ Jesus."

Our God is "the God of peace;" Jesus is "the Prince of peace;" the Holy Ghost was manifested under the symbol of a dove, the emblem of peace. "Endeavouring to keep the unity of the Spirit in the bond of peace," should be our aim. "Seek peace, and pursue it," is a divine injunction. "Let us follow the things that make for peace;" and may "the Lord of peace give us peace always by all means. The Lord be with you all."

OUR PORTRAIT GALLERY.—N^o. IX.

PASTOR JOHN P. GIBBENS, TOTTENHAM.

MY DEAR BROTHER,—I had no idea when I related my call by grace and to the ministry at my Recognition Service, at which you were present, and heard it from my own lips, that you would ever wish it to be put into print, but as it is your desire I respond, and hope I may only say that which shall extol grace rather than the individual.

I was born in the village of Barham, Kent (midway between Canterbury and Dover), Feb. 2nd, 1837. It was my privilege to have a Christian home; my father was one of the best men I ever knew, a man of God, who loved God's Word and God's house. I often mention it now, he never absented himself when it was open, for anyone that might be on a visit to us.

I have little recollection of my native village; when about eight years of age, we removed to Eastry, about seven or eight miles distant. It was here I received my first spiritual impressions. Our home being a lone farm-house, two miles from the village, my father arranged during winter months a prayer-meeting in our house, and on some occasions someone to speak. It was here, in these meetings, I was lead to feel I was destitute of what I found others enjoyed. Our house was often a home for the ministers as they visited these villages (let me say they were Wesleyans, but from my recollection of them they had a passion for souls). I don't remember their teaching, but they were men of God, desiring spiritual blessings for the people. They used to speak to me personally, which deepened my sense of sin and guilt.

About this time I was sent to a day school, which has proved to be one of the greatest blessings of my life, for two hours each day were spent over the Word of God. My schoolmaster was a godly man, and I have seen tears run down his cheeks as he has been telling out to us boys the truths of God's Word. I was at the same time attending the Wesleyan Sunday-school. The questions and answers in the Catechism made a deep impression on me of God's omnipotence, omnipresence and eternity. What resolutions I made, how often did I go into stables, sheds, and lodges by myself, and pray, and vow; little did I know then that salvation is all of sovereign grace.

When about fifteen years of age, as my father was removing, I was sent to live with a gentleman my father knew; I don't think it did me much good, unless it is, I have seen the hand of God in taking me from ungodly associations.

I was then in the providence of God removed to Minster, in Thanet, and here again I was brought into the society of Christian people, who manifested concern for my salvation, one especially, who said, "I shall

pray for you." I began to listen more to the preaching of the Word and a deeper sense of my need of a Saviour took hold upon me. I read James' "Anxious Enquirer," Doddridge's "Rise and Progress of Religion in the Soul," thinking I should find what I ought to do. Sometimes I would be in despair, thinking it was not for me, at other times that I was not earnest enough. A sermon was preached in the chapel one Sunday evening about this time, when the preacher used some very strong language about being lost, and I was terribly cast down; but one morning, while on a load of corn in the field I was led to say from the depths of my heart, "Lord, what is it?" and in a moment two lines of a hymn came as the answer,

"Only believe, your sin's forgiven,
Only believe, and yours is heaven."

I felt this was God's word, "only believe," and in the depths of my heart I said, "Lord, I do believe, help Thou my unbelief." I felt a burden was gone; it was an end of trying to be saved.

I joined the Wesleyan Church, and in about two years was invited to give an address in the Sunday-school, and soon had an impression that I should be called to preach, and while I was exercised about this the minister came to me and said it was his conviction that myself and another ought to have our names on the Local Preachers' plan, so after a little examination we were sent out. I shall never forget the day, the fear and trembling beforehand, and the shame and confusion after; but the Lord led me on, and for about thirteen years I continued as a local preacher among the Wesleyans. Then in the order of God's providence I was removed to Paddock Wood, in Kent. There was, at that time, no Wesleyan Chapel, but a godly clergyman in the church preached the doctrines of grace, and it was here I first began to see things in a different light. I used to speak for him in his school on Sunday evenings and during the week in cottages in the parish, and the Lord blessed the Word.

It was through this clergyman I was introduced to an Evangelization Society, where I laboured several years in all parts of the country, preaching in halls, chapels, barns, tents, and I have preached in three different churches of the Establishment. But in following different men I found I could not cause the sensation some did, or reckon converts by numbers. This at times distressed me, but I found it to be excitement only, and not produced by the Holy Ghost. This led me to examine the Word more closely on the doctrine of election, which I had in my early Christian life been much prejudiced against, but the Lord brought me to see it in His own way and at His own time. For some years I had been exercised about believers' baptism, and was baptized about this time at Avenue Church, Shepherd's Bush. After this I took charge of a mission for one year, but the director's aim seemed to be more for means and sensation than the glory of God. About this time I first came in contact with our brother Holden, whom I wish I had known years before. I heard of a chapel at Leyton shut up, and after enquiry opened it to preach the Word, casting myself on the Lord. When I had been here a few weeks, one who had been an occasional hearer asked what I belonged to? I said, "Denominationally, to no one." He said he was a Strict Baptist and also said, "I should have thought you were, by what you preach." He said he had thought of taking this chapel for the

Strict Baptists, so he asked me to change with him on two occasions, which I did, and received invitations at both places to go again. After due consideration I was led to join the Strict Baptist Church, under the pastorate of our brother Noyes, of Poplar, and this chapel at Leyton was taken over by the Strict Baptists. I never had but two Lord's-days at liberty from that date, and these by error in correspondence. It has been my privilege to supply at Colchester, Chelmsford, Chatteris, Chatham, Cottenham, Downe, Fleet, Glensford, Richmond, Margate, Swavesey, Stevenage, Irthlingboro', and over a hundred times at "Ebenezer," Waltham Abbey, and it was by our esteemed brother W. Pallett that I was recommended to the Church at Philip-lane, Tottenham, where, on the first Lord's-day in May, 1897, I preached for the first time. After the morning service I was invited to preach for two Thursday evenings, which I did. The Word was blessed to the people, and I was invited to preach on Thursdays following, but for several Thursdays was engaged to preach for our brother Mead, at Nunhead. Our friends at Tottenham invited me again, and, after a few more Thursday evenings they gave me an invite, saying, it was their unanimous desire that I should supply for three months with a view to taking the oversight of the Church. I began to have an increasing love to the people, I felt I had their hearts with me, that the Lord was helping me, and blessing them, and with circumstances in connection with the Church at Leyton I saw the Lord's hand in it. After I had supplied six Lord's-days, it was the unanimous request of the Church that I should remain with them, and, as far as we can judge, it is a union of heart and hand. So here I am,

"A monument of grace,
A sinner saved by blood;
The streams of love I trace,
Up to the fountain, God.
And in His sacred bosom see,
Eternal thoughts of love to me."

80, St. George's-road, Leyton, E., 8th August, 1898.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

A WONDERFUL SALVATION.

MANY a thrilling story has been told of hair-breadth escapes from danger and death, and of noble heroism that has risked everything in endeavouring to save the life or lives of others.

I have read of a brave man who, many years ago, before the Fire Brigade was organized and made efficient as it since has been, saw a burning house in Piccadilly and rescued from one of the top rooms an old lady and her companion when everyone else, firemen included, looked upon the case as hopeless altogether. The ceilings of the first and second floors had fallen, and the fire was running along the rafters of the floor above, while the flames were pouring out from nearly all the windows. But human life was at stake, and planting a ladder against the house where the flames were least intense, and bidding the firemen play their water-hose upon the ladder he ascended amid the cheers of the assembled crowd and reached the room where the two women, petrified with fear, were awaiting what seemed to be their awful fate.

He caught the old lady up, and clambered back to the ladder, the other female looking at him with almost frenzied entreaty to save her too. With difficulty the brave man descended with his one burden, and then remembering his promise re-climbed the ladder when it seemed only madness to make the attempt, to find the other poor creature almost insensible and incapable of conducting in the least towards her own escape. By main force and almost superhuman effort the rescuer once more gained his ladder, and by God's good providence bore her safely down; while the enthusiasm of the crowd broke forth towards the hero in gifts which they pressed upon him till his pockets and hands were filled with gold; and the family of the rescued ladies bestowed a pension on him. He often afterwards told the story of his adventure, but always with humility and thankfulness.

Another and necessarily a more disciplined deliverer was James Braidwood, who shewed such wonderful skill in organizing bands of efficient workers, as well as saving many lives by his own hands from devouring fire. At last, in the great conflagration in Tooley-street, nearly forty years ago, he was killed by a falling wall while trying to encourage his men, who were all devoted to their brave and kind-hearted leader. And in these two we get a faint shadow of One who saved others by dying, and who still lives though He was dead, and is alive for evermore.

The noble stableman who saved the two ladies went to his work on the impulse of the moment—perhaps had he long considered, he would have drawn back from the terrible and dangerous work—and the brave chief of the Fire Brigade, though he risked his life, did not *know* that he should lose it in the exercise of his duty; but He who was and is emphatically THE SAVIOUR planned His work of salvation long before, with the full knowledge of all that it involved; He not only *risked*, but *gave* His life a sacrifice.

“Jesus the Lord was *born to die.*” And such a death in which all the bitterness of every kind of death was mingled, so that the prophet Isaiah wrote of it in the *plural*, HIS DEATHS (Isa. liii. 9, *margin*).

That “cup” which Jesus prayed might if possible pass from Him, was full of that most awful “mixture,” the wrath of God against sin, but “That bitter cup, Love drank it up,” drank it to the very dregs, and thus by His sorrows, pains, and death, He became the Author of eternal life and salvation to all that obey Him.

But there is another side of this wonderful salvation. Jesus finished completely the work of redemption, He bore the curse, He died to save, and lives to keep His ransomed people, and yet they are all by nature “the children of wrath even as others,” all, so to speak, like the people in the burning house, are surrounded by the fires of sin and exposed to the danger of the wrath of God. For sin is compared to a fire which consumes the sinner with hatred, or malice, or vain and evil desires, and the anger of God against sin is also spoken of as a consuming fire and a devouring flame. And the Holy Spirit of God plucks or snatches His people as brands from the burning, quenches in them the love and power of sin, and reconciles and brings them near to their heavenly Father.

Alas, how many a sinner is all unconscious of danger, “While Satan's blind slaves, they're sporting with death,” like a poor lunatic who I heard of once, who in a burning building was gleefully rubbing his hands and saying, “Beautiful! beautiful!” as he watched the flames,

till rescued in spite of himself. So sometimes suddenly and with unsolicited mercy God delivers the sinner, pulling him out of the fire, and only after the deliverance revealing the real extent of the danger in which he had been found; but more generally under the Spirit's teaching the "prodigal comes to himself," sees and trembles at his exposed and helpless condition, and longs for the gracious and mighty arm and loving heart of Him who is able and willing to set the captive free and save him from eternal death.

Dear reader, where are you? In the danger and unconscious of it? Or, realizing it and longing for help and salvation? Or, have you been saved from the death of sin, and brought into the new life of righteousness?

O, that we all may know and realize this wonderful salvation, and rejoice for ever in that eternal love which planned and will complete the full and everlasting safety of all who believe on the Lord Jesus Christ. Amen.

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

Rest.—Heb. iv. 9.

TH**ERE** is something soothing in the very sound of the word *rest*. **R**EST! It falls upon the ears like sweet and gentle music. To the toil-worn pilgrim who is laboriously treading the rugged highway of life, beset at every turn by difficulties stern and unexpected, fears within and foes without; the hope of rest beyond thrills the tired soul as no other thought can do. From the cradle to the grave, life is intensely real. It is intensely earnest. Is it not true that in youth we pursue the shadow with as much ardour and zeal that in after life we expend upon the substance? At every stage are battles to be fought, and through grace victories are won. What stern battle with self! Yes, and how frequently repeated. Within there are legions of foes to be conquered if the palm-branch of victory is to be triumphantly waved. What stern battles with temptations—temptations subtle, insinuating, and cunningly devised; so that one feels literally overwhelmed by the rush of boisterous waves. In such times we cry out, "Lead me to the rock that is higher than I." It may almost appear that we *must* perish, and so we should, but for the hand which opens a way of escape. "It is not the will of My Father that one of these little ones perish."

What stern battles with hard and unyielding circumstances. What mysteries are around us! Who can map out his own course so as to pass by untouched by adverse circumstances? Alas! not one. "The lot is cast into the lap," and wriggle as we will we cannot wriggle out of it. We cannot bend our circumstances—they are irrevocable, unbending, unyielding. We win the victory over them by learning to *rest* in the Lord,—by calmly committing (rolling) our burden upon Him. It would be unwise to attempt to go forth into the field of battle in our own strength. We only conquer as led forth by our Captain, and supported by the power of our covenant God.

It often happens that tempests thicken above our heads, storms gather around us, and great disappointment, keen, stinging, and bitter, attend us on every hand; and yet we plod on step by step, we go from

strength to strength until we appear in Zion before God. True we have our heart-ache, weariness and unrest, and very often we feel fitful, feverish, and exhausted. In such a condition we cry out, "Oh, that I had wings like a dove, then would I fly away and be at rest."

Forget not, O ye tried pilgrims, the great heart of your infinite Father, as He looks down upon the hurrying, grieving, restless, surging tide of His redeemed should throb with tenderness and pity? Is it strange that we long for rest, even though it come by folding quiet hands above a pulseless breast! There are holy moments when no grave is seen, no "valley or shadow" visible, when the eye of faith looks within the veil, when clear, beautiful, glorious visions of perfect felicity and effulgent glory appear so near, parted by the *thin* veil; in such moments we long with a longing that is unutterable. On such seasons, the precious words of Jesus come with peculiar sweetness, "Where I am there shall ye be also." Surely this is the crowning hope of the Christian faith, the very climax of the things hoped for, the grand summit of sublimest expectations.

REST. Sweet word, welcome note of concert pitch, by which the chorus swells, and the joy-bells merrily ring with their lovely peals. Rest is the word of each part of the delightful harmony of heaven-born choristers. Welcome, sweet rest of heaven! The tried, afflicted saints are longing, waiting, pressing onward toward the "heavenly hill" where flowers never fade, and before which all earth's joys grow dim. Yes, with ardent intensity, the pilgrim sighs and longs for *home*, sweet, blissful *home*.

We have heard of the great joy of the mariner as the sound of "land ahead" has fell upon his ears, and how he leaps across deck to catch a glimpse of the land of his fathers. So with the pilgrim sitting in the bower of love in the land of Beulah catching a dim sight of the glorious paradise where his loved ones are gone, his dearest ones dwell, how welcome to such, when the heavenly Messenger comes and gently, O so gently touches him and says, "The Master is come and calleth for thee." In a moment, in the twinkling of an eye, the great change is complete, the old tabernacle put off, and all its belongings, all the sins, doubts, fears, tears, trials, sorrows and pains gone, for ever gone, the cross laid down, the crown put on, the journey over, the rest reached. Oh, ransomed soul, stay one moment before thou takest up thy harp, one moment before thou sittest down. Lift up thine eyes, O happy, glorified one, there stands the great white throne, before it the sea of glass clear as crystal, emblem of purity. It is not the throne nor the sea. There stands the Lamb between the "golden candlesticks, clothed with a garment down to the foot, and girt about the paps with a golden girdle." Gaze, oh ransomed soul, in silence upon thy glorious Redeemer, "His head and hairs white like wool, as white as snow (immaculate purity), and His eyes as a flame of fire; and His feet like unto fine brass" (gold combined with silver, steel, and bronze). Listen at the sound of His voice; it is the voice once heard at the grave-side of His friend; the same voice was heard from the cross, that same voice spoke peace and pardon to thy soul. Dost thou not recognise that sweet, tender tone of matchless love? It surely is the voice of my Beloved! It is the same voice that I have heard in my trials, in the night seasons, saying in such accents of infinite pity, sympathy and love, "It is I, be not afraid."

Behold His power. "In His right hand seven stars, out of His mouth a sharp two-edged sword, and His countenance as the sun shining in his strength." Wilt thou not do as the beloved John, fall at His feet, so that His hand may touch thee, the power of that gentle touch shall bring thee to thy feet; then thou, O blood-bought, Spirit-taught soul, shalt hear from the Lord's anointed, "I am He that liveth, and was dead; and behold, I am alive for evermore. Amen." This then is rest, home! The blest abode! What art thou doing, soul? I am casting my crown at His blessed adorable feet! To Him be glory, honour, power, and blessing, for ever and ever.

"Alleluia!
Praise the everlasting King."

ELECTION.

IN studying God's most precious word of truth we do well always to remember that we are treading upon holy ground, that although all Scripture is given by inspiration of God, &c., we should be very careful how we deal therewith. Two reasons may be given for exercising this care. First, lest we should sin against the Author. Second, that in our study it may, through the blessing of the Holy Ghost, be made profitable and helpful to us and also to others.

There is indeed no subject in all the Holy Bible treated more largely upon than the doctrine of election; its glories shine on almost every page with the great love of the infinite heart of God. Such being the case, it is a cause of *some* wonderment at least, that this glorious doctrine is not received amongst all professing Christians. This question may be answered as follows. It takes away all creature merit in regard to salvation, and makes one feel that,

"There's nothing in me that can merit esteem,
Or give the Creator delight."

Naturally, man (and especially in refined society, if indeed there is such a thing apart from divine grace) refuses to believe that he is defiled by sin, and thereby incapacitated to do anything to bring about in some degree a state of restoration, and so obtain God's favour. The Apostle tells us in Rom. iii. 20 this is impossible.

If the law-established Church had followed her Creed and adhered closely to her Articles of Faith, she would have been much pure than we find her to-day. That she should teach this doctrine is fully proven in her Articles X. and XVII.

In the old Waldensian Creed may be found this article (I quote upon good authority):—

"That God saves from corruption and damnation those whom He has chosen from the foundation of the world, not for any disposition, faith, or holiness that He foresaw in them, but of His mere mercy in Christ Jesus, His Son, passing by all the rest according to the irreprehensible reason of His own free will and justice."

Be it remembered that this came from these believers in the midst of the burning heat of persecution. This goes to prove that the doctrine of election is no modern theory, but a grand old Bible truth, the grace

of which enabled many a martyr to suffer for the truth's sake. Clinging to this blessed truth, we look backward and see one after another, nay, a whole company rising up, so to speak, to greet us, who have been faithful and valiant soldiers of the cross of Christ, and some of these are fragrant in our memories still, but above and beyond all these we have the testimony of the Holy Ghost and the witness of the eternal Spirit. Does any say the age in which we live is more enlightened, and that we are further advanced? Then such must mean that we are in this age further plunged into sin, and more advanced in wickedness. Surely, this is degeneration. Then remember worldly advancement does not mean a growth in grace, or a deeper knowledge of divine things, nor understanding the mysteries of the kingdom of heaven (1 Cor. i. 24, also 1 Cor. iii. 19).

From an old Baptist confession nearly 300 years old is quoted the following:—"By the decree of God, for the manifestation of His glory, some men and angels are predestinated to eternal life through Jesus Christ, to the praise of His glorious grace: others being left to act in their sin to their just condemnation, to the praise of His glorious justice. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed and their number so certain and definite, that it cannot be either decreased or diminished. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any other thing in the creature as a condition or cause moving Him thereunto."

As for these human authorities, good as they may be, we place not our faith for one moment upon them, but adopt the language of an old divine who said, "I care not a rush for them. I care not what they say *pro* or *con* as to this doctrine, the best of all is, God is with us." Our motto in connection with all doctrine and teaching must ever be, "What saith the Scriptures?" Did not Christ and His apostles call believers the "elect?" We must therefore believe they were elected, otherwise there could be no meaning in the words used. See Christ's own words when He foretold the destruction of the temple (Matt. xxiv. 24; see also Mark xiii. 22, 27; also Luke xviii. 7; John xv. 16; Acts xiii. 48). Other passages might be cited to prove this truth, but I forbear, the number being legion. Election, then, is not a transient act of divine power, or a spasmodic act of the divine will, but an immanent act of divine wisdom, power, and love, and therefore eternal. This act being according to the foreknowledge of God the Father (see 1 Peter i. 2, also ii. 9) is a manifestation of divine love, made known to us by the effectual working of the Holy Ghost in regeneration, and is sure and irrevocable. This election is of grace, and is opposed to works as a means of obtaining salvation. This is also an election to holiness and blamelessness (2 Thess. ii. 13). This clearly shows the folly and absurdity of charging the doctrine with having an evil tendency. No truth can have a tendency to evil, men may have declared themselves elected and chosen of God, and done evil with both hands. They have wickedly run into every unclean thing, and charged their sin to God's decrees. Thanks be unto God, "We have not so learned Christ."

Grace cleanses the heart, and where there is a clean heart there will be clean hands also. "Shall we continue in sin that grace may abound?" said the apostle. In embracing the truth, may we be saved from overstepping it. The supreme cause of all holiness can never promote licentiousness, and as nothing in the chosen is the cause of their election, so nothing can make the election void. An immoral professor may believe the doctrine in his head, and contend for it warmly with his tongue, but fail to prove his interest in the grace it proclaims by his practice. Such profess to know God, but in works deny Him. Hart was right when he wrote:—

"No mere words of ready talkers,
No dry doctrine will suffice,
Contrite hearts and humble walkers,
These are dear in Jesus' eyes."

The election are chosen in Christ Jesus to grace and glory, to be holy and acceptable; Christ is the chosen Head of His people, and they are chosen in Him. Hence it follows necessarily, that those who deny God's free choice of His people, must also deny God's choice of Christ to be their Saviour (see Rom. iii. 24, 25). What, therefore, the Saviour is as the Head of His people, they become by being chosen in Him. Is Christ's election absolute? Then His people's must be so also. There is great blessedness in this sweet and precious truth for the poor tried child of God, those only know its blessedness who have realised their acceptance in the Beloved.

Election is an interest that both *requires* and *promotes* great tenderness, even "bowels of mercies" (see Col. iii. 12—17); denying these things savours of the things which be of men, and not of God (Matt. xvi. 23).

Our interest in God's electing love, is made known to us, by the precious Gospel being applied with divine power to the soul (1 Thess. i. 5), then there is no charge of guilt remaining against God's chosen ones (Rom. viii. 33).

<p>"Since thou hast my discharge procured, And freely in my room endured, The curse and shame for me,</p>	<p>Payment God cannot twice demand, First at my bleeding Surety's hand, And then again at mine."</p>
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God has not chosen His people for their goodness, or for any good foreseen in them, but they are such as best suited to His sovereign end in choosing them (1 Cor. i. 27, 28). God's design is, and always has been to exalt Christ, to put to confusion His enemies, and bring His loved ones to glory, to the praise of the riches of His grace. Some call in question the justice of God in this act of His, and ask for it to be proved. I answer, God's ways, works, &c., need no proving by us. His Word proves itself, and is beyond argument. While it is not unreasonable, it is far beyond mere reason. I think it was C. H. Spurgeon, who said, "When one sees any doctrine in the Word of God, there is then no more room for objection, you must not cavil against it, because you cannot see the reasons why it is so, or the manner how it is so." Election does no one any wrong or injury, while unnumbered millions are eternally saved thereby. We need not be surprised that all men are not chosen to eternal salvation and glory, the great surprise surely is, that He has chosen any, and knowing that He has, may our concern be to know if we are amongst them.

“Pause, my soul, and ask the question,
 Art thou ready to meet God,
 Art thou made a *real* Christian,
 Washed in the Redeemer's blood?
 Have I union
 With the Church's living Head?”

May God give us grace to cling with more tenacity to His precious Word and glorious Gospel, until He take us to Himself to behold His glory, so prays,
 MARK E. GREEN.
 Wilton-square, New North-road, Islington, N.

A SHORT MEDITATION ON NATHANAEL UNDER THE FIG TREE.

BY GEO. BANKS, WILLENHALL.

“When thou wast under the fig tree, I saw thee.”—John i. 48.

NATHANAEL loved to commune with the Lord. His retirement from the gaze of the public eye to the secluded shade of the fig tree, for the purpose of holding fellowship with heaven, was known and approved by Jesus.

All those who are privileged to practise and enjoy such sweet devotion are truly blessed. The children of God feel that they must commune with their Father. A recess from the world seems at times to be essential to their inward life; they must pray in secret. They would faint if they did not drink of heaven's nectar. Dark indeed would be their life if the light of His countenance did not shine upon them. Hence, they desire to ascend the mount of Communion, where the first rays of the Sun of Righteousness may shine uninterruptedly upon them. And, because the heart thus seeks love-tokens from the Beloved, the saint is charmed to hear Him calling, “Come, My beloved, let us go forth into the field; let us lodge in the villages; let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth; there will I give thee My loves.”

How refining and profitable to the soul are such communings in the holy place! When Moses, the man of God, descended the mount of the Lord, his face shone with the glory of that hallowed interview. The favoured disciples, who accompanied our Lord when He was transfigured before them, could not help exclaiming: “It is good for us to be here.” The beloved John, when an exile in the Isle of Patmos, saw such visions of the blessed One that filled his soul with holy adoration. And all who are favoured to draw near to the Lord in spirit and in truth, are lifted into a state of holy joy and pleasure.

Dear reader, are you enjoying this holy privilege of fellowship? Or, have you grown weary of coming thus to your Lord? Have you forgotten the path that leads to prayer? Have you supposed that your Lord has delayed to answer you? Observe His words: “When thou wast under the fig tree, *I saw thee.*” When driven into seclusion to weep in the bitterness of your soul, *He saw you.* When in the time of perplexity, you cried, “Lord, guide me, and show me what to do;” He heard you, though you may have doubted it. When your purposes and

actions were misunderstood by others, and you went and wept before the Lord, surely He saw you ; and He will bind up the broken heart. He gives His promise true; you shall not be forgotten. He careth for you. He may try your faith, but He will not disappoint it. Look up, for Jesus draweth nigh to thee. Behold, He comes to bless. By prayer thou hast prevailed. "For the sighing of the needy, now will I arise, saith the Lord."

"The calm retreat, the silent shade,
With prayer and praise agree ;
And seem by Thy sweet bounty made
For those who follow Thee.

There, if Thy Spirit touch the soul,
And grace her mean abode,
Oh, with what peace, and joy, and love,
She communes with her Lord.

There, like the nightingale, she pours
Her solitary lays ;
Nor asks a witness of her song,
Nor thirsts for human praise."

THE QUESTIONS OF THE BIBLE.

I.—"WHERE ART THOU?" (Gen. iii. 9).

THE question is addressed to Adam, though he was not the original sinner, but God held him responsible as the head of his household. The sin had been committed by Eve, deceived by the serpent, and Adam had voluntarily and deliberately stooped to share her sin, and shame, and misery, thereby becoming a faint type of the Lord Jesus Christ, who stooped from heaven to share His Church's misery, and to bear her sin.

The immediate effect of their sin was that the guilty couple hid themselves. That is always the case with conscious sinners ; they hide themselves behind all sorts of subterfuges and excuses, but God seeks them out. He sought Adam out ; His voice rang through the garden, "Where art thou?" Notice, it was the individual God was seeking ; so it is now, God seeks one here and one there and brings them out from among the crowd.

Is it not a wonderful thing that God should seek at all? He was under no moral obligation to do so ; nay, rather, He was justified in destroying fallen man. But of His great love, He came into the garden, crying, "Where art thou?" Adam, in his condition, would never have sought God out. He hid himself ; tried to get out of God's sight, but God sought him, and, thanks be to His name, He has gone on seeking ever since. We should never have sought Him out if He had not come for us. "We love Him because He first loved us." Jesus came "to seek and to save that which was lost."

It is a comforting thought to me that, in this case, God came out in mercy before He came out in judgment. See, He condescends to question Adam, and all his poor excuses are burnt up in God's holy presence, and then, what happened? God flung away their wretched fig-leaves, and clothed them with skins. In order to effect this, God must have shed blood. So, right away in Eden, our first parents

were sheltered under the blood. Does it not show the love of God? Again, God clothed them, even as now He flings away our miserable rags of self-righteousness, and clothes us with the perfect righteousness of His own dear Son. But to return to the question, "Where art thou?" Let me press this question home. Imagine three platforms one above the other, and see which one you are standing on. I am only going to mention the two upper ones, the lower being so intimately connected with the second. This platform I will call the platform of *Salvation*. My friend, where art thou? Are you on the platform of salvation? or down below among the unsaved?

There are many, who would like to be on the platform of salvation. To all such, I here, yet not I, but God, proclaims the way. Christ says, "I am the Way." Poor sin-sick soul, striving to obtain forgiveness, and to be eased of that load of sin, He is the Way, He died that you might go free, He suffered and bore God's wrath for you and there is salvation with God. Give up your attempts to mount to the platform of salvation, don't try to keep good resolutions any longer, but just let God carry you there. There is no one on this earth, who has ever been or will be on that platform that got there themselves; no, it was God who brought them to it, and He brought them through the blood. And all ye, who are not upon the platform of salvation, beware, your eternal destiny hangs in the balance, for there is no hope for any who have not reached that platform. My top platform is that of *service*, and it is only reached through salvation and only again by God's guidance. Christian, where art thou? Are you baptized? Yes. Are you a Church member? Yes. Are you serving the Lord? Perhaps you are doubtful about answering. Let me tell you just two things about this service. First, it is the greatest honour that can fall to man—greater far than success in business, or than success in society, greater than being mentioned in despatches, or than receiving titles, greater than obtaining M.P., or B.A. after one's name, is this honour of being used in the King of heaven's service. Think how wonderful that God, the Almighty, with all the powers of nature at His command, should yet use a mere man in His greatest service—the winning of souls to Himself. If you have not yet tasted the sweets of service, just get down on your knees and tell the Lord you love Him and want to be useful in His service.

Then the secret of service you will find in John xv. 4, "Abide in Me." You cannot do anything except you are in close touch with your Redeemer. "Behold," He says, "I love you, just rest in Me, just live in Me, just tell Me all about everything, give Me all your confidence, and I will use you in My service, and 'My yoke is easy and My burden light.'"

Brethren and sisters, where are you? Are you on the salvation or the service platform? Presently, the Lord will call you higher to the glory platform to be with Him for ever. Be ye ready for that time. Again, I re-echo the question of Eden, "Where art thou?"

II.—"AM I MY BROTHER'S KEEPER?" (Gen. iv. 9).

Cain and Abel, so far as can be gathered, were both brought up in the same way. Both were born outside the garden, both knew of the fall, and, we may be sure, Eve told them both of the promise that her

seed should bruise the serpent's head. There is no indication of any difference in character till the passage under our observation is met with. If they had lived now, I suppose, we should have called them both respectable young men, and have received them into the Church. But all along, God could see a difference, which would only come out at the time of testing. See, they come up to worship God. Cain comes in his own way, bringing the fruits of the earth which God had cursed (Gen. iii. 17). Cain thought they looked very nice and delightful, and mark, they were the best he had and he had taken great pains in rearing them. Abel comes in God's way, bringing a sacrificed lamb. Abel knew that the way to God was through the blood, and he, by shedding the blood of the lamb, showed to God that he was sinful and needed a substitute to bear his sin, and so his lamb pointed on to the "Lamb, which taketh away the sin of the world," who shed His precious blood on Calvary. So it ever was, is now, and ever will be. We must come to God sheltering under the blood, there is no other way; many are trying to get to God by what they can do. Like Cain, they put out their very best and take great pains with their prayers, and Church services, and confessions and almsgiving, but God says, "Without shedding of blood is no remission." Then Cain's evil heart was overwhelmed by its passions and he slew his brother. See how one sin leads to another; he approached God in the wrong way, he committed murder; then, to cover it, he told a lie and to his lie added this fierce outburst of pride and anger against his Maker, "Am I my brother's keeper?" It is a question I should like each one to ask himself or herself. God may have called you to the privilege of accepting responsibility for Him. How far are you true to it? I should like to mention two sorts of responsibility.

1. Direct responsibility. If you are engaged in the work of the Lord, you have a direct responsibility to Him. I do not mean He will hold you responsible for the souls of those over whom the responsibility extends, but He has accorded you a privilege, and where there is privilege, there is always responsibility.

First, in the home. Fathers and mothers, you are your children's keepers. Are you endeavouring to lead them to your Saviour? Are you showing them by precept and example what it is to be a Christian? Do you live up to Eph. vi. 4? Are you so Christ-like in your homes that your little ones may be attracted to the dear Redeemer? Oh! to be sure, fathers and mothers, if your children go wrong, you have not kept your responsibility; you have left the Lord somewhere. I once heard of a girl who was brought up in a Christian family, where the pastor visited every week, and yet no one had ever asked her about her soul till she was twenty years of age. There was something wrong there.

Sunday-school teachers, you are your scholars' keepers. You have the privilege of telling them of the love of a Redeemer, precious to your souls, and there is a responsibility with you to tell them nothing but the truth, to watch over them with tender, solicitous care for any opening of their hearts towards God, to pray earnestly for each one.

2. Indirect responsibility. Do not answer here in Cain's proud words because the responsibility does not press close home. Did not Naomi forget her responsibility in her backslidden state, when she put



Reading the "E. V. & G. H." in an Asylum in Australia.

obstacle after obstacle in Orpah's way? You, every one of you, who profess Christ, have indirect responsibilities. It has been truly said that the Christian's book is the Bible, but the world's book is Christians. My Christian friends, the world, the dying, perishing, lost world is watching you with eager eyes. Will you put stumbling-blocks in its way to hinder even one poor soul from finding your Saviour? He has privileged you to know Him and to be eased of your load of sin; will you even unintentionally block the way by indulging in some selfishness of your own? Hear the Lord's command, "Destroy not with thy meat (*i.e.*, indulgence) him for whom Christ died." I have heard of a young man, who visited at a minister's house, where he was induced to drink a glass of wine. He died a drunkard. How far was the minister responsible? Oh! my Christian friends! there are weak ones around you, there are perishing ones around you; for your dear Master's sake, recognise your responsibilities and abstain even from all appearance of evil, and do not, like proud Cain, fling back to God His indignant question, "Am I my brother's keeper?"

BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

CHURCH OFFICERS.

NEXT to Church foundation and organization comes in regular sequence the subject of Christian

CHURCH OFFICERS.

For the perfecting of the saints, the work of the ministry, and the building up of the body of Christ, the Lord Jesus gave some apostles, some prophets, some evangelists, some pastors and teachers; we have also in the New Testament bishops, presbyters (or elders), and deacons.

Diocesan episcopacy is unknown, the bishop (or overseer) being merely the pastor of the Church in his own town or city.

The New Testament knows nothing of a priesthood in relation to the Christian ministry: indeed, the whole spirit of the New Testament is opposed to it. The word "priest" in relation to a Christian minister is not found till the second century of the Christian era, when Tertullian asked—"Are not we laymen also priests?" Cyprian, who wrote in the third century, gave full expression to the sacerdotal doctrine. His method of attempted proof was to quote passages referring to the *Jewish* priesthood as applying to the Christian ministry, a line of argument which no scholar with a reputation to lose would endorse to-day. The Greek word for sacrificing priest is *never* used in the New Testament to designate *Christian* bishops, presbyters, or elders. But the word is used in Acts xiv. 13 to denote the priest of *Jupiter*, and in various places in the New Testament [*e.g.*, Matt. xii. 4, Acts vi. 7] to denote *Jewish* priests.

As the early Christian Church knew nothing of priests or priesthood, you ask, Whence came this doctrine and practice into the professedly Christian Church?—and the answer is not far to seek: the contemporary religions, Jewish and *heathen*, were saturated with it, and *the latter* is the source from which it was derived.

A watchword for Baptists,—Keep clear of Priests and Priestcraft, and everything that has the slightest appearance of it or shows the least tendency that way!

Of course, there is the purely spiritual sense in which ALL believers are

made kings and priests unto God for ever—a *kingdom* of priests, not a tribe or caste. A very different matter.

THE APOSTLES AND THE APOSTOLIC AGE.

"And He gave some apostles." So long as the apostles remained on earth they consulted each other and co-operated for the general welfare of the Church as often and as much as possible. They exercised a certain authority in the Primitive Church. The apostolate at first united in one all the various offices, which by degrees became detached. But the apostles were never the sole organs of inspiration, for the Holy Spirit was promised and granted to *all* the disciples and *all* on the Day of Pentecost were filled with the Holy Spirit. Some Christians not invested with the apostolic office had more influence, apparently, than the majority of the apostles (*e.g.*, Stephen, Philip, and James). What, then, specially appertained unto an apostle and the apostolate? Their number was twelve, supposed to be symbolic of the twelve tribes of the chosen people—an *ideal* representation of *spiritual* Israel,—answering spiritually to the twelve sons of Jacob. They clearly *do not represent the priestly tribe*,—but the *TWELVE* tribes, the people of God as a whole, the nucleus of the Church, made so by Jesus Christ Himself. They were the immediate witnesses of the Lord Jesus. This qualification of being a *direct* witness was that specially required by Peter when the place of Judas was to be filled. The apostles were pre-eminently the witnesses of Jesus Christ; for the special mission of this first generation of Christians was to preserve the *living memory* of the Redeemer. The essential condition for taking rank among the twelve apostles was "to have been with the Lord Jesus all the time that He went in and out among them, beginning from the baptism by John, unto that same day that He was taken up from them."

Just as the apostles were *not* alone or peculiar in the gift and reception of the Holy Spirit, so also they were *not* the only preachers, for the other Christians spoke as freely as they of the wonderful works of God.

Furthermore, this primitive apostolate, founded upon personal contact with Jesus Christ, was not designed to be transmitted, was *not* transmitted, and could not be. To-day we may safely say that the dogma of "Apostolic Succession" in a technical or ecclesiastical sense, is an *exploded* myth.

Next month (D.V.) we shall follow on with The "Apostleship of Paul," &c. "Sandlings," St. Mary Cray, August, 1898.

THE LITTLE CAPTIVE MAID.—2 Kings v.

IN Book of Kings we each may read,
Of quite a little maid ;
Who during war with Israel's seed,
Was a poor captive maid.
A dreadful thing for one so small,
And probably quite young ;
But Israel's God was in it all,
And used her *little* tongue.
It's probable because so clean,
And humble, through God's fear,
The captain thought she'll suit our
I will *detain* her here. [Queen,
Hence, 'tis we find the Word of Life
Speaks of this little maid,
As waiting on the captain's wife,
As also what she said.
"My loving mistress, what a thing
(Pray, take me not amiss)
That master, great, next to the king,
Should have disease like *this* !
I often feel for him, and you,
And would to God my lord
Might to Jehovah's prophet go,
His flesh would be restored."
And now to shew her faith was good,
The captain *must* comply ;
Must dip himself in Jordan's flood,
And lose his leprosy.

Rowley Regis, July, 1898.

So young or old, if God you fear,
And meet a leprous soul,
One troubled well with sad despair,
Of ever being whole—
(And though I doubt 'tis rather rare,
In this our *lifeless* day ;
To find *such* lepers anywhere,
There may be such, who pray)—
Follow the little captive's faith,
Say : "O, I wish you could
Attend to what our pastor saith
Of Jesus' precious blood.
It would your troubled heart relieve,
And work sweet hope within ;
Yes, if you're favoured to believe,
'Twould cleanse you from your sin.
Our great Elisha, full of grace,
Triumphant o'er disease ;
Can without finger on the place,
Speak perfect health and peace.
And though our pride may rage and
Like a disdainful flood. [swell,
We shall His sacred praises tell,
When plunged beneath His blood."
Therefore, my friends, both young and
Should you such lepers see ; [old,
Tell them this story we have told,
Tell them *Christ* takes no fee.

A. DYE.

THE LATE MR. R. A. HUXHAM.

By MR. E. BEECHER.

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

MY DEAR BROTHER,—In availing myself of your kind permission to supplement the short account given in your issue for February last, of the late Mr. Richard Ash Huxham, I may say on behalf of his dear aged widow, many friends, and myself, that we gratefully appreciate your kindness in allowing this to appear, and trust that our God will be glorified thereby, as His grace as manifested in His dear servant is magnified.

My first personal acquaintance with him took place on the first Lord's-day in June, 1874. an acquaintance that quickly ripened in the warmest realizations of Christian love and consequent fellowship.

The record of his fourteen years pastorate at Totnes, Devon., is given in your February issue, but there is one thing connected with his ministry there that I think should be recorded to Jehovah's glory. The late Mr. R. Varder, who was afterwards the pastor of the Church at Yeovil, and who was also well-known at the Surrey Tabernacle, was, in the providence of God, brought to hear Mr. H. and Mr. V.'s own version of the circumstance was, "I went into the chapel a stiff-starched Pharisee, and came out a humbled sinner." He was very much blessed under Mr. H.'s ministry, and soon became an acceptable preacher, and was chosen and remained pastor at Yeovil until called up to higher service before the throne.

Mr. H. removed from Totnes to London, for a time ministering at Leverstreet, from whence he removed to Borough Green, Kent, succeeding the late Mr. G. Wyard there about 1872. During the first two years of his ministry there a new Sunday-school-room and vestries were erected and paid for, many were added to the Church, and much prosperity was realised, love and unity abounded, splendid work was done in the Sunday-school, and Mr. and Mrs. H. made many warm and lasting friendships, and eternity only will reveal the whole of his great usefulness there. Here I may insert a personal reminiscence or two. I went to the chapel on the date above named in 1874 out of curiosity just to see the place. My own condition then was that of a quickened sinner, who had been trying to find pardon and peace in my own way for fifteen years and had failed. Mr. H. was God's messenger to me that day and onwards. Instruction, light, peace, comfort, and joy followed each other in rapid succession, and made me another being altogether. In ten months after our first meeting he baptized me, in another eleven months I was chosen deacon, and four months later he put me in his own pulpit to try to preach the Gospel, which I have continued to do ever since. I shall never be able to tell the worth of his ministry to me, but am glad to bear my humble testimony thereto to the glory of God.

There was at that time a very young man in the congregation, George Langford by name, who was removed to New Cross, and was baptized by the late Mr. J. S. Anderson, who bore glad testimony to Mr. H.'s usefulness to him at Borough Green, and who, I have heard, is now the honoured and useful pastor of a Baptist Church in America, so that at least three pastors (there may be more), have been brought out of the chains of Satan's service to serve publicly under the banner of the Lord Jesus Christ as the fruit of his ministry. To these may be added three other brethren (one of them a pastor), who are now preaching the same Gospel as the fruit of my humble labours, resulting from the teaching received by me under the able ministry of Mr. H., and who shall tell how wide and far the benefit shall flow?

Mr. H.'s next pastorate was at Burgh-le-Marsh and Monksthorpe, where he ministered very acceptably; thence he returned to Chelmsford, then to Rattlesden, and to Aldringham as reported in your February issue. Here his pastoral work ended, health and strength failed, and his much loved work of preaching the Gospel had to be relinquished, but "the Gospel bore his spirit up," and the Master did not leave His servant, but often visited and comforted him, until He took him home.

I saw him but once after he was obliged to give up preaching. That interview can be better imagined than described, but he blessed me in his Master's name, and bade me God speed in a most affecting and not-to-be-forgotten manner.

Mr. H. was not the acme of perfection by any means, and none knew this better than he, but by the grace of God, he was a very clear, useful, and instructive minister of the Gospel, honoured by God in the experience of many precious souls, who will be his "joy and crown of rejoicing in the presence of our Lord Jesus Christ at His coming," and now "he rests from his labours, and his works do follow him."

"Methinks I see him now at rest,
In the bright mansion Love ordained;
His head reclined on Jesus' breast,
No more by sin or sorrow pained."

May our God raise up many more who shall be enabled to declare as clearly, faithfully, and lovingly, the "whole counsel of God" in the "Gospel of our salvation." So prays,

Yours very sincerely, EBENEZER BEECHER.¹

12, Clydesdale-road, Notting-hill, W., August 13th, 1898.

THE LATE MRS. WINGFIELD, OF GREAT STANMORE.

MRS. E. WINGFIELD passed peacefully into her eternal rest on July 9th, aged 76 years. The departed was a cousin and very dear friend of the late saintly Mrs. Sarah Brittain, and for nearly thirty years a very dear friend of the writer's mother.

When seventeen years of age she was convinced of her state as a sinner among the Wesleyans, and, in great distress of soul, went to hear the late Mr. James Wells, under whose ministry the Lord set her soul at liberty. She was ever afterwards a great lover of the doctrines of grace, and was for many years a member of the Surrey Tabernacle.

She contended earnestly for the faith once delivered to the saints. Her greatest joy was in contemplation of the covenant ordered in all things and sure. She was deeply and choicely taught in spiritual things, and, though often tried, was a constant witness of God's never-failing grace. An extract from a letter which she wrote, nine years ago, on the occasion of my dear father's death, will show her spiritual character:—

"My beloved Mrs. Kevan and endeared sister in the Gospel,—I scarcely know how to write; your loss has so upset us. What a mercy you have something more than creatures to look to for comfort and consolation. With all our troubles our Father is true to His promise, 'As thy day thy strength shall be.' I do love the dear Lord's shalls and wills. May you be enabled to cast all your care upon Him, for He careth for you, and has promised your shoes shall be iron and brass. 'The mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee.' May you be able to say as the psalmist did, 'When my heart is overwhelmed, lead me to the Rock that is higher than I.'"

During her last illness, which was of eighteen months' duration, she was devotedly nursed by her dear niece, Miss Brittain, and she was brought into quiet resignation to the Lord's will. As the closing scene drew near she was asked if she felt the everlasting arms underneath her, and she replied, "Yes," though not able to converse; and thus she fell asleep in Jesus.

Her body was interred on July 16th, in the quiet and picturesque churchyard of Great Stanmore, in the same grave as her loved friend Mrs. Brittain, whose funeral my dear father conducted fifteen years ago. A short service was held at the house, commencing with the hymn,

"Why do we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to His arms."

Mr. F. W. Kevan read part of Psa. xc., and Mr. Richardson and Mr. Ebenezer Welch engaged in prayer. Mr. Archibald Welsh, at the wish of the deceased, conducted the service at the grave, and spoke from Rev. xiv. 13. Some who

are great in this world's esteem, he said, receive much praise from men at their death. This is but a voice from earth. The apostle heard a voice from heaven, saying, "Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." He spoke most affectionately of the departed one, of her great love of God's Word, and of her present blessedness as one who died in the Lord.

May God comfort those who are left behind, and give us grace to witness a like good confession, to honour God in our walk and conversation, and grow in the knowledge of those eternal verities she loved, that our death may be the death of the righteous and our last end like hers.

FRED. W. KEVAN.

THE TRANSLATION OF MR. EDWARD PERCIVAL.

THE translation of Edward Percival, aged 56 years, took place on July 2nd, 1898. He was a humble and sincere follower of the Lord Jesus Christ, and ever felt

"He was a poor sinner, and nothing at all,
But Jesus Christ was All-and-all."

Our brother had been very ill during all last summer, but latterly felt much better, and enabled to follow his avocation (although very trying) till the day of his removal. On that day he finished work as usual, and was busy in his garden, when two of his daughters came home for their holidays. They had scarcely been home half-an-hour when his wife, looking through the window, saw him fall to the ground; he was unconscious when she raised his head, and before they could get him indoors "he was not, for the Lord had taken him." A sad home-coming for his children, although they thanked the Lord for permitting them to see him again before he was taken. Sudden death was to him indeed sudden glory, for we rejoice that our dear brother had a good hope through faith.

The writer had known him for some years, and blessed were some of the times spent together. The last talk we had was the last Sabbath but one he spent upon earth, when, as the outcome of a sermon we had listened to from the words, "For mine eyes have seen the King, the Lord of hosts" (Isa. vi. 5), while we were talking about seeing the King, and the visions He gave us of Himself while we were here below, we little thought that he so soon would be called to see, with undimmed vision, "the King in His beauty," and to inhabit that land, which to him, then, was not very far off.

Our brother was a strong believer in the doctrines of grace, and one who had the courage of his convictions, and was ever true to his principles, although there were times when he had not a full assurance of his acceptance in the Beloved. Yet,

"His hope was built on nothing less,
Than Jesu's blood and righteousness."

And he knew that every feeble desire and thought for Christ was first implanted within him by the Holy Spirit, and He who had begun the good work in him would perform it until the day of Jesus Christ. It proved so to be, for even in his home for some time past, he cared to speak only of spiritual things. Our loss is his gain. His dear wife has lost a good husband, the children a good father, and many, a dear friend and brother; but we rejoice he is not dead, and the ties, that were in a moment severed, will be re-united, for he has only gone on before.

"A few more rolling suns at most,
Will land us on fair Canaan's coast."

The funeral took place on the 6th inst., when several friends, and a number of his follow-workmen, followed him to his last resting-place. The body was taken into the chapel, when Mr. G. Sparkes, of the Baptist Church, Cowes, read the Scriptures, and committed the bereaved wife and family into the hands of the covenant-keeping God.

Mr. F. C. Holden, of "Elim" Church, Limehouse, London, "of which deceased was a member," conducted the service at the grave. He began by reading Watts' hymn:—

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to His arms."

He then spoke a few words concerning death, and after committing the body to the earth, in "sure and certain hope of a glorious resurrection," said there are four words which express our thoughts and feelings on this solemn occasion:—

The first is "Sorrow." We sorrow for the loss the bereaved wife and family has sustained; yet, "not as those who have no hope."

Then there is "Sympathy." We are told to rejoice with them that do rejoice, and weep with those that weep. Some men think it childish to shed tears, but the Lord Jesus Himself showed His humanity by weeping at the grave of Lazarus; and some of us have come a long way to be here to-day to show our deep sympathy with the sorrowing ones.

There was also "Submission"—submission to the will of God, for God is a Sovereign, and worketh according to the counsel of His own will, and we dare not say to Him, "What doeth Thou?" or question His dealings with us.

The last word is "Solicitation." We solicit from God for the dear wife that help, strength, and support, which will enable her to bear this heavy trial; and for the children grace, that they may be brought to know and follow their father's God; and those of you who, we understand, are his fellow-workmen, may you, through the mercy of God, be made fellow-citizens with him in that brighter and better world above.

On the following Sunday, Mr. F. C. Holden "improved the occasion" by preaching of Death, and the judgment to follow, from Heb. ix. 27, 28, showing Christ and His one offering of bearing the sins of many, as the only antidote of death, and that by which alone we could stand in the day of judgment. He concluded with the encouraging assurance, that unto them that look for Him shall He appear the second time without sin unto salvation. The service was deeply impressive, and many were moved to tears. H. GREENING.

Cowes.

Savoury Sayings for Sensible Sinners and Seeking Souls.

By Ancient Authors and Modern Men.

BEAUTY is truth, truth beauty.—*Keats.*

LIVE as though life were earnest and life will be so.—*Meredith.*

WHAT we win by prayer we shall wear with comfort.—*Dodd.*

A MAN, like a watch, is to be valued for his manner of going.—*W. Penn.*

THOU canst not live upon Christ, unless thou art first in Christ.—*Romaine.*

COVENANT love, precious blood, and distinguishing grace, are the glory of the Gospel and the chorus of heaven.—*Irons.*

CHRIST is most merciful—most merciful to me. I do put my trust in Him. "You have a firm hold on Christ" said Mr. Gurney; he replied in a clear, emphatic manner, "Yes, indeed, I have, unto eternal life."—*Sir T. Fowell Buxton.*

I SEE no one thing in all my past life upon which I can rest; and am persuaded of the daily and hourly necessity of trusting my soul in the hands of my Redeemer. All the glory must be given to Divine grace from first to last.—*Dr. Carey.*

I HAVE no confidence in any goodness or merit of my own; I place my whole trust in the Lord Jesus Christ. I have believed in the Lord Jesus Christ, and He supports me now. I have finished my work; I long for my rest.—*Rev. Edward Bickersteth.*

THE world's a hive,
From whence thou canst derive
No good, but what thy soul's vexation
But ease thou meet [brings]:
Some petty-petty-sweet,
Each drop is guarded with a thousand
stings.—*Quarles.*

ALEXANDER, who is reported to have been an exceedingly swift runner, was once solicited to run in the Olympic Games. He answered, "I will, if kings are mine antagonists." Give me such a saint who will pursue nothing on earth unsuitable to his birth from heaven.—*Secker.*

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

ORDINATION OF MR. JOHN BAGE, AT STOKE ASH.

JOHN BAGE'S ordination meetings were held, as announced, on Thursday, July 21st. The day was beautifully fine, making Stoke Ash Baptist place of worship, with its body-guard of tall trees, and its gathering friends, a pleasant picture. And the close of the day proved to be as cheerful as the beginning, for many felt how profitable and happy a season had been spent.

We commenced at 11 with Psa. cxlvii. One felt impressed by the number of ministers present: W. J. Styles, J. Box, E. Marsh, H. T. Chilvers (London), J. Easter, J. Hazelton, G. W. Fairhurst, A. J. Ward, J. R. Debnam, A. J. Dickerson, and Green (Suffolk), E. Debnam, A. Bage (Birmingham), and perhaps others. In a very different sense, impressive, was the absence of the late beloved pastor, Charles Hill, the illness of whose aged wife prevented his visiting the once familiar spot, to see and hear highly esteemed brethren in the ministry. Brother Ward read Ephes. i. Then came, "Hail, ye days of solemn meeting." After which brother Hazelton, our Association Moderator for the year, prayed, as was fitting, seeing he so recently welcomed the new pastor of Stoke Ash into union with the Association. His supplications and thanksgivings comprehended the late, but now absent and aged pastor, the young pastor present, all who love the Lord Jesus truly, and many who do not. Anticipating an exposition of our beloved Church principles, we next sang Newton's hymn:—

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

which ever is to some of us, when sung to that one tune which was surely composed for it, like a breeze from off the face of the sea. Now came the event for which many were waiting, a

STATEMENT OF THE NATURE OF A GOSPEL CHURCH,

by Mr. W. J. Styles. His text was the familiar New Testament expression, "The Church of God which is at —," said the preacher. "It matters not where. Stoke Ash—anywhere." Some feared Mr. Styles was not at home, possibly not over well, or lacked, it may be, that liberty which every preacher covets: for there was little of that telling vigour, in his sermon, which at times one sees and hears in his deliverance. Howbeit, with the Scripturalness and learned simplicity, which distinguish him, our morning preacher unfolded the truth concerning Christ's Church. And how the present generation needs the knowledge of this! I

noted some of the more striking sentences: "In helping to happy religion, he would deal with sound and healthy Church principles and life." "The Church is a creature of God, as is a Christian." "God brings saved sinners together into one place; and the truth is a great living link, by which living souls are bound in union and union." "Every Church is a 'King's own' regiment." We were told with what object Churches are formed, "to manifest divine grace and truth, to the glory of God; to exhibit, like Cleopatra's Needle, what is inscribed upon it." I can only refer to the utterances by which Episcopalianism, Presbyterianism, Huntingtonianism, and Wesleyanism, in their polity, were shewn to be without Scriptural ground; whilst our own independent congregationalism was set forth as according to Apostolic order. "The Church of Christ, whilst having no authority to make laws, is a practical organization, working and doing on evangelical lines;" a wise and needful remark. Very useful, also, seemed the two words respecting Christ's special ordinances, Baptism, "an epitome of the Gospel," and the Lord's Supper, "the great rest-meal." Then, with a reference to the Church's obligations, the sermon ended; and after a most impressive prayer by the pastor's brother, a Methodist minister, of Birmingham, the meeting closed.

Lunch, in a granary, divided the Spiritual repasts of the morning and afternoon, in a not undesirable way.

At 2.30 we re-assembled to the singing of Watts:—

"How beautiful are their feet,
Who stand on Zion's hill!"

And thus began a season full of blessing and power, but not easy to describe; especially is the one who now writes unable to give an adequate report of what took place.

Mr. Styles was requested to direct that part of the meeting in which both pastor and Church are expected to give some account of themselves. And, although, throughout the day, all ecclesiastical and sacerdotal ideas were disclaimed, the examination, so to speak, just referred to, was conducted in a most solemn, reverent, and impressive manner. If I may venture to state my own feelings, I would say that, when our dear friend rose to fulfil his kind undertaking, the spirit of liberty and unction came increasingly upon him, and with much sweetness and grace did he ask the young pastor to tell, "how God led him to be a Christian?" remarking that a ministry without conversion is a sham. The required answer was read, and, being satisfactory, the

questioner now said: "God makes of men Christians, but not every Christian is made a minister; tell us how you came to be a minister." A second statement was read, though not without difficulty; for indeed, such were the feelings of the audience and of those on the platform, that two verses of an experimental and Gospel hymn came as a positive relief. This so refreshingly obtained, statements were made by deacon and pastor, shewing what the Lord has done in bringing the Church and its chosen minister together. Hands were now joined, whilst the members present rose, signifying their acceptance of the young man as their Master's given servant. And, with prayer for blessing to rest on all, the way was clear for

Mr. Box, of Soho, to give his charge. No charge was forthcoming, but in its place, with 1 Thess. ii. 4, as its basis, an address was given, which the one specific hearer received as wise, tender, Christ-like, and fatherly. He heard that the Divine Lord had made him a "Trustee of the Gospel," and certainly he felt that that afternoon's meeting, though it had lasted through two and a-half of the most trying hours of his life, would make his ministry, by God's blessing, all the brighter and better.

After tea the looked-for incident was a sermon from Stoke Ash's cheery and ever-welcome friend,

E. Marsh, of Stratford. We could have wished our congregation larger, as at all the meetings of the day. Doubtless the season detained many from joining a company which, notwithstanding adverse circumstances, was good. We found our sanctuary to resemble the heaven of which our fathers spake so familiarly, and to contain some we did not expect, and to lack many we did expect to see. From 1 Cor. vi. 19, 20, the Church and congregation got their "charge." Our brother deserved our sympathy, for a long day was rapidly closing and the night, a country night, coming on. But vigour and brightness are continual companions of our Stratford friend, and we listened whilst he enforced his text, quoted from the gracious letters of Charles Hill, emphasised Rom. xii. as the Holy Spirit's charge to the whole Church, admonished the people to present not only public, but private prayer for the pastor, and otherwise endeavoured to seal the utterances and exercises of the day by expounding the truths of his subject.

Altogether the occasion was one of blessing and success. With Him who saves, calls, equips, and rewards, let it rest: all glory be His, for ever.

I am, yours in the Gospel,

YANLEY.

Yaxley, Eye, Suffolk.

RECOGNITION OF MR. SAMUEL J. TAYLOR AS PASTOR OF "EBENEZER" CHURCH, ILFORD, JULY 12TH, 1898.

FOR sixty-two years the Strict Baptist cause at Ilford has been very graciously sustained, notwithstanding its many up and down hill experiences. Especially low was it fifteen years ago, when the decision was come to to close the doors; the last Sunday for services even being announced. Then the saddened deacon and one or two more felt they could not, and were constrained to still keep on and hope on. This latter decision was the Lord's will, for He had fore-ordained that the captivity should end and that in 1898 His blessing in showers should descend upon part of His flock at Ilford. Hence, July 12th was felt to be an auspicious day, both as regards the excellent weather and the occasion,

THE RECOGNITION OF THE FIRST PASTOR OF "EBENEZER," ILFORD. Many well-known ministers and friends, some from a great distance, were present in love and sympathy; such as President T. Jones, Ex-President E. White, F. C. Holden, R. E. Sears, E. Marsh, J. H. Lynn, J. Box, J. Copeland, W. Chisnall, A. E. Tettmar, H. E. Bird, and others.

These favoured services were held in the Baptist Chapel, High-street (Rev. J. Parker), kindly lent to us for the occasion. At two o'clock a prayer meeting for half-an-hour, presided over by Mr. E. Marsh, was held in the little chapel, to link it with the day's rejoicings. At 2.30 the afternoon meeting, presided over by Mr. E. Marsh, of Stratford, was commenced by a very goodly gathering singing No. 4 hymn of Banks & Son's sheet of Recognition Hymns.

Mr. R. E. Sears read Psalms cxlv. and cxvii. and offered prayer.

The chairman spoke of the pastoral office as being an institution ordained and sustained by God in the Church of Christ, and that the Church at Ilford was to-day to recognize publicly this goodness of God.

Brother Holden, in stating the nature of a Gospel Church, said the Church of Christ must be a *spiritual* Church, not a national or natural organization. Only those who are regenerated and quickened into newness of life belong to the Church of Jesus Christ. They were not only believers, but were commanded to be baptized by immersion before they were received into the Church or sat at the Lord's table. Our brother then expounded most clearly and kindly Acts ii. 41, 42. The pastor here stated his call by grace, &c., which will be given later on.

Brother G. W. Faunch, senior deacon, related the leadings of Providence in the selection of their pastor, which he

did by fully endorsing the full and clear statement they had just listened to by our brother Taylor, and expressed his own mind satisfied as to this thing being of the Lord. For thirty-two years he had been connected with the cause, and through removals and deaths the membership and congregation had declined considerably. Many times we felt it must be closed, but being *His* cause, He led us to hope for brighter days. Partly by our own experience and partly by the special attention drawn to the subject of pastors and supplies in the E. V. & G. H. some two or three years ago, wherein the advantages of possessing a pastor, where practicable, were pointed out, we were led to beseech the Lord to send us an under-shepherd, though we could not entirely support one. Our brother Taylor came in brother Gardner's place one Sabbath and was so acceptable that we were desirous of hearing him again. Accordingly arrangements were made for him to come once a month during the first six months of last year, which resulted in a slight increase of attendance, especially when brother Taylor was with us. This was followed by an invitation to him to come for three months, which he accepted, and during that time the Lord was pleased to so bless his ministry to the hearts and souls of the hearers that our hearts became knit together as the heart of one man, and we were constrained to ask him to accept a six months' invitation with a view to the pastorate. Our brother consented, commencing his labours on the first Lord's-day in January last. Our position as a Church financially for years had been low, and a deficit in funds more or less had existed, and earnestly desiring some evidence from the Lord that we were acting under His leading, we besought Him to give us, as a proof of His approbation, some prosperity in Providence as well as grace. The treasurer decided to clear the large deficit, and we asked the Lord to enable us to meet expenses in the future without getting into debt. This, we are thankful to say, He has not only done, but has given us at the present time a small balance in hand, which has not been the case for years. Another desire of our hearts was that the Lord would mercifully grant us signs following the ministry of the Word. This has also been granted; for although we are not able to say that any actual conversions have taken place, or additions made to the Church, yet we have had repeated and unmistakable testimony from both members and friends of the blessing of the Lord having attended the Word preached by our brother. This being the case, the Church, after careful consideration, and, we trust, earnest prayer to the Lord for guidance

unanimously invited our brother Taylor in April last to accept the pastorate, in hope and expectation that the Lord would be pleased, in view of the rapid growth of the neighbourhood, and our prospective new place of worship, to bless the labours of our brother to the pulling down of the strongholds of sin and Satan, and the building up and establishing of His saints in their most holy faith. Our brother, we firmly believe, by the will of God, accepted the invitation, of which this day's services are the happy result.

The chairman being satisfied with these statements called upon the members of the Ilford Church to ratify publicly their choice by rising, after which brother J. Copeland united the hands of brother W. G. Faunch and S. J. Taylor, and declared the union of pastor and people.

Brother E. White offered the Ordination prayer, being so much helped as for his supplication to be a source of comfort to many hearts. Tea followed to which 120 sat down.

The evening meeting, still more largely attended, was presided over by Mr. John Box, of Soho. Mr. T. Jones read a suitable portion of Scripture, and Mr. G. Crouch, of Gurney-road, sought the Divine blessing, after which the chairman delivered a forcible address, which gave the right tone to the meeting. Mr. Ebenezer Marsh then ascended the pulpit, and gave the charge to the pastor from 2 Tim. ii. 3. "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

Mr. J. H. Lynn then gave the charge to the Church. He felt that he had received a fresh call to the service of his Lord after such inspiring words uttered by brother Marsh. Our brother Lynn then exhorted the Church to be at peace among themselves, to hold up their pastor's hands, each to render such holy service as he could in the Master's vineyard, and especially exhorting them to the study of Ephes. iv. 15, 16.

Mr. Chisnall spoke from Prov. xviii. 10.

Mr. White from Gen. xli. 38. Mr. Copeland from Matt. xxviii. 20. Mr. A. B. Tettmar also added his testimony of thankfulness for God's goodness in sending to the Church a pastor.

A collection was taken, which, with the afternoon's, amounted to £7 lis. 3d. (this, after certain expenses were deducted, was given to the pastor). Brother G. S. Faunch ably presided at the organ, as well as superintending all arrangements.

Votes of thanks to the ladies and friends of the Baptist chapel for their unusual kindness was unanimously adopted.

S. J. TAYLOR.

HERTFORD.—On Monday, August 1, the children attending the Sunday-school attached to the Ebenezer Baptist Chapel, Hertford, were taken to Burnham Green for their annual treat. The party, which numbered close upon 150, were driven to the rendezvous *via* Tewin, and, arrived at their destination, were heartily welcomed by Mr. Franklin. The children spent a very happy time in various amusements and were regaled with a bountiful spread at tea-time. Before leaving, cheers were given for all who had contributed to the success of the outing, and the return journey was made *via* Bramfield, Hertford being reached a few minutes before nine. Conveyances were kindly lent by Messrs. G. Garratt, F. Topham, E. Ilott, W. J. Brickwell, and J. Cox.—*Local Paper.*

RICHMOND.—Very happy gatherings were found at the anniversary of this Church at Salem, Richmond, on July 31st and August 1st. On the former day brother E. Langford preached to a small company in the morning and to a larger congregation in the evening, and was evidently quite at home in the work. On Monday brethren Thos. Jones and E. Mitchell preached, the former in the afternoon to a good gathering from Psa. cxlv. 11, testifying of the exceedingly glorious kingdom of Christ, its subjects, the means used for carrying it on, its laws, its splendour and its stability, with the experience of one who has well studied the subject; the latter to a still better gathering from Rom. viii. 34, which was considered as "a bold challenge," and "the firm foundation on which it rests," and was listened to with pleasure and attention. About 80 friends took tea between the services.

OCCOLD, SUFFOLK.—On July 17th we were favoured to hold our Sunday-school anniversary, which is generally regarded as perhaps our highest day in the year. Nor were we disappointed, for the Lord favoured us with fine and suitable weather. Mr. R. C. Bardens, of Ipswich, was the preacher, and was enabled to preach three good, hearty sermons, which were much appreciated. Special hymns were sung by teachers and children. Brother L. Lock once again took the leading part in the singing. Mr. G. Bosworth ably presided at the organ. Congregations were good, especially in the afternoon and evening; it was with difficulty that they were seated. Collections better than they have been for some years past, thus we heartily thank all friends that kindly came and helped to carry on this good work. Our annual school treat was held on Bank Holiday, the weather again being all that could be

desired. The children had their tea at four o'clock, after which about fifty teachers and friends sat down to a social cup of tea, kindly provided by our sister Ling in the open air. Then we all repaired to a meadow kindly lent by Mr. W. Last, and mingled with the children in the usual recreations. Another happy day was brought to a close by singing the doxology. Moreover, we hope the Lord has not in other respects forsaken us, as we were favoured to have our baptismal pool opened on Lord's-day, August 7th, when our pastor, Mr. S. Haddock, had the pleasure of baptizing three young candidates, one being his son and one a Sunday-school teacher. After singing and a short prayer by the pastor, this profitable service was brought to a close.—E. B.

EGHAM (EBENEZER).—The fifth anniversary services were held on Thursday, July 14th. A goodly number of friends from various Churches favoured us with their presence and liberally contributed towards the reduction of our chapel debt. The afternoon service commenced by our friend and brother, Mr. T. Carr, announcing Hymn 65 (Gadsby's selection). Brother J. Box, of Soho, was graciously helped to deliver a weighty and profitable sermon from Jer. xv. 12, "Shall iron break the northern iron and the steel?" Many were led to rejoice in the great truth, "The Christian shall hold on his way," because greater is He that is in you than he that is in the world (1 John iv. 4). Mr. John Piggott kindly presided at the evening service, and called upon brother A. Jeffs, of Hounslow, to supplicate the Lord's presence and blessing. The chairman read a portion of Dan. vii., also Luke i. 33, "Of His kingdom there shall be no end." Some excellent, faithful and encouraging remarks were made touching Christ and His kingdom; although earthly states fall, "His kingdom is an everlasting kingdom." Appropriate, Christ-exalting, and spiritual addresses were delivered by our dear brethren, Messrs. T. Carr, Willis (of Colnbrook), and J. Box (of Soho); Mr. Carr from Psa. cxlv. 3, "Great is the Lord, and greatly to be praised" (Deut. xxxii. 3). "Ascribe ye greatness unto our God:" Mr. Willis from Josh. xxiii. 14, "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof;" Mr. J. Box from Isa. lxvi. 12, "I will extend peace to her as a river," and "Jesus, the Prince of Peace." The collections amounted to £11. Mr. J. Bonney was prevented from being with us as arranged, but he kindly sent us a cheque for collection.

These enjoyable services ended by singing the well-known hymn, "All hail the power of Jesu's name." We have again cause to raise another Ebenezer—"Hitherto hath the Lord helped."—P. H.

IPSWICH.—On Sunday, July 17, we held the anniversary services in connection with Bethesda Sunday-school, and were graciously blessed by having the Master's presence. Our brother Chilvers, of Keppel-street, preached two sermons and gave an address to the scholars in the afternoon. The chapel was packed to its utmost capacity, the friends greatly encouraging us by their presence. In the morning Mr. Chilvers took as his text Psa. xxxv., and the latter part of ver. 3. He preached an encouraging and helpful sermon, and we pray that God's blessing may rest upon the same. In the afternoon several scholars gave recitations and dialogues, which they had been taught by Miss J. E. Farrow. Afterwards Mr. Chilvers gave an address from the words, "Take us the foxes, the little foxes that spoil the vines." Special hymns and anthems were sung by the children, which they had been ably taught by Mr. Oliver, assisted by the choir. Miss Harris presiding at the organ. In the evening Mr. Chilvers took as his text 1 John i., and the latter part of ver. 7, and again preached to a very attentive and large audience. We were encouraged by seeing so many friends from a distance. The collections taken during the day amounted to £17. We pray that we may still realise that the Master is with us to bless our Sabbath-school, that many may be brought to know Him in early life. Our annual treat (by the kindness of our friend Mr. Dorling, who placed his farm at our disposal) took place at Rushmere on Wednesday, July 28th. A goodly number of friends assembled on the meadow. The weather was all that could be desired. The children were conveyed from the chapel in wagons provided by our friend Dorling.—J. T. FARROW, *Sec.*

IPSWICH (ZOAR CHAPEL).—On Monday, August 1st, the seventh anniversary of the pastor (R. C. Bardens) was celebrated, when brother E. Marsh (Stratford) preached in the afternoon a very thoughtful and instructive discourse from Psa. xxi. 1. First, and foremost, he spoke of Zion's King and His joy in the ultimate salvation of His people. After tea a public meeting was held, the pastor presiding. Brother Burrows (London) invoked the divine blessing. Psa. xlviii. was read, and a few remarks from the chairman, referring to the many mercies and goodness of our covenant-keeping God, after which brother Ranson (Somersham) on "The

Lord hath been mindful of us," gave very kindly words of encouragement. Brother Howe (deacon) recorded some of the Lord's dealings with us as a Church, 84 members being added to the roll during the past seven years. Brother S. K. Bland referred to the significance in the inspired Book of the word "seven," and based his address on Psa. lxxvii. 9, 10. Brother Ling spoke of the mercies of the past stimulating for the future, also of the great loving-kindness of the Lord. Brother Saunders (Stowmarket), from 1 Sam. vii. 3, "Hitherto," &c., said he hoped one and all would unitedly help, and not hinder, the pastor in his labours. Brother Cordle (Chelmondiston) dwelt on the encouragement needed by God's servant both in the private and public prayers of His people. Thus a very profitable meeting was closed with the benediction. As a small recognition of the past, the proceeds of both services were given to the pastor.—G. W. KEEBLE.

BLAKENHAM, SUFFOLK.—The anniversary of the Sabbath-school was held on Lord's-day, July 31st. Being so near the Bank Holiday, we were only favoured with the presence of a very few friends from Ipswich. A small party from that enterprising town came to show practical sympathy, and wish their little sister God-speed; but from the villages around many came. The local interest manifested cheered us very much. We had a good number morning and evening, with a full chapel in the afternoon. Pastor A. Morling, from Hadleigh, preached morning and evening, and very appropriately conducted a children's service in the afternoon. During the day several hymns were very creditably sung by the children and teachers. Miss Morgan very ably presided at the harmonium. Other friends rendered suitable help. Recitations by the children delighted our ears and gladdened our hearts. Our desire is that God would richly bless and increase our school.—M. A. MOORE.

STOKE ASH, SUFFOLK.—"Coming events cast their shadows before." Many had looked forward with joy anticipating the pleasure of hearing the grand old Suffolk veteran extol the Lord Jesus within the walls of Stoke Ash Baptist Chapel once again, and were not disappointed. Lord's-day, July 7, arrived, and nearly all day the rain fell gently upon the thirsty earth; nevertheless, many assembled from various parts of Suffolk at Stoke Ash. Mr. W. J. Styles, whose voice is ever welcome at Stoke Ash, preached morning and evening, two savoury, instructive sermons. In the afternoon the late beloved pastor C. Hill preached a grand power-

ful sermon from the words, "Sinners shall be converted unto Thee." May the Lord add His blessing.—M. A. MOORE.

HASLEMERE.—On Bank Holiday, August 1st, the children attending Hope Baptist Chapel Sunday-school, had their annual treat, which took place in a meadow at Mr. E. Mills, Kingsley-green, near Haslemere, when nearly all the scholars were present. They commenced to arrive about two o'clock in the afternoon. The older scholars indulged in cricket and the younger ones bat, trap, and ball, &c., till about 4.30, when a most bountiful tea had been prepared by Mr. and Mrs. E. Mills. The children were well looked after at the tea by the Misses Mills and Mr. E. Smithers. The company present included Mr. and Mrs. Banyard (Peckham), Mr. and Mrs. J. Ayling (Chiddingfold), Mrs. G. Mills (Shottermill), Mr. and Mrs. E. Mills, Messrs. C. and G. Mills, Mrs. and Miss Glover, Mrs. Stacey, Mr. and Mrs. E. Smithers, Mrs. J. Lintott, Miss Chuter, and Miss Whitcher. The friends and teachers having tea about 5.30. After a little more recreation came the distribution of prizes, which were of a useful kind. The day's proceedings were brought to a close by Mr. Ayling giving a short address to the children, Mr. Banyard closing with prayer. The weather was delightful and all that could be desired. The happy party broke up about eight o'clock, all having spent an enjoyable time, this being one of the days looked forward to by the children.—JAMES DOBELL.

A LITTLE LIKING FOR GREAT YARMOUTH.

ANNIVERSARY services were held on Lord's-day, August 14th, and the following Monday.

On Lord's-day sermons were preached by our esteemed brother Holden, morning and evening, that in the morning from John xv. 9, and in the evening from Numb. vi. 22, 23.

The chapel was well filled throughout the day, the morning being a crowded congregation.

Judging from the testimony of those gathered together on the Monday, the services were much enjoyed, and the presence of the Lord felt.

There was no preaching service on the Monday afternoon, but a goodly number assembled to tea at 5.30.

The evening meeting was presided over by Mr. Bedingfield. After the well-known hymn,

"KINDRED IN CHRIST,"

&c., the chairman read the Scriptures, and Mr. Poock sought the Lord's blessing.

The chairman gave a hearty welcome

to all present, and dwelt in a forcible manner on the subject of the unity of the children of God as a unity based on relationship.

Mr. Sapey spoke well, and to the point, from the words, "One thing I know, that whereas I was blind, now I see."

Mr. Hunt, from Saxlingham, was blessedly helped to dwell on that part of the Christian's armour—shoes for the feet. "Having your feet shod with the preparation of the Gospel of peace." Our brother is evidently no man for peace at any price. A sound Gospel address, full of teaching, experience, and practice. It was our brother's first visit to York-road, but we hope to meet him there again.

After a few remarks by the writer, our dear

Brother Holden came up, richly laden with precious truth, and spoke well on "Discipleship."

Mr. Muskett, the worthy pastor, in a very grateful manner acknowledged the kindness of both his own flock and the many visitors who tarry with them for the summer season, and heartily thanked all who had laboured to make these services a success.

The collections were for the pastor (as usual at this meeting), the total amount, including the Lord's-day and Monday's collection, with several subscriptions and profit from tea, amounted to £11 17s. 2½d. This was not quite what it has been on other occasions. We were sorry for this, especially when from this amount the expenses have to be deducted before the balance is handed to the pastor.

Should any of our dear friends, who have heretofore helped this worthy pastor in his struggles at York-road, have been prevented from being there this year, we trust they will still remember this tried servant of Christ, and see to it he suffers no loss on this account. Few know the burdens this faithful brother has to bear, for he says but little of them to others, but the writer knows a little occasional help to him would be as gratefully received as richly deserved.

May he be much blessed in his labours, is our sincere prayer. E. MARSH.

Gurney-road, Stratford.

HAPPY HORHAM.

THE anniversary of the Sabbath-school was held on Sunday, July 10th, when Mr. Jull, of Cambridge, was much helped by the Divine Spirit to preach the free and glorious Gospel of the Lord Jesus Christ, morning and evening. In the afternoon his address to the children, teachers, and parents, was listened to with very deep interest and profit. The singing of the day was by the children, teachers, and choir, con-

ducted by Mr. R. Hawes, Mr. Smith presiding at the organ.

The congregations were large, some hundreds being present at the afternoon service. We are thankful to add, the collections were larger than in any previous year.

On the following Wednesday, at two o'clock the chapel was again filled with an eager and interested congregation to hear the children sing and recite. The service opened by the pastor, Mr. J. R. Debnam, announcing the first hymn. Mr. E. J. Debnam then read the Scriptures and offered prayer. At the close of several good Scriptural, instructive recitations, brother Easter very kindly (owing to the inability of Mr. Ward, through illness), gave what was felt to be a very profitable address, taking as a motto,

"CHRISTIAN SOLDIERS."

The singing and recitations were rendered in a most creditable manner. About 600 sat down to a well provided tea by our sister Mrs. J. Chapman, who appeared very happy in the midst of all her work, surrounded with her host of willing helpers.

At 6.45 the evening service commenced with singing the good old hymn,

"Grace 'tis a charming sound."

Brother Mutimer, of Brentford, read and prayed, after which brother Fairhurst, of Fressingfield, preached a good sermon relative to Sunday-school work, which was heard with much pleasure.

At the close, the pastor thanked all who were present from the several neighbouring Churches, and all who had helped by work or purse to make the services which were just closing a success. He felt sure that on each day the Lord had been with them. The singing of the Christian's national anthem, and prayer by Mr. Ward, brought another good and happy anniversary to a close.

On Tuesday, July 19th, the school, with their beloved superintendent and teachers, had their annual treat at Chestnut Lodge Farm, Wilby, by the invitation of Mr. J. Chapman, deacon. The day being fine, all, including many friends who had come to help to add to the pleasure of the children, spent a very enjoyable afternoon and evening. The children were served with a good tea under the

SPREADING CHESTNUT TREE.

Visiting friends partook of tea in the large, old-fashioned barn.

During the evening the children were very largely served with nuts, sweets, &c.

At the close the pastor presented the scholars, including the young women's and men's Bible-class, with a gift from the teachers and friends, who had helped together in the expense.

The usual vote of thanks to all who

had assisted, also to Mr. and Mrs. Chapman for their kindness in entertaining the school on their grounds, with the singing of the doxology and prayer by the pastor brought the happy day to a close.

Our Australian Column.

OUR AUSTRALIAN CHURCHES:
THEIR ORIGIN, PRESENT STATE,
AND FUTURE PROSPECTS.

BY JAMES MOTE,

Hon. Solicitor to M.A.S.B.C.

OUR Churches in Australia had their rise owing to the gold discoveries there in 1840, which caused thousands of our countrymen to leave their native land in search of it, and also the remarkable development of trade arising from the same cause.

Amongst the thousands who then left our shores for that purpose were many members of our Churches and their families. Included in the number, and the most prominent amongst them, was the late John Bunyan McCure, from whose published life, issued by Robert Banks in 1876, I am indebted for most of the information I possess relative thereto.

From this source I learn that in Melbourne, when Mr. McCure landed in 1852, a Church had already been formed, which then worshipped in Collins-street, which I suppose is the one now worshipping at Lonsdale-street, whose pastor is our brother W. Hartshorn.

Mr. McCure's experience on landing at Melbourne, and also his subsequent experiences at Geelong and Sydney, is described by him in his life and labours, and, as it may guide some of your readers who think of emigrating to Australia, I give it in his own words.

Kent and Sussex Association of Baptist Churches, Ramsgate, June 8, 1852.

At our Association meetings we have considered the case of our brother John Bunyan McCure, late pastor of the Church at Hadlow, who is disposed to go to Australia, where zealous, truthful ministers are much needed. We affectionately recommend his case to the consideration of our Churches and other Christian people, and hope he will be furnished with the means to carry himself and wife and their six little ones to that country, whither so many are emigrating, and where we trust our brother will be helped and owned of God in the ministry of the Word of Life. The fact that many of our Churches decline to assist in foreign missions, generally because of the low doctrine views of the agents of those missions, makes this call more imperative on them, while we have pleasure in testifying of our brother McCure that he will omit in his ministry no part of the divine counsel.

JOHN PENGELLY EDGCOMBE, *Moderator.*

WILLIAM FREMLIN, *Treasurer.*

CORNELIUS SLIM (Maidstone), *Secretary.*

I cordially add my approval of this object.

T. JONES (*Chatham*).

While I was now preaching about in

different places, my friends in London arranged to get up a farewell tea and public meeting, to be held in Unicorn-yard Chapel. The following poster was exhibited through the city:—

"Farewell! A public meeting will be held (D.V.) at Unicorn-yard Chapel, Tooley-street, Southwark, on Monday evening, August 30, 1852, when Mr. John Bunyan McCure, the first missionary from the Strict Baptist Churches to Australia, will, with his wife and family, be solemnly committed to the care and blessing of the great Head of the Church. Mr. Thomas Jones will take the chair. The following ministers have kindly promised to take part in the services of the evening:—Messrs. Allen, Dickerson, Wyard, Banks, Robinson, Hazelton, Searle, and others. Tea will be provided at half-past five o'clock, at 6d. each."

On the same evening a valedictory meeting was to be held at the Tabernacle, of which the following is also a copy of the placards posted:—

"Christian emigration! The *Hydrabad*. Valedictory service for the emigrants will be held at the Tabernacle, Moorfields, on Monday evening, August 30, 1852, when the Rev. Thomas James, secretary to the Colonial Missionary Society; Rev. Dr. Lang, of Sydney, and the minister about to proceed in the above ship, will address the meeting. Dr. Campbell will take the chair at seven o'clock precisely. Members of Churches and others are particularly requested to visit and view this splendid ship, now lying in the East India Dock, Black-wall."

Directly tea was over at the farewell meeting I proceeded to the valedictory meeting at the Tabernacle. Soon after the commencement of the latter I begged to be excused, having to address the farewell meeting, now being held on my behalf at Unicorn-yard Chapel. I hurried back, and arrived just as Mr. Dickerson was speaking. I shall never, as long as I live, forget that meeting. There were not less than eight hundred persons present, including twenty ministers of the Gospel. They each and all seemed to vie with each other in acts of love towards my wife, my children, and myself.

The ministers who spoke on that occasion did so like men, like Christians, like ministers of our God. The prayer of Mr. Banks, my old and long-tried friend, I shall ever remember. He prayed in the Spirit; he seemed to have power with God while he solemnly committed us to the care and guidance of the Lord. I heard many remark that they never heard such a prayer. There was one circumstance that I must record—it was another instance of the wonders of Divine providence, and the truth of the words of Jesus—"Your heavenly Father knoweth that ye have need of these things" (Luke xii. 30).

The Lord knew I needed sixteen pounds, and we were ordered to be on board ship on the morrow. I had not mentioned this to any one but to the Lord. O how I had been pleading with Him to provide me the amount that night!

Directly after I had spoken, a gentleman, the late George Pallissier, came up to me whilst the hymn was being sung, "God moves in a mysterious way."

"I want to ask you a question," he said, "and I hope you will answer it without any hesitation. Have you sufficient money to complete your arrangements?"

"The Lord knows," I answered, "what I have need of. I have not sufficient."

"How much do you require?" he asked.

"Sixteen pounds," I replied.

When the hymn was finished, the late Mr. George Wyard, of Soho, was called upon to speak.

"I respectfully ask permission," interrupted Mr. Pallissier, "to say a few words."

His request was granted.

"Mr. Chairman," he said, "I feel myself honoured in being present at this meeting, having for its object the sending forth of a Strict Baptist minister to Australia. Now we have met here to-night not only to speak words of sympathy, but to practice sympathy. I felt exercised in my mind whilst sitting here, as to whether our brother had sufficient money to pay his expenses to Australia, and therefore I put the question plainly to him, and I find he has not sufficient. I therefore propose, Mr. Chairman, that the plates be sent round at once; do not leave it until the meeting is over, and then discover, when it is too late, there is not enough collected; if they are taken now, and there is not sufficient, we will send them round again."

The proposition was agreed to, and the plates were taken round. The amount collected was eighteen pounds, being two pounds more than was required.

At the close of the meeting my wife and six children were called for; they came to the table pew, the younger children being placed upon the table. Hundreds of friends passed by the table pew on their way out, that they might personally bid us farewell. It was indeed a most overwhelming demonstration of Christian love and earnest desire for our future welfare.

The following was the resolution proposed, and unanimously adopted at the meeting:—"That we deeply sympathise with our beloved brother, John Bunyan McCure, who, from a desire to serve the cause of Christ, is, with his dear wife and six little children, about to leave his native land for the distant shores of Australia; and we affectionately commend him to the Christian hospitality and consideration of the godly wherever Providence may lead him; while we also bear testimony to his ministerial fidelity and blameless life.

"Signed, on behalf of the meeting, by

"T. JONES, Chairman."

Aged Pilgrims' Corner.

TWO successful drawing-room meetings have recently been held, on behalf of the Society, and the Committee would be happy to arrange for others, during the coming season. Will any friends who can help in this way kindly communicate with the Secretary? A meeting of twenty or twenty-five friends in a drawing-room is often more useful to the Institution than larger public gatherings.

* *

Arrangements are now being made for the work of the coming season, with a view more especially to increase the number of annual subscribers, the increase from this source constituting a mainstay of the Society. Will every one of our readers contribute or obtain from another a contribution of 7s., 10s., or 14s. per annum?

* *

The number of pensioners has now

increased to the large total of 1,493 and the pension list has reached to £10,600 per annum. This sum, together with the maintenance of the four Homes, involves a daily expenditure of £36.

Perhaps, during the holiday season, some of our readers can take an opportunity of visiting the Homes at Camberwell, Hornsey-rise, Stamford-hill, and Brighton? They will receive a hearty welcome, and we are persuaded that a personal inspection of these beautiful dwellings for the Lord's aged poor will be to the benefit of the Society's exchequer. The grounds of the Hornsey-rise Asylum are now looking their best.

E. E. S., aged 86, writes:—"Just a line to thank you for all the kindness I have received during the past year; but for that I should have wanted bread, as my sewing days have passed away. Weak as I am in body, and growing weaker continually, I can still trust in a covenant-keeping God, and here I raise another Ebenezer and inscribe upon it, 'Hitherto hath the Lord helped me.'"

Past and Passing Events.

Reading the "E. V. & G. H." in an Asylum in Australia.—A note from pastor F. Beedel, of Sydney, N.S.W., says: "You would have rejoiced if you had been with me the last time I visited the Asylums. Going into one of the wards I found about 20 convalescents gathered at the end of the ward, and one, who was a good reader, standing with his back to the wall, and facing his little audience, was reading to them

"Mr. Mitchell's" article in the EARTHEN VESSEL & GOSPEL HERALD, and if you had heard the ejaculations of the listeners—

"BLESS GOD!"

"THAT'S GOOD!"

&c., &c.—it would have imparted new life to your heart as it did to mine, and led me to draw aside into a secret place to bless Him who had given me such great encouragement in circulating His truth among these aged poor. It must also cheer the heart of

Brother Mitchell to know his labour is not in vain in the Lord. Another Asylum is open to me where there are about 400 aged men, half of whom are blind either totally or partially, but I find some of these "blind men have eyes," so you see my work in this way is increasing.

Pleasing.—Mr. S. Haddock had the pleasure of baptising one of his own children, at Occold, last month.

Hertford.—The friends at Ebenezer

have commenced the much-needed repairs and renovation of this old-established place of truth.

Teddington.—We hope all who can, will pay a visit to Teddington, August 31st. [See advt.]

Slaithewaite.—"Glad to hear the new pastorate here seems to be progressing, and that there is unity among the people."—D. S. More about Mr. Snow by-and-bye (D.V.).

Peckham.—Brother W. Beddow gave the right hand of fellowship to three at Mizpah, Peckham, on Lord's-day, August 7th; and pastor J. P. Gibbens, on same date, received four into full communion at Ebenezer, Tottenham. At

Sheffield (Zion) brother J. Taylor, in his serious, solemn, yet savoury manner, welcomed five into Church fellowship. Additions were also made at

Dunmow and Occold, on the same memorable day. In each of these places God's name was honoured, and His people greatly encouraged.

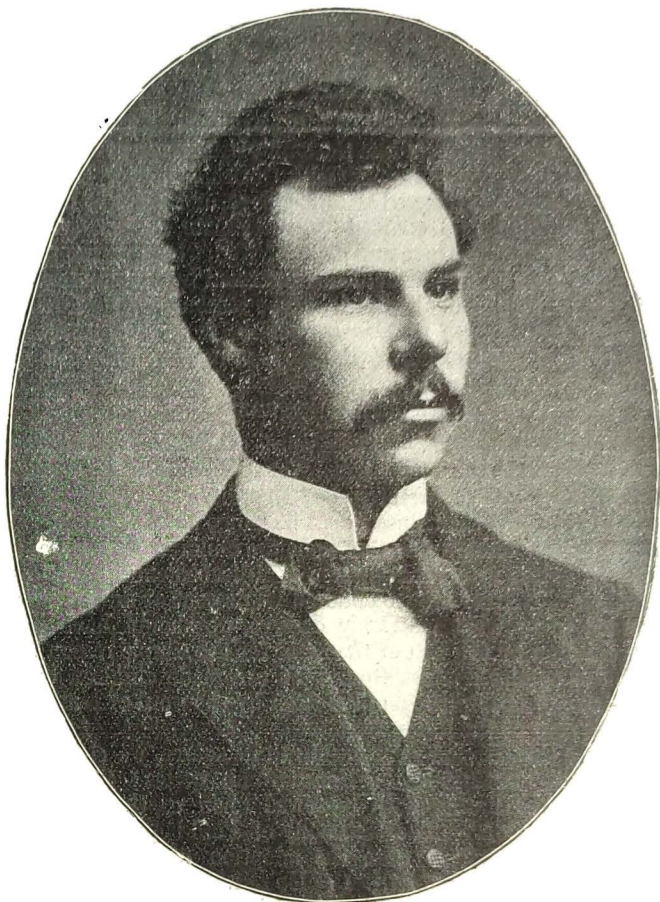
Mrs. Bell says God is blessing His own Word at the Ark through our pastor, Mr. Price.

Leicester, Newarke-street.—The Sunday-school connected with this cause, which has been in operation over 30 years, held its anniversary on August 14th, when three sermons were preached by the pastor, that in the afternoon being more particularly to the young, Special hymns, &c., were sung. The

Congregations were good, being augmented by many friends from Ebenezer, Zion, and other causes in the town; also a contingent from Fleckney, and some other visitors. The collections amounted to £11 7s., and the teachers felt much encouraged.—A. E. R.

Morley, Yorks.—"You will be glad to hear Mr. Thomson is going to the Independent cause at 'Zion' for twelve months with a view to the pastorate."—D. S.

Bierton.—School sermons were given on Sunday, July 17th. Mr. D. Smith, of Bilston, preached three times. The congregations were good, and collections satisfactory. The annual treat was given on the following Monday, dinner and tea being provided for children and friends in a barn lent for the occasion. Mr. S. distributed about 50 reward books in the field in the afternoon. A good number of villagers, irrespective of denomination, were present, and a pleasant time was spent.



PASTOR WALTER H. JARMAN, IRTHLINGBORO'.

(See page 291.)

Footsteps of the Flock.

BY M. A. J.

“Heirs of God, and joint-heirs with Christ.”—Rom. viii. 17.

THE blessed condition of the adopted children of God, is that they have passed from death to life, from bondage to liberty, from the condemning power of law and sin into the freedom of Divine grace, and therefore there is now NO condemnation to such as are found in Christ Jesus the Lord. This new life and liberty is rightly attributed to the grace of God, the love of Christ, and the power of the Spirit. The Holy Spirit is the power and energy, putting forth quickening grace in the soul. By this Divine energy the child of God is enabled to mortify sin,

to overcome temptation, and to walk worthy of the high and holy vocation wherewith he has been called.

The Holy Spirit is represented as being a gracious Guide, Teacher and Revealer. He leads believers into the happy realization of their sonship, reveals to them their personal union with Christ, the Elder Brother. By such means the mind is relieved of its bondage, and brought into blessed fellowship with God, and enabled to participate in that relationship bestowed by the adopting love and grace of God, whom we are privileged to call "Abba Father." The evidence possessed by the children of God of this is the indwelling of the Spirit. The reason why He dwells in us, is to guide; the purpose of His indwelling is to bear testimony of assurance to us of our sonship. From these considerations we proceed to notice

AN IMPORTANT INFERENCE.

"If children, then heirs." These words suggest a supposition which of course hangs upon the word "if." Not that the Apostle doubted the adoption of those Roman brethren, but that he would show more fully the grace of God, and the transcendent blessings of redemption.

I need scarcely remind you that none are children by nature, but by adoption; by nature we are the children of "disobedience" and "wrath," even as others. Neither are we children by descent or desert, for if God had awarded to us what we richly deserve, we should have perished. None are children by the will of the flesh, for the simple reason that the carnal mind is enmity against God. We are made children by a new creation—born of the Spirit, and begotten by the word of truth—by the incorruptible seed of the living God.

If we trace this Divine relationship to its source, we shall find it to be the fruit of electing love. Hence John writes: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The testimony of Paul is precisely the same: "Having predestinated us unto the adoption of children by Jesus Christ to Himself" (1 John iii. 1; Eph. i. 5). The glory of predestination is seen in the adoption of children; it is by this gracious act that we are made partakers of the Divine nature, united to the first-born Son, and received into the communion of the Holy Spirit, and are made a habitation of God through the Spirit.

"If children," we are weak, and if this weakness be fully felt by us it will lead us to depend more entirely upon our Father. As children we are ignorant, we have very much to learn; this should lead us to seek earnestly the Spirit's teaching. "If children," our real security is in our Father's care. We should learn the true meaning of "casting our care upon Him," and for this reason, "He careth for us." To know that all our supply is in God, should teach us to look, to rest, and to trust Him.

"If children," the weakness, ignorance, helplessness, and general incapacity are our claims upon God our Father. Just as the sickly child needs greater care from us, so our Father takes special care of His weak ones. Do not forget that God's tender and unceasing solicitude is exercising itself on behalf of His adopted children, so much so that the hairs of their heads are numbered, their names written in heaven, and graven upon the palms of His hands. "If children," He bids us trust Him. Children are timid; doubtless they inherit the family complaint

called *fear*. The Elder Brother meets that with a "Fear not, little flock," &c.

THE EXALTED DIGNITY OF BELIEVERS.

"Heirs of God, and joint heirs with Christ." We are *heirs*; sometimes we are called heirs of salvation—heirs of righteousness which is by faith—heirs of the kingdom—heirs of glory. But the words before us have three ideas, viz., *our right and title*. This is founded upon the eternal redemption we have in Christ, the everlasting covenant of grace, and the irrevocable decrees of electing and adopting love of God the Father. *The certainty of realization* rests upon the fact that we, by Divine grace, are "Abraham's seed, and heirs according to promise," and lastly, *the absolute security given*. This security is given us in the covenant of grace, the oath and promise of God, and our vital union with Christ our living Head.

Let us dwell a moment upon this delightful subject of being "joint-heirs with Christ." Here I would lay before my reader a few sentences of our Lord. After the resurrection Christ said to His disciples, "I ascend to *My* Father and *your* Father, *My* God and *your* God." Again, you will remember the words used by Jesus to designate the future inheritance, "I appoint unto you a kingdom, as *My* Father appointed Me." "Enter ye into the joy of your Lord;" "that where I am there ye may be also." "We are not servants but *sons*." We are more than friends, for "the Lord's portion is His people," and "the Lord is the portion of my inheritance."

There is no doubt that while we are in our minority we shall have "manifold temptations," but as "heirs of God and joint-heirs with Christ," we shall never fall or lose our estate, neither shall another obtain our possessions. We are lawful heirs. Blessed truths, as "joint-heirs with Christ," we are loved, called, quickened, begotten from the dead. We are risen with Christ, and shall sit on the right hand of God on high, together with Him, and shall share in the honour, glory, and splendour, and be

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

Life from the dead is in that word, 'Tis immortality."

OUR PORTRAIT GALLERY.—No. X.

PASTOR WALTER H. JARMAN, IRTHLINGBORO'.

INTRODUCTION.

DEAR BROTHER,—At your request I will endeavour to give you, as well as I can, some little account of myself, and in doing so hope that something may be written that will be helpful to the little ones of Christ's flock, and, at the same time, exalt Him by whose grace I am what I am. There is nothing very special to be written about my earlier days save this one thing, that a gracious God watched over and preserved me, "when in the slippery paths of youth I ran."

BIRTH-PLACE.

I will, however, begin at the beginning. I was born at Redbourn in Hertfordshire, of humble but godly parents, in the year 1864, by

whom I was taught to revere the house of God and the services of the sanctuary, and I can speak to the benefit I received from their godly example and constant attendance upon the means of grace ; and often now I look back and, from the retrospect, gather reasons for thankfulness in that I was taken to the house of God and taught in the Sunday-school. In the order of Divine Providence I left home when about 16 years of age and went to live at Aston Clinton, Bucks., with a good Christian carrying on business as draper and grocer, and here found every encouragement to continue in those paths wherein I had been instructed, so that attendance upon the means of grace was continued.

AWAKENED.

I had, however, to learn that outward appearance will not do for inward grace, and in the year 1883 the Lord was pleased to make me know something of myself as a poor sinner, which He did by the ministry of Mr. G. Batchelor, of Tring. I well remember taking my seat as usual with the singers ; the earlier part of the service passed off without any particular interest, until he rose to announce his text, which was, "Hallelujah, for the Lord God Omnipotent reigneth." My attention was arrested, and the word was fixed upon my heart, and I then felt myself to be a guilty sinner, while the cry, "God be merciful to me a sinner," escaped my lips. For about three months I groped in the dark, during which time I had two dreams which, in no small way, added to my discomfort and sorrow. The first was, I thought the last day had come and the elements were melting with fervent heat ; and the second was, I saw written in letters of fire the words over my head, "Thou art weighed in the balances and found wanting." I cannot describe what I felt, but the perspiration was upon my forehead, and I can assure you I was greatly relieved to find it but a dream ; the impression, however, made remained with me, and even now I can recall the scene to mind.

LIBERTY.

Soon after this the dear Lord was pleased to give relief and release by applying the Word, as preached by Mr. Batchelor, to my conscience.

The ordinance of believers' baptism now occupied my mind, and as I desired to follow the dear Master I made my application to the Church, and they being satisfied with my testimony, I was, on April 26, 1884, publicly

BAPTISED

in the name of the glorious Trinity by the above named-minister.

The cause of Christ at Aston Clinton, at this time, was not in a particularly flourishing condition, and the prayer-meetings not well attended ; this was a trouble to me, and was considerably upon my mind, and after taking the matter to the Lord, I was constrained to speak to the people on a week-night. It is with joy I record the fact that these meetings were made the means of grace to many of the dear family of God.

Another step in Providence now brought me to Watford, where I sat for some time under the ministry of Mr. G. Burrell, till in 1887 the Lord was pleased to thrust me out into the ministry, and this in a way least expected. It happened that I with my brother-in-law were spending the day at home, *i.e.*, Redbourn, and in the course of conversation we

learned that they had no minister for the next Sunday, so we arranged to go home again then and help them in a prayer-meeting or social way.

FIRST SERMON.

But I was surprised to find on reaching home on the Sunday morning, that I was expected to speak to them. I tried to be excused, but finally, after some persuasion, I consented to try, but told them not to be surprised if I could not get through. My fears, however, soon were dispersed, and a time of sweet and happy freedom was felt. Other invitations followed, and in a short time I was constantly being called here or there to speak to the people. This continued till the year 1893, when the Church at Staines gave me an invite to the pastorate, which, after due consideration, I accepted. Here I continued by God's help to serve Him for three years, and many happy seasons have I had there, while I trust some souls were gathered to the Lord. In the year 1896 I came to Irthlingboro', in the place, and at the recommendation of, Brother Sanders, of Hackney, to supply for a Sunday, little expecting that I should ever come again; but the Word being received with pleasure, other invitations followed, and as time progressed, and there were evidences that the thing was of the Lord, the Church gave, and I accepted, twelve months' invite with a view, the outcome of which is, that I am now the pastor of this time-honoured sanctuary and God-loving Church. I have said nothing about doctrines or faith, but I have only learned one language and that is free grace, and I hope to be able to still give a certain sound to the Gospel and to preach as the Lord shall help me those glorious truths that are believed amongst us.

May our dear Lord graciously fill your EARTHEN VESSEL with good things, for the comfort of His people, is the prayer of

Yours in Him,

WALTER H. JARMAN.

OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

WONDERFUL LONGEVITY.

WHAT is a good old age? What number of years will make a long life? The answer all depends upon circumstances of time and place. We call that a long life which exceeds seventy or eighty years, but what would the Antedeluvians have said to such a *short* lifetime as that, when many of them lived ten times as long? The old men and women of to-day must be regarded as mere lads and lasses if compared with those of long ago. And after the flood, though the duration of human life was materially shortened, yet when so many lived considerably over a hundred years, calculations of youth and middle age must have been very different from ours.

I felt inclined to smile once at the remark that Jacob was a *young* man setting out from his father's house for the first time, when he received the vision and promise at Bethel, for Jacob appears to have been pretty well advanced in life when he took that journey. From the details given of his stay with Laban, and his age when he stood before Pharaoh in Egypt, Jacob must have been between 70 and 80

years old at the least when he left his parents' home through fear of Esau, and journeyed to that "far country" on foot. But as Jacob attained the ripe age of 147 years, and then, though dim-sighted and feeble, was still able to think, remember, and reason, he would not seem to be by any means old when 75 or 80 years had put their stamp upon his brow. Age, like wealth, is comparative, and a grandmother of 90 considers her grandchildren to be "juveniles" at 50 years of age or more; like the Scotch veteran who called the son who displeased him a "*young rascal*," though everyone else would have considered the delinquent a "poor old man."

Jacob's saying to Pharaoh, "Few and evil have been the days of the years of my life," attains a much fuller significance in the experience of men and women now that "the years of our life are three score and ten, and if by reason of strength they be four score, yet is their strength labour and sorrow, for it is soon cut off and we fly away." A very few live to 90 or 100 years, but what vast numbers die before the age of 70 is reached; how many in infancy and childhood, and what a considerable proportion of the human race in early manhood or in middle life depart hence and are no more seen.

Our life is a breath, a vapour, a fleeting cloud, a shadow, and some have said the comparison made by David (1 Chron. xxix. 15) was to a *flying bird*—

"Our life, like the shadow of *birds on the wing*,
Is a transient, scarcely perceptible thing;
Nor ephemeral only—the terrible fall,
When it mortalized being, embittered it all."

Yes, death is the fruit and the wages of sin, and early death used to be generally regarded in Old Testament times as a special mark of God's displeasure, so long life was promised to obedience to God's commands, and the threatening to the wicked was that "he should not live out half his days." Yet now and then, as in the case of young Abijah, Jeroboam's son, the righteous and the merciful were taken away from the evil to come even in those days.

But my subject of wonderfully long life was suggested by the memorable words in Psa. xxi. : "He asked life of Thee and Thou gavest it Him, even length of days for ever and ever."

Life, true life, the best life, glorious immortality, free from sin and care and sorrow, when all is peace and joy and love, for ever with the Lord. A friend said to a dying believer, "So you are still in the land of the living!" "Nay," was the reply, "I am still in the land of the dying, but I am going to the land of the living." This present scene is not life, but "*mortality*," an existence always overshadowed with the gloom of death, but they who trust and love the Saviour are travelling into the living land where mortality shall be swallowed up of life.

And "he that believeth on the Son of God" (and faith means *trust, confidence, reliance*), he that lovingly, obediently depends upon Jesus for salvation—"hath everlasting life, and shall not come into judgment, but *is* passed from death unto life." Dear reader, how long do you hope to live? Naturally all is uncertain, you may not boast of to-morrow, for you know not what a day may bring forth, but if as a perishing sinner you ask life of God for Jesus' sake, He will give it to you, and then I can tell you how long you will live, for they who live and trust in that

dear Saviour will NEVER, NEVER DIE. As I walk along the road where my childish and youthful years were spent, and think of one and another who used to live there, how solemnly am I reminded that none abideth here ; but oh how sweet to be able to say, "I'm hoping for life beyond, to rejoin the loved ones of earth who now sleep in Jesus, and with them and Him, who was their hope"—

"To spend from sin and sorrow free
A blissful, vast eternity."

Dear Lord, "So teach us to number our days that we may apply our hearts unto wisdom," and may we each receive from Thee that free and glorious gift of eternal life through Jesus Christ the Lord.

Dear friends, if you would live for ever and "all the bliss of being know," "YE MUST BE BORN AGAIN."

THE QUESTIONS OF THE BIBLE.

(Continued from page 274.)

III.—"HAST THOU FOUND ME, O MINE ENEMY?" (1 Kings xxi. 20).

WHAT a picture this question calls up before one's mind? There we see the wild son of the desert, the prophet of the Holy One of Israel, the energetic man of action; we imagine his tall, wiry form, his piercing eyes, which look Ahab through and through, clothed in camel's hair fastened with a girdle, just as his later successor stood before that other king, Herod, and for saying, "Thou art not right in this matter" was slain. See the gaunt form of the prophet is dusty; he has hastened at the Lord's command from the southern wilderness to Jezreel, and now he stands face to face with the king in Naboth's vineyard, to be greeted with the question, "Hast thou found me, O mine enemy?"

He might have expected it. Ahab's greeting before had been, "Art thou he that troubleth Israel?" (1 Kings xviii. 17). So these two stand face to face again, the messenger of God and the wicked king, and each time, it is the king who conceives the idea that it is Elijah who is making the trouble, and not himself. Thus it ever is. The wicked man is always troubled by God's messengers.

Ahab was just in the full enjoyment of his evilly-acquired treasure, when Elijah presents himself to him. Naturally he would look upon the prophet as a disturber of the peace, for he always came and said unpleasant things and made himself disagreeable—that was always his procedure. So Ahab was annoyed, just as much as Jehoiakim was by Jeremiah, as Herod was by John the Baptist, as Pharaoh was by Moses, as the Pharisees were by Christ, and the Sanhedrin by Stephen. Why? Because in all these cases, these I have named, were not afraid to speak the truth, and wicked men detest it.

It is ever thus with the ungodly. As he pursues his pleasure, or his business, or his sin, with no thought of God in his heart, he is annoyed when one of God's messengers meets with him, and he calls out angrily, "Hast thou found me, O mine enemy?" And God has multitudinous messengers. Sometimes a word on the printed page, sometimes a remembrance of childhood, perhaps a word just remembered from an open-air preacher, perchance the prattle of a child. Or God's messenger

may be some dear saint of His, who is led to plead with an unsaved one. But God has sterner messengers. Death picks out a beloved wife or child, sickness or trouble or shame appears, or the business so worked for, and so looked after, comes to ruin, and in all these cases the ungodly soul cries out that God is its enemy, that has found him again.

It is no wonder that the world tries to drown the unwelcome voice in one swift round of pleasures. Why does a man of the world rush off to his theatres, his card parties, his clubs, his dances when his business is over? Just to keep his mind from hearing what he considers his enemy. He believes the devil's lie that God hates him, that the Almighty is his inveterate foe, and Satan keeps him grinding at his pleasures, except God set him free. Satan makes him think that God is his enemy, because God will not allow these pleasures he indulges in. Oh! poor worldling! poor captive of the evil one! there is hope for you, even now. "God is 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." "The wages of sin is death, but the gift of God is eternal life." Did your enemy ever *give* you anything? Would an enemy give you the most priceless treasure he possessed? Would an enemy want you to live with him for ever? Oh! no, no. God is your Friend. He is willing to receive you, but you must come on His terms, not on your own. And His terms are that you should believe on the Lord Jesus Christ and be sheltered under His own most precious blood: that you should come feeling a poor lost sinner, who has no righteousness of your own, needing to be washed in the blood shed on Calvary—that's God way.

And then if you come and find God, your Friend, you will often have occasion to say to Satan, "Hast thou found me, O mine enemy?" but you can always be sure of saying, "You may have found me, but you'll never get me, for the everlasting arms are round me, and He will love me to the end."

IV.—"HOW CAN MAN BE JUSTIFIED WITH GOD?" (Job. xxv. 4).

This question is one that has come rolling down through the centuries from the time Bildad uttered it, causing men and women to do all sorts of things to answer it satisfactorily. It is most certainly the cry of an awakened sinner, who sees his lost and ruined condition, who sees no hope of being justified before God. There have been many such, who have been sent to do all sorts of strange things by their spiritual advisers, without ever obtaining peace in their souls. Let us look at the two sides of the question—the impossibility and the certainty.

Man comes of a rotten stock. He has an evil nature planted in him, simply because he belongs to the Adam race. Adam fell, and with him the whole of his progeny to all time. The evil principle of sin is now in every heart in this world. Therefore, it is not surprising that men upon that corrupt nature build up more sins. "Every corrupt tree bringeth forth corrupt fruit." If you don't think this is true, look at Romans iii.: "There is none righteous, no, not one; there is none that doeth good, no, not one; the way of peace have they not known, and there is no fear of God before their eyes." That's the biography of every child of Adam. The natural mind is at enmity with God; we,

of ourselves, have no desire toward Him, and there is absolutely no good in us. Now, God is at the other extreme of this line of things. He is holy, absolutely righteous and quite perfect. There is no sin with Him and He cannot, in His holiness, bear to look on it; nay, more than that, "the wages of sin is death;" He must judge the doer of it and send him away to everlasting death. It is no good saying that God's mercy outweighs His justice. He would not be perfect if it did. The world lies in condemnation before Him. This is the state of affairs then—man is utterly sinful and God perfectly holy. How then can the utterly corrupt be justified in the sight of the intensely pure God? It is not to be wondered at that some poor human minds, trying to think out this momentous question in their own strength, have lost their reason; small wonder that the Psalmist cries: "In Thy sight shall no man living be justified" (cxliii. 2). This shows the impossibility of it from man's side. Hear the words of the hymn:—

" Could my zeal no respite know
 Could my tears for ever flow
 All for sin could not atone."

How black and despairing for the world! Nothing we can do is able to appease the righteous indignation of a just God, but the last line of this hymn comes as a ray of comfort:—

" *Thou* must save and *Thou* alone."

Sinner, God provides a way by which He can justify men and yet be strictly true to His character of perfect justice, and in the providing of this way He reveals His perfect love. There is certainty here, a certainty of justification. In the fulness of time, God sent His own dear Son to effect His eternally-formed purpose. He took upon Himself the form of sinful man, "He for our sakes became poor," "He was tempted in all points like as we are, yet without sin," He was a perfect man upon this earth, sinless in thought, word and deed, just and without spot or blemish, and He, the prince of life and glory, died, and that by a shameful, awful, painful death, being nailed to a cross on Calvary. But that was not all. Many may have suffered as much physical pain, but Christ endured the wrath of God poured out on Him for us. He, the just one, drank dry the vials of God's wrath, "He died, the just for the unjust," and God's justice was satisfied and His righteous claims met. God set His seal to it, and showed His approval in that He raised Him from the dead. He met all God's claims, sinner, you are free, justified, made as though there was no sin in you, in God's sight. "The blood of Jesus Christ cleanses from all sin." "He bore our sins in His own body on the tree." "He was wounded for our transgressions." God, looking on His perfect sacrifice, can quite justly blot out your sins, put them behind His back and have no remembrance of them, because He says, "When I see the blood I will pass over." My friend—there is no other way of being justified but by means of the blood: God's way is certain and efficacious, and there is no other. I think the best answer to this question is found in Rom. v. 9, "Being *now* justified by His blood."

HEALTH, ease, and pleasure, savour of the flesh. Suffering, death, and resurrection, are things that savour of God.—*Rufus*.

DOING GOOD.

BY W. H. ABRAHAMS, WOOLWICH.

DOING good was found in Eden's garden until sin entered ; then, alas ! man was found doing evil ; his pathway up to this time was one of goodness, for he enjoyed sweet personal communion with God, but now this is broken, and he becomes a fallen creature, to traverse the road of sin, misery, pain, and death. Yet God in mercy from eternity devised a way to save ; He promises a Saviour, and in the fulness of time the incarnate God, in the person of Jesus Christ, comes to bridge over the awful gulf by His obedience and death. How marvellous is the goodness of God in covenant, that sinners may be brought into union with the glorious Son of God. How wonderful that man should be visited with His goodness and grace, given through a precious Christ, to enable him to seek to follow his Divine Master, who went about doing good. When Isaiah had a vision of his Lord he saw and felt his sin, but when the live coal from off the altar had touched his lips and the warm words of love and forgiveness came to his heart, "Thine iniquity is taken away, and thy sin purged," then, in answer to his Lord's words, "Whom shall I send?" the true missionary spirit is roused to exclaim, "Here am I, send me."

Doing good. Do these simple words strike a cord in your heart and mine, dear reader ? Have you seen and felt sin a burden, and through the blood and righteousness of Jesus Christ been brought to know something of the sweet word "forgiveness?" Then I shall not be surprised if these words bubble up in your heart, "Lord, what wilt Thou have me to do?"

Doing good. What is it ? Let us hoist the standard high and quote our Master's words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." It may not be possible for the child of God to reach this standard while in the flesh, but it should be his desire to seek for divine strength to have this for his aim. Our dear Lord said, "Learn of Me, for I am meek and lowly in heart." Have these beautiful words ever made the music of our hearts play, and led us humbly to say, "O Lord, teach me Thy goodness?" "Thy gentleness hath made me great." We are ready to acknowledge that by nature we have no goodness, and understand the truth of His words, "Without Me ye can do nothing." Paul says, "For me to live is Christ." Life can only come from the Divine Quickener, and as grace and help is given, we should seek to follow Him who went about doing good. I make bold to say that the highest and happiest employment will be seeking the glory of the Lord and the good of others. One of the most solemn texts in God's Word is, "If any man have not the Spirit of Christ he is none of His." In proportion as we have His Spirit we shall be seeking to do good, and our daily prayer will be to bring forth the fruit of the Spirit, which is, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." What a cluster of lovely flowers ? We need much grace to make these indscrutable gifts of God into a splendid bouquet and carry it for His glory. This can only be done by having sweet contact with Him who was always doing good. Are we sincerely trying to grasp the solemnity of living ? Our words,

our actions, our looks, have an influence over others for good or evil ; no man liveth to himself. How needful it is for us to heed our Saviour's word, "Watch and Pray." Have we truly a desire to be a blessing and to do good, and does the question spring up in our hearts, How? Let me say, in word, thought, and deed. Doing good in word, is love talking; doing good in thought, is love preparing; and doing good in deed, is love acting. Generally it is the little things of life that cause trouble. Only let the smallest particle of dust be blown into the eye, or a little stone find its way into our shoe, what annoyance it causes, yet these are great troubles compared with the many things that cross the pathway of life which kind words, kind thoughts, and kind actions can remove, for discord, strife, and evil-speaking flee before them. How blessedly they were seen in the life of our dear Redeemer.

Doing good. It is necessary for us to be actuated by right motives. God sees our motives, therefore we have need to cry, "Search me, O God, and know my heart; try me, and know my thoughts." How sweet it is to feel that we are seeking to do good for His sake and His glory is our aim. Opportunities will present themselves at home, abroad, and in His house.

Beloved reader, these simple lessons can only be learned at the feet of Jesus, for there wisdom, grace, and strength can be obtained to serve Him. If we are sincerely seeking to follow our Lord and do good in His service, we shall meet with difficulties, for the Christian is brought face to face with some who will sneer at him and speak evil of him. Let us remember that it requires no wisdom to find fault, but it requires divine wisdom to do good and serve our Lord. Much grace and patience is needed to meet these difficulties. We shall do well to think of our dear Lord's words, "If ye love them which love you, what thank have ye? If ye do good to them which do good to you, what thank have ye?" Then comes His command, "Love ye your enemies and do good." So, regardless of what is said amid praise or blame, not by fits and starts, but by plodding on in His strength and drawing from the well that Paul drew from when he said, "As we have therefore opportunity let us do good unto all, especially unto them who are of the household of faith." "And be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

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

FLESH AND SPIRIT.

BY PASTOR DAVID SMITH, BILSTON.

THAT every child of God is the subject of two subtle forces, one, "Born of the flesh," the other, "Born of the Spirit," is very patent to all true believers in Christ, of which fact he or she has a twofold proof, first in the plain declarations of Scripture, and second, in the soul's daily experience. These two forces, originating from two different sources, include on the one hand, the natural man with all the powers of body, habits, tastes, endowments, etc.; on the other hand, the spiritual man with all the attendant activities and graces. Though at

times it is difficult for the Christian to determine from which of these two fountains certain actions, desires, frames, and feelings arise, it is evident that they are never amalgamated, nor fused into each other, but always remain distinct, unmixable, and opposite to one another. The flesh and all it brings forth remains flesh; the Spirit and all it produces is spiritual. Yet there is no doubt that the acting and re-acting of these two forces, and the way they influence each other tends to the making of that complex experience which is common to all the saints, and which is fully opened by the apostle Paul in Rom vii. and expressed by Newton in the hymn :—

“ Strange and mysterious is my life,
 What opposites I feel within,
 A stable peace, a constant strife,
 The rule of grace, the power of sin ;
 Too often I am captive led,
 Yet often triumph in my Head.”

The natural man remains unaltered after conversion, the proportions of the body, the facial appearance, the varied tastes and temperaments, with the endowments of the mind remain intact. Though this is so, “abounding grace” regulates the body, refines the features, governs the tastes, curbs the temperaments and utilizes the endowments for better purposes than formerly. However, the restraint of “reigning grace” is often broken, and for a time the flesh appears to be in the ascendancy, until the impotency of the child of God to do the good he would, or to refrain from the evil he would not, cries out, “O wretched man that I am, who shall deliver me from the body of this death ?”

The constant warfare and conflict between flesh and spirit often fills the soul with dismay, and the mind with doubt and the consequent unrest of spirit. Under such circumstances we do well to remember that conversion is not putting a patch of new cloth on the old garment, nor putting new wine into the old bottle, nor yet the ending or mending of the flesh, which, though it be checked is still vigorous with all its sinful appetites and desires; ever ready for the exercise of that dominion which it once held, and would have continued to hold had it not been for the new spiritual creation; hence it is written, “Sin shall not have dominion over you, for ye are not under the law, but under grace.”

It is very common for those who are young in divine life, in the days of their first love and blessedness, to imagine that either the flesh and the things born of it are dead, or, at any rate so subdued as to be powerless; that, when they find the latent forces of sin are still alive and unchanged they begin to question the reality of the profession they have made, and to doubt their real interest in the grace of God. A proper understanding of the subject in hand would teach such :—(a) That spiritual life is an entire new creation, a new man; beginning with the new birth wrought by the mysterious agency of the Holy Ghost. (b) That the flesh (however much it is brought under subjection) is still sinful, carnal, and corrupted in every part, and in which dwells no good thing. (c) That these contrary principles are ever antagonistic, lusting and striving one against another in the breast of every heir of salvation. So that even such as have the firstfruits of the Spirit groan within themselves, waiting for the adoption; to wit—the redemption of the body.

SUNSET RAYS.

BY A GARDEN LABOURER.

“Thou shalt come to thy grave in a full age, like as a shock of corn is gathered in his season.”—Job v. 26.

ALTHOUGH Job's friends were not great comforters, this one seems to have uttered that which must be comforting to one whose conscience tells him that as far as in him lies, he has done right. Job doubtless felt this, although through intense pain and trouble he spoke words of much complaint and indignant remonstrance, but still his faith upheld him, and he said, “When He has tried me I shall come forth as gold,” and again, “Though He slay me, yet will I trust Him,” and his confidence was not misplaced, he did “come forth” and he was brought to his grave “full of days.” And so, brother and sister believer, shall you and I have this blessing. We shall live our appointed time here upon earth, and, having faith in Jesus, we shall have this persuasion through life, and when our days upon earth are accomplished we shall go down to the grave fully ripe for the heavenly garner, like as a shock of corn is gathered in, and if like Job and like the shock of corn, you have honoured God in your life, He will honour you in your death, and the works which the Holy Ghost has said shall follow them that die in the Lord, shall be told to those that succeed you in your earthly place. And think on this, ye that follow after righteousness, and know that the Lord will fulfil His Word, even if you that speak it or live it be the weakest of His upon earth and it shall be strength and comfort to whom it shall be made so. “For as the rain cometh down and the snow from heaven and watereth the earth and causeth it to bring forth and bud, so that it may give seed to the sower and bread to the eater, so shall My Word be that goeth out of My mouth, it shall not return unto Me void, but it shall accomplish that which I please and prosper in the thing whereto I sent it.” Rejoice, my brother and sister, forasmuch as we know that “our labour is not in vain in the Lord.” And in your parting hour take comfort that the bread which you have cast upon the waters shall be found after many days.

 THE DISCIPLES TROUBLED.

BY W. E. TEBBUTT.

“Let not your heart be troubled.”—John xiv. 1.

PERPLEXING are often the scenes and the sorrows that God's people have to pass through. Many great lessons are learnt by the Christian in the midst of trouble. Experience is gained; prayer is more fervent; the throne of grace is visited more frequent; the trust of the believer is in God, who has said, “Call upon Me in the day of trouble! I will deliver thee, and thou shalt glorify Me.” The faith of the true disciple is fixed on Him, Who has the power to deliver from the troubled scenes of life's chequered pathway, knowing that no trouble is too hard for the Lord to remove. Christ had told His disciples in the previous chapter that He was going to leave them, and, oh! what sorrow and sadness was theirs because their great Master was going away. Why was He going? Was it not that the purposes of God should be

fulfilled, that Christ should die to redeem the Church, to purchase their release? Where was He going to? to Calvary. There to suffer, there to endure, there to die, that guilty sinners (who deserved death) might have life eternal.

Jesus before He left them, comforted His disciples with the hope of heaven. What does He say? "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." What will cheer the weary pilgrim to-day, as it has in the ages that are past? What will stimulate him to press forward, and to look upward? Is it not that heavenly rest, that peaceful joy, that happy home, that rest from trouble, that glorious song that shall be sung on Canaan's heavenly shore?

This is a stimulus to the tried child, because he knows that he is journeying to a better country, an heavenly home, where all tears shall be wiped away, where there shall be no night, no darkness.

The Christian knows what trouble is within and without. Tried in circumstances, perplexed and harassed by Satan, who is ever seeking to bring into captivity of mind and bondage of soul, but out of this the Lord delivers.

The disciples loved Jesus. Their hearts were very sad at His going away. They were going to lose Him for a time, but did they not rejoice when He appeared to them after His resurrection? Their sorrows were turned into happiness, and they held communion with Him whose departure they had previously mourned; whose going away filled them with sorrow.

There is comfort in God's Word for the troubled ones, who is with His faithful followers in the hour of need. The sympathies of Christ are with such, for He has known what it is to be tempted and tried when He was on earth among men; now He is in heaven,

"His heart is made of tenderness,
His bowels melt with love."

GOD'S LEADINGS AND TEACHINGS.

Outlines of the Last Sermons preached by the late MR. W. E. THOMSETT, at Providence, Reading, February 20th and 24th, 1898. Taken down by MISS J. E. MARTIN.

"He found him, He led him about and instructed him: He kept him as the apple of His eye."—Deut. xxxii. 10.

MOSES was drawing near to the end of an eventful life. For forty years he was educated at the king's expense; then he was in the wilderness forty years; then another forty he was leader of God's people in the same wilderness. Now he recapitulates these events, and, giving them into the hands of the priests, he tells them the words of our text. I like this text; there is so much of God in it, so much of man's receiving. God found him because He knew where he was, and his hand and heart upon Him. We have here:—

I.—A REMARKABLE DISCOVERY. He found him—not the world universally. He finds His people now alone and wandering without God. He found us without a guide, except our own

spirit, and He constituted Himself our Guide. Israel were exposed to so many dangers and temptations, they had no chart. Where had we been to-day without the chart of God's Holy Word? God, Himself, provided this chart. God supplied them: He gave them bread from heaven, nourishing, sustaining, sufficient; He brought it day by day, and yet rebellious man was dissatisfied. Have we a stone to throw at them? Should we have acted more wisely? God seeks us by His Spirit, convincing us of sin, and showing us our emptiness and poverty. He searches by His Word; it has sometimes brought us weeping before Him. He saves us by His grace, and thus makes known He has sought us.

II.—THE DIVINE LEADINGS. What is the agency? The powerful influence of His Spirit acting in our minds. As the Spirit leads and guides us it brings our will in subjection to His own. He acts on our judgment, that when we feel we dare not say "I am my Beloved's" with assurance, yet our judgment says we are His.

He *led* them. It does not say He drove them, or acted harshly. Leading seems to imply kindness, gentleness. They were His Israel; objects of His own love and care; subjects of His grace. It was an *intricate* way. He frustrates our designs, knocks down our plans; when He marks the road, it must be right and best. Can you always reconcile the strange dealings? Ah! He brings us low that He may have the honour of raising us; too much of self about it if we had our way. However strange, it is ours to follow.

"Every dark and bending line,
Meets in the centre of His love."

It is like a maze to us, but God sees it all.

It is a *circuitous* way. In our pilgrimage pathway what a mercy God takes us in hand and makes us willing to go. Sometimes God's ways are strange, and we say, "Not so Lord;" but He says, "Be still, and know that I am God." I don't say they were always satisfied, because they threatened to return to Egypt, but they never started. He is still leading, it will be the *wisest* path.

"His providence unfolds the Book,
And makes His counsels shine;
Each opening leaf and every stroke
Fulfils some deep design."

It may not be the smoothest, but by-and-bye, we shall see it is the only path leading to the permanent abode.

III.—DIVINE INSTRUCTION. He is a God of infinite patience, and infinite longsuffering. By what means does He instruct? Sometimes He leaves us to ourselves. "Ephraim is joined to idols, let him alone;" and what will be the effect? We shall soon know our own weakness. Ephraim soon became sick of his folly, and God brought him, with weeping and supplication, to His feet. He leads us also to see our evil propensities, till we turn away from ourselves, and turn to Him, and say, "Blessed Master, leave us no longer."

He has another mode of teaching. By His Word. By this, we are made to feel the necessity of the atoning blood of Jesus; and He teaches us the righteousness of Jesus, and about Himself. We little know what evils He keeps us from. He not only saves, but pardons

and preserves us. How does He pardon? Actually—by the transfer of our sins to Jesus; manifestedly—by the power of His Spirit, bearing witness with ours, we are children of God. He teaches us by experience to know and feel the value of the fruits of the Spirit. As evidences, we are subjects of eternal love and life. By nature, there is plenty of pride and self-conceit, but the Spirit works in us to will and to do of His good pleasure, and then hope springs up.

IV.—SAFE KEEPING. Kept as the apple of the eye. Did ever you think of that? In the hour of thy weakness and sorrow, thou art kept with the power of God's Spirit. You know how God has placed the eyeball in the socket, kept with all care and tenderness; so the child of God is kept in the midst of danger. So all things are working for good, weaning us from man. No small mercy to be so divinely kept, that one day we shall see His face.

This is what God is doing for all His blood-bought family.

(To be continued.)

“IN THE DAY OF ADVERSITY CONSIDER.”

A FOURFOLD MEMORIAL.

MY DEAR BROTHER BANKS,—In the mother of all good books Solomon gives this advice: “In the day of adversity consider.” This is the day of adversity at Brixton Tabernacle, we having lost four old members, by death, within a few weeks. The *first* was

MISS CROSS,

an aged lady, who had been twenty-five years a member, one of the firstfruits of my labours at Brixton. She was for many years a pensioner on the Home for Incurables. On March 30th she was somewhat better, and came to the service on that evening. She entered the schoolroom with the usual smile, bowing to several who sat near her, and joined in singing the opening hymn. Mr. T. Carr had just commenced reading 1 Peter i., when Miss Cross gave a gasp, a faint “Oh!” and on being carried into the deacons' vestry, she was found to be dead. She was a constant attendant at the House of God, a true Christian, and an ardent lover of a free grace Gospel. The *second* was

JOHN BATTSON,

who departed this life April 7th. He was for many years a preacher of the Gospel, and an acceptable supply to many Churches, both in London and the country. I enjoyed with him upwards of thirty years unbroken friendship. I stood by him whilst he breathed his last. His dying testimony to me was, “On the Rock, quite safe, my brother.” Oh, how peacefully he closed his eyes. The *third* one was

MRS. DENNIS.

I can say but little of her, she being absent from home, having gone to Hastings for the benefit of her health. All the information that reached me is, that on the evening of May 30th she was so much better in herself, that after tea she wrote to her servant, to inform her that she intended to return next day. The next tidings were, that she died suddenly the same evening, soon after retiring to rest; it pleased God to take her into that rest that remaineth for the righteous. The *fourth* was our lamented brother

WILLIAM GRANT.

He has been for ten years the Church's delegate to the Association. He was eleven years treasurer to the Church; thirteen years a deacon, and fifteen years a member. He had a very painful illness, with cancer on the tongue. This poor man lost his speech several weeks before the Lord took him, but

his mind was at perfect peace. He will be greatly missed by the Church. He was diligent in business, fervent in spirit, serving the Lord. We mournfully bid him farewell.

C. CORNWELL.

[Nothing has touched us more keenly of late as the above from our dear brother Cornwell. The going home of those who have passed their three-score-and-ten, has something which naturally brings us to yield to the will of God; but when one in the prime of life is taken from a sphere of usefulness in the Church of God, we are stricken with sorrow. We sincerely sympathise with the pastor and friends at Brixton, and pray they may be supported under this very heavy trial.—J. W. B.]

THE LATE MRS. ANDREWS,

Who fell asleep in Jesus, August 25, 1898.

FROM early childhood my beloved wife was the subject of deep convictions, a lover of the sanctuary and God's servants. Being brought up under a free grace ministry, nothing else would suit her; she was no wanderer after new things, but would travel miles to hear the truth. She was specially attached to the late Mr. Dunster, for some years pastor of the S. P. B. Church, at Stoney Knapps, having received much spiritual blessing under his ministry. After removal from Dorsetshire to Exeter, from there to Yeovil, where she spent 11 years under the pastorate of the late

MR. VARDER,

whose ministry was made a rich blessing to her, and to whom she was greatly attached, she was baptized there and joined to the Yeovil Church, the late

MR. HUXHAM

preaching the baptismal sermon, about 18 years since. From thence she removed to Uffington, where she made many dear friends amongst the worshippers there, after which she went to Bournemouth, where the Church is kept up on the supply system; here she became known and loved by many of the Lord's dear people. One incident she related to me with reference to

MR. STEADMAN,

who had several times preached there. The first few times she heard him, there was nothing for her at all, till she thought she would not hear him again. So the next time he was going to preach, she wended her way to the Presbyterian Church. She stopped outside to read the notices; while doing so, a voice came to her, "Will ye also go away?" when she answered, "No, Lord!" and went back to the chapel, and under Mr. Steadman's sermon that night received such a rich blessing that she went home praising the Lord, and from that time there was no more barrenness under Mr. Steadman's ministry.

From there she returned to Yeovil for a short time, and then came to live at Trowbridge, where I was introduced to her by

MR. GRUBER,

and in about three months from that time, she became my wife in answer to the prayers of her lifetime, that if ever she was married, the dear Lord would give her one of His servants to be her husband; but not for long, we have only been married 1 $\frac{3}{4}$ years, and then the Lord took her to Himself. Often was she afraid that she had only the name to live, and how earnestly would she beg of the dear Lord to assure her of her interest in His redeeming love, and often repeated the lines:—

"Weary of earth and self and sin,
Dear Jesus set me free,
And to Thy glory take me in,
For there I long to be;"

and again,

"There I shall bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

I believe she had a presentiment of her departure for the last five or six weeks of her life, as she arranged her matters all so minutely that nothing

that was necessary of attention was left undone. She told me not to be surprised if I found her dead at any moment, and she did not mind how soon, if she could but feel herself ready to go, but she dreaded the ordeal of parting with me and leaving me alone. But the dear Lord, in mercy to her, prevented that by taking her suddenly. I feel as if I can hardly realize it to be true, but she is gone and I am left alone. I have found several pieces of poetry of her composing, very nice, all shewing the earnest longing of her heart to know that she is the Lord's, and to be led, guided, and taught by Him.

Mr. Raddon, of Bath, conducted the funeral service in Hilperton Churchyard, on Monday, August 29th; there was a large number attended to manifest their love and esteem for her. Mr. Raddon also preached on the Wednesday evening, testifying to her deep humility and earnest devotedness to the services of God's house, ascribing it all to the glory of God's grace. J. ANDREWS.

Hilperton, Trowbridge, Wilts.

THE LATE MR. EDWARD DEBNAM.

ON Lord's-day, September 4th, Mr. Edward Debnam passed away at his residence at Botisham Lode, near Cambridge, at the advanced age of 82 years. Although for some time past the health of the deceased had been gradually failing, the news of his sudden death caused us great surprise. On the morning of his decease, awaking early, he appeared as well as usual. Falling asleep again he was heard to utter one groan, which was the only sign of the passing of his spirit from earth to heaven.

For many years Mr. Debnam has been known to several of the Strict Baptist Churches as a faithful and fearless preacher of the Gospel of the grace of God.

When a young man, he became a member of the Baptist Church at Chelmsford. Soon after this he became possessed with an intense desire to be engaged in the work of preaching the Gospel. We have heard him relate with pleasure how that, after a season of severe anxiety concerning his call to the ministry, he received in direct answer to prayer a message from the Master. Expecting to hear a strange minister, he had prayed that some word might be spoken in confirmation of the Divine call which he felt he had received.

The preacher announced as his text the words, "Go, stand and speak in the temple to the people all the words of this life" (Acts v. 20). The sermon throughout was listened to by Mr. Debnam with rapt attention. His convictions were thoroughly strengthened. Numerous opportunities offering themselves, from this time he was constantly engaged in the Lord's work, almost until the time of his death.

During the course of his ministry, he sustained three pastorates, viz., at Maldon, in Essex; at Sudbury, in Suffolk; and at Saxlingham, in Norfolk. Relinquishing pastoral duties, he removed into Cambridgeshire, and for several years itinerated.

The announcement of his death will recall to many, memories of his tall, upright figure, and of his solemn, and venerable, yet pleasant face. The congregations to whom he ministered were composed chiefly of elderly people, most of whom were established Christians.

His ministry was doubtless used more to the comforting of saints than to the conversion of sinners, clinging tenaciously to the good old ways and the grand old doctrines; being a pronounced man of truth, he had no sympathy with either modern methods, nor modern notions. The one absorbing desire of his life was to know and to preach the "truth as it is in Jesus." Towards the close of his life his delight was to meditate upon the greatness and the glory of the Redeemer's work and Person. As he was nearing the end of his journey, he cared less for Christian controversy, but much more for Christian communion.

The funeral took place at the Chelmsford Cemetery, at which Mr. S. K. Bland kindly officiated. After an appropriate address by Mr. Bland, those present, according to the wish of the deceased, joined in singing the well-known hymn, commencing:—

"When I survey the wondrous cross,
On which the Prince of Glory died."

In full assurance of a glorious resurrection, we committed the remains of our beloved friend to the keeping of the tomb. We are looking forward to the time of re-union when, with the host of the redeemed, in the likeness of Christ we shall together see Him face to face.

Thus another labourer in the Master's vineyard has entered upon that eternal rest remaining for the people of God. For several years it was a source of great joy to the deceased to know that, while he was preaching the Gospel, his son, pastor J. R. Dobnam, and grandson, were engaged in the same work. He, being dead, yet speaketh, and will, we trust, continue to speak in the generations following.

As we remember the circumstances of his departure, we are reminded how silently and suddenly the messenger of death may come to each one of us. In the brightness of early Sabbath morning, the angel from heaven appeared, to conduct the spirit of the departed to the presence of the King.

His end was peace. After a period of fifty years of service and suffering, he sweetly and almost silently fell on sleep.

"Sure the last end
Of the good man is peace! How calm his exit!
Night-dews fall not more gently to the ground,
Nor weary worn-out winds expire so soft."

E. J. D.

39, Sutherland-square, S.E.

Savoury Sayings for Sensible Sinners and Seeking Souls.

By Ancient Authors and Modern Men.

SUCH is the natural propensity of man's heart to the way of the law in opposition to Christ, that, as the tainted vessel turns the taste of the purest liquor put into it, so the natural man turns the very Gospel into law, and would transform the covenant of grace into a covenant of works.—*Boston.*

AMID the paroxysms of pain, his frequent utterance was—"Looking unto Jesus! None but Christ. Death has no sting, Christ has taken it away." And only half-an-hour before the spirit fled, he intimated with a smile, "that he felt that to be with Christ was far better."—*Dr. Coldstream.*

THE Word of God unfolds something of God, something of angels, something of man, and something of devils, something of heaven, something of earth, and something of hell, and shows what man was, what he is, and what he will be; it shows how sin entered, what it has done, and how put away.—*J. Jenner.*

WE read the titles of Jehovah,—the Lord God Almighty, the Most High, the Eternal God, and "I am that I am," &c., and though we ascribe various perfections to God, they are not to be considered as separate parts, or separately subsisting in Him: they are all one in the unity of the Divine essence, "One Lord."—*W. Garrard, Leicester.*

THE PRINCESS AMELIA, DAUGHTER OF GEORGE III.—"You have been a good child to your parents (said the venerable monarch), we have nothing for which to reproach you; but I need not tell you that it is not of yourself alone that you can be saved, and that your acceptance with God must depend on your faith and trust in the merits of the Redeemer." "I know it," replied the dying princess, with gentle resignation, "and I could not wish for a better trust."

PRINCE ALBERT.—A few days before the Prince's death, the Princess Alice, at his request, played several of his favourite hymns and chorals. After she had played some time she looked round and saw him lying back, his hands folded as if in prayer and his eyes shut. He lay so long without moving that she thought he had fallen asleep. Presently he looked up and smiled. She said, "Were you asleep, dear papa?" "Oh no," he answered; "only I have such sweet thoughts." His hands were often folded in prayer; and when he did not speak, his serene face showed that the "happy thoughts" were with him to the end. He loved to hear hymns and prayers. On one occasion he said to the Queen, "We don't know in what state we shall meet again; but that we shall recognize each other, and be together in eternity, I am perfectly certain." During his illness he frequently repeated (and it may be regarded as his dying testimony to the preciousness of Christ) Toplady's beautiful hymn:—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

STRICT BAPTIST MISSION.

THE annual meetings of this Mission will take place (D.V.) on the 25th instant. On this occasion a strong chord of joy will be struck, the power and sweetness of which we fully believe will be filled and sustained by the breathing of the Spirit of the Lord, and will vibrate, spread, and continue in many gracious hearts and many of the Churches at home.

Last year we met under dark clouds of sorrow, and the voices of joy were restrained; yet we gathered with augmented hope and strengthened faith, strengthened by the very trials that to carnal reason seemed amply sufficient to justify despair and the dissolution of the Society. The year's history is a blessed chapter of confirmations and encouragements, whether the home or the Indian pages of the record be under review. The darkness of the night has passed and the light of the day is ours. Let us work while it is day.

We look forward with delight to giving as hearty a welcome to brother ERNEST A. BOOTH on the 25th as it has ever been the privilege of the Lord's disciples to accord to any yoke-fellow in His service. We rejoice that he will stay with us for a season, and many of the Churches in our favoured land will have the benefit of his presence and service.

We especially invite brethren and sisters who are perplexed in regard to mission matters to take the fullest advantage of such meetings, and particularly of the annual meetings at Soho.

That the Great Shepherd should have given such sterling, devoted, and brave brethren in the field as S. Hutchinson and E. A. Booth (and each of them with such true and proved missionary fitness, so gentle, so yearning, so persistent), is matter for increasing thanksgiving and justifies the freest and largest-hearted devotion of silver and gold to this sacred cause. Our words about our brethren are not adulatory—thus, to have written them would have been to mock the brethren and to dishonour God,—but the simple recognition of the Lord's sovereignty, wisdom, and grace in endowing, proving, and training His beloved servants. Nor are they now single-handed, but of the other workers we have not space to write here. The "Occasional Paper" and brother Booth's testimony will supply the welcome information.

Particulars of the anniversary arrangements are in the advertisement on the Wrapper.

ACTON TABERNACLE.—The tenth anniversary of the opening of the chapel

was held on August 1st, when Mr. R. Mutimer preached in the afternoon. The sermon was listened to with pleasure. A good number united with us at the tea and were refreshed. At 6.30 the pastor took the chair, commenced with hymn, "Kindred in Christ," &c., read Rom. xii. Mr. Wright led us in prayer. The chairman gave a brief account of the Lord's dealings for the past ten years of goodness and mercies of the God of all grace, then called upon Mr. G. Flower to address the meeting. Mr. R. Mutimer followed with good words and true. A very happy meeting was brought to a close by singing and prayer.

SUNDAY-SCHOOL ANNIVERSARY AT PHILIP LANE, TOTTENHAM.

ON Lord's-day, July 31st, the pastor preached morning and evening to good congregations. In the afternoon a service was held for the young people. Several hymns were sung by the children, and short addresses given by Mr. Littleton, of Keppel-street, and the pastor, which were much appreciated by all present.

On Monday, August 1st (Bank Holiday), pastor H. T. Chilvers preached in the afternoon to a good congregation, the Word was much enjoyed by our people, as he was enabled to speak so powerfully on the mercy of God and its satisfying principles. Tea was provided at five, nearly a hundred present.

In the evening a public meeting was held, our brother George Lovelock ably presiding. Hymn 953 Denham's was sung. Our chairman read part of 2 Kings v., and brother G. Elnaugh led us in prayer. Hymn 1017 was sung, then our chairman gave us some very appropriate remarks from 2 Tim. iii. 15. Our brother W. Nash, gave the report of our school, which was encouraging. About ninety children on the books, and the average attendance about seventy; the improvement in the conduct of the children during the year was specially noticed.

Our brother Hewitt, who is always welcomed amongst us, gave a profitable word on glorious things.

After singing 266, from Sunday-school Hymnal (which we have just introduced into our school), our brother I. R. Wakelin, who had come in unexpectedly, but we were all glad to see him, as he is such a friend to Sunday-school work, gave us a suitable word, which was much enjoyed by our young people. Brother Chilvers followed, speaking from the words, "Be not weary in well doing." His word will echo for many a day to come, it drew tears to

many eyes. Hymn 1 from appendix was sung and our brother W. Webb, who had not been to see us before, gave some good advice, to pastor, teachers, parents, as he said only an old man can. Hymn 144 sung.

Our brother S. B. Caplin gave us a very suitable word on the constraining power of the love of Christ. Our brother was helped to give encouragement to the teachers in the school. The pastor was then called upon. He said: One theme fills my heart just now, that is, "Gratitude" (Christians should be so). First to God who has been so gracious to us. Then to our chairman for his help. To our brethren who have spoken to us so suitably to our profit. To all our friends from sister Churches who have come to cheer us in our work. To all the friends who have given the tea that proceeds might go to our school funds. To our lady friends who have worked so willingly, so cheerfully, in this anniversary, as they always do. "What should we do without them?" To our friend and brother Mr. Littleton, who has taken such interest in training our young people in the singing, and our friend Miss Bartholomew, who is always at her post at the harmonium. Last, but not least, to our contributors, who have made our collections at this anniversary, £8 4s. 6d.

Our one word is, "Dependent, still dependent on God," on the prayers, and sympathy of our friends.

Hymn 205 from Sunday-school Hymnal was very heartily sung, and our chairman closed with prayer. This ended another very happy day at Tottenham.

DES福德, LEICESTER.—The anniversary of this village cause was held on July 21st, when sermons were preached by the writer in the afternoon and evening. Friends were present at both services from "Providence," "Zion," and "Ebenezer" (Leicester), also from Coalville and elsewhere. The tea meeting was well attended, and the collections good. We were greatly favoured as to the weather, and the occasion proved one for joy and thanksgiving, so that our friends there felt much encouraged.—A. E. R.

FLECKNEY, LEICESTER.—The Sunday-school anniversary of the Strict Baptist cause in this lovely village, was held on Lord's-day, July 10th. So many friends came in from the surrounding villages, that the entire chapel, galleries, and vestry, were positively crowded with eager and attentive hearers. Extra seats were obtained to fill up every available spot in the aisles, &c., and then many were compelled to stand outside at the open doors. The writer endeavoured to exalt a precious

Redeemer. The scholars, numbering about 140, sang special hymns and anthems, and the collections exceeded £15. We were glad to meet the venerable pastor, Mr. Abraham Deacon, who has presided over them for forty-six years, and is indeed the father of the cause, it having originated through his preaching in a cottage many years ago. We were also pleased to meet with the aged Mr. Garner, formerly for many years Superintendent of the school, but now blind. Our intercourse with other spiritual brethren and sisters was most delightful, and we trust that many were able to thank God and take courage.—A. E. R.

STEPNEY.—By the grace of God we celebrated the 4th anniversary of the pastorate of Mr. J. Parnell, at Wellesley-street, Lord's-day, June 12th. The pastor delivered two excellent discourses, the morning text from "Harken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?" The preacher spoke upon the text in the following order:—Firstly, they are elected. Secondly, they are rich. Thirdly, they are heirs. The evening discourse was from "And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God." The subject was dealt with thus. Mercy in the gift of plenty. Satisfaction in the use of plenty. Gratitude in the use of plenty. The following Tuesday afternoon, Mr. T. Jones (of New Cross), preached a most instructive and spiritual sermon on "The unsearchable riches of Christ." Mr. James Barmore presided at evening meeting and read 1 Peter i. Mr. Burbridge offered prayer. The chairman expressed his pleasure at being able, through the goodness of God, to be present. He traced the mercy of God in providence and grace, extolling the grace that had kept him in membership with the Church of God for fifty-one years. Mr. Mutimer spoke from, "And preached unto him Jesus." He said we must preach Him as a glorious Person. He laid aside all His glory to be the companion of rebels, to put away sin, to dwell in the sinner's heart. Mr. Belcher based his remarks upon, "Fear not, little flock," etc. He said the flock is a chosen flock, scattered by sin, but gathered by the Good Shepherd. Our pastor addressed us upon, "He hath led me." He said: The Lord led me before I knew it, in fact I do not remember the time when I did not cry to God for mercy. The great thought was then, Where shall I spend my eternity? Who was it that led me to speak about it, to think about it? It was Jehovah. The hand of God is in it, the providence of God is in it, the revelation of His divine purpose is in it all. He led me into the

Scriptures. Mr. Dadswell dwelt upon, "As cold water to a thirsty soul, so is good news from a far country." He asked, What is the water that the thirsty soul longs for, but the Lord Jesus Christ? The soul that drinks of Christ will want Him all along the Christian pathway. Good news, news of the Father's love; good news, "Him that cometh unto me, I will in no wise cast out." Mr. Noyes spoke of the blessings accruing from an interest in the covenant of grace. This happy and profitable meeting was concluded by singing, and prayer by the chairman.—HAYTER SCRIVENER.

RE-OPENING OF REHOBOTH, BEDFORD ROAD, CLAPHAM.

RE-OPENING services were held on Tuesday, August 9th, when pastor T. Jones, of New Cross, preached in the afternoon at 3.30 to a goodly number from the words in John xvi. 27. It was a soul-refreshing time.

In the evening at 6.30 a public meeting was held, the chapel being well filled. Mr. J. W. Banks occupied the chair. The hymn, "Come, Thou Fount of every blessing," was sung, Psa. lxxxiv. read, and brother Brown led us to the throne of grace.

The chairman gave a short address upon the subject that had called them together, and asked brother Fuller, the hon. secretary, to read the report, which said :—

Dear Friends.—We as a committee have much pleasure in laying before you this report. On February 16th a meeting was held to take into consideration the advisability of re-seating our chapel, as the present seats were very uncomfortable. Plans were submitted showing the construction of seats and platform, the estimated cost being about £70.

Two lady friends promised £5 each, which gave a stimulus to proceed; a brother had also promised to erect a new entrance to the front with brickwork, iron railings, and two lamps free of cost.

A committee of seven was formed, with brother Waite as chairman, to take the matter in hand.

It was then proposed that the writer should take the office of secretary and treasurer. Collecting cards were printed and distributed. We also applied to the Strict Baptist Association for a donation, which was generously responded to by the sum of £10.

The heating of the chapel has been better arranged.

The ceiling and walls have been washed, re-coloured, &c. The schoolroom and vestries have been renovated, papered, and varnished.

The pool has been raised and made more accessible for baptizing, which we hope the dear Lord will cause us soon and often to use as evidences upon contrite souls, enabling them to keep His commandments.

We now come to figures, as I daresay some have come with heavy pockets to help clear off the debt incurred. Of course,

you will perceive we have a little overstepped the bounds of our first arrangement, but you will see it was necessary to do so now, instead of having to do it another year.

We purchased our seats ready-made at a very reasonable price, and we think they will meet with general approval.

The whole cost is about £89 2s. 6d. We have collected by cards and promises the sum of £66 17s. 8d., leaving us in debt the sum of £22 4s. 10d., which we congratulate ourselves as being a moderate sum, considering the amount of work done.

We take this opportunity of thanking all our friends who have so generously responded to our appeal. The chairs for the platform are the gift of one of our friends.

The front fence, lamps, &c., has been erected at a cost of about £50, the gift of one of our friends.

Hymn, "Stand up and bless the Lord," was then sung, and the following ministers addressed the meeting—Brethren Cornwell, Parnell, Steele, Jones, Beecher, and Waite.

Collections amounted to between £5 and £6. Promises were also made, and we believe the debt will be cleared in about a month.

The repairs, seats, &c., have been done by one of our seat-holders in a very satisfactory manner. The chapel is a credit to us as a body of worshippers.

May the Lord's presence now be made manifest in blessing His Word to many precious souls. We hope and trust this may be the continual prayer of all who love and fear His name, and to Him shall be the praise.

Our friend and brother, Eade, of the Surrey Tabernacle, closed one of little Rehoboth's best meetings with prayer and the benediction by the chairman.

C. H. F.

CALVINISTIC PROTESTANT GATHERING AT THE SHALLOWS, ISLE OF THANET, KENT.

On Wednesday, August 24, 1898, the friends of Mount Ephraim Strict Baptist Chapel, Thanet-road, Margate, visited the place of the meetings of the ancient and original persecuted Calvinistic Churches in the Isle of Thanet, from which the present cause at Mount Ephraim has descended.

About 75 persons assembled at the Shallows, and before taking tea a short service was held, commencing with the hymn,

"Our God, our help in ages past," &c.
Mr. Harlick offered prayer, and
Pastor E. Marsh, of Gurney-road, Stratford, gave out the hymn,

"Far down the ages now,
Much of her journey done;
The pilgrim Church pursues her way
Until her crown be won."

Mr. J. Harlick gave a short address based on the words, "A declaration of those things which are most surely be-

Heved among us," and said the language of Luke well suited our experience and also our worship at that place.

Mr. Marsh read the hymn, which was heartily sung,

"All hail the power of Jesu's name,"

and Mr. Harlick concluded by a short prayer and the benediction. After tea the meeting (presided over by Mr. J. Harlick) commenced by singing

"O'er the gloomy hills of darkness,
Look, my soul, be still and gaze."

The chairman read Psalm cxxi. and offered prayer.

Mr. T. Lawson, of Brighton, said: We have good cause indeed to thank God that we live in better times than some of our forefathers. Our friend, Mr. Harlick, has just referred to "St. Bartholomew's" day. You know something of the awful calamity with which that day is associated. I will not dwell upon that, but I feel that our position this evening is somewhat like that expressed by Deborah in her song (Judges v.), where she says, "They that are delivered from the noise of archers, in the places of drawing of water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of His villages in Israel. Then shall the people of the LORD go down to the gates." Of Joseph it is said, "The archers have solely grieved him, and shot at him, and hated him" (Gen. xlix. 23). The archers, having not the grace that Joseph had, hated him, because of the special favour of God manifested to him. "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." In all ages the people of God have been hated by the world, and here is the distinguishing feature of the family of God. John said, "Marvel not, my brethren, if the world hate you; we know that we have passed from death unto life, because we love the brethren." Love felt in the heart towards the children of God, because of the grace of God that is in them is a sure evidence that we have passed from death unto life. In the record given of the formation of the Church that was accustomed to meet in The Shallows we are told that it was first formed in 1690; that would indicate that a better state of things had come about than existed in the two previous reigns. In James II.'s reign persecution had not abated. Go back a little further, and you get into Charles II.'s reign, which was perhaps as persecuting as any, although Charles II. was not supposed to be a Papist. He was a Ritualist, and those who are Ritualists to-day are just of the character of Charles II. James II. succeeded him, and then followed William III. of Orange. On the 5th November, 1688, the Prince of Orange first landed at Torquay,

and about two years after that the people of God who worshipped here were formed into a Church.

Here we may ask, How was it then that they had the privilege of meeting? We have it recorded in Goldsmith's abridged "History of England" in words something like these: "The Prince of Orange was a Calvinist, and therefore averse to persecution." It is contrary to the principles of Calvinism to persecute.

We are here this evening to thank God for the mercies manifested towards us, and we have to bless and praise His name for the grace which He gave to our forefathers in making them willing to suffer for conscience sake and for Christ's sake. Here then a Church was formed in 1690. Some, perhaps, may be ready to say, "A Church? Why, you Nonconformists do not believe in nor belong to the Church." I would ask such persons, if they have a Bible at home, to turn to 1 Cor. i. and read ver. 2, where you will find these words, "Unto the Church of God (ah! that makes all the difference), the Church of God which is at Corinth, to them that are sanctified in Christ Jesus and called to be saints." Here we have a Church made up of sinners called by Divine grace, that is, by the irresistible power of the working of the Holy Ghost, and it then follows "with all that in every place (even down here in The Shallows) call upon the name of Jesus Christ our Lord, both their's and our's."

The apostle tells us here what a Church is. "Church," according to the Scriptures (the Church of God), is a body of persons called out and sanctified or set apart in Christ Jesus.

Well, dear friends, we are here to rehearse the righteous acts of the Lord. I will tell you of one or two. One of His righteous acts was the landing of our Protestant deliverer, William III., on English soil. He was a Calvinist, and, when sailing towards our shores, James II. had his fleet in the mouth of the Thames. But William knew not how soon James, with his fleet, might overtake him; yet he would not allow them to proceed on the Lord's-day. "It is the Lord's-day," said William, "anchor down," and he would not allow the anchors to be raised till the Sabbath had passed; he would rather run the risk of being overtaken by James than desecrate the Lord's-day. William, however, on the following day went on his way and God prospered him.

After making some remarks on the forces of the Papacy and their renewed efforts, and suggesting that a branch of the Calvinistic Protestant Union should be formed to withstand them, he concluded by wishing Mr. J. Harlick,

pastor-elect of the Church at Mount Ephraim, every blessing.

Mr. Harlick then called upon Mr. Marsh, of Stratford, to speak, who, in reply, said that there were two portions of Scripture upon his mind; the first was, "Not by might, nor by power, but My Spirit, saith the Lord of Hosts," and, "I, the Lord, change not," upon which he made a few choice remarks.

Mr. W. Chisnall addressed the meeting from, "Blessed are all they who wait for Me," saith the Lord.

Mr. Carter, pastor of Providence Chapel, Broadstairs, also spoke, when, after singing,

"Sovereign grace o'er sin abounding,"

and prayer and benediction by Mr. Harlick, the gathering terminated, and the drive back to Margate in the cool of evening was greatly enjoyed.

WELCOME TO MR. J. W. MOTSON.

SERVICES to commemorate the first anniversary of this interesting cause of truth at Osborne-street, Colchester, and also to welcome brother J. W. Motson to the pastorate, were held on Sunday and Monday, September 11 and 12. Good congregations assembled on the Sunday, when the pastor preached in the morning from Acts xvi. 17, and in the evening from Psa. cxxvi. 3. At the close of the day we gathered at the throne of grace, when our dear brethren supplicated God's especial blessing upon the next day's services.

On the Monday afternoon we were highly favoured to continue the services in delightful weather, when an encouraging congregation gathered to listen to the precious words of eternal truth and grace so ably set forth by our dear brother, Mr. John Box, pastor of Soho Chapel, this being his first visit to Colchester. Evidently the speaker's lips were touched by the anointing angel as the Gospel of free and distinguishing grace found an echo in the hearts of the hearers, these people delighting in a free-grace ministry.

After this service, friends gathered to partake of the social cup, and at 6.30 that soul-inspiring hymn of John Newton's, "Kindred in Christ," commenced

THE EVENING SERVICE,

when a large congregation was present to again listen to an able and faithful sermon by brother John Box, in which many words of counsel, advice, and encouragement were spoken to pastor and Church.

A pleasing instance in connection with the services was the presentation of a small gift of £1 10s. to

MISS PERRY

for her kindness in presiding at the harmonium during the year, this being

the gift of Church and congregation, and

A profitable anniversary closed by singing to the sweet strains of Peronet's hymn, "All hail the power of Jesu's name." May this Church prosper in the best interest of spiritual gifts is the desire of—EBENEZER.

OPENING NEW SCHOOLROOM AT COURLAND-GROVE, CLAPHAM.

VERY interesting services were held here on Tuesday, September 13, on the occasion of opening the new school building—a long-felt want in connection with this old-established cause.

In the afternoon Mr. John Bush, of Kingston, delivered an appropriate and instructive discourse; friends congregated in good numbers from Churches far and near. At the conclusion pastor and people adjourned to the new school-room for tea, where every attention was given by the ladies to welcome visitors.

At the evening meeting Mr. John Piggott, L.C.C., occupied the chair, and

Mr. Thomas Carr, of the Surrey Tabernacle, offered earnest prayer on behalf of the rising race and Sabbath-school instruction.

The chairman asked the superintendent, Mr. A. Vine, to read the report, from which we extract the following items:—

For some inscrutable reason, the Church and congregation here were content to remain 45 years without a Sunday-school. To those of us who have realised the blessing of Sunday-schools, we regret that so many years were permitted to run to waste without any attempt to put in practice this part of the Gospel ministry. At the beginning of 1886, brother E. Langford agreed to serve the Church with a view, expressly stipulating as a condition an effort should be made to establish a Sabbath-school. The outcome of this, in response to his notice and an appeal from the pulpit on the first Lord's-day in April, 1886, our present Sunday-school was first established. Our school has thus been in existence nearly twelve and a-half years, but it was not till April 19, 1888 (during the pastorate of our brother W. H. Evans) that it was recognised by the Church, on a motion by Mr. Evans, who supplemented his resolution by showing the necessity of Church and school co-operating.

The school soon grew, and further accommodation than the vestry and chapel were necessary. After much prayer and a vast amount of correspondence, obstacle after obstacle was removed, and now, thank God, we have schoolroom, classroom, ministers' vestry, together with up-to-date sanitary improvements.

EBENEZER—PRAISE THE LORD.

Total outlay	£304 19 6
Receipts, donations, collections, &c.	233 18 5

Balance due to treasurer... £71 1 1

We thank all friends, young and old, who have aided us in this effort.

The report closes by reviewing the Lord's

dealings with us during the past twelve and a-half years; your superintendent can declare of the Lord's faithfulness and help—strength according to need has been given; health, at times, almost in a state of collapse, yet he can rejoice at this happy result, after so many years' patient waiting. Again we say—EBENEZER.

The anthem, "Exalt Him, all ye people," was well sung, and the chairman gave an address founded on Matt. xxviii. 28.

Addresses followed by Messrs. Box, Belcher, Chilvers, Marsh, Bush, and Dadswell (pastor).

Collection amounted to £18, reducing the balance due to treasurer to a little over £50.

BLOWING THE TRUMPET IN ZION.

THE 82nd anniversary of "Zion," Trowbridge, was celebrated on Tuesday, September 6, special services being held throughout the day. There was a large number of visitors, and the congregations were much larger than usual.

In the morning Mr. Coughtrey, of Nottingham, editor of the *Gospel Standard*, preached the sermon, which was well received, being based on the words from the 10th chapter of John, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one Shepherd." He dwelt upon the

CHARACTER OF THE SHEEP

and the certainty of the Church of Christ being one, not only in themselves, but in the Lord and Saviour Jesus Christ.

Luncheon was subsequently provided in the schoolroom, to which a good number sat down.

In the afternoon Mr. Hemington, of Devizes, was the preacher, his discourse being listened to with attention and profit.

A public tea followed in the school-room, which was crowded.

In the evening the sermon was by Mr. Moxon, of Bury, Lancashire. All the preachers spoke of their long connection with Zion Chapel, and expressed their hearty wish for the continued prosperity of the Church under the pastorate of Mr Peet.

The proceeds in aid of the cause amounted to nearly £14. Amongst the many present during the day were friends from London (Mr. and Mrs. F. B. Applegate), Calne, Melksham, Bradford-on-Avon, Broughton Gifford, Hilperton, Devizes, Bath, and other places round.—*Wiltshire Times*.

POULNER, NEAR RINGWOOD.—Mr. R. Alfrey, of Enfield, paid us a visit on Sunday last and preached from Acts xxviii. 28, "Be it known therefore

unto you that the salvation of God is sent unto the Gentiles, and that they will hear it." He was enabled to set forth what the salvation of God was, showing that it was a complete, finished and perfect salvation, and that nothing of man was in it, nothing of the flesh, all of grace, therefore called the salvation of God.—E. DIFFEY, Ringwood.

AYLESBURY.—On September 14 the anniversary of the opening of the chapel at Walton-street and harvest thanksgiving services were held, when our brother, R. Mutimer, of Brentford, was with us for the first time. The prayers of God's people were answered, and the dear Master's presence felt and enjoyed by many. We praise the dear Lord that He was with His servant, and enabled him to preach two soul-cheering and, we trust, God-glorifying sermons. The day will long be remembered by most of those that were favoured to attend the services. A goodly number of friends came from the villages, and we praise our Lord for a good day. A good number sat down to tea, and a very happy season was spent while partaking of the social meal. Our earnest prayer is that God's rich blessing may rest upon all the Lord's people.

"And may the Gospel's joyful sound,
Enforced by mighty grace,
Awaken many sinners round,
To come and fill the place."

—D. WITTON, 3, Victoria-villas, Tring-road, Aylesbury.

GOODLY GIFTS AND GRACIOUS WORDS AT GUILDFORD.

AN interesting service was held at the Old Baptist Chapel, Guildford, on Monday evening, September 5th, after the prayer-meeting, which was well attended. Brother Billing, one of the deacons, presided, who said it was both an encouragement and a fellowship meeting, the object being to cheer our dear pastor (Mr. W. Chisnall), who has been with us over two years.

Brother P. Pickett, Sunday-school president, spoke of the great help our pastor had been in the Bible-classes and also in the Sunday-school, and how much it was appreciated.

Brother Riddle expressed the congratulations of the Church and congregation for his birthday (which was the day previous), and stated that it had been laid on his mind that we ought to show our sympathy, love, and appreciation of our pastor's services with something more than words, which had been heartily responded to; therefore they had subscribed together, and he was pleased to present him with a handsome library table, so that when studying for

his work he should be reminded that his labours were valued by those who worship God, and listen to His servant. As there was a surplus of money over the cost of the table this would be given to the pastor's wife, who is a true yoke-fellow; therefore Mrs. Chisnall was presented with a good (but not an empty) purse.

Our pastor was quite overcome with this evidence of the love borne to him and his dear wife, and gave a very excellent address in returning thanks for himself and Mrs. Chisnall. It had come quite upon him as a surprise, as he had not the slightest idea of the object of the meeting when it was announced the previous day, and he was asked to waive his right to preside, and to allow Mr. Billing to take his place.

After singing the hymn,

"Bless'd be the tie that binds
Our hearts in Christian love,"

the meeting was closed with prayer, commending our dear pastor, his wife and family to the care and guidance of the Great Shepherd.

A VOICE FROM THE GRAVE. CARMEL CHAPEL, WOOLWICH.

(John i. 46.)

OUR dear friend, W. H. Rose (late of Providence, Reading), the pastor of this once famous cause, held his recognition services in May, 1898.

Pastor John Box preached in his usual fervent spirit and spoke in enlogistic terms of the newly elected pastor, from his *own personal knowledge*. As Mr. Box is not given to flattery, it is hoped that this little notice may thaw the frozen affections of those who at the mention of Carmel piously coil up in their snug little shells of reputed soundness and whisper Isa. lxxv. 5.—CARMELITE.

UCKFIELD STRICT AND PARTICULAR BAPTIST CHAPEL.

FOR about four and a-half years the Church meeting at Uckfield has been under the pastoral oversight of Mr. H. Gardner. We are thankful to record that a large measure of Divine blessing has been realised under the ministry of the Word: 11 have been baptised, and joined the Church. The chapel has been thoroughly renovated, and a large harmonium has also been purchased, and other improvements made; moreover, we are free from debt.

There seems to be a conviction in the mind of the pastor that his work here is finished, and that a change would be beneficial both for the Church and himself. The friends have expressed a wish that he should remain; but at our last Church meeting the pastor tendered his resignation, which was full of Christian affection, sympathy, and goodwill. The

resignation, to take effect on October 30th, was accepted by the Church with great regret.

The Church and congregation desire to bear testimony to the consistency of life and walk, fidelity to truth, earnest devotion to his work among the sick and aged, which has characterized their pastor, and gained for him the love and esteem of both Church and congregation.

It is the earnest hope of both Church and congregation that the Lord may open for him some other sphere of usefulness, where his labours may be abundantly blessed.

Signed, on behalf of the Church and congregation:—

E. H. Dadswell (Deacon),
A. Chilton,
George William Heaver (Sec.),
Ebenezer Histed,
George Wickens,
Isaac George Harries,
Thomas Cornwell,
John Wood.

HARWICH (EBENEZER).—The first anniversary of the Sabbath-school was held on Lord's-day, July 17th, when Mr. J. R. Debnam, of Horham, preached morning and evening to good and appreciative congregations. At the afternoon service, after singing and prayer, our brother Mr. Sanders (superintendent) read Prov. iv., after which he expressed his very great pleasure at seeing so many friends present, which he felt so greatly encouraged him and his happy band of teachers in their work of teaching and training the young. It was but a year since they commenced a Sabbath-school, and at first with only a few children, but God had blessed and succeeded their efforts in answer to their united prayers. There were 40 names on the school register, including the names of the Young Women's Bible-class. He thanked God and took courage, praying for still larger blessings to attend the school in the future. Mr. Debnam followed with an address to the children, teachers, and parents, which was listened to with marked attention, and was much appreciated. Two recitations were given by two of the little girls from the Word of God. The singing throughout the day was conducted by the teachers and children, with the kind assistance of Miss Grice, who presided at the organ. We must, in all

PRaise TO OUR GRACIOUS GOD,

add that in every respect a most spiritual and happy day was experienced by us; also that our congregations and collections were good. To God be all the praise. On Thursday, August 4th, the children had their treat at Southall Farm, Dovercourt. After recreation they sat down to a good and substantial tea, which all seemed to enjoy. Through

the kindness of friends they were served during the afternoon and evening with a free supply of fruit, &c. We believe that both on the Lord's-day, as also on the day of the treat, that children, teachers, and superintendent were happy and thankful for the institution of the Sabbath-school.

A MEMORABLE DAY AT PRITTLEWELL, SOUTHEND-ON-SEA.

ANNIVERSARY services were held here on Tuesday, August 23rd. A sermon was preached in the afternoon by pastor F. C. Holden, of Elim, Limehouse, from Psa. xxv. 14. 1. The secret of the Lord. 2. Who the people are to whom it is revealed. 3. What the Lord will show them—His covenant.

After tea, the evening meeting commenced by singing a hymn. Psa. lxxxix. was read by the chairman, brother G. Baldwin, deacon of Elim (who has recently come to reside in Southend for the benefit of his health). Mr. H. Lee prayed. The chairman then gave an address on the Psalm read. The mercies of God, the faithfulness of God, and the greatness of God.

Our old and esteemed friend, brother Mohhs, then spoke from Rom. viii. 3. Gracious teachings and leadings.

Brother Holden again spoke from Psa. xxiii. 5. In the presence of mine enemies; the prepared table; the anointed head; the overflowing cup.

Mr. G. Lovelock, from Matt. xxv., on the wise and foolish virgins.

Collections were then taken for the debt on the chapel. After singing a hymn the chairman announced that the debt was all cleared off. The pastor, Mr. J. Chandler, with a grateful heart, thanked God, the chairman, ministers and friends, present and absent, far and near, for their kindly help and practical sympathy in clearing off the debt. At the request of the chairman, all rose and sang heartily, "Praise God from whom all blessings flow."—R. A.

IPSWICH (BETHESDA).—It was our joy to again open the pool for the observance of believers' baptism, on Lord's-day, Sept. 4th. Three young sisters came forward to avow themselves on the Lord's side. Prior to their passing through the waters the pastor preached a soul-cheering sermon from Acts xiii. 38, it was certainly a season of refreshing from the presence of the Lord and a time long to be remembered by many. In the afternoon they each received from Mr. Kern the right hand of fellowship given in the name of the Church, also a dear sister transferred from the Crowfield Church, received a cordial welcome into our circle. On Sunday, Sept. 11th, our brother Mr. T. Jones, paid us a visit and preached

sermons, morning, afternoon and evening, it being the day for harvest thanksgiving and recognition of twenty-one years of faithful service by our pastor, Mr. Kern. These services were continued on Wednesday, Sept. 14th. A tea was provided and at the evening meeting excellent addresses were given by brethren Bland, Bardens, Ling, Ranson, and Leggett. Our pastor's ministry has been signally blessed by God during the time he has been with us, and if it should please the Lord that his stay should reach another twenty-one, we pray that much grace may be given him, and that all may tend to His glory who hath redeemed us from the curse of the law.

BURGH AND MONKSTHORPE.—Anniversary of these united and well-known causes were held July 3rd. Mr. Dennison (of Peterboro') preached. Services were held morning and evening at Monksthorpe. Tuesday, 5th, Mr. Peters (of Whittlesea) preached afternoon and evening. Tea was supplied between the services. 17th, Mr. Gardner (of Uckfield) preached morning and evening at Burgh, and Monksthorpe afternoon. 19th, Monksthorpe afternoon and evening. Tea between the services. The collections taken at all the services were rather better than usual. The sermons were listened to with great attention, and we can truly say we felt greatly refreshed, and we thank God for sending us such a time of refreshing. To His great name be all the praise.—R. SORFLEET.

Our Australian Column.

OUR AUSTRALIAN CHURCHES:
THEIR ORIGIN, PRESENT STATE,
AND FUTURE PROSPECTS.

BY JAMES MOTE.

Hon. Solicitor to M.A.S.B.C.

(Continued from page 287.)

It will be seen from these extracts that nearly fifty years since there existed a strong desire on the part of the Strict Baptist Churches of England to send a missionary to Australia and found Churches there of our faith and order, and that our late brother J. B. McCure was the person chosen for that purpose, with the results hereafter stated by him.

I have now visited for the second time most of the Churches mentioned by him, and am therefore well acquainted with their present state and condition.

I also attended the twenty-sixth anniversary of the Australian Particular Baptist Association, held at Melbourne on the 11th April last, at which all the Australian Strict Baptist Churches in the Association (eleven in number) were represented.

The result of my visits and enquiries as to the state and condition of our Churches in Australia are these:—

1. There is a general decline in all of them, and there is not one of them in a healthy and prosperous state.

2. Not one of them is able or does at the present time support a pastor, who has to rely for part of his subsistence on other sources. Several of them are without pastors. In Sydney the mother Church is now divided into two, owing to dissensions, and so at Geelong, and the two in both places would only make one good cause and keep a pastor in a suitable manner in each place.

As to the first cause, I attribute it to this. All the original members were more or less members of our home Churches, where the doctrines of free and distinguishing grace were preached. These have all died, and their places have never been filled up, and their children have not followed in the steps of their fathers, and consequently, owing to there being no, or very little, increase from the outside world, the work of decline has been gradually going on for twelve years. In the case of brother Bamber's Church at Port Adelaide, which is a small place, owing to a strike of the sailors there some years since, the shipping trade has left the place, and with it the population, and there is no prospect of its return.

Another reason for this may probably be that our views are not in favour in the colonies, either by the professing world or others. As to the opposition of other bodies, Mr. McCure, at p. 231 of his memoirs, makes the following (amongst other) statements:—

"And, fourth, the prejudice in Victoria against the Particular and Strict Baptists. Wherever I went it appeared to me that the people had agreed that they would help to carry out the determination of one of the leading ministers in Melbourne, Mr. —, who had said 'that he should feel it to be his duty to root up and exterminate the principles of the Particular Baptists wherever he found them.'"

There is also, I think, another more serious reason, and that is this. The majority of our pastors in Australia hold what is understood here as *Standard* views, and consequently the generality of the preaching there has been to the tried and exercised of the Lord's people whose frames and feelings are so much dwelt upon by preachers of this class. Now, whilst these are very comforting to the people so addressed, they are neither so God-honouring nor so useful to the young who cannot understand them, and are consequently not profited by them; and in the end, owing thereto, they cease to interest or profit by them, and consequently they go elsewhere and are lost to our body. In addition, the out-door life

indulged in by the youthful Australian population and the want of submission to parental restraint and their love of pleasure all tend to an absence from the house of God, which is noticeable through all the colonies. The great want of conversion among the young is also constantly dwelt upon by the ministers of all denominations, both in Australia and New Zealand.

Another reason for this is in the migratory habits of the colonists and their covetousness, and here I prefer to give Mr. McCure's views upon the matter rather than my own, he having resided in the colonies for many years. He says, alluding to this subject:—

"One discouraging circumstance, common to all ministers, occasioned very great trouble to those who were dependent upon the free-will offering of the people—the thirst for gold! For this they would deny themselves the comforts of life, and withheld their support from the cause of God. I have known many such when they first arrived in the colony from the fatherland, and who promised great things if God would bless them—like the man who used to say, 'I have got a guinea heart, but only a shilling pocket. If God would give me a guinea pocket, I would then help to support His cause and encourage His ministers.' God did give him a guinea pocket; but, strange to say, the guinea pocket stole away the guinea heart, for he had now only a shilling heart. Many I have known, whom the Lord blessed with riches, have become most illiberal.

"Another discouraging circumstance was, a minister was never sure of a permanent congregation. A number of new arrivals would come into the town and fill the chapel, everything would look cheering, and the rent of the chapel would be subscribed. Perhaps the next Lord's-day nearly empty seats would be seen. Naturally the inquiry was made, 'Where have the people gone to?' The answer would be, 'Oh, they have caught the gold fever, and are gone to the diggings.' For weeks there would only be a few persons attending, and but a few shillings in the box to pay the rent of the chapel. Then, again, another vessel would arrive and swell the congregation; and by these means the chapel would have a fluctuating attendance, many of whom would express their thankfulness at finding the truth preached in Geelong, and they would promise to support and encourage the same to the utmost of their power, saying they were ashamed of those who cared so little for the things of God, and who gave the preference to the perishable things of time. Surely they have never experienced the value and the preciousness of the Gospel, or they would never thus act. Alas! what is man? Those very persons, after a while, would become *stuck*, they would lose their appetite for the precious things of Zion, in consequence of having caught the gold fever—an infatuation takes possession of them, to the goldfields they must go for their recovery. Thus acted many whom I knew in England as members of Churches, and who then ran well; but mammon in Australia caused them to stumble and fall.

"This is the country to try a man whether he is in the faith or not. If the root of the matter is not in him, he will soon be driven away from the profession he has made of seeking 'first the kingdom of God and His

righteousness,' and will give the preference to the things of the world—reversing the grand decision of the grace of God in the soul, choosing rather to suffer affliction, sorrow, and dishonour with those who after earth aspire, than to suffer affliction with the people of God in a faithful and practical profession of the Gospel of Christ. Thus I have often been constrained to say, with Paul, 'Demas hath forsaken me, having loved this present world, and is departed' (2 Tim. iv. 10)."

Another reason is the dislike to our doctrines by the other denominations there, and, to counteract this, was primarily the cause of J. B. McCure's going out to Australia, as shewn by the resolution of the Churches in England before mentioned and set forth at p. 286, September number.

Doctrines are seldom touched upon in their pulpit discourse by any of the ministers of all denominations in the colonies; in fact, they are now in the colonies looked upon as out of date and, in a measure, immaterial.

I deeply regret not being able to give a more satisfactory account of our Australian Churches, the ministers and members of which received and treated me with the greatest kindness and hospitality; but, for the sake of our brethren here, I think it very desirable that the truth should be known, especially if any of our number think of emigrating there, either with a view to settling or to take the oversight of any of their Churches.

The country, I should add, has a delightful climate, hotter than ours, but very healthy, especially for delicate persons, who require to live in a dry and warm climate. The land is boundless in extent, of great fertility, and capable of supporting millions of our fellow-creatures in health and plenty, but I do not remember hearing anyone speak of the goodness of God in giving them such a goodly land, which they had not worked for, fought for, or deserved, but which had fallen to the English nation simply through the goodness and lovingkindness of our heavenly Father to us as His people.

The last reason which occurs to me is this. About eight or nine years since a most unaccountable feeling of reckless speculation and gambling took place in Melbourne and spread to the other Australian colonies. The value of property was inflated to an extraordinary degree, and prices paid for it far beyond its real value. Banks recklessly advanced money upon it, until the fever reached its height, when the crash came, the artificial values at once fell, most of the banks stopped payment, and nearly the whole community were in a state of bankruptcy.

As a result, many of the members of our Churches were with the rest drawn into the vortex and mostly ruined, and now have not yet recovered from it, and

are struggling and in debt owing to their liabilities arising therefrom. All our Churches and most of their members are affected by it, and I have scarcely met any member or pastor of our Churches who is not now suffering therefrom. This, of course, seriously affects the prosperity of our Churches, and, I hope, will be a lesson to our members not to be in haste to get rich by speculation, but to be content with the slow but honest returns of their industry whilst lawfully pursued.

This appears to me a very solemn confirmation of the truth of Holy Writ, which says: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil, which, while some covet after, they have erred from the faith and pierced themselves through with many sorrows."

That Australia is more or less filled with gold, is an undoubted fact; but it has now to be dug for and extracted from rocky subsoil, and not as formerly, found in the beds and shores of rivers and streams, but the fact of its being there, and the country being so rich, owing thereto, is not an unmitigated blessing, for its effect upon the minds of the people is to unsettle them and draw them away from more solid and sober and steady work; and instead of their affections being set upon things above, they are more than ever set upon things below.

Melbourne, instead of being a city of tents, as described by brother McCure, is now a large populous city, but has not yet recovered from the losses before referred to. The harbour, instead of being filled with 400 or 500 vessels in the Bay, as before described by J. B. McCure, has not now seventy, and the empty houses there average several hundreds. In its prosperous days, when racing was at its height, the prize for the Melbourne Cup was £10,000, being double to that of the English Derby race. At the present time, notwithstanding the depression, racing and betting are indulged in by the greater part of the population, both old and young, and at Sydney they have pony races by electric light at night.

With a view to guide any of our preaching brethren who might desire to go to Australia, I asked the opinion of an eminent Baptist pastor at Queensland, who has been there several years, but his reply was, "I advise no one to come out here; if they do, they must not expect to be supported and treated in the same manner they would at home. If they come, they must take Australia as it is, and conform to the habits and manners of the people, without which there is no prospect of suc-

cess." This, I should say, is the land of the working man, whose political influence is great and hours of labour only eight per day, out of which he is allowed ten minutes for smoking. In addition, there is no aristocracy here, and all classes are on a dead-level and treat each other as equals, and the same observation applies to the religious denominations, as there is no State Church here.

As an outcome of my visits to Australia, I may add that I have been the means of communication between the mothers and brothers of several of our brethren there, and at the urgent request of one of our pastors, and also of a deacon there, I have lately visited their aged mothers in Hertfordshire and cheered their declining years with a full account of my visits to their sons and families, and of their doings and the goodness of the Lord to them in the far-off land of their adoption.

Aged Pilgrims' Corner.

ON Tuesday afternoon, October 11th, the anniversary of the Brighton Home will be held in the Royal Pavilion, Brighton. S. Hannington, Esq., J.P., will take the chair at 3.30 o'clock, and addresses will be given by Messrs. A. J. Baxter, G. Hewitt, T. Lawson, W. Harbour, J. H. Hallett, and J. K. Popham. A Sale of Work will be held during the day. The attendance of all friends of the Society is cordially invited.

There are seven Pensioners residing in the Brighton Home, and 42 others in the town and district are also on the books: upwards of £330 per annum are distributed locally in Pensions, therefore additional local help will be thankfully received.

The exterior of the Camberwell Asylum and of the Hornsey-rise Asylum have recently been re-painted, and a considerable outlay has been involved. The buildings are now in excellent order, and the visits of friends will be heartily welcomed. It is hoped that the Stamford-hill Home will not be overlooked; the matron and the nine inmates are delighted to see any callers.

A heavily-afflicted Pensioner in Kent writes:—"If those who have the heart and means to subscribe to your Society could fully realise how much their generosity is appreciated by the recipients, and how it helps to ease their troubled minds respecting temporal matters, they would be amply repaid for all they do."

1,500 Pensioners are now in receipt of upwards of £10,500 per annum in

Pensions; this sum, with the maintenance of the Asylums, involves a *daily* expenditure of £36. May many of our readers be constrained to render prompt and gracious aid to the poor and needy of God's family who are thus helped by the Society. The office is at 83, Finsbury Pavement, E.C.

Past and Passing Events.

Braintree.—Mr. O. H. Cudmore, of Portsmouth, has accepted an invite from Salem, Braintree, to supply for six months with a view to the pastorate.

Lingfield.—Mr. Hayter, of Brighton, has accepted unanimous invite to supply for three months, with a view.

Bradford-on-Avon.—Mr. Hacking, from Southminster, Essex, commences a twelve months' probation at the Old Baptist Chapel, with a view, and at

Margate (Mount Ephraim, Thanet-road) Mr. J. Harlick has accepted the pastorate (see advt.). Also.

A. B. Hall commences his pastorate at Carlton, Beds. October stands out well for settlements. We pray they may be long, profitable, fruitful.

Pastor H. Gardner is leaving the Church at Uckfield, Sussex.

The annual sermons at Mount Zion, Chadwell-street, Clerkenwell, on behalf of the Aged Pilgrims' Friend Society, were preached on Lord's-day, Sept. 11, by Mr. J. E. Hazelton.

Sunday-school Committee of M.A.S.B. Churches.—Brother Copeland, having resigned the secretaryship of above on account of accepting pastorate at Reading, brother H. T. Chilvers, 30, Baker-street, Lloyd-square, W.C., has been unanimously chosen to that office, to whom all communications are to be sent.

Over Eighty.—Brother Joseph Flory says:—"I have entered my 81st year. What mercies have I seen; what forbearance of the Lord towards me; sixty years since my mouth was open to tell of the wonders of redeeming love; salvation all of grace. On

Saturday I returned from a preaching tour in Gloucestershire—Stow-in-the-Wold, Icomb, Cheltenham, &c. Mr.

Joshua Joyes, who was chosen to the pastorate last year, is being favoured with the blessing of the Lord; twelve were added to the Church (Bethel) last year by baptism.

Mr. Brooks, who has been ministering at Providence, Cheltenham, is leaving for Cardiff. Mr. G. Townshend is favoured with God's blessing at Stow and Icomb.—J. FLORY.

Brighton.—At the anniversary of "Salem," Bond-street, on September 13, the pastor, Mr. Shaw, was unable to be present in consequence of a bereaving dispensation—having lost a dear daughter, and

Mr. Mitchell was unable to fulfil his engagement in the evening owing to personal affliction, but Mr. W. Jeyes Styles kindly stood in the gaps. [Report to follow.]

Note.—Our readers will take notice that Half-yearly Meeting of M.A.S.B.C. is always held second Tuesday in October. This year it is to be at Keppel-street, Bloomsbury. [See advt.]

THE TRINITY.

In the bright Gospel glass we see
The Persons of the Sacred Three
With equal greatness crown'd;
The Triune God in Christ is known,
The One in Three, the Three in One;
And there alone is found.

By nature God, each Person's known.
Equal in power—in essence One,
The undivided Three,
The same in majesty and might,
Possess'd of endless life and right,
To vast eternity.

Jehovah is the living God,
The Father, Spirit, and the Word,
The Three that are the One,
Whose equal honours, glory, power,
Distinctly shine for evermore,
In Christ, God's ancient Son.

E. MOTE,
Author of *Hymn 231 (Denham's)*.

ENCOURAGEMENT TO THE BURDENED.

"For we that are in this tabernacle do groan, being burdened."—2 Cor. v. 4.

GROANING, burdened pilgrim,
Who'er thou art;
Called out, weary seeker,
Truth is thy chart.
Cast on Christ thy every load,
Trust wholly in thy God,
Plead, "Christ, I come to Thee,
Thy name's my plea."

I cannot pray in vain,
In spirit poor;
Open Thy gracious arms,
Thou art the Door.
Lift aloft your heads, ye gates:
Look, LORD, Thy daughter waits;
Low at Thy throne I kneel,
Love's wounds I feel.
Grace hath me overcome,
Thy Son is slain;
Father, I'm coming home,
This my refrain:
I am Thy new creation;
Christ is my salvation;
Thy Spirit dwells in me;
This is my plea.

GEO. FLOWER.

Marriages.

BURTON—FOSTER.—On August 2, 1898, at Ebenezer Chapel, Luton, Beds., by Mr. Dickens, of Tunbridge Wells, Ellen, daughter of Mr. and Mrs. Foster, of Luton, to Samuel Thomas, son of Mr. and Mrs. Burton, of Coventry.

DEXTER—PARKER.—On June 6, 1898, by Mr. Whitehurst, pastor of Fourth Avenue Baptist Church, Brooklyn, Fanny, youngest daughter of Robert and Martha Parker, of Stamford, England, to John, third surviving son of Edward and Mary Dexter, of Melton Mowbray.

FRICKER—MOTE.—On September 8, at Trinity Baptist Chapel, Upper Tooting, by Pastor H. Oakley, Martha, widow of the late Edward Mote, of Mount Zion, Chadwell-street, and South-square, Gray's Inn, to W. R. Fricker, Esq., of Chadwell-street, and Moreton Lodge, Bethune-road, Stoke Newington.

GILBEY—ROSE.—July 26, 1898, at the official residence of the Registrar for North London, Phoebe Rose to Frederick Gilbey.

HOLLETT—WATERMAN.—On Monday, August 22, 1898, at Dacre-park Chapel, Lee, by pastor J. H. Lynn, Ada May Waterman to J. Martin Hollett, of Lee. The bride was given away by Mr. Henry Langford, Miss C. M. Hollett was bridesmaid, and Mr. Sydney H. C. Smith acted as best man. Mr. and Mrs. Lynn, Mr. and Mrs. Stockdale, of Stratford, and others took breakfast at the house of Mr. Hollett, sen.

KNOPP—BANTOCK.—On September 10th, 1898, at Keppel-street Chapel, Bloomsbury, by their pastor, H. T. Chilvers, Ruth Bantock, to Benjamin Bowyer Knopp.

LEAKE—CLARKE.—On September 7, at North-road Baptist Chapel, Old Brentford, by pastor R. Muntimer, Frances Rhoda, third daughter of the late James Clarke, of Ealing, to Charles Walter, eldest son of Mr. Francis Leake, of Longford.

MACKENZIE—BAKER.—On September 17, 1898, at the Parish Church, Upper-street, Islington, by the Vicar, Florence Jane, daughter of Mrs. Baker, of Mount Zion, Chadwell-street, to John George, son of Mr. Mackenzie, of Dingwell, N.B.

MCFARLANE—GEORGE.—On Saturday, July 30, 1898, at Zion, New Cross, by pastor Thomas Jones, Agnes Mary George to William McFarlane, both members of the Church, and were baptized by our pastor.—P. A. W.

MATTHEWS—MORLING.—The marriage of Mr. Arthur J. Matthews to Naomi Jane, second daughter of pastor Josiah Morling, was solemnized at Zion Chapel, High Wycombe, on September 13, in the presence of a large number of spectators, the chapel being well-nigh filled. The ceremony was performed by the bride's father. Much interest was manifest and great kindness shewn in the shape of numerous useful presents, and hearty good wishes for the future well-being of the happy pair, both of whom have been connected with the Bible-classes at Zion for several years.

TALBOT—HALL.—On September 1, 1898, at Providence, Clapham Junction, by pastor R. E. Sears, assisted by Mr. John Bush, of Kingston, Grace, eldest daughter of Mr. Augustus Francis Hall, of Devonshire House, Battersea-square, to F. Ernest, son of Mr. Talbot, of Reading.

WHITE BALL.—On September 6, 1898, at Providence, Highbury-place, by pastor P. Reynolds, Lilian, daughter of Mr. Ball, of Highbury-place, to Herbert Douglas, eldest son of Mr. Henry White, senior deacon of Providence. The presents, forty in number, were from the Church and congregation.

Gone Home.

"THAT'S WHAT MY OLD MOTHER SINGS."

MR. WHYBREW entered into rest July 24, 1898. The first place of worship he ever entered was Crosby-row, King-street, South-wark, and was well known to the late Charles Waters Banks, and many in Bermondsey. The grace of God made him a Christian, and a contender for the faith once delivered to the saints. Deceased was baptized by the late beloved T. Stringer, at Snow's-fields, for "he was not ashamed to own his Lord," and wherever he went he talked of what grace had done for him, so that "his speech betrayed him." The Bible was his chief book, and, like Dr. Watts, could behold his Saviour in every page, and would often

"Sit alone from day to day,
And converse with His Lord."

Being a builder by trade, was sent on one occasion with several other men into the country to repair a mansion. There he was deprived of the fellowship of the saints, and the conversation of his fellow-men did not suit him. While resting a while, and quietly meditating, he began to sing—

"The wondering world enquires to know
What makes me love my Jesus so?"

A man (A. B.) heard him and said—

"THAT'S WHAT
MY OLD MOTHER SINGS."

A. B. went home and said to his mother, "Mother, we've got a man on the works at the mansion what sings Dr. Watts."

The next day, when A. B. went to work, he said to deceased, "I told my old mother you sings Dr. Watts, and you're to go home with me to-night."

The departed went home with A. B., and the old lady said, "You must be a child of God, or you would not sing—

'What makes me love my Jesus so?'"

The old lady "put on bread for the man of God," then "they read, and prayed, and sung—

"My God, the spring of all my joys,
and retired to rest."

This is only one of many such instances in the life of the departed. He is now "where the wicked cease from troubling and the weary are at rest,"

"For ever with the Lord."

Our departed friend had within three months entered on his eightieth year, and, says his widow, "We had entered the 54th year of our married life; he has now joined the heavenly choir, and I hope soon to be with him in glory."—L. WHYBREW.

MRS. WOODGATE.—Death of an Aged Pilgrim.—"On Lord's-day, July 31, it pleased the Lord to take our sister, Mrs. Woodgate, to the rest that remains for His people. She had passed the age of 80, and had been preserved in the ways of the Lord for more than 60 years. To the very end of a long and weary affliction her hope was firmly fixed upon Christ, the Rock of Eternal Ages, and

she longed to be with Him. She was a pattern in her diligent attendance upon the public means of grace, and in her esteem of those ministers whose testimony the Lord had blessed to her soul, among whom were the late 'Sam' Milner, Robert Bowles, of Hertford, and the writer, her pastor for the last 20 years, who buried her at Bow Cemetery on Friday, August 5, 'in sure and certain hope.'"—F. C. HOLDEN.

SAMUEL STILES.—The Church at Olapham Junction has sustained a loss in the departure of Mr. Samuel Stiles. He was, instrumentally, the founder of the Church, a godly deacon, and a faithful and true friend. He was beloved by all. After a long affliction, the homeward call came on Monday, September 12th. "So He giveth His beloved sleep."

WILLIAM WALNE, the husband of Elizabeth Walne, entered eternal rest on June 30th, 1898, at Cottenham-park, Surrey, and was interred at Wimbledon Cemetery on July 6th, by Mr. George Savage, of Wimbledon, between whom and the deceased there had been a close friendship of forty years. The deceased was born at Pulham, Norfolk, on May 1st, 1824, and both he and his wife were baptized forty-four years since, by the late Mr. William Chamberlain, of Grosvenor Chapel, Stepney, and under whose ministry they were both brought out of darkness into Gospel light and life, since which they have been connected with various Baptist Churches, the principal having been the Surrey Tabernacle, under the late Mr. James Wells, and under whose ministry they were more firmly established. In his last days, as with many others, he travelled much by night, but found seasonal help from hymn 125 (Gadsby's), especially verse 2, and kindred Scriptures:—

"But Christ the Heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they,"

also hymn 118 (Gadsby's) last verse:—

"When we appear in yonder cloud,
With all Thy favoured throng;
Then will we sing more sweet, more loud,
And Christ shall be our song."

MRS. M. WORKMAN, of Guildford, fell asleep in Jesus, August 8, 1898, in the 80th year of her age. Baptized in April, 1874, by our dear brother W. Kern, who was then pastor of the Old Baptist Chapel, receiving the right hand of fellowship in May; she remained in membership with us till the time of her death. Her consistent and saintly life we miss, her earnest prayers for the loved ones dear to her, and also for the welfare and prosperity of Zion we mourn over, and our cry to our gracious God is, "Hear, Lord, for the godly man ceaseth." May He be pleased to raise up others to take the place of such that He is gathering unto Himself. Although greatly afflicted and confined to her bed for over twelve months, yet her affliction was borne with resignation and patience; and whilst often wishing the Lord to come and take her home to be at rest, she ever ended by saying, nevertheless, "Not my will, but thine be done," and so we can of a truth say, "The memory of the just is blessed," and, "May our last end be like her's." We laid her to rest in Guildford Cemetery on Saturday afternoon, August 13th, in the presence of a goodly number of sorrowing friends, and pray the Lord to sanctify this further trial to the family and to us as a Church.—W. CHISNALL, Guildford.



MR. WILLIAM BRUNDISH, MANCHESTER.

(See page 325.)

The Lord's Request for His Sorrowing Disciples.

BY E. MITCHELL.

I will pray the Father, and He shall give you another Comforter."—John xiv. 16.

THE disciples would have retained their Lord on earth, but it was expedient for them that He should return to heaven. He was not, however, unmindful of their sorrow, but administered both instruction and consolation to them. He was returning to His Father, but they should not be left comfortless; for He would pray the Father, and He would give them another Comforter, who should abide with them for ever. The inexhaustible fulness contained in this promise of their Lord

they afterwards experienced; and the whole Church of God in all ages has shared in the blessings it contains. The "Comforter" still abides in the Church, and communicates from the abounding fulness of Christ every favour and blessing believers enjoy.

Our text exhibits the glorious Trinity of the Godhead concerned in salvation. Curious enquiries into the mode of the subsistence of the three glorious Persons in the one God are not to be encouraged, but eschewed, as savouring of presumption, and highly dangerous. What God has revealed in His Word concerning Himself faith reverently accepts, tenaciously clings to, and is satisfied with. ALL SALVATION BLESSINGS ARE TRACED UP TO THE FATHER. His sovereign pleasure is the fountain where they rise and whence they flow to us. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him." It is necessary for us to know this in order that we may glorify the Father for the glorious riches of His grace, by which we are saved.

Having determined to save His chosen, *the Father gave His only begotten Son to accomplish His gracious purpose.* Here a distinction is manifest. The Father who gave, and the Son who is given, cannot be the same in person, though they are one in essence. "I and My Father are one," said our Lord. This, though beyond reason to comprehend, is not contrary to reason, for the nature of the Godhead is above the power of reason to grasp. All the true knowledge of God we possess is by revelation. "God is love," and He has manifested His love in the amazing gift of His Son, that through Him guilty sinners "should not perish," as they have richly deserved, "but have everlasting life." This apprehended endears the Father to our souls.

The Spirit also is the gift of the Father. Here again the distinction of persons is manifest. The Son who prays the Father is one, distinct from the Father to whom He prays, and the Spirit that is given in answer to His prayer is "another Comforter," clearly distinct from the Father who gives, and the Son who asks the gift for His disciples. Here are clear distinctions, but no division. The three are one, and the one is three; but the one is not three in the same sense as He is one, nor are the three one in the same sense as they are three. Distinct in personality, but united in essence, nature, perfections, will, and glory. As the glorious Trinity is distinct in personality, yet one in essence, so also are they distinct in office and operation, yet united in our salvation. While we glorify the triune God for His wondrous love, and we cannot rightly praise God without praising all the Persons, it is well for us to have clear scriptural views of the distinct offices of Father, Son, and Holy Ghost, that we may intelligently glorify each Divine Person. The Father's good pleasure is the great fountain whence all salvation blessings flow. "Give Him the glory due unto His name."

As all our spiritual blessings come from the Father, so THEY ALL FLOW TO US THROUGH THE SON. All the Father's purposes centre in the Son. He is the Father's well-beloved, in whom He delights, and through whom He has ever revealed Himself to His creatures. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." "God dwells in the light

which no man can approach unto ; whom no man hath seen, nor can see." But the Son "is the brightness" (*the effulgence, the raying forth*) "of His glory, and the express image of His person." As He said to Philip, "He that hath seen Me hath seen the Father." By the Son, the eternal Word, God made the worlds originally, and by His Son He upholds and governs all things which He has made. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers : all things were created by Him and for Him : and He is before all things, and by Him all things consist."

Redemption is through the Son. "The Word was made flesh." The Son gave His life a ransom ; we are reconciled to God through His obedience unto death. It is by the blood of Christ we who were far off are made nigh. In Him "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." By His "one offering He has perfected for ever them that are sanctified." He has "put away sin by the sacrifice of Himself." The Father's testimony concerning Him is, "This is My beloved Son, in whom I am well pleased." In Him the Father's face smiles on us, and communion is restored.

The Spirit is given through the intercession of the Son. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever ; even the Spirit of truth." As the Son has meritoriously procured all blessings for His people, so all the blessings are actually bestowed through His intercession. Nothing He requests is ever denied by the Father. He asked for the Spirit. His request was granted ; and on the day of Pentecost the Spirit, in His plenary influences, was poured upon the disciples, and He has abode in the Church ever since. This order glorifies both the Father and the Son ; the Father as God, and the Son as Mediator, according to the covenant existing between the Father and the Son. The word Jesus uses, rendered, "pray," is thus defined by Bullinger : "ἐρωτάω" (*erōtaō*) "to interrogate, to ask, implying familiarity, if not equality, hence, never used of our prayers to God, while it is used of Christ's prayers to the Father." On this word Trench remarks : "It implies that he who asks stands on a certain footing of equality with him from whom the boon is asked, as king with king ; or if not with equality, on such a footing of familiarity as lends authority to the request." We must ask from God as beggars request an alms, with a consciousness of our own unworthiness of the least of all His mercies. But Christ's "is not the petition of the creature to the Creator, but the request of the Son to the Father." He asks, too, on the ground of covenant engagements, that the promised gift of the Holy Spirit, the Comforter, be bestowed on His disciples. He was about to return to His Father, as soon as His work on earth should be completed, and at His request the Spirit should be sent to abide for ever with the Church.

As all spiritual blessings come to us from the Father through the mediation of the Son, so THEY REACH OUR SOULS BY THE MINISTRATION OF THE HOLY GHOST. He is Christ's only vice-gerent on earth, the Sovereign Applier of every new covenant blessing to the Church. He works in and through His servants and their ministrations. He convinces "of sin, of righteousness, and of judgment : " He quickens,

teaches, leads, and models all true believers : He takes of the things of Christ, and shows them to disciples. In a word, the work of grace in the hearts of the elect is begun, carried on, and will be finally completed by the Holy Ghost. In our text He receives what is, perhaps, His sweetest and most endearing title, the "COMFORTER." The word employed, *paraklētós*, signifies, "one called to one's aid," especially in a court of justice (hence, rendered "Advocate" in 1 John ii. 1) ; generally a helper, and hence, "the Helper, the Comforter."

The Holy Spirit is our great "*Helper*" to whom we may confidently look for aid in all our distresses, and weaknesses. "Likewise the Spirit also *helpeth* our infirmities" (Rom. viii. 26). The word rendered *helpeth* is thus explained by Bullinger : "To lay hold of a *thing* together with a person, and so to assist that person." The apostle in the above cited passage goes on to give a special example of the Spirit's aid given to His people continually. "For we know not what we should pray for as we ought ; but the Spirit *Himself* (R.V.) maketh intercession for us with groanings which cannot be uttered." He helps us in prayer, but His aid is not confined to prayer, but afforded in every time of need. Let us ever call the Divine *Paraclete* to our assistance.

The Spirit also is our "*Advocate*." His office must be distinguished from Christ's. Our Lord makes intercession on our behalf in the high court of heaven, the Spirit makes intercession for us in our hearts, moving our desires, directing our prayers, and causing us to groan after the blessings God intends to bestow. While the Saviour was on earth He advocated the cause of His disciples, now He has entered into heaven He is their Advocate before the throne. But He has procured us another Advocate who gives His assistance in the court of conscience. Jesus frustrates all the accusations of our adversary in the court above, and the Spirit defeats his assaults and accusations in our conscience while here below. Christ pleads His propitiation before His Father, and the Spirit sprinkles our conscience with the blood that cleanses and gives peace within ; and thus our adversary is discomfited both in heaven and in our own experience.

But the Spirit is also the *Comforter*. How delightful is this title ! how precious is the "comfort of the Holy Ghost !" All the spiritual comfort believers have ever received has come from the Holy Spirit. He comforts the distressed, broken-hearted sinner by revealing Christ to his soul, sealing pardon on his conscience, and shedding abroad the love of God in his heart. He comforts tempted souls, who are fearing they shall be swept away as with an overwhelming flood, by lifting up the standard against their enemy, and causing the floods to subside. He cheers weary and way-worn souls by giving them sweet glimpses of the better country where they shall enjoy never-ending rest and peace. All the promises of the Gospel are employed by the Spirit in the discharge of His gracious office ; all the glories and blessings it contains He unfolds and applies, while He assures us of our interest in them ; all we have ever seen of the excellences and beauties of Christ has been by His revelation ; and all we have apprehended of the Father's love has been made known to us by His gracious operations. "Blessed, loving, and gracious Spirit, the great Comforter, how deeply we are indebted to Thee ! Pardon all our unmindfulness, ingratitude, and waywardness, and still lead, teach, aid, and comfort us until under Thy sure conduct we reach our heavenly home !"

OUR PORTRAIT GALLERY.—No. XI.

MR. WILLIAM BRUNDISH, MANCHESTER.

MODERN 11TH OF HEBREWS—THE CORNER—MENDLESHAM—SUFFOLK
 MARTYRS—DR. ROWLAND TAYLOR—KERBEY—ROGER CLARK—
 FOX'S "BOOK OF MARTYRS"—DANIEL HERBERT—J. FOREMAN—
 J. E. BLOOMFIELD—BRETT—WRIGHT—CORBETT—CHARLES
 HILL—A DULL SCHOLAR—YOUNG WONDER—HICKS—NUNN
 —BANKS—WELLS—COZENS—ALARMED—ROMANS VII.—
 TEMPTATIONS—JABEZ HART—WILLIAM GARRARD—
 DARKNESS—SUNSHINE—BAPTISED—FAMILY OF
 HARTS—BUSY BEE—SENT OUT TO PREACH—
 AUTHOR—GRATITUDE.

DEAR BROTHER,—The brief sketch I write of my life, as desired,
 I forward, hoping it will be made a blessing to the sons and
 daughters of Zion; but, like Amos and Gideon, I do not feel worthy of
 a place in your "gallery," or, as we quaintly call it,

"OUR MODERN 11TH OF HEBREWS;"

or, "Our Chronicle of the Great;" for "I am neither a prophet or a
 prophet's son, but a gatherer of sycomore fruit."

Well, at a place called

"THE CORNER,"

Mendlesham Green, in the parish of Mendlesham, Suffolk, in a cottage
 facing the chapel called "Jireh Particular Baptist," on the 2nd October,
 1833, was born a son and firstborn to Mr. Robert Brundish, bootmaker,
 and was registered at the Parish Church by the name of "William
 Brundish, son of Robert and Maria Brundish"—your unworthy scribe.

Mendlesham is well-known in history, and has many traditions.
 Suffolk is noted for a number of martyrs. Less than half-a-mile from
 where the chapel stands—a place called "Cay," or "Clay Hill"—
 tradition says many died for the truth's sake. It does seem that out of
 their ashes there has sprung a generation to serve God, even to this day.
 Suffolk has more Baptist causes than all others put together (*i.e.*,
 Dissenters), and more in proportion to population than any other
 county in England.

SUFFOLK MARTYRS.

In the year 1555, Dr. Rowland Taylor, Vicar of Hadley, or Hadleigh,
 Suffolk, who stands first on the list, sealed the truths he had preached
 in the parish on "the Hadleigh Common." He died at the *stake—the*
post of duty; the details move our eyes to tears. Then Kerbey, and Roger
 Clark, of Mendlesham, in time of Henry VIII., were burnt to death for
 the truth's sake—they bore a noble testimony, which is fully recorded in

"FOX'S BOOK OF MARTYRS"—

Clark at Bury-St.-Edmunds, Kerbey at Ipswich; and from that day to
 this, Suffolk has contributed to the noble army of valiants for the truth.
 Even in our day there has been and gone and is—*viz.*, Daniel Herbert,
 the Sudbry rhymer, died the year I was born, 1833; John Foreman,
 the ploughman; J. E. Bloomfield, the Stowmarket baker lad (baptized
 at Mendlesham Green); John Brett, married Mary Hart, both members

at Mendlesham; also living, Mr. Garrod: Poock; Wright; Corbett; and last (still alive), Hon. Charles Hill, Stoke Ash (a sermon he preached in 1850, from Heb. iii. 1, is still fresh to my soul). But to return.

My father being poor, and a large family, I was left to learn to read at the Sabbath-school; and for good attendance I got a hymn-book and Bible. The school was given up for some time. I went then to the Church Schools. When nine, I was elected by the Parish Council on Charities for three years' free education. Education in those days was out of the reach of the working-classes. My father and mother could neither read nor write. I was

A DULL SCHOLAR.

At twelve I gave place to my brother; went into the workshop to learn the trade of bootmaking with my father. In this I became an expert and a ready craft. All I learnt at school was soon forgotten, but plain reading, and poor writing, and bad spelling. As I grew up I made one of a gang for sports, in which I delighted, and, being witty, I was their fool, and acted as clown and jester; indeed, I was the limb of the "green," and named

"THE YOUNG WONDER."

In this I grew proud: I held the palm. But my father insisted on me going to some place of worship on the Sunday. So I divided my time between four places in the parish; sometimes I went outside, even as far as Stonham Baptist Chapel.

At this time the cause at Mendlesham Green was at its best—baptizing every month; the best preachers of the day supplied, and, for a time, pastors

HICKS, FOREMAN, NUNN, BANKS, WELLS, COZENS, TANT, ETC.;

the place packed every Sunday. They came in traps, on foot, five and ten miles; times the like of which are rare to be seen to-day. The place enlarged, and again enlarged. It grew to a large Church. Deacons' grave, sound, and popular; and the Church most famed in Suffolk. (Gadsby's hymn-book was at this time introduced.)

But I loved my sports, my jesting, &c., which to this day is a snare to me. I longed for the day when I could throw off "home rule," and follow the bent of my mind.

I was now about seventeen, in the year 1850, near Midsummer. Work over, 8 p.m., we were let loose. I made for the "ring," about fifty yards from the chapel. A good few were waiting for "The Jester," "The Fool," "The Wonder;" a cheer, "Here he comes!" as I ran. I heard a voice, from whence I knew not, ring and echo in my ears, or soul, "Thou fool, the greatest of all fools;" and, like a vision of a moment, I saw the broad road to hell, and I was in it.

ALARMED.

The fear, the dread, the guilt of my soul that night. Every moment I feared to fall into hell. A sermon, from Acts x. 4, made conviction deeper. I fell in the pew as if shot, my knees smote, I prayed, I wept. It now became a real struggle to be religious; Satan was soon at work. He began thus:—"You are too young"—"You may fall away"—"You will sacrifice the best part of your life"—"You will soon be fit for any town, even London, and all the pleasures of life"—"Then the

scorns of your equals"—"Get older, there is plenty of time to be religious yet."

This was the kind of gospel that fell in with my carnal mind. I now plunged into sin, as a whale into the sea with the harpoon in it; for the law, like an arrow, was in my soul; and for twelve months sinning, repenting, vowing—*to-day good, to-morrow bad*,—till guilt and fear of death and hell was an experience I could not explain; life was unbearable, all pleasure of the world had lost its charm, the company of the godly sought, every subject in the Bible engrossed my thoughts. No passage in Scripture pictured me worse than I felt—"the leper," "the cage of unclean birds," "heart deceitful," "soul full of concupiscence,"

ROMANS VII.—

in a word, "a cesspool of reptiles," "a dungeon full of unexplainables," "a Sodom within me." I imperceptibly became religious in my heart, reformed in my life by an influence irresistible. Yes, from necessity and duty pressing on me, with all the simplicity of a child, without guile or any carnal object in view. But one day, like the sun from a dark cloud, peace broke into my troubled soul, and all was joy.

This only prepared me for the trial that awaited me.

TEMPTATIONS.

Satan returned. He said: "Your joy and peace is only flesh; it is a delusion. Your soul-trouble is nothing to God's people." Satan took advantage of my ignorance, for I had read but little. So I prayed, "Oh, God, send soul-trouble that I may answer this, but save my soul!" now forty-eight years since. That hymn,

"I asked the Lord that I might grow," &c.,

was sweet to me when I found it after all was over. I will but briefly summarise the trial. Tempted to believe—

I. Every religion was a delusion.

II. Bible was full of lies and fiction.

III. Infidelity, till I doubted my own existence.

IV. Blasphemy and oaths raged in my breast like the sea and tempest.

V. To escape all, "End this by a plunge into the unknown. If there is a God, fate hangs over the head of every one."

VI. I felt the power moving me to fate. "Tempt God, and prove His promise." "Cast thyself into the flood."

Day by day I was saved. Now Satan took another turn: "You have sinned the sin unto death. All is over, no mercy." Sleep left me, I prayed to die. I was unfit for daily labours. I was an object of pity. The last thrust of the enemy—viz., "No one that ever was saved has been tempted after this fashion." I wished I had never been born. I envied the beast.

JABEZ HART—WILLIAM GARRARD.

A tract was put into my hand by Jabez Hart (who was then under conviction); it was "The Life of Wm. Garrard: Watchman on the Walls." This broke the spell. As I read, my soul was set free. I sang songs of praise to Jesus my Saviour; trees of the wood, birds, and beasts of the field were my hearers. My sins and guilt, before like mountains and waves, now could not be found, in number as the sands on the sea shore, drowned in blood from the "Fountain open for sin and unclean-

ness." Turning to Satan, I addressed him thus : "Thou father of lies, you have taken advantage of my ignorance. You vile tempter, speak now if you have any truth. Begone ! begone !"

DARKNESS—SUNSHINE.

I had three months' darkness ; I had three months' sunshine. I now wrote to brother Garrard, and years after, at Bacup, I had the pleasure of entertaining him, as also brother Samuel Cozens, and corresponded till they died. They were heroes for the truth.

BAPTISED.

Brother Jabez Hart (now deacon at Crowfield), with myself, were baptised together at Mendlesham Green, February 22, 1852, in my nineteenth year. It was cold, snow a foot deep ; but the chapel was full to the water's edge. This passage came, "Not a dog shall move its tongue ;" and so it was. The mothers in Israel said one to another, "That lad will be a preacher ;" and they wept for joy. My "pals" were *over-awed* when they saw their "chief," the ruddy, rustic youth, moving down into the water, and coming out, a sight the oldest inhabitant had not seen before. The text was, "God bless the lads" (Gen. xlviii. 16). That day the people said, "We never saw it after this fashion." I was the only one of the family, numbering about 100 souls, who made a profession.

I now felt it would be better for me to remove, if Providence opened the way, as there were no prospects in trade in my native village.

In a few months an offer came from Bacup, Lancashire. Brother W. Ling and I left Mendlesham, with the tears and prayers of the friends, October 21, 1852. God gave me this promise, "I will be with thee in all places," &c. (Gen. xxviii. 15), as I passed the division line, Stonham-road.

All went well, and on July 26, 1853, I was married to Anna Hart, youngest daughter of John and Elizabeth Hart, Stow-up-land, at Stow-market Baptist Chapel : we were both members at Mendlesham. This

FAMILY OF HARTS

was a remarkable one : the very contrast to my family. Father, mother, sons, and daughters—thirteen in number—in process of time, all became members of Baptist causes, all gone, I believe, but Jabez and James.* After them, grand-children not a few.

The last words of Anna, my wife, were :—

"Death is no more a frightful foe," &c.

Now I must pass over an eventful life of more than thirty years, passing through every degree of Church and school experience, business and domestic life, providence and grace.

Events :—Births, deaths, marriages, &c.

My family :—Eleven children, thirteen living grand-children, one great-grand-child ; my age last birthday, sixty-four ; three daughters members of the Church, Rochdale-road, Manchester, under pastor Hugo Gruber (late W. Gadsby).

MOVING HIS TENT.

My tent :—I have removed my tent thirteen times—*i.e.*, Bacup,

* The obituary of Nathaniel Hart, appeared in the *VESSEL*, June, 1895. and *Standard*, September, 1898. Read page 408. "Melicent," the oldest daughter.

Mendlesham-street, Stacksteads, Oldham, Bacup (second time), Openshaw, Manchester, &c.

THE BUSY BEE.

As events blocked my way to go out and supply, I found plenty of work at school, teaching a class of men of all ages; reading and expounding twice in the week at cottage meetings; a public essayist and lecturer; being a member of classes—Bible-classes, &c.—in Bacup, Oldham, Manchester, Hollinwood, &c.

SENT OUT TO PREACH.

In the year 1882, January 22, the Church at Mendlesham Green, passed the following resolution, after two full meetings and prayer, viz.:—

“Moved by brother John Finbow, and seconded by brother Wm. Arbon, ‘That brother William Brundish have the sanction of this Church to preach the Gospel wherever a door may be opened in the Providence of God.’ Carried unanimously. We, the Church, unite in love and prayer, wishing you God-speed.

“JOHN SCARFE, *Deacon.*
“H. HART, *Secretary.*”

To William Brundish, Manchester.

I soon had plenty of doors open, and, by God’s help, continue to this day. Besides daily business, my yearly work is at the rate—travelling 3,000 miles, preaching and lecturing 120 times, and at spare hours write books, new lectures, &c. The last twelve years’ record is—36,000 miles travelled, 1,500 sermons and lectures delivered, &c.; no mishap.

AUTHOR.

I have written three books—viz.: “Daily Bread,” “Layman’s Standard of a Parson” (Rom. vii. explained), “Problem Solved.” Many MSS.

GRATITUDE.

God be thanked for all His mercies; and my thanks to all my friends for all their kindness to me in *all places* I have laboured. They are witnesses. Grace be unto them all.

Yours in the truth,

WILLIAM BRUNDISH.

209, Ashton New-road, Manchester, September 14, 1898.

OUR YOUNG PEOPLE’S PAGE.

BY H. S. L.

WONDERFUL LIBERTY.

LIBERTY! Freedom! What music dwells in the sound! The glory and the boast of the English-speaking peoples at home and abroad in the other hemisphere, for with all the imperfections that attach themselves to the best earthly things, we have long enjoyed a vast amount of liberty, far exceeding that of the other nations of the earth.

The old song—too proud, too boastful though it was—expresses the sentiment so dear to many a British heart—

“Rule Britannia, Britannia rule the waves,
Britons never, never, never shall be slaves.”

How strange, though, that freedom-loving people should tolerate slavery

in any part of their dominions, yet the English once had slaves in the West Indies, and at one time there were 323,827 slaves in the Island of Jamaica; while more recently slavery was largely found in the Southern part of the United States of America until, in consequence of the triumph of the "North" in the terrible civil war, which raged during the first part of Abraham Lincoln's presidency, all the slaves there were set at liberty on New Year's-day, 1863. Many tender hearts bled for the sorrows of the slaves, and many tongues and pens were moved on their behalf, and in our own country the names of Wilberforce and Cowper will always be remembered as champions of the downtrodden captive. The statesman laboured in Parliamentary councils, and the poet directed some of his most eloquent and glowing lines to the same noble end, the freeing of the poor creatures whom avarice had fettered, and selfishness kept in bondage.

Alas! that slavery should have survived in other places when it was abolished by England and America, and that awful stories of treachery, oppression and cruelty should still have had to be told. Still we rejoice that we have washed our hands of this abominable stain, and we can say, "We have no slaves in England, nor in English possessions either!" And yet before these words leave my pen, the question sounds in my ear and heart, *Are there no slaves in England?* What did the Lord Jesus say about liberty and slavery? "*Whosoever committeth sin is the servant (the slave) of sin,*"* and did not Paul speak of "being taken captive by the devil at his will?" †

Alas! if we take this view of the matter, there are millions of slaves in this boasted land of liberty, held in the worst of bondage, many of whom are so helplessly and hopelessly enslaved that they have not even the desire to be free. There are drunkards who admit sometimes the evil and folly of their besetting vice, and yet they go on returning to it; there are sinners in other ways who will confess that the way they take is wrong, and yet they do not "break off their sins by righteousness," and why? They are *slaves*, though they would scorn to allow it, and would, perhaps, deny their bondage as indignantly as did the Jews of old. But denials do not alter facts, and it still is true that—

"He is the freeman whom the truth makes free,
And all are slaves besides."

Slavery is a hard and cruel lot, and the way of transgressors is *hard*. Yes, it really *is*; even when their laugh is loudest "their hearts are sorrowful, and the end of that mirth is heaviness." ‡ Slavery is degrading, the slave is the lowest in the social scale, and "sin is a reproach to any people and to any individual." § Slaves have no recognised rights, and sinners have no claim to any blessing from God's hand, not even have they a right to live; and slaves can only be set free either by being redeemed, or by their masters being conquered and compelled to give them up. And sinners are set free in this double way, redeemed by the precious blood of Christ, they are delivered from the bondage of sin and Satan by the almighty grace of God. Jesus said, "If the Son shall make you free ye shall be free indeed," and "Ye shall know the truth and the truth shall make you free." And this is the only real, lasting freedom that can be enjoyed by any one of us; evil habits may be broken off, self-denial may be practised in some things, yet the root of all the

* John viii. 44. † 2 Tim. ii. 26. ‡ Prov. xiv. 13. § Prov. xiv. 34.

mischief still remains within, and we are never truly free unless God makes us so.

Dear reader, you too were in this spiritual sense *born a slave*; have you been made free? Do you feel your bondage and long for liberty? If you think you can be *your own* master or mistress you are mistaken, none of us are our own, we either are held in the captivity of Satan or we belong to Him who gave His own heart's blood to purchase our liberty; *His yoke is easy, His burden is light*, and blessed are all they who serve the Lord Jesus Christ. Yes—

“There is yet a liberty, unsung
By poets and by senators unpraised,
Which monarchs cannot grant, nor all the powers
Of earth and hell confederate take away;
A liberty which persecution, fraud,
Oppressions, prisons have no power to bind,
Which whoso tastes can be enslaved no more.
'Tis liberty of heart derived from heaven,
Bought with His blood who gave to mankind
And sealed with the same token . . .
.
(Blest) liberty! *A flight into His arms*
Ere yet mortality's fine threads give way,
A clear escape from tyrannizing lust,
And full immunity from penal woe.”

So sang Cowper in one of his lovely poems, “The Winter Morning Walk,” and that beautiful expression of flying into the arms of love divine, is no mere poetic fancy. The Father “ran to meet the returning prodigal, and fell on his neck and kissed him,” and those whom God makes free are welcomed to His house, His arms, His heart, and shall enter into His eternal joy.

Once more let us ask the question, Have we received this liberty? Are we enslaved or free? “The wages of sin is *death*, but the gift, the free gift of God is eternal life through Jesus Christ our Lord.”

FOOTSTEPS OF THE FLOCK.

BY M. A. J.

Resting on Jesus.—John xiii. 23.

MODESTY is a virtue—this virtue the beloved John possessed in a very high degree. He purposely withholds his name, takes a back seat, stands in the shade so that his Master may have the pre-eminence even in this. Although he tells not his name we recognise the man by his place and posture. What noble traits we find in John's character—traits which stand out prominently and which call forth our admiration. For example, think of his deep humility, of his genuine love, and his true devotion to his Lord. We do not wonder that artists invariably paint his face in features of gentleness and affection. Then think of his holy trust; he never seems to have doubted, his faith never wavered. Peter may deny his Lord, and Thomas may have grave doubts, but John is the man of trust and confidence. His faith is not to be shaken. There are three words suggested to my mind in reading the verse marked out.—*When, where, what*. These three words will help us in our short meditation.

WHEN

was it John reclined on Jesus' bosom? It was a time of great darkness and trial. Words had fallen from the lips of the great Teacher; strange words they were, of betrayal, of sorrow, sadness. All joy and hope had fled, clouds of darkness gathered round that friendly circle. They were amazed, astonishment had taken hold of them. Heart-searching questions were being asked by each, as to who the traitor should be. They had grasped the fact, stern, real, so full of meaning to them; the Master was certainly about to go away, and all the fondly cherished hopes of the disciples were being destroyed, crushed, frustrated. We gaze upon the little company, we see how sorrowful they look. Although the mist and darkness envelope them, we can just see the one we are anxious to see. Yes, as the question rises in our mind, Where is John? There he is. Sorrow does not drive him from his Lord, but draws him nearer to the Man of Sorrows.

What a lesson for us. Sorrow should not drive us to despair, but should bring us nearer the loving heart of the gentle Jesus—to His bosom. Thank God that in moments of great darkness of soul, rays of light, and nearness to Christ have been realized. Grand Christian hope of the soul, to be brought nearer the blessed One, and to feel the touch of Divine love when under the cloud. This is no delusion, but a glorious, soul-reviving reality. The time for the exercising of faith, calling forth the noblest powers of the soul saturated with the grace of Jesus, are in times of darkness, trial, and loss. In the beloved disciple we have an example worthy of imitation. O for grace to rest on Jesus, "till the storm be past."

WHERE

was it that John leaned? On Jesus' *breast*. Not merely on His arm, the place of strength, nor on His shoulder, the place of upholding. Comforting as all this is, and we have Scriptures for the points raised, "He shall gather the lambs with His arm." "The government shall be upon His shoulder." "He shall uphold thee by the right hand of His power." That is all very delightfully encouraging to the saints, but our text goes farther than this. *It is on His bosom*, the place of love and tenderness. It is well to know that divine omnipotence is underneath all our weakness; but omnipotence is *cold*, unless we can discover the great heart of love within it. *Sirs*, omnipotence, sovereignty, are great towers of strength to us, but love, gentleness, and tenderness, are towers in which the tired, timid believer hides. Truly, love and tenderness are breasts of consolation, from whence consolation is drawn day by day.

To rest in the love of Jesus, O divine privilege! Happy soul who can lean on divine, unchanging, infinite, eternal love! What a tenderness there is in Jesus! His touch so delicate, His voice so sweet, His dealings so gentle. His very nature is tenderness. "Be not afraid, it is I." Oh, if we could but more fully realize this sublime thought, it would sweeten our lives.

"When on my Beloved I gaze,
So dazzling His beauties appear,
His charms so transcendently blaze,
The sight is too melting to bear."

WHAT

did John do? He *leaned*. That is, he rested his weight on the love of

his Lord. Like the Church of old *leaning* on the Beloved. My brother, thy loving Lord would have thee lean on Him. Christ desires to carry our burdens. The exhortation of the psalmist comes in here, "Roll thy burden upon the Lord." Christ is not only the sin-bearer but the burden-bearer also. So let us try to lay hold of this precious thought. Jesus, our Elder Brother, would take upon Him our sins and all our cares. We desire, as awakened by the Holy Ghost, to lay our sins at His dear feet. O beloved, let us lay our cares there also. "Cast all your care upon Him," for the simple reason, "He careth for you." This is not all; our Lord would have us do more than this—viz., cast not only our sins and our cares, but *ourselves* upon Him. He can carry the sin, cares, and *ourselves*. He can bear us and all our loads as well. "Oh, what a Friend we have in Jesus." Do not try to bear your sorrows; lean on Jesus, lay thy head upon His bosom. Weak as you are, helpless as you are, lean on Jesus. Take your burden of sins, cast them at His feet; more, cast yourself entirely upon Him. Verily thou shalt be saved, comforted, and helped. Do not forget, ye tried ones, that you have a compassionate High Priest, who fully enters into all your needs, who fully understands all your circumstances, and in all of them He says, "Child, lean thyself upon Me," *I can and will carry both thy load and thyself.*"

"Rock of ages, shelter me,
Let me hide myself in Thee!
Let the water and the blood,
From Thy wounded side which flow'd,
Be of sin the double cure,
Cleanse me from its guilt and power."

THE JUDGMENTS AND FAITHFULNESS OF THE LORD.

BY JAMES CALCOTT.

"I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me."—Psalm cxix. 75.

THE teaching of the Spirit of God convinces the soul of the justice, longsuffering, lovingkindness and faithfulness of the Lord. It not only brings the heart to the altar of confession, but it causes the soul to acknowledge that every act and dispensation are just and true. Vital godliness is a personal matter; it is a revelation of the secret of the Lord to the inmost heart. Light, knowledge, and understanding, are contained in that secret. It views the unerring hand of God in its wonder-working power. Mist, doubt, rebellion, and hard thoughts, are driven away by the Lord's tender, compassionate rays of holy knowledge. His judgments without light appear as the rod of His wrath; darkness, fear, and trembling, cover the soul as a garment. The harp is on the willows, the voice of melody is silent, the courts of the Lord afford not the same holy comfort they once did. "For God maketh my heart soft, and the Almighty troubleth me." The people of God appear cold and indifferent. In trouble one can see who one's true friends are. Alas, how few. Down, down into a labyrinth of sorrow the heart sinks. The anguish of spirit is so great that the breast is ready to burst with grief. The Lord, who ever keeps a watchful eye upon His redeemed ones, leads on step by step until all their strength is gone. Hope droops its head,

bitterness weighs down the soul, and out of the depths of affliction, the tired one cries, "Refuge fails me, no man careth for my soul" (Psa. cxlii. 4). How hard under such circumstances it is to say, "I know, O Lord, that Thy judgments are right."

In His faithfulness He lays the axe to the root to bring His people nearer to Himself. Hast thou stepped out of the way of His commandments? If so, however sweet thy intercourse has been in times past, "Then will I visit their transgression with a rod" (Psa. lxxxix. 32). But in keeping of them there is great reward. Holy, sacred, and blessed path. "To obey is better than sacrifice and to hearken than the fat of rams." "They that observe lying vanities forsake their own mercy" (Jonah ii. 8). All believers are brought sooner or later to acknowledge that God's judgments are right.

"THE ROD OF HIS CORRECTION IS AS NEEDFUL
AS THE STAFF OF HIS PROMISES."

The world with its allurements, which are palatable and pleasant to the flesh, divide the soul from God. Pride and ambition are the two great enemies of God. Pride leads, ambition covets. The former shows itself in various ways, and under many heads. Sometimes it appears in a garment of meekness. At other times it assumes lordly apparel. Ambition, which has slain its thousands, is the insatiable enemy of man. There are but few roads where these monsters are not found. They never enter the valley of humility, nor desecrate the paths of meekness. But, O lamentable fact, the soul of every person possesses them to some degree, and in faithfulness the Lord afflicts the heart to bring down these beasts of prey that war against the holy principle which God imparts to His loved ones. When the scythe of the Lord has mown down these sinful obstacles and opened the way to the footstool of the Cross, the soul sweetly sings:—

"Here it is I find my heaven,
While upon the Lamb I gaze."

Ah, then there is no hesitation, but a holy willingness to re-echo the Psalmist's words, "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me."

Human nature also loves praise, and likes to hear flattering things said about it. Such things are a curse to man, because it gives strength to that which opposes the heavenly gift, and thus proves a snare to those who are under its false influences. The judgments of God drive back these Satanic impediments and cleanse the soul that the graces of the Spirit may show themselves in their beauty and comeliness. It is the voice of these graces that proclaim His judgments right. The heart is brought down into holy submission, humility blooms with its sweet and unobtrusive flower. The heart sings, "He hath done all things well." "O Lord, by these things men live, and in all these things is the life of my spirit" (Isa. xxxviii. 16). The promises of God warble out their holy strains of comfort and love. The rod is kissed, the Lord is praised, and confession is freely made. "I know, O Lord, that Thy judgments are right." Deliverance is very near honest confession. The hand of faith reaches forth to take the harp from the willows.

"Loud to the praise of Christ our Lord
Let every string awake."

There is always a cause when the Lord afflicts, whether it is seen or not. "For He doth not afflict willingly, nor grieve the children of men" (Lam. iii. 33). The furnace at times is a consecrated spot. It was to Shadrach, etc., for the Master was with them. "Lo, I see four men loose" (Dan iii. 25).

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

The faithfulness of God is a blessed resting-place to the soul. The cross may be weighty, the pathway rough, afflictions and sorrows may surround, hope may languish, the future look as dark as midnight, but the faithfulness of God is as firm as the everlasting hills. It was that which placed the hedge around Job, that Satan could not touch him, and the same hedge is around everyone that has no other refuge but a precious Christ. From the very depths of afflictions where the judgments of God had brought Job, even from there He lifted him to the high mountain of assurance where he exclaimed, "For I know that my Redeemer liveth." This same God still lives to sustain, heal, soothe, and bless all those who love His precious name. "His mercies are new every morning. Great is Thy faithfulness." He will rebuke and chasten to the end of our pilgrimage. But, blessed be His name, He will ne'er destroy the people of His choice.

Coventry.

RECORDING THE LOVINGKINDNESS OF THE LORD.

I WAS born at Harwich, Essex, Jan. 1, 1844, my father being pastor of Ebenezer Baptist Chapel in that town. We removed to 2, Oregon Terrace, now 87, Peckham Rye, Oct. 8, 1848, so that at this date, Oct. 8, 1898, I have completed my jubilee of residence in this neighbourhood. I now reside at Littlefield Lodge, Linden Grove, Nunhead, and if I live till Sept. 25, 1901, I shall have lived 50 years in this house. I have lost father, mother, and aunt, the late Miss Chitty, also my kind house-keeper, Miss Abel, during the time, but her elder sister, Miss Abel, and niece, Miss Brennen, are still with me. I have much to be thankful for, and though afflicted in body since my birth and unable to walk, yet have good general health, for which I cannot be too thankful. And am assured that I am spared for some good purpose, though sometimes cast down, but never cast off, and the Lord having taken care of me so long will not forsake me till my work is finished, as I believe in predestination such will be the case. I hope and trust that when my appointed time comes, I shall follow those I loved to glory and be for ever blest; and will the Lord's people pray that such may be the case with one and all, for His name's sake.

W. E. SOPER.

A WORD TO OUR ASSOCIATED CHURCHES.—Union is strength, persistent differences mean permanent weakness. It is incumbent upon every member of our community to study unity, and not division; alliance, and not elimination, to give up claims of infallibility; and to join as *one man* for the defence of the faith "once delivered to the saints;" to exhibit the basis of a common belief, to cherish more strongly than hitherto, the underlying points of argument, to drop dissensions, and go forth to conquer in the name of the Lord, and the grace of the Holy Spirit.—T. J.

BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

CHURCH OFFICERS—(continued).

THE TWELVE APOSTLES—WHAT BECAME OF THEM?

THE answer is—they fought a good fight, finished their course, and went to be with Christ, which is far better. The glorious company of the Apostles praise Thee! But here are a few TRADITIONAL NOTES concerning their career when on earth and their departure from the earth, which are not without interest:—

JAMES (the son of Alphæus) continued to exercise paramount influence in the Church at Jerusalem, till his martyrdom.

JUDE (or Judas, or Lebbaeus, or Thaddæus), brother of James, took active part in the propagation of the faith in Mesopotamia, having his station at Edessa, where Christianity met with favourable reception.

ANDREW, evangelized Cappadocia, Galatia, and Bythinia; he even penetrated into Scythia, Thrace, and Macedonia. He was sentenced by the Pro-Consul of Arabia to be crucified, because the Pro-Consul was so enraged at the conversion of his wife.

PHILIP settled in that part of Phrygia which included Colosse, Laodicea, and Hierapolis, where were the Churches founded by Paul and Epaphras. He took up his abode at Hierapolis with his daughters, one of whom had the gift of prophecy. His influence was great over the whole of Asia Minor. He died and was buried at Hierapolis.

MATTHEW proclaimed the glad tidings in Arabia, the Gospel bearing his name being subsequently found in the language of that country. Here he was followed by Bartholomew and Nathanael (who had at first accompanied Philip into Phrygia). Matthew is said to have been burned.

MATTHIAS ministered principally in Ethiopia.

JAMES, the son of Zebedee, and brother of John, slain with the sword, by order of Herod.

SIMON ZELOTES preached the Gospel in Mauritania and Libya; he is reported even to have visited Britain.

THOMAS laboured in the district adjoining Parthia, which country bordered on India; indeed, the extreme Eastern point of the Primitive Christian mission seems to have been the Western frontier of India. In the time of Constantine, a missionary who had returned from that country, asserted that he had met with Christians professing Evangelical doctrine in its most ancient form. We are told that Thomas was slain, being pierced through with a lance.

BARTHOLOMEW, after abundant labours in Arabia, amongst other places, was beheaded.

PETER (SIMON) chose Babylon as his centre of labour, where he was joined by Silas for awhile. He visited Rome, but there is nothing whatever in this to favour the error of his ever having been bishop (or pastor) of the Christian Church there, which Church had been founded many years before Peter's arrival, and had for some time been moulded under the powerful influence of the Apostle Paul. Peter visited Rome to preach the Gospel (with Mark as interpreter, as Peter knew not the Latin tongue). He soon paid with his life the penalty of his faithfulness to Christ.

JOHN—the disciple whom Jesus loved—the loving apostle, whose Gospel and Epistles are so highly esteemed by the spiritually-minded, presents a touching picture in his old age, when, by reason of the infirmities thereof, he is carried up to the Christian assembly, when they meet for worship, by a few of his brethren in Christ, and frequently all he is able to say when there, is his oft-repeated phrase, "Little children, love one another."

It is impossible to vouch for the historical reliability of the foregoing traditions, but it is certain that the first Christian missionaries in these remote

countries fell in the midst of their enemies, and the obscurity of their death is guarantee of their heroic fidelity. "These 'lights of the world' disappeared from sight, but the world was illumined by them."

THE APOSTLESHIP OF PAUL.

It is unnecessary to dwell on the fact that he was *not* one of THE TWELVE apostles.

SAUL—PAUL—Acts xiii. 12. We have no warrant to identify the time when this name appears in the sacred narrative with that of its first adoption by the apostle. Most probably "Paul" was the Greek form of the name "Saul," and the apostle, after entering upon his mission among the Gentiles, began to use it habitually. While "Saul" means "the desired one," Paul may be taken to signify "small, humble, mean;" and some have thought they could perceive a connection in this with 1 Cor. xv. 9. A word about the brother who baptized Paul, after his conversion.

Ananias was a simple disciple, holding no particular office in the Church. There is nothing whatever in the narrative to lead us to suppose that he was an elder; as to his being a priest or bishop, the idea is simply absurd at that period.

Paul's apostolate was not quite of the same nature as THE TWELVE Apostles. In what was it *similar*, and in what *superior* to theirs?

The twelve Apostles were pre-eminently the *witnesses* of Jesus Christ, for the special mission of this first generation of Christians was to preserve the *living memory* of the Redeemer (1 John ii. 1, &c.). In this respect Paul in no way differs from the twelve.

The essential condition for taking rank among the twelve Apostles was "to have been with the Lord Jesus all the time that He went in and out among them, beginning from the baptism of John unto the same day that He was taken up from them" (Acts i. 21, 22). Now here is a difference. 1. Paul received his commission direct from the Lord Jesus, whom (as his own Saviour) he saw only as the risen, ascended, and glorified Christ; which sight, however, was no mere vision—it was miraculous and positive. 2. He received not his apostolate by transmission, Ananias who laid his hands on him (as we have seen) being an unofficial believer. Paul's apostolate was conferred by a direct revelation, and stands in no relation to any positive institution. 3. Behold its astonishing fruitfulness, *especially* amongst the Gentiles, but also amongst Jews as well. (Gal. i. 11, 12, ii. 6—8; Acts xxii. 21; Gal. i. and ii.)

<p>"Shall I, for fear of feeble man Thy Spirit's course in me restrain? Or, undismayed in deed and word, Be a true witness for my Lord?"</p>		<p>Give me Thy strength, O God of power! Then let winds blow, or thunders roar, Thy faithful witness will I be: "Tis fix'd! I can do all through Thee!"</p>
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"Sandlings," St. Mary Cray, Kent, Sept., 1898.

DEATH AND FUNERAL OF MR. R. LINK, OF GOWER STREET.

By W. GRAY.

OUR dear and much-esteemed friend and brother had been ailing for some time; but he had kept to his post at Gower Street up to within ten days of his death. On Sunday, October 2nd, he said to his friend Giddings (who has led the singing for some years): "Don't be alarmed if I have to go out, as I don't feel very well this morning." However, he continued through both services, and he was in his place as usual the Tuesday following. Some of the friends, who knew more about him, were very much concerned about his health, fearing that his time was getting short.

Of the thousands of hymns that Mr. Link had given out at Gower Street Chapel, the 948th was the last, viz.:

"What is this world to me?
This world is not my home;
A scene of pain, of grief, and woe,
When will my Saviour come?"

Some of the friends then present thought, "There is no one in this chapel to whom these words were more applicable than to our dear friend Link."

The news reached us at the prayer meeting on Thursday following, that he was not well enough to leave home; indeed from the account given, some thought he would never enter Gower Street Chapel again; this, we are sorry to say, only proved too true.

Mr. Hemington supplied for us on Sunday, October 9th. He prayed very earnestly for Mr. Link on both occasions, and in each discourse made some reference to the great consideration that he (Mr. Link) showed to others. In confirmation of this he mentioned that when he (Mr. Hemington) was supplying for four months some years ago, he had to leave Paddington at 6 o'clock on Monday mornings, and Mr. Link never once missed seeing him off.

Our dear friend continued to get weaker, he being quite unable to take either food or drink of any kind without bringing on sickness. This went on until 7.30 on Saturday morning, Oct. 15th, 1898, when he peacefully passed away, to be forever with his Lord. This announcement was made from the desk on Sunday morning, to the great grief of all present.

The funeral took place on the following Thursday at Hanwell, a short service being held in the chapel. Friends began to assemble by 10 a.m., and by 10.30 the body of the chapel was nearly as full as it could be. We noticed friends from both causes in Camden Town, Riding-house Street, Soho, Chadwell Street, Surrey Tabernacle, Great Alie Street, and some Aged Pilgrims from Hornsey Rise.

Just before 10.30 the coffin was brought in and placed just in front of the seat he had occupied as clerk for so many years. Mr. Hemington, of Devizes, who officiated, commenced the service by giving out three verses of Hymn 466, "Why do we mourn departed friends?" After reading the Scriptures, he said: I was asked to officiate at the funeral of Mr. Martin, Mr. Longman, Mr. Gray, and Mr. Marshall, four former deacons, and I am now called upon to commit the fifth to the dust. Empires die, and all nature decays, but the soul lives; no man has any power over his spirit. God gave the spirit, therefore when man dies he has to give up his soul to his God. If our gathering here this morning is not a solemn one, we may quit this meeting and say, "Nothing is solemn." Heresy will step into a man's imagination and say, "It is a sleep." But the Word of God declares that when an unbeliever dies, "In hell he lifts up his eyes," and remains there for ever the same sinner. But where is our brother Link? The Scriptures that I have read this morning in your hearing answer that question. There are none present who have any doubt about his safety. I have known our brother for forty years. He had no lofty mind. His range of mind was very circumscribed, but he was none the worse for that. I never knew a more humble, simple-minded man than he was. I don't say this to eulogise the creature. In prayer he was simple and real. He had no *uniform* confidence. I got on well with him on that account. God will be sure to clip the wings of *false* faith. He was an officer in this Church for years, and it is not to be expected that a number of men will be able to see eye to eye in every little matter. The Church ought to allow a diversity of judgment. The devil is always on the look out for an outbreak in Churches where the truth is preached, and, if he can, he will set them quarrelling over minor matters till he has totally destroyed the peace of the Church. May the dear Lord sanctify this dispensation to the Church meeting here. Many have a deep, heartfelt affection for his memory. He has contributed to the assistance of the poor and needy for many years, now his voice is silent. May the Church have wisdom to know how to act, to be in no hurry to select one who can fill our brother's place.

The *last* three verses of the 446th Hymn was then sung, and Mr. Hemington concluded this service by prayer.

The coffin was brought out and placed in the hearse, and, as soon as the mourners had left, small parties of friends were seen making their way to the railway station for Hanwell. There were seven of us who just caught the train at Gower-street and arrived at Hanwell 12.15 and made our way to the cemetery. Having nearly half-an-hour to spare, gave us a good opportunity of lingering round the last resting-place of the remains of our dear brother. The top of the coffin of Mrs. Link was quite plain. From it we saw that she died on Sept. 6, 1882, aged 58.

On the arrival of the funeral, the coffin was taken to the grave. After it had been lowered, Mr. Hemington read the latter part of 1 Cor. xv. He said: Many times have I been called upon to commit to the dust the remains of my fellow-creatures, and sometimes I have been obliged to alter the words, "In sure and certain hope," drop the word "*sure*," and adopt the word "*hope*." But

to-day, without the least reserve, I can say, "IN SURE and CERTAIN HOPE of eternal life." Had we not have conducted a service in the chapel, I should have said that the 15th chapter in Corinthians is all that is needed for a funeral service. It is far better to be guided by the Word of God than by anything else.

Mr. Hemington concluded this short service with the benediction. The mourners took a farewell of all that contains the remains of our dear brother. After they had left, the friends (numbering about 50) paid their last respect to the deceased.

The plate on the coffin bore this inscription :—

ROBERT LINK,
Died Oct. 15, 1898.
Aged 84 Years.

Among the ministers and friends at the chapel we noticed Mr. Ashdown, Mr. Wakeley, Mr. Adams, Mr. Barnes, Mr. Jarvis, and Mr. Gruber, who had come up special from Manchester, and who said "He had lost his best earthly friend;" also Messrs. D. Smith, J. W. Banks, and numerous others from Chadwell-street.

The funeral arrangements were in the hands of Mr. Kenyon, of Edgware-road, and everything went off most satisfactorily.

THE LATE MR. HENRY JAMES WHEATLEY.

OUR departed friend and brother entered into the joy of his Lord, September 12, 1898, in his 60th year. The cause of his death was truly an unhappy one. Three days previous to his translation he went out to post some letters; when but a short distance from his house in Ferntower-road, Highbury, a rider on a bicycle run him down, the handle of the machine striking his head; he was taken home, became unconscious, and passed away as above stated. The coroner's inquest returned a verdict of "Accidental death," which, no doubt, was quite correct, but certainly a check should be put upon the great speed and heedless way with which these machines are used; narrow escapes from injury and death are of daily occurrence, which we have experienced, and when a person is killed by them, it is now looked upon in a cool matter-of-fact way, and all a jury has to do is to say "Accidental."

In his younger days, Mr. Wheatley attended Woodbridge Chapel, Clerkenwell, where Mr. Luckin preached the Gospel. After Mr. Luckin passed away our deceased friend attended Mount Zion, Chadwell-street, where, for many years he was a seat-holder and contributor to all institutions connected with the cause.

We deeply sympathise with the widow and family, and pray they may realise supporting grace under this very heavy bereaving dispensation, and be able to say, in the language of the text from which Mr. Mitchell preached on Sunday evening September 25, in noticing the sad event, "He (Jesus) hath done all things well."

This is a brief memorial to one who loved the doctrines of free and sovereign grace. Doddridge's hymn, Eph. i. 6, ii. 8—

"Grace 'tis a charming sound,
Harmonious to the ear," &c.,

was, as he once told us, very precious to him, and this was the theme of his soul, and he is now realising the fact, of what he used to sing—

"Grace all the work shall crown
Through everlasting days."

It was his wont on a Sunday morning, in returning home from worship, to walk along Upper-street, Islington, in company with his old and attached friend, Mr. Lewis, and talk over what they had heard, and otherwise compare notes as fellow-pilgrims to the city not made with hands. Francis Lewis, with the family, and others are left to mourn the loss of "a brother beloved," but "our loss is his gain."

We experienced his sympathy in our affliction, and hope to meet him by-and-bye, in that country where no "accidents" can possibly occur, and unite with him in the praises of eternity.—J. W. B.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

HALF-YEARLY MEETING.

Held Oct. 11, 1898, at Keppel-street, Bloomsbury.
On the above date the autumnal meeting of the M.A.S.B.C. were held. Ministers and delegates began to arrive early, and at 2.30 the body of the large edifice was well filled.

President T. Jones, of New Cross, took his place on the rostrum, and asked the meeting to unite in singing Hymn No. 1, * when 100 strong voices with warm hearts, to the tune "Queenborough," made the walls of the grand old building reverberate as they sang—

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

The President read 1 Pet. v., and Mr. W. S. J. Brown, of Bethel, Tadworth, sought the Lord's blessing on the meeting, Churches of truth, our country, &c.

WORDS OF WELCOME.

Mr. Jones said: It now devolves upon me to say a few words, and in the name of the Lord we welcome all our brethren to-day. Heartily do we hope the Holy Spirit may dwell in our midst, so that all that is done in connection with the Association may have the approbation of our heavenly Father. May the power of His grace cement us as the household of God, making us strong in His strength for His service. May this be so for Christ's sake.

The minutes of the former meetings were read and confirmed.

Hymn 3, "Awake my soul," &c., was sung, and

Mr. James Mote (Hon. Solicitor) said he had examined the deeds of the Church worshipping in Commercial-street, Whitechapel, and, finding them in accord with the articles of the M.A.S.B.C., proposed the Church be united with us. This was seconded by Mr. R. E. Sears and unanimously adopted.

Mr. G. W. Thomas (Secretary of the Ministers' Benevolent Fund, which stood at £130 in gifts and promises) urged for further support.

THE CATECHISMS.

Mr. E. Marsh spoke of the necessity of bringing the new Catechisms before the children in the Sunday-schools. The Catechisms have been spoken of as "the best extant," and well suited for Sunday-schools connected with the M.A.S.B.C. and every Sunday-school. The matter was strongly supported by Messrs. C. Wilson (Hill-street), Palmer

* From Hymn Sheet No. 15, published by Robert Banks and Son.

Abbey), Belcher (Homerton - row), Abbott, Box.

Mr. Wilson said it helped to furnish the mind of the young with the doctrines of the New Testament, and the principles we hold sacred, and prepares their mind to face the world.

Mr. Brown (Tadworth) suggested using the Catechisms as tracts—a good idea, which met with response in the heart of many.

The writer would suggest those who can to carry a few about with them and leave one in a 'bus, or tramcar, or railway carriage, as he himself has been in the habit of doing with the E.V.G.H. for years. The Scripture text for thus doing is

"SOW BESIDE ALL WATERS."

The next business on the agenda was
ELECTION.

This is a subject which in spiritual matters people disagree—the professing world object to God's election, but agree with man's election, so that, as the G.O.M. (C. W. B.) once said,

"MAN MAY ELECT,

BUT GOD MUST NOT,"

so it is. But this election was for a president to serve the year 1899—1900, and the lot fell upon

MR. WALTER ABBOTT,

of Mount Zion, Chadwell-street, Mr. E. Marsh, of Gurney-road, Stratford, being chosen Vice-President.

Hon. Solicitor—Mr. James Mote.

Hon. Treasurer—Mr. C. Wilson.

Hon. Secretaries—Messrs. John Box, F. T. Newman, and J. J. Fromow were re-chosen.

During the time the scrutineers were counting the votes, prayer was offered by Messrs. Cornwell and Clarke, and hymns were sung.

NEW PASTORS.

The President had the pleasing duty of giving the right hand to four new pastors—Messrs. J. Mayhew (Shalom, Hackney), Taylor (Ebenezer, Ilford), Patterson (West Norwood), and J. Othen (Commercial-street, Whitechapel), the latter Church being this day received into Association.

PROTESTANTISM v. POPEY.

Mr. W. S. J. Brown said something ought to be done by this Association to strengthen the hands of those who are trying to stem the progress of Popery in this land.

Mr. Youell supported the suggestion, remarking that the Primate of the Establishment is reported in this morning's papers (October 11) to be in favour of transubstantiation, &c.

Mr. West, Mr. Millwood, and others supported Mr. Brown's suggestion, and Mr. Mitchell proposed that Mr. Cornwell prepare a resolution for the consideration of the delegates at the annual meeting in March next. Mr. Cornwell assented.

The place of meeting for the annual gathering in March next, on the kind invitation of Mr. Cornwell, is to be at Brixton Tabernacle, Stockwell-road, a place easily reached by 'bus, rail, or tram from any part.

"Praise God from Whom all blessings flow" and the benediction brought the afternoon meeting to a close.

Tea was served to a large number in the spacious schoolrooms and vestry.

THE EVENING MEETING

commenced by singing Hymn 5—

"On wings of faith mount up, my soul, and rise,

View thine inheritance beyond the skies."

Mr. Abbott (president-elect) read Psa. xxxiv., and Mr. Witton, of Aylesbury, offered prayer. Messrs. Sears, Thomas, and White also engaged in prayer, and Hymns 10 and 16 were sung.

Mr. A. Steele proposed a vote of thanks to the friends at Keppel-street for the generous way they had been entertained that day, and to the ladies for the assiduous way in which they had attended to the requirements of the outer man of so many hungry and thirsty people; but, as usual with Keppel-street, the resources were equal to the demands. This was seconded by Mr. Box and responded to by Mr. H. T. Chilvers, pastor.

This brought to a close the preliminary part of the evening service; and while Mr. E. Marsh, of Stratford, was ascending the pulpit, the President asked the audience to sing Hymn 7—

"Just as I am, without one plea,

But that Thy blood was shed for me" &c., which went very sweetly, and

Mr. Marsh announced his text, "All power is given unto Me in heaven and in earth." The discourse was listened to with attention, profit and pleasure, and the happy meetings brought to a close.

Most of the Churches in Association were well represented. Among the earliest arrivals were the venerable C. Wilson, of Hill-street; the brethren Faunch, of Ilford; Nash and Clarke, Egham; Rush, Claygate; Palmer and Coates, Waltham Abbey; Holden and Howard, Limehouse, and others from a distance were among the first arrivals.

It was a thorough good day in every respect, and one and all could say in the words of the closing hymn (13), beginning, "Blest be the tie that binds"—

"When we asunder part,

It gives us inward pain.

But we shall still be joined in heart,

And hope to meet again."

JOHN.

PROVIDENCE CHAPEL, CLAPHAM JUNCTION.

OCTOBER EVENTS:—*Harvest Rejoicings—Liberality to the Stockwell Orphanage—Happy Sunday-school Work—A Presentation.*

ON October 2 and 4 we held our harvest thanksgiving services, and we are pleased to report very successful meetings.

On Sunday morning Mr. John Box preached to a good congregation from the words, "For ye have not received the spirit of bondage again to fear, but ye have not received the spirit of adoption whereby we cry, 'Abba, Father.'"

In the evening our pastor, Mr. R. E. Sears, spoke of the lessons to be learned from the feasts of the Jews in ancient time.

The services were continued on Tuesday, when Mr. E. Mitchell was, we are glad to say, able to be among us. His discourse was on the harvest scenes recorded in Ruth ii. and the spiritual blessings of God's grace which they set forth.

A goodly number sat down to tea, after which a

PUBLIC MEETING

was held, presided over by Mr. F. T. Newman, who urged the claims of the Stockwell Orphanage, to which institution half the net proceeds of the thanksgiving collections was given.

Mr. R. Muntimer gave a very spiritual address from the words, "Why have I found grace in Thy sight?"

Mr. G. W. Thomas made an interesting speech on Christ as the seed-corn of the kingdom, from the text, "Except a corn of wheat fall into the ground and die, it abideth alone."

Mr. Wileman spoke well from "Thanks be unto God for His unspeakable gift" and

Mr. Sandell spoke on the words, "What hath God wrought!"

Mr. Millwood and our pastor concluded with kindly reminiscences of the past.

The collections amounted to over £22. The Sunday-school choir sang special anthems, amongst others, "O taste and see" (Sullivan), "The eyes of all wait on Thee" (Elvey), and "Thou visitest the earth."

Mr. G. Cox having removed from the neighbourhood, is no longer able to conduct, but we are highly favoured to have in his place Mr. E. Marsh.

On the first Sunday in October our pastor gave his usual quarterly address to the Sunday scholars. About 300 children assembled in the chapel in the afternoon and listened very attentively to a most interesting address from the words, "The child Samuel." Our pastor was enabled to speak very appropriately

of the godly character and disposition and the useful life of the prophet so early called to know the Lord.

After the address the teachers and a number of elder scholars and friends assembled in the schoolroom, when a presentation was made to Mr. James Tilley. Mr. Tilley has for no less a space than twelve years been a very useful and successful teacher in our school. The demands of business have, we regret, necessitated his removal to another neighbourhood. The testimonial took the form of a set of silver, engraved with a suitable inscription, and consisting of a teapot, sugar basin, and cream jug. The superintendent, Mr. G. Appleton, made the presentation in affectionate terms, and Mr. Tilley made a suitable reply, in which he spoke of the very great happiness the work at "Providence" Sunday-school had brought to him, and how his earnest prayers had been and would still be for the success of the teaching of the young in our midst.

FRED. W. KEVAN.

MARGATE (MOUNT EPHRAIM, THANET-ROAD).—The 23rd anniversary was held August 21 and 22, and, although there were disappointments (in that pastor E. Mitchell was too ill to be with us as arranged, and brother Mobbs, of Southend, was also prevented owing to the illness of his wife), yet it was a time long to be remembered. Our much-loved friend and brother Chisnall, pastor at Guildford, kindly came to help us, and both days passed off most successfully, for God's presence in our midst appeared very manifest. On the Sunday morning brother Chisnall was blessedly helped with his work, and although he tried to show his inefficiency in comparison to the one (Mr. E. Mitchell) whose place he was filling, yet his powerful words and loving remarks of the absent one seemed to send such a sacred feeling into the hearts of the people, and his discourse shewed us that our great God could be honoured by what means He thought fit to use, and natural attainments were done away with, in the grace and wisdom that our blessed Lord only can give. The words preached from were Acts xxvi. 22, from the heads—(1) Confession; (2) Admission; (3) Testimony; and feelingly and lovingly did our brother pray that the text might be a motto to the Church—viz., "Having therefore obtained help of God, we continue unto this day." Again in the evening, to a good congregation, our brother was wonderfully helped and favoured to preach from Psal. lxxxvii. 1—3, setting forth with much fervour "the foundation and the gates of Zion." Coming to Monday's services, in the afternoon, pastor E. Marsh, who at great inconvenience managed to be

with us, and to those who could stand the heat of the little chapel it was a time of rejoicing; for, after reading Psal. cxlv., our brother spoke from the words in Isa. xxxiii. 17, "Thine eyes shall see the king in His beauty." In the opening remarks Isaiah was spoken of as the Gospel prophet, and the King mentioned in the text was set forth as the Eternal God and sinner's Friend, who died, arose, and entered heaven as a King; then "His beauty" was wondrously shewn as being our "Advocate," not as one who pleads for a stranger, but as in our case He pleads our cause as pleading for those of His own kindred and family, a near relation, and His supplication goes forth, as it were, with a fraternal, brotherly power to attain His end. Also, "His beauty" in government and dispensation, blessedly shewing that "our life's minutest circumstance is subject to His eye." In conclusion our brother remarked that, although the text read, "Thine eyes shall see," &c., yet our natural eyes were dim, and it was only by spiritual sight being given that we could see "those" great beauties. After a most enjoyable tea, and a stroll in the beautiful park (close to the chapel), the evening meeting was commenced, and, although it was so very hot and uncomfortable, yet a goodly number stayed, and we feel that many souls were refreshed and comforted. Brother Chisnall presided, and after singing the hymn, "Kindred in Christ for His dear sake," the chairman read Psalms cxxii. and cxxxiii., and founded his remarks on the words, "Pray for the peace of Jerusalem; peace be within thy walls." Prayer followed by brother J. B. Wise, the former pastor, and again the chairman feelingly referred to the absence of Mr. E. Mitchell, and very encouragingly did he beseech the Church to face all trouble and danger, and not to run away, setting forth by the success of the services, and his long and former knowledge of the Church, that "the little one had indeed become a thousand." Brother Bloy, pastor at Birchington, then spoke a few words on "Peace," speaking of the manner of men in professing to make "their peace with God," and most vehemently did he shew that this was an impossibility, yet lovingly besought the Church to "strive for that true peace." Our old friend Carter, pastor at Broadstairs, followed with the words, "We preach Christ crucified," and although our brother's allotted time is well nigh run out, yet his face brightened and shone as he warmed to his favourite theme of Christ in the threefold character of Prophet, Priest, and King. Once more our able chairman in a pleasing manner spoke a little upon "Washing," shewing the natural with the spiritual, that the "washing is comfortable, but the ironing and get-

ting to perfection is not pleasant. Our brother Marsh then closed the meeting with the words, "My God shall supply all your need, according to His riches in Christ Jesus." Although our dear brother was suffering much pain, and was in the midst of family trouble, yet to attempt to speak on his remarks upon such a subject is beyond our ability; we would rather leave it for those who know him to read the text and then in their minds' eye see our brother, full of the "Spirit" and jealous of His God, pouring forth with eloquence the blessed truths contained in the words. One of the most pleasing and loving features of these memorable services was the sympathetic, kind way in which all the speakers mentioned our absent friends—Mr. Mitchell, Mr. Mobbs, and our pastor-elect, Mr. J. Harlick—who will on October 1 take up his abode with us. Truly our heart burns as we think what great things God has done for us. After many years in an unsettled state, we now have large congregations of true worshippers, an increasing Sunday-school, land upon which to build a new chapel, many dear and kind friends and helpers, and soon, by God's blessing, shall have a dear pastor amongst us, and our prayer still is, "May all redound to God's honour and glory alone."—W. W.

LOOKING UP AT LIMEHOUSE.

By the goodness of our Lord, on Sunday, August 28, we were enabled to celebrate the fourth anniversary of the opening of Elim schoolroom. Our pastor preached both morning and evening two very instructive, encouraging, and soul-stirring sermons, which were enjoyed by all present.

On the following Tuesday these services were continued, when our brother E. Marsh preached an excellent and suitable sermon, after which about 100 friends partook of tea.

The evening meeting was presided over by our beloved pastor, F. C. Holden, because of the absence of our dear brother J. Piggott, he having sent a telegram, stating that he would be unable to be with us, regretting his absence and enclosing a liberal donation towards our fund.

Hymn 18 in Denham's having been sung, a telegram, by the express desire of all present, was sent to our brother Piggott. Our chairman then called upon

Brother M. E. Green to lead us at the throne of grace.

Brother A. H. Pounds followed with an address from the word "Clouds." He spoke upon the different kinds of clouds, and how we are brought out of them.

The superintendent, E. Baldwin, gave a short account of the dealings of God

with us, both in the work of the school, as well as the hearts of the scholars and teachers, and the wish was expressed that the coming year would see the extinction of the remaining debt.

Brother J. W. Humphreys dwelt very suitably on "Sowing and reaping," which was much enjoyed.

Brother E. White spoke from Acts xviii. 26, and a good solid address, full of sound advice, it was our privilege to listen to. Then came our beloved

Brother G. J. Baldwin, the treasurer, whom we were all pleased to see as well as hear, and from his report it was gathered that what had been collected during the past year, added to the collections and donations received at these services, the total of £59 9s. 1d., had been reached, which brings the debt remaining on our school building down to £92, which, with God's help, we hope to clear off by our next school anniversary, especially as several friends have kindly promised to double their subscriptions for the coming year, so our dear pastor or the superintendent will be glad to receive any subscriptions that any friend may have to spare.

Brother E. Marsh warmed up with some welcome words on "O Lord, I am Thy servant."

Thus ended another happy meeting at "dear old Elim." All felt it "good to be there."

Since the meeting it has pleased the Lord to show us our work in the school has not been in vain: spiritual signs are manifest. We are looking, hoping, and praying to see some early in life constrained to follow their Lord, proving the truth of the Divine declaration, "My word shall not return unto Me void." This spurs us on. We have promises of financial help also (Matt. vi. 33).

God bless pastor, teachers, scholars, hearers at Elim and all places where the Gospel is proclaimed, is the sincere prayer of
E. BALDWIN, Supt.

ORIGIN OF THE SUNDAY-SCHOOL AT "ZION," NEW CROSS.

FORTY-NINE years ago at a Church meeting, which was being held, a requisition was brought forward signed by a few friends asking permission to start a Sunday-school. After some discussion it was agreed that the request should be granted for one month! An extension of time was subsequently allowed, until at last the school was finally adopted by the Church, and became part and parcel of its constitution. Next year the school will celebrate its

JUBILEE,

but who can tabulate the good, temporal and spiritual, which has resulted from the labours of those who have given themselves to this grand work?

The anniversary services were really commenced on the Saturday evening, 15th ult. when a special meeting for prayer was held, attended by a number of teachers and friends. Sermons were preached on Lord's-day, by the pastor, Mr. Thomas Jones, his subject in the morning being, "the permanence of moral influence" (Heb. xi. 4), "By it, he being dead, is yet spoken of," and in the evening, "Real goodness, self-revealing," "He could not be hid."

In the afternoon Mr. W. Stanley Martin gave one of his telling characteristic addresses to a large gathering of scholars and friends.

On the following Tuesday over 200 friends partook of tea in the upper school-room followed by a public meeting in the chapel, presided over by Thomas Green, Esq. (Surrey Tabernacle).

The annual report was read by Mr. W. J. Nash, hon. sec., and was very encouraging. On the books were 349 scholars and 34 teachers and officers. Five scholars had been baptized and added to the Church during the year: an open-air Mission started by the Bible-classes had been the means of much good; the teachers' weekly preparation class was well attended, as were also the monthly prayer-meetings. The young people's work meetings were held fortnightly and showed a good profit, £5 of which had been given to the Church funds. The I.B.R.A. numbered 280 and £1 7s. 9d. had been collected for the Indian Mission. The South Indian Strict Baptist Mission had received £8 4s.; British and Foreign Bible Society, £1 12s. 6d.; Continental Sunday-school Mission, £1 13s. 6d., and Robin Society, £1 11s. 6d. Five pounds had been collected on behalf of the Passmore Edward's Home at Clacton. Eleven scholars had been sent to the country for a fortnight's holiday under the auspices of the Sunday School Union Country Home's Fund and three to Bournemouth for a month each, the Tract and Benevolent Society making a grant for this purpose; the Band of Hope was well supported, over 100 Members being present at each meeting. An invitation tea had been given to the parents and entertainments to the junior and senior scholars. The annual excursion in July last, was made to Court Farm, Wargingham, when a very enjoyable day was spent.

Mr. A. Norman, hon. treasurer, read the financial statement showing an expenditure of £28 1s. 5d. and a balance in hand of 14s. 3d.

The adoption of the reports was moved and seconded by pastor W. H. Rose and Mr. W. Stanley Martin respectively, the former addressing himself particularly to the teachers. The chairman, taking for his subject, "the fear of the Lord," sought to interest and instruct the young folks, who were there in considerable numbers.

Pastor E. Wilmshurst gave a telling address on "Both-handed men" (1 Chron. xii. 2), as applicable to teachers and scholars alike.

Messrs. A. E. Brown (an old scholar, and now an able preacher) and Mr. Carr (Surrey Tabernacle) spoke en-

couragingly on the work which was being carried on.

Pastor T. Jones proposed a vote of thanks to Mr. W. J. Nash (who has been connected with the school from his and its infancy) for his untiring services, especially in the training of the scholars for the service of praise which had added so much to the success of the meetings. This was agreed to most heartily, all present rising to their feet in response.

Mr. T. G. C. Armstrong proposed votes of thanks to the chairman and ladies, which was also agreed to unanimously. The collections realised £16 6s.

SURREY TABERNACLE.

THE 68th anniversary of the formation of the Church of God assembling in this honoured sanctuary was held on Wednesday, October 19th, and although the day was what some persons call unpropitious, the friends assembled in large numbers, and thus cheered the hearts of the pastor and the Church and congregation.

The services commenced in the afternoon by the singing of hymn 661 of our selection:—

"How pleased and blest was I
To hear the people cry,
Come, let us seek our God to-day!
Yes, with a cheerful zeal
We haste to Zion's hill,
And there our vows and honours pay."

Mr. Greenwood, of Halifax, then read Psa. cxxii., and 1 Pet. i.; and after prayer, and singing, "How firm a foundation ye saints of the Lord," he announced his text, which was Zech. xiii. 9, "And I will bring the third part through the fire, and will refine them as silver is refined, and try them as gold is tried; they shall call on My name, and I will hear them; I will say, It is My people; and they shall say, The Lord is my God." After shortly speaking upon the literal fulfilment of the text, he dealt with the spiritual meaning thereof, showing who the third part are—viz., the Church of God—and then described the many fires through which they have to pass—and here the minister was deeply and preciously experimental and encouraging to the aged saint and the young believer, and especially so as he described how the blessed Christ, the Head of the Church, had passed through the same fires of tribulation, and had left it on record that although they. His people, should, and must, pass through the fires, in HIM they should have peace. The trial and the refining was then opened up, and the ultimate result shortly, but sweetly, expounded; and the people rejoiced that they had become acquainted with another true and faithful servant and minister of our great and gracious God.

Over 200 friends then sat down to

tea; and, the Assembly having been sounded, gathered together in the chapel to listen to other good and true servants of God, and what the Lord, through them, would speak. Our beloved pastor presided; and after the hymn, "Kindred in Christ," had been sung, and the chairman had read a portion of Scripture, Mr. Carr (of Croydon) earnestly and sweetly implored the Divine blessing on the meeting; and the chairman, having briefly introduced the subject of the meeting, called to remembrance the manifold mercies of our covenant God during the past 68 years, and said we will take the cup of salvation, and call upon His holy name, and pray for a continuation of His mercies. Hymn 669 was then sung, and

Brother Dadswell was called upon to address the meeting, which he most readily did, founding his remarks upon the words, "Blessed are the people that know the joyful sound;" and he showed who the people are, and what the sound which they heard was that was so joyful.

Brother Belcher then, at the request of the chairman, delivered his message, founded on the words, "Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ." He spoke of many mysterious works which God the Holy Ghost wrought in the sinner, and dwelt sweetly upon the works of the Lord Jesus Christ, and especially of salvation.

Then followed a dear friend of the chairman, a good brother in the Lord from Yorkshire, Berry by name, who told us how he had known our dear pastor when he was a stripling, and how he (the speaker) had prophesied that there was some good in the young man; and, after giving some good and kind advice to the young, he bid the pastor and cause a most hearty God-speed.

Brother Mutimer then discoursed sweetly from the words, "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off." He showed who the King was—"Jesus." How He reigned, and where; and said some good things about the land that is at present very far off.

Our brother Arnold Boulden then, as all good and obedient servants should, obeyed the master's command, and came to the front, and, after a few kind words for all (he could not speak any but kind words if he tried), announced that there was to be a collection (we remember that an apostle did so on one occasion), and while we sang hymn 230, "How honourable is the place," it was made, and the people responded liberally, as they always do at the Surrey Tabernacle.

Brother Greenwood then gave us some more precious words, founding them upon the words, "And with great power gave the apostles witness."

Brother Randell then spoke from the words, "The Lord hath done great things for us whereof we are glad."

Brother Bush spoke from the words, "Thou shalt rejoice in every good thing;" and

Brother Carr from the words, "The unsearchable riches of Christ."

The chairman then, in a few weighty but cheerful words of thanks to our covenant God for His past mercies, and thanks to the brethren for their kindness in coming to cheer us on our way, and exclaiming, "What hath God wrought" in us? answered, "Why, faith, hope, charity (love);" and he expressed the hope that more of each of these graces may be wrought in every member of the Church and congregation.

This meeting of meetings was brought to a close by singing hymn 799, and the assembly was dismissed after the Benediction had been pronounced, and we felt sorrow that the time had come to depart, but in our soul we sang again:—

"My soul shall pray for Zion still;

While life or breath remain;

Here my best friends and kindred dwell,

Here God my Saviour reigns."

G. F. GRAY.

SHALOM (HACKNEY-ROAD, THE OVAL).—For some years past a few of the Lord's people have met regularly and prayed earnestly for a revival of His work, and more recently that He would in His own time send them a pastor. Early in the present year the latter request has been granted and now under the pastorate of Mr. J. Mayhew, the former is being fulfilled, God is blessing the Word and we are thankful to say the congregation is steadily increasing. On Sunday, Sept. 25, we had the joy of seeing two of our scholars and also another sister put on Christ by baptism, and we are receiving three new members from other Churches. Truly we can say the Lord has done great things for us, and we desire to record our grateful thanks to Him. May these answers to prayer stimulate us to more earnestness and the exercise of greater faith, encourage other Churches in similar circumstances and bring much praise to our loving Lord.—D. L.

LINGFIELD (SURREY).—Lord's-day, Sept. 2, will be a day long to be remembered by many that meet together for worship at Plaistow-street chapel. It was the day set apart for harvest thanksgiving services. The genial shower of the previous week, and the morning's sun made the country appear

in its best according to the season, and our hearts were cheered as we journeyed to the sanctuary. In the morning Mr. H. Hayler, of Brighton, was sweetly led into Psa. civ. 27, 28. In the afternoon Mr. A. Andrews, of East Grinstead, was enabled to discourse with blessed liberty, from Psa. xviii. 46, "The Lord liveth," noticing, 1st. the living God, giver and supporter of all natural life; and, 2nd, Giver and sustainer of spiritual life. But to the writer the best wine was reserved to the last, when Mr. Hayler in the evening took for his text John x. 4, "His voice," noticing briefly His voice in nature, in condemnation, exhortation, consolation, confirmation, correction, and lastly the welcome salutation, "Come, ye blessed," &c. The numbers were excellent, and it was expressed to the writer that the congregations were better than they had been on the Sabbath for many years. May the Lord God Omnipotent clothe His Word with almighty power, and make bare His holy arm in our midst, is the desire and prayer of—ONE INTERESTED.

MAIDSTONE (PROVIDENCE, MOTE-ROAD).—On Wednesday, Oct. 5, we held our harvest thanksgiving services, when Mr. E. Marsh, of Stratford, with the Lord's gracious help, preached two excellent sermons—in the afternoon from Psa. lxxvi. 8, 9, and evening from Exod. xxv. 30. Hymns appropriate for the occasion were sung from Stevens' Selection, such as—

"Father of mercies, God of love,
Whose gifts all people share;"

and—

"To praise the ever-bounteous Lord,
My soul, wake all thy powers;"

and—

"Come, ye thankful people, come;
Raise the song of harvest home."

Our esteemed young sister, Miss Louisa Winser, very ably presided at the harmonium. We had good congregations at both services and better collections than last year. About 60 partook of a very nice tea, kindly given by our esteemed brother and sister, Mr. and Mrs. —, to help our finances. May God bless and prosper them for their liberality to His cause. Friends from other Churches cheered us by their presence and financial help. To God be all the praise. At the close of the service were sung, "We plough the fields and scatter," in which the congregation joined very heartily.—E. W.

HARWICH.—The anniversary of Ebenezer Baptist Chapel was held on Lord's-day and Monday, October 9 and 10. Pastor J. R. Debnam, of Horham, was greatly helped of the Divine Spirit to preach the Word of Life to us both morning and evening

on the Sunday. On Monday the public tea was well attended, as also the meeting in the evening. Our beloved brother Flatt, deacon, kindly presided, who, after reading Ruth ii., and the congregation singing a hymn of praise, introduced the speakers in a few words of appropriate address, referring to the goodness of God to them as a Church in sending from time to time men of truth into their midst to break unto them the bread of life; also, he stated that one great object of the meeting was to thank our heavenly Father for another bountiful harvest, for which he had no doubt we all were thankful to the great and gracious Giver of all blessings and favours. Brethren Leggett and Welton, of Ipswich, Flatt, jun., of Harwich, and J. R. Debnam gave suitable addresses. Singing was interspersed, being most efficiently led by Miss Grice, who also presided at the organ. Very much care was manifested in making the whole of the services a success. The congregations were good and collections most satisfactory. Many thanks were due to the lady friends who provided the tea. We thank God for all His blessing, and in His strength and fear still onward urge our way.

RECOGNITION OF MR. J. COPELAND AT PROVIDENCE READING

ON Wednesday, August 17, services celebrating the 39th anniversary of opening "Providence" and the recognition of Mr. Copeland to the pastorate were held.

The afternoon meeting was presided over by Mr. John W. Banks, a hymn was sung, and brother Josiah Morling, of High Wycombe, read the Scriptures and offered prayer.

The chairman spoke of his long connection and acquaintance with brother Copeland, and prayed he and the Church may be united and prosperous.

Brethren T. Jones, New Cross, and E. Marsh, Stratford, gave addresses suitable to the occasion.

A large number of friends took tea, and at

THE EVENING MEETING

brother I. R. Wakelin, Keppel-street, presided, and spoke of his long attachment to the cause at Reading, had visited them annually for 39 years. After a warm-hearted address touching on the love of Christ, he called on

Brother Martin, deacon, to give a report, which was somewhat as follows:—

It will be seen by the announcement on the bill that this is the 39th anniversary of the opening of the chapel, and on Aug. 14 two sermons were preached by brother Copeland. His morning text was Psa. lxxvi. 16, "Come, all ye that fear God, and I will

tell you what He hath done for my soul." Our brother closed his sermon by giving us a touching relation of his call by grace, convictions of sin, and a long darkness of soul from which he was delivered by the powerful application of God's Word and the atoning blood of Jesus. The love of Jesus constrained him to obey the command of his loving Lord to be baptized and to join His people. The evening text was Psa. cxviii. 25, "O Lord, send now, I beseech Thee, prosperity." He gave a clear statement of his call to the ministry, also an outline of the Gospel he had held and preached, and which he ever hoped to maintain. He also stated his entire dependence on the Holy Spirit to reveal and to apply the truth preached, and to make it effectual to the salvation of those loved and redeemed. His utterances were bold and unflinching, yet kind. A letter of honourable dismissal of brother and sister Copeland having been received from the Church at Croydon, and unanimously accepted by the Church at Reading, it was my honour and great pleasure on behalf of the Church to give them the right hand of fellowship, after the evening service, and before the breaking of bread, giving him a hearty welcome into the Church as a member, and as our unanimously elected pastor, also his beloved wife as member. Thus, on August 14, his pastorate at Providence commenced. Passing over many events, Mr. Martin stated that the late pastor, Mr. Rose, laboured in our midst for 11 years, and many could testify of the blessing that attended his labours, which closed July, 1897. Brother Copeland was invited to supply the pulpit on July 18, and was well received. This led to further engagements in October and December, and subsequently to six more at the commencement of the present year, making 11 in all. The Word was blessed and a good feeling manifested. At a Church meeting, held on January 24, an unanimous invitation to the pastorate was sent from the Church and congregation to our brother. He, however, did not see his way clear to accept it, having another engagement to fulfil with the same object in view. The Church then invited him to supply for three Sundays in June, during which time a growing attachment was manifested. The former invitation was re-affirmed to him, and, after due consideration, the Church was highly delighted to receive his acceptance of the same.

In response to the chair, brother Copeland said that he keenly felt the breaking up of old associations in London; but after a long and prayerful consideration of the Church's kind invitation, he was fully persuaded that he had only done the will of God in accepting it. He felt something like a sparrow alone on the housetop, but he hoped to receive kindness from his new friends at Reading. He had received a kind letter from their late pastor, Mr. Rose, in which he highly commended them. He felt humbled in the dust before God that the brethren in the afternoon, especially brother Banks, were able to give him a good character.

Brethren Morling, Chisnall, and Humphreys gave addresses. We had a most happy day,

A large number of friends were present from various causes far and near whom we were glad to see.

A. MARTIN.

A LOVING, LIVELY AND LIBERAL LOT AT LOCKWOOD.

PRESENTATION.—On Monday, October 10th, 1898, there was a very representative gathering in the Rehoboth School-room, for the purpose of making a presentation to Mr. J. W. Goldthorpe (a scholar and secretary), who has obtained a competitive scholarship for Oxford.

The proceedings were opened with a hymn, after which

Brother F. Matthewman besought the divine presence and blessing, desiring that the Holy Spirit might ever attend him on whose behalf we had met, and also that the memory of the instruction received in this school might ever prove a help, a stimulus, and a blessing.

Brother Stocks presided, and testified to the pleasure experienced by all in the success of our young friend and our appreciation of his sterling qualities, and expressed the hope that through grace the mother's God might prove the son's.

Brother J. Lister then presented a beautiful Oxford Bible bearing this inscription:—

"Presented to J. W. Goldthorpe by the teachers, scholars and friends of Rehoboth Sunday-school, as a token of esteem and regard on the occasion of his leaving school for Oxford University. Lockwood, Huddersfield, October 10th, 1898. 'In all thy ways acknowledge Him and He shall direct thy paths.'"

Mr. Joe Sykes then presented, on behalf of the friends, a purse containing £8.

Mr. Goldthorpe, in his reply, appreciated the suitable nature of the gifts, and said that in his circumstances the combination was most appropriate. He spoke of the useful lessons received, and the pleasant hours spent in the Sunday-school and of his determination, if it should ever lay in his power, to requite the great kindness he had received there. He feelingly thanked all for their generosity.

A hymn was then sung and the meeting became of a social character.

TERTIUS.

Lockwood.

Also on the previous Saturday, Oct. 8th, the annual congregational gatherings took place. Divine service was held in the chapel at 3.30 p.m. Mr. Wm. Brundish (of Manchester), preached, taking for his text, Psalm xlviii. 12-14, "Walk about Zion," &c. In his introduction he quaintly asked the friends to walk about and through the school, class-rooms, vestries, &c., all of which have just been renovated and fitted up, £200 or more having been spent for this purpose. The commodious premises are a credit to the denomination as well as to those who manage affairs at

"Rehoboth." The sermon was an interesting one, and full of Gospel marrow, and found a ready reception by the goodly number of worshippers who had gathered to spend their Saturday half-day holiday in the courts of the Lord. After partaking of a substantial tea a public meeting was held in the School-room. Deacon Holley occupied the chair and the following brethren: Messrs. Snow (Slaitwaite), Archer (Lockwood), Brundish (Manchester), addressed the meeting. The speeches were full of heavenly matter and calculated to instruct the mind and to comfort the souls of those who listened. The service and meeting were profitable, spiritual and enjoyable.

DAVID SMITH.

Bilston.

A SEASON OF REFRESHING AT CHESTER.

A MOST successful and profitable gathering of the Church and congregation at Ebenezer was held on Monday, October 17, under the presidency of the pastor, Mr. Wm. Povey. After joining in praise, brethren Lilley and Morris led us to the throne of grace. Mr. Povey then stated that the object of the meeting was to "provoke each other to love and good works," and proceeded to call upon several of the brethren to address the meeting.

Brother J. Green spoke on the blessedness of knowing Jesus, and said that the more we increased in knowledge of Him, the better we should know and understand each other. He further pointed out the necessity of such knowledge as the best means of procuring united effort in the service of Christ.

Brother Wm. Mackenzie called attention to the various agencies at work in the Church for the spread of the truth and the ingathering of the Lord's people, and with earnest words sought to enlist the co-operation of all present in the work of the Church.

Brother Wm. Cook said he hoped that the truth would ever continue to be preached in their midst. He made reference to the earnest, faithful preaching which had characterised the present pastorate; and although he regretted that faithfulness to the truth had had a repulsive effect in some, he nevertheless rejoiced to say that the Church was never more spiritual, and that as the result of a faithful ministry of the Word.

Another hymn of praise having been heartily sung, the pastor gave an earnest address based on the words, "Things that are wanting."

Brethren Cross and Golothan then sought the Divine blessing on what had been said, and thus concluded what all felt to have been a season of refreshing from His presence.

"The men of grace have found
 Glory begun below;
 Celestial fruit on earthly ground
 From faith and hope may grow;
 Then let our songs abound,
 And every tear be dry;
 We're marching through Immanuel's
 ground
 To fairer worlds on high."

The Church here has just sustained a loss in deaconess E. M. Blackmore, who for three years worked under the auspices of the Mission in labours abundant, having accepted a similar appointment in connection with the Strict Baptist Church on the Island of Cayman Brae, West Indies. Miss Blackmore having endeared herself to the hearts of the people amongst whom she laboured, many prayers follow her that the Divine blessing may rest upon her labours in the foreign field.

"Erect Thine empire, gracious King,
 And spread its power abroad;
 Till all Thy chosen millions sing
 The praises of their God."

W. P.

BLAKENHAM, SUFFOLK.

ANNIVERSARY and harvest home services were held in the above place on Lord's-day, Sept. 25th, and Monday, 26th. On the Sunday three sermons, listened to with much pleasure, were preached by brother H. Lock, from Rishangles.

On the Monday, as Mr. Mitchell was unable to come, through illness, Mr. S. T. Belcher, of Homerton-row, very kindly came, and preached to us an excellent sermon from the words contained in John ii. 24. A public tea followed.

The evening meeting was presided over by Mr. S. T. Belcher. Spiritual, helpful addresses were delivered by our kind friend, Mr. W. Ling (of Ipswich), brother H. Lock, our pastor, brother H. Alexander, and the beloved president, brother S. T. Belcher.

On the following day our Sunday-school children had their annual treat. The afternoon was devoted by the children to healthy outdoor exercise and amusement. Tea was provided in the chapel. Several friends joined us at tea. It was encouraging to see some whose locks were silvered, and are far advanced in years, manifesting an interest in the welfare of the young. Ample justice having been done to the tea,

Another pleasure awaited the children. After singing and prayer, Mr. Alexander gave parents and children a very practical, encouraging address.

The superintendent, brother H. F. Moore, after giving a brief account of Sunday-school work for several years past at Blakenham, spoke a few appropriate words to the children, and commenced distributing the prizes. Each child received a book—some

Bibles, others Stevens' hymn-books, or some other useful, instructive book.

Bright, happy little faces showed appreciation and the pleasure felt within. All of us, we think, felt younger, brighter, and more happy for trying to throw a ray of brightness into the little ones' lives. May God bless our dear children, and make them His own.

Mr. Alexander has now come to live in our midst. We hope it is of the Lord. We are looking and praying that the great Head of the Church would supply his every need, and make His servant's life and ministry a very great blessing.

May the Word of God, the Sword of the Spirit, be seen to triumph gloriously in this locality. So shall our hearts rejoice, so will we give glory to Him to whom alone it is due.

M. A. MOORE.

PLEADING FOR THE OLD PATHS.

BY A LOVER OF ZION.

ON Tuesday, September 27th, at Zion Chapel, High Wycombe, Bucks., we were favoured, through much mercy, to hold our 218th anniversary of the Church. Two sound Gospel sermons were preached by our brother O. S. Dolbey, of the Surrey Tabernacle, London, to fairly good congregations. Friends from Askett, Prestwood, Colnbrook, Wooburn, and Sydenham meeting with us, and helping to cheer us on our way.

The texts chosen were—in the afternoon, John v., part of ver. 6, the subject being Divine healing; in the evening, Psa. lxxxv. 12, on which the preacher dwelt with the good our God gives us. The services were much enjoyed by many present, and the presence of the dear Master was felt, which was best of all.

We are also thankful to state that we have the grand old truths of the Gospel brought before us from Sabbath to Sabbath by our beloved pastor, Mr. J. Morling. This also is much appreciated by the true lovers of Zion. For nearly eight years and a-half Mr. M. has been most untiring in his labours, both in the Church and Sunday-school. His motto has been

"FORWARD!

in the strength of the Lord." And the dear Saviour's words have often been his comfort and stay, "Ye shall be hated of all men for My name's sake; but he that endureth to the end shall be saved."

We are living in days when there is much departure from the truth, and our brother Dolbey said, "Truth has fallen in the streets.

"TRUTH HAS FALLEN
IN THE CHURCH."

This is a grief to those who love it.

Some are offended, and turn away; but there are those in the cause who love the truth and appreciate it, and desire to be kept firm in the good old ways; and while

"Many turn from Zion's ways—
Alas! what numbers do;
Methinks I hear my Saviour say:
'Wilt thou forsake Me, too?'
Ah, Lord, with such a heart as mine,
Unless Thou hold me fast,
I feel I must, I shall, decline,
And prove like them at last."

There are many living now, who, like those in Jeremiah's day, will not heed the exhortation of Jehovah, "Stand ye in the ways and see, and ask for

THE OLD PATHS,

where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Thus they set aside the counsel of Jehovah, and walk in their own way. But we desire to be kept from every false way. We feel we need something solid and firm to rest upon, both in this life, and when we have to "pass through the valley of the shadow of death." And what is there so solid and firm as Gospel truth, which has stood the test of all ages? What is there so encouraging to poor, guilty, lost sinners, who are brought to feel their need of salvation?

Our prayer is, that God will shine upon every part of His one Church, and bless every dear faithful servant of His, and give them many seals to their ministry and souls for their hire; for,

"Our souls shall pray for Zion still,
While life and breath remains:
There our best friends and kindred dwell,
There God our Saviour reigns."

HASLEMERE (HOPE).—The annual harvest thanksgiving services were held at this place of worship, on Wednesday, September, 28th, when two excellent sermons were preached by Mr. J. Bush, of Surbiton. The afternoon text was, "For all things are now ready" (Luke xiv. 17). The evening discourse was from the words, "Yet doth He devise means that His banished be not expelled from Him" (2 Sam. xiv. 14). Tea was supplied between the services, the tables being presided over by Mrs. G. Mills, Mrs. Lintott, Mrs. Smithers and Miss Heather, being assisted by the Misses S. and A. M. and B. Mills (Shottermill), Mrs. Dobell (Haslemere), Mr. Chubb (Chiddingfold). Congregations good. Collections were for the County Hospital, Guildford. Friends were favoured with the hearing ear and the preacher was at liberty, and we found it good to wait upon the Lord, and concluded the services by singing, "Praise God from whom all blessings flow."—J. DOBELL.

A VOICE FROM THE GRAVE DISCLAIMED.

DEAR MR. BANKS, — I regret the appearance in the "E. V. & G. H." of the paragraph headed, "A Voice from the Grave." I beg to disclaim any sympathy with the *animus* of the closing sentences. I do not question the writer's regard for me personally; but I fear that in his defence of "Carmel" his discretion has not kept pace with his zeal. If our character be unimpeachable adverse criticism can do us no real harm.

Trusting you will do me the courtesy to insert this in your next issue,

I am, yours faithfully,

W. H. ROSE.

4, Shrewsbury Villas, Plum-lane,
Plumstead, Oct. 10, 1898.

[We readily fall in with the request of our brother Rose. We have the name and address of the writer of "A Voice from the Grave," and inserted same without prejudice; we thought the writer, who is unknown to us, a little indiscreet, but no doubt his mind is relieved now his pop-gun is gone off.—J. W. B.]

CARLTON. — In this ancient and highly-honoured sanctuary, harvest thanksgiving services were held on Lord's-day, September 25th, when Mr. E. Langford was graciously assisted in preaching suitable sermons, which were much appreciated and enjoyed. On Tuesday, September 27th, these special services were continued, when Mr. Langford was again helped by the mighty God of Jacob in preaching from Psalm cvii. 8, 9. A good company sat down to tea, then Mr. A. B. Hall, who has come among us to minister unto us the things of God and break to us the bread of life preached to us with sweet liberty and ready utterance from Amos ix. 9. We were cheered with the presence of our esteemed brother Mr. Crook, of Rushden, and a goodly number of his friends to bid us God's speed. Collections were good on behalf of the fund for repairing the chapel house. Altogether we have much cause for thankfulness.

ST. ALBANS (BETHEL). — With deep gratitude to God we gathered together on Thursday, October 6th, to celebrate our pastor's fourth anniversary. We felt it to be no small mercy for him to be supported, and us to be blest through him, for so long a time. A goodly number came to tea, which was much enjoyed. Afterwards we gathered for the public meeting, which was presided over by our pastor, Mr. H. J. Wileman, who spoke of the love and unity that existed in the hearts of all. Mr. Colls, of Tring, encouraged us by very sweet remarks concerning the work of love and faith. Mr. Seare, of London, cheered us by reminding us of the sweet promises of

God; and Mr. Thomas, of Watford, concluded with a request to still go forward. During the evening we presented a very handsome time-piece and pair of vases to Miss Paul as a token of our thankfulness to her for playing the organ, and a very pleasant time was spent, so that all said it was good to be there.—A LITTLE LISTENER.

HINTS FOR TEACHERS AND WORKERS.

JESUS AND JOHN.

(Read Matthew iii. 7-17.)

Introduction.—We notice that John is brought in contact with the Pharisees and Sadducees. The Pharisees, a sect of the Jews, sprang up 150 years before Christ. They boasted in their knowledge and practice of the law; their name signifies "separation." John said, "Ye generation of vipers, who hath warned you to flee from the wrath to come?" He tells them to "Bring forth, therefore, fruits meet for repentance" (ver. 8). John was a fearless preacher, and warned all that came to hear him, but pointed to One who was greater than he, Whose shoes he was not worthy to bear, Who would baptize with the Holy Ghost and gather the wheat—that is, His own people—into the garner, but burn up the chaff with unquenchable fire. John considered himself unworthy to baptize Jesus, but Christ suffered to be baptized of John. Then there was a voice from heaven, saying, "This is My beloved Son, in Whom I am well pleased." We thus see that the Father was well pleased with the Son, and Jesus was well pleased with John in the commencement of the great mission of publishing the Gospel and of Jesus, who should redeem and give salvation to everyone that believeth in Him. We see that in all things the Father's approbation is here demonstrated and attested, from the commencement of Christ's baptism in conjunction with John. We should give heed to the union of the Father with His Son in everything pertaining to the sacred work connected with Christ, for in all things their object was fulfilled and eventually carried out. We may apply a few lessons from this subject:—

1. Beware how you hear.
 2. John's boldness in preaching.
 3. Be warned to flee from the wrath to come.
 4. John's humility.
 5. John's testimony of Christ.
 6. The Father's voice in behalf of His Son.
- THOMAS HEATH.
- Plymouth.

FLEET (EBENEZER). — Harvest thanksgiving services were held on September 21st, when brother Mitchell was advertised to preach, but, through

his illness, was not able to fulfil his engagement; but we had, through Mr. Mitchell, Mr. T. Jones, of Zion, New Cross, and we had a very good time in the afternoon. The service commenced at 3; and, after singing, reading, and prayer, Mr. Jones gave out for his text, "The harvest is past," &c. (Jer. viii. 20), and a very instructive sermon we had; after which tea was provided, and over 50 friends sat down and enjoyed the fare. At 6 o'clock the evening meeting commenced, and after the opening song and portion read we had a very powerful and telling sermon, to the enjoyment of all assembled. Our brother preached from "Other sheep I have which are not of this fold," &c. and truly it was a blessed time to the children of God assembled; altogether we had a good day. Many friends from neighbouring Churches were present, and thus we were helped. Collections amounted to £7 9s. 9d., for which we desire to be thankful.—J. W.

PLEASANT AND PROFITABLE MEETINGS AT SHEFFIELD.

At Zion, we have recently had a meeting to take farewell of our brother and sister Mr. and Mrs. Jones, who have left Sheffield. Some little presents were made in recognition of their services to Church and school, at Zion, Barrack-lane. We are sorry to lose them, but they are gone with the best wishes and prayers of the whole Church for their future welfare.

Brother Jones was one of those to first join hands and form the Church here; and, with others, contributed weekly to the support of the cause. We shall miss them both. They were ardent and diligent in the Lord's service in this corner of His vineyard. Although this seems unfavourable yet we are encouraged by the Lord in other ways, having the privilege of baptising a brother (it was a very blessed service); Mr. Clayton, of Leeds, preaching from Naaman the leper, in the afternoon, and I had the pleasure of receiving four others in the Church the same evening; it was a high day with us, gladness and rejoicing being in all our hearts. Brother J. Smith, of Siddal, preached in the evening. So, while two are gone, five others are added. We are thankful a gradual prosperity attends our path, and our hopes are that our future will be even more encouraging.

We are a poor and needy folk, but the Lord thinketh upon us and maketh our little Zion at times a savoury place. We are praying and longing for that

blessed anointing of the Spirit by which we realise all things commanded by the Father rest on His chosen ones.

Oh! for more unceasing prayer, more continual and united effort, more strict attendance on the established means, more love, more faith, more closet communion, more liberality to the cause of God our Saviour. Should we not then soon have cause to say, "Peace be within thy walls, and prosperity within thy palaces."

May the Lord graciously increase these things among us for His name sake, prays yours in Gospel bonds,

J. TAYLOR.

[This has been unavoidably delayed.—J. W. B.]

Our Australian Column.

BRISBANE.

MR. JOHN KINGSFORD, through age, and consequent weakness, anticipates retiring from the pastorate of Jireh Strict Baptist Church at the close of this year. He is only now able to take one service on the Lord's-day.

DEAR MR. BANKS,—Will you kindly forward me the EARTHEN VESSEL AND GOSPEL HERALD each month for a year (cash enclosed).

I have not seen a Strict Baptist Church in Auckland, and don't know whether there is one in New Zealand; I think not.

In thought I often live in the dear old days, when my Father used to speak to me through my pastor, Mr. John Pells. The food I received under his ministry was substantial, and has helped me through all these years. In speaking of it to a Wesleyan minister (who is, I believe, a Christian) he told me it was an exploded doctrine that was never taught now; it made people too careless and indifferent. I told him my experience had been quite the contrary. The young people in the different Churches here, as a whole, are not nearly so earnest; there is much more frivolity.

(MRS.) AMELIA HEFFORD.

Port Albert, Kaifala, Auckland.
New Zealand, August 22, 1888.

Aged Pilgrims' Corner.

At the harvest thanksgiving service at Eden Chapel, Cambridge, the secretary pleaded the claims of the Society, and a liberal collection was taken. Mr. Wiles and his friends from Hope Chapel were present. United services, such as this, are very helpful to the Institution.

* * *
The friends at the Old Baptist Chapel, Guildford, have also kindly given a

special collection, the Sunday scholars helping to increase the amount. To Mr. Jull at Cambridge, and to Mr. Chisnall at Guildford, the hearty thanks of the committee were presented.

The meeting at the Clifton Conference, Bristol, was well attended, and the secretary's appeal was followed by very satisfactory results. This meeting was most useful in stimulating interest in the Society in the West of England.

The 19th anniversary of the Home at Brighton, and of the general work in the town, took place on October 11th. A crowded assembly filled the rooms in the Royal Pavilion, and the greatest interest was manifested in the proceedings. S. Hannington, Esq., J.P., presided; and addresses were given by Messrs. A. J. Baxter, J. K. Popham, J. H. Hallett, A. Hayles, D. T. Cambridge, and J. E. Hazelton.

The new number of the *Quarterly Record* contains a portrait of the Society's centenarian pensioner, and another illustration entitled, "My Room." Our readers will find the contents of this publication bright and interesting.

Marriages.

BOLTON—HARDSLEY.—On August 18, 1898, at the Baptist Chapel, Barnsley, Yorks., Clara Hardisty, to Daniel Benjamin, son of Mr. J. Bolton, Baptist Minister, Peterboro'.

MCKEE—TAYLOR.—On August 25, 1898, at Hollinwood, by Mr. S. F. McKee, pastor, Lillian, eldest daughter of the late Mr. W. H. Taylor, and grand-daughter of James Taylor (deceased and deacon of the Church 28 years), to W. O. McKee.

SUTCLIFFE—EDDISON.—On September 3, 1898, at Hope Chapel, Rochdale, by Mr. J. Eddison, father of the bride, Florence (Florrie), to Mr. Geo. Sutcliffe.

THURKETTLE—EDWARDS.—On Oct. 3, at Blakenham Baptist Chapel, by pastor H. Alexander, Laura Jane Edwards, to George Edward Thurkettle.

WOOD—TAYLOR.—On August 25, 1898, at Hollinwood, by Mr. McKee, Ann Taylor, to John Wood, son of Mr. Joseph Wood, of Limeside.

Gone Home.

M. ALLGOOD.—Martha, the beloved daughter of Mr. and Mrs. Allgood, worshipping at Hope Baptist Chapel, Norton-street, Bethnal Green, departed this life, Oct. 3, 1898, aged sixteen years. She was a consistent member of the Bible-class and loved the preaching of the Gospel; we rejoice in signs and evidence that the Lord has taken her to Himself, where we hope to rejoin her on the resurrection morn through the blood of the Lamb.—H. ALLGOOD.

FRANCES RANCE, a member of Bethel Baptist Chapel, St. Albans, departed this life on Sunday, September 25, at the age of 76. Thus we experience with other Churches

the clouds as well as the joy and sunshine of our holy religion as we pass along. Our loss is a great one, not because our sister was rich and could give a large amount to the cause, but because she was rich in faith, and this led her to the throne of grace, there to plead mightily for both pastor and people. Her great joy was to see our pastor or one of God's people to talk with them of the goodness of her God. She was buried on the following Thursday in the cemetery, a number of friends gathering together to pay the last tribute of respect and to hear the solemn words of our pastor at the grave. On Sunday, October 2, Mr. Wileman preached a funeral sermon (text, 2 Sam. xiv. 14), carefully avoiding any pathetic reference to the dear departed sister that should hurt the feelings of the many relatives present. O that my God would fill up the gap and also prepare us for the great change.—A. MOURNER.

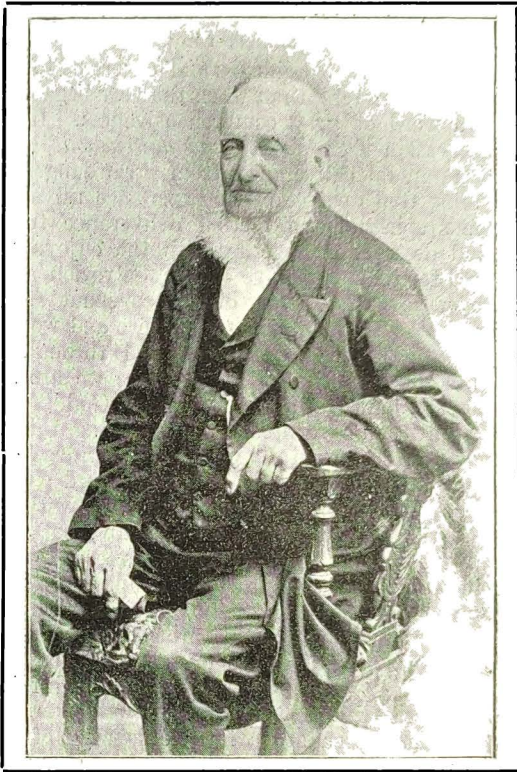
WILLIAM TAYLOR.—Thursday, October 6th, was a memorable day in the history of our Church at Tottenham, when we committed to its last resting place the mortal remains of our dear brother Taylor. His body was brought into the chapel, which was nearly full, portions of Scripture were read and a suitable word spoken by the pastor of the Church which touched many hearts: hundreds gathered at the grave which shewed the esteem held for him. He was born at Thorley, in Essex, on September 25, 1817, in early life he came to Tottenham and it was here the Lord called him by His grace, and he joined the Congregational Church, but was soon after removed to Waltham Abbey and was led to hear the late W. F. Wheeler, and it was under his ministry that our brother was led into truth more perfectly, he saw the ordinance of believer's baptism was baptized by Mr. F. Wheeler, and Nov. 30, 1875, joined the Church. Dec. 7, same year, on his removal back to Tottenham, he was transferred to this Church, then worshipping in Welbourne Hall; in 1887 he was made a deacon, which office he held till the last with credit to himself and satisfaction to all. Our loss is great. He was no ordinary Christian, his exemplary life, "noble character," his prayers, sympathy, counsel, were of no mean order. The last public service he was at, the word of encouragement he gave his pastor at the close of the day was this, "That's what I like, the exalting of a precious Christ and laying the flesh low." His last illness was short, but he was ready for his change, he said, "He is the strength of my heart and my portion for ever."

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

and only a few hours before he passed away, he said, "I have rest." "Now, I am going home." His happy spirit went to join the Church triumphant just about the same time as we begin our service in the chapel where he had so long loved to join us, on Lord's-day, October 2nd, at the ripe age of 81 years. His pastor improved his death on Lord's-day evening, October 9th, preaching from Psalm xii. 1, when a good congregation was present.

"May we triumph so,
When all our warfare's past;
And dying find our latest foe,
Under our feet at last."

OUR salvation was worked out, walked out, and wept out, and so won. It was groined out, sweat out, and bled out. "Having obtained eternal redemption for us."—*Rufus*.



THE LATE EDWARD DEBNAM, OF BOTTISHAM LODGE.

(See page 355.)

Our Salvation is Nearer.

BY E. MITCHELL.

“Now is our salvation nearer than when we believed.”—Rom. xiii. 11.

“**T**IME, like a mighty stream, bears all its sons away.” Each moment brings us nearer to eternity. By the time this is in the hands of our readers we shall have entered on the last month of another year, which seems as if it began but yesterday, so rapid is the flight of time. To the worldling the fact that he is being borne swiftly and irresistibly on to eternity is a very solemn, and, indeed, a terrible matter; for death will end all his pleasures, and usher him into the presence of his Judge to receive a just sentence according to the deeds done in his body, which will inevitably be “everlasting destruction from the presence of the Lord, and from the glory of His power.” But the believer in the Lord Jesus Christ has no cause to dread, but every reason to joyfully anticipate the close of his earthly pilgrimage; for

“ We nightly pitch our moving tent
A day's march nearer HOME.”

At the close of another year it animates and cheers us to remember that “ now is our salvation nearer ” than when the year began.

Salvation is a word of great comprehensiveness. Its root meaning is “ safety, preservation *from danger and destruction.* ” It is used not unfrequently of temporal deliverances from great danger or death. In the temporal sense God's people often experience salvation. But the term comprehends spiritual and eternal deliverance from sin, curse, wrath, death, and destruction, together with the enjoyment of all that God has prepared for them that love Him. Salvation arises from the eternal purpose of love and grace of our covenant God ; it has its meritorious foundation in the mediatorial office and work of our Lord Jesus Christ ; and its blessings are enjoyed through the gracious operations of the Holy Ghost. It is “ by grace we are saved through faith, and that not of ourselves ; it is the gift of God.”

In our text salvation is contemplated as being future. Believers now enjoy salvation ; they are fully pardoned, justified from all things, delivered from the law and accepted in the Beloved ; the dominion of sin in their hearts is abolished ; they are favoured with “ the spirit of adoption,” and enjoy the privileges of sonship ; but the fulness of salvation is not experienced in this present time state. We are now plagued with indwelling sin, assaulted by temptations, liable to doubts and fears ; troubled with fierce conflicts, exercised with the cross, and often sighing and groaning under our burdens rather than triumphing over our foes. Yet we are safe in the midst of all these dangers ; for we “ are kept (guarded) by the power of God through faith unto salvation, ready to be revealed in the last time.”

Believers at death enter into a fuller enjoyment of the blessings of salvation. They are then completely delivered from sin, sorrow, suffering, trials and temptations, and enter into joy that to us at present is inconceivable. We know not how disembodied spirits perceive or act, and speculations about matters that are altogether beyond us are sure to be both foolish and erroneous, and very likely to become injurious superstitions. But sufficient for our comfort and hope is revealed. We know that they are made perfect as to their spirits ; * they are with their Lord ; † and when He comes “ the second time without sin unto salvation,” He will bring them with Him ; “ for them that sleep in Jesus will God bring with Him.” ‡ Here we may rest content till death reveals the rest—

“ Thus much (and this is all) we know—
They are completely blest,
Have done with sin, and care, and woe,
And with their Saviour rest.”

To be wise above that which is written, is to make ourselves fools.

But salvation will be gloriously completed when our Lord Jesus comes again. “ The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord.” “ We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an

* Heb. xii. 23.

† 2 Cor. v. 8 ; Phil. i. 23.

‡ 1 Thess. iv. 14.

eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." It is this grand and glorious consummation that our text leads us to contemplate. We rejoice in a present salvation experienced; we look forward to a fuller deliverance and higher joys when death shall terminate our mortal career; but our faith and hope rest not there, but anticipate the full salvation of both body and soul held out to our view in the Scriptures of truth. "Our citizenship is in heaven: from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."* This will be a salvation every way worthy of its great Author, and perfectly satisfying to all those who are saved.

This salvation is daily drawing nearer, it is nearer than when we believed. We write principally for our aged and infirm friends, many of whom are unable to attend the sanctuary services. Old age and increasing infirmities are by no means pleasing things in themselves; and when, as is frequently the case, they are attended with straitness of circumstances, they severely test our faith. But let this be your stay and comfort, your salvation draws nearer every day. It is many years since we were brought to put our trust in Him; by so many years is our salvation nearer than when we believed. Through many trials, afflictions, and temptations we have been safely brought. Another year of our journey has almost gone; we will not faint in sight of home, or mistrust Him who has done so much for us in the past, and brought us thus far on our journey. Hold out faith and patience a little longer, "our salvation is" now much "nearer than when we believed."

"Soon the joyful news will come,
Child, your Father calls, come home!"

The rapidity with which our hours are passing need bring us no alarm, nor would we wish them to travel more slowly. It is "the night," with all its gloom, that is departing, it "is" already "far spent," the light of dawn even now illumines the East, telling that "the day," which will never know a night again, "is at hand."

"A few more days, or months, or years,
In this dark desert to complain;
A few more sighs, a few more tears,
And we shall bid adieu to pain."

Let us rejoice that "our salvation is nearer than when we believed."

OUR PORTRAIT GALLERY.—No. XII.

THE LATE EDWARD DEBNAM OF BOTTISHAM LODGE.

By his son, W. DEBNAM.

MY father was born at Chelmsford, June 24, 1816. He was brought up to attend "the Church" and educated at the day-school.

At an early age he began to work with his father at the boot trade, and followed his calling till age and infirmities compelled him to give up.

As a youth, I have heard him say, he took pleasure with other boys in mischief and sin in its numerous and varied forms.

* Phil. iii. 20, 21, R.V.

One Sunday, at the school, his teacher was pointing out the awful consequences of living and dying in sin; to all such hell must be their portion. This filled his mind with fear and terror for some time, but it did not stop him altogether in his downward course.

As he grew up he took a great delight in cricket, and one day, when much older, he went to see a cricket match, and said to the writer, "That is what I delight in," when the Lord sent home the arrow of conviction into his heart, and made him feel himself to be a lost, ruined, undone sinner, and the words came with power into his soul, "Come ye out from among them, and touch not the unclean thing." This brought him into such soul trouble that it led him to cry day and night for mercy. His distress of mind was so great that he destroyed his bats and stumps, and took his work into a top room of the house, and told his mother if any of his companions called he could not be seen.

For a long time he was in such bondage that he felt hell must be his portion hereafter. One morning, when at work in his shop, the Lord broke into his soul and showed him the

JOY OF SALVATION,

that he felt he must tell it to his neighbours. All fear of the torments of hell was taken away. He could now see God's Word was full of blessing, and it brought joy to his heart.

In the providence of God he was led to attend the Old Baptist Chapel, Coggeshall, sixteen miles from Chelmsford. Mr. Rivett was the preacher; here he was baptised.

After a few years he removed his membership to Duke-street, Chelmsford. In 1850 there was a division, and a large room accommodating 200 persons was taken. This was opened by the late Mr. Allen, of Cave Adullam, Stepney. At this time deceased was greatly

EXERCISED ABOUT THE MINISTRY,

so much so, that he was laid aside on a sick bed for some weeks, mother fearing she would be left a widow with four of us. She being in bad health at the time, and for years a prisoner at home, we would sometimes offer to stay with her on the Sunday, but in her quiet, feeling way, would say, "I do not wish it—if, like me, you were compelled, you would not care for it."

My father was still exercised about the ministry, and one Sunday morning, the late Mr. Dearsley, of Dalston, heard him in prayer and believed he was in trouble about preaching, and gave him a word of encouragement, and he (Mr. D.) asked him to go to Harrow Wield for him to supply.

About this time the late John Corbett settled at Chelmsford, and was instrumental in uniting the friends again in the old Chapel. My father told Mr. Corbett about the exercises of his mind concerning the ministry. Mr. C. replied, "The Lord has a work for you to do." Soon after he preached his first sermon in a farm house at Roxwell, near Chelmsford, to a few farm labourers, their wives, and children; I was with him at the time.

After preaching in the villages a club-room was hired at Forthend, eight miles from Chelmsford, where he preached morning and afternoon, and on his way home preached in a cottage in the evening at Blasted Hill.

The time came when he was asked to go to Maldon and commenced speaking in a carpenter's shop. An old Chapel was bought (formerly used by the Wesleyans), a Church formed, and here he entered upon his first pastorate, and remained about eight years.

His second pastorate was Sudbury, Suffolk, where the late Daniel Herbert preached.

His next move was to Saxlingham, Norfolk, then to Swavesey, Cambs.; his last place was Bottisham Lode, where he supplied.

Age and infirmities kept pace, and latterly he was only able to supply neighbouring Churches, and on Lord's-day, September 4, like good old Jacob, he was gathered to his people, as a shock of corn at the ripe age of 82 years.

Like the apostle he laboured, while strength allowed, for the bread which perisheth, and experienced the ups and downs of life, but his chief joy was—

“To tell to sinners round
What a dear Saviour he had found.”

A short time previous to his translation, his old friend, Mr. Cornwell, of Brixton, spent two hours with him, which proved a profitable season to both.

At his funeral, Mr. S. K. Bland, the Suffolk patriarch, kindly and efficiently officiated.

[It was our pleasure to be personally acquainted with deceased, who was a thorough experimental preacher of the Gospel; “he knew what sore temptations meant;” and was acquainted with domestic and other trials; this was one of the schools he passed through in training for the pulpit. This sketch would be incomplete without reference to the fact that one of his sons—Mr. J. R. Debnam has been the honoured pastor of the Church at Horham, Suffolk, for many years.—J. W. B.]

OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

THE MOST WONDERFUL OF ALL WONDERS.

PEOPLE like to advertise wonderful things, and if something extraordinary of any kind has been announced, someone will be sure to try to outdo it, by proclaiming something more startling still.

Yet most of these marvels turn out to be but “*nine days'* wonders,” and less perhaps than even that; but there *are* wonderful things and wonderful persons who will be wonders not only in this world till the end of time, but will still be objects of admiring astonishment, “world without end.” There have been wonderful warriors, the fame of whose exploits has been paraded in every possible way, and multitudes have delighted to do them honour. There have been philanthropists like Howard, who have travelled far into the depths of sorrow and sin to rescue the fallen, the oppressed and the desolate, and they may well be called wonderful people in a world like this, where selfishness, ease, and pleasure, bear so much sway. There have been wonderfully clever people who, from poverty and obscurity, have become famous in learning or in skill, and their success has surprised everyone—*themselves* perhaps included. But there is One that infinitely excels them all, whose very

name is "Wonderful," and who fully bears out His title in every possible way.

The bright and glorious Lord of heaven, He yet visited the earth in ages long gone by. As "a man" He wrestled with Jacob and blessed him, changing *Jacob's* name but concealing *His own*; as an "angel" He received Manoah's offering and ascended to heaven in the flame that consumed the sacrifice; as a *warrior* with a drawn sword He appeared to, and directed the movements of Joshua when he was about to attack Jericho; and each one that saw and heard Him then must have exclaimed with heart, if not with voice, "Wonderful, most wonderful!"

But when that wonderful Person came to dwell for a while among men, how thickly was His whole life studded with wonderful things. What a Babe was He, "that Holy One, the Son of God!" What a Lad, lingering about the Temple courts, astonishing all the learned theologians there by His understanding and answers, and filling Mary with wondering awe as He said, Why did you seek Me as you did? Did you not know I must be about *My Father's* business?

And what a Man was He! Poor, so poor that of His own "He had not where to lay His head," and yet the richest earthly monarch was never honoured as He. A God-sent herald announced His public coming, His heavenly Father's voice acknowledged Him as "His Beloved," and angels who had proclaimed His birth, attended Him through all His travels, were near Him in His dying agonies, appeared at His tomb when He arose, and were attendant upon His glorious ascension into heaven.

But how wonderful it all was, "surpassing fable, and yet true," *strictly, altogether true.*

That Man was the Mighty God. That Being who lived only to the age of little over thirty years, was the Ancient of Days who liveth and abideth for ever; that *childless* "Man of Sorrows" is the Everlasting *Father* of an innumerable family, who rejoices over them, and will fill them all with joy unspeakable for evermore.

"Behold the Man" who could weep at the grave of His friend and then raise that friend to life again; who must fall asleep in the boat through sheer weariness but could rise up and by His word hush the troubled sea to rest in a moment; who was hungry and thirsty, yet could feed thousands of hungry *bodies* by a miracle, give living water to every thirsty *soul* who came to Him, and was and is the Living Bread which affords eternal life to all who by faith receive Him into their hearts:—

"No less Almighty at His birth
Than on His throne supreme,
His shoulders held up heaven and earth
While Mary held up Him."

And when He died He conquered death by dying, and overcame the power of the grave, so that all who trust in Him may say, "O death, where is thy sting? O grave, where is thy victory?" "The sting of death is sin, and the strength of sin" (*i.e.*, the strength of sin's *sting*) "is the law" (for the righteous law of God condemns and punishes the unpardoned sinner). "But thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Dear reader, know you this wonderful Saviour? this wonderful Person who is all in all to those who know His grace. This year is fast

drawing to a close, and we are all fast hastening to the end of our mortal career. Is Jesus ours? Can we say with heart and voice—

“He’s all that’s good and great,
All that I can admire,
All the salvation of my soul
And all my soul’s desire?”

The question of all questions is, *What is the Lord Jesus Christ to me?*

SOUND OUT THE WORD.

BY PASTOR JOHN JULL, CAMBRIDGE.

Being the outline of a Sermon preached at Soho Baptist Chapel, at the Annual Meeting of the Strict Baptist Mission, from the text, 1 Thess. i. 8.

WHEN Paul wrote this epistle from Athens, Thessalonica was a very flourishing commercial city, and the Gospel being planted there it was a centre for it to be distributed to other nations and people. God placed His lively oracles in the Jewish nation and then through them it was made known to other nations and people. He plants His grace in our hearts, makes His salvation known to us, and then it is our privilege to make known His Gospel to other lands.

This Church at Thessalonica was not Jewish, but Gentile; they had not been converted from Hebrew fables and traditions, but from heathen idolatry. Hence you do not find any reference to Old Testament Scripture, which you often find in the apostle’s other epistles, but you find about twelve times in this epistle to this Church mention is made of our Lord’s second coming and of the resurrection of the body. Why is this? When you think these people were converted from heathenism who had no belief in a future state or in the second coming of Christ, there was a great need for them to be well informed about it to give them comfort and consolation. Hence you find in the 10th verse, “And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come;” also chap. iv. 13, and he adds, “Wherefore comfort one another with these words.” Great praise and unbounded missionary zeal are the marks of this Church. They had been the receivers of the Gospel and now they become the senders forth of the Gospel. We must be receivers before we can give. A missionary spirit should grow out of true Christianity, it should be the outcome of divine life within. “Freely ye have received, freely give.”

The apostle remembers three things about this Church:—

(a) Your work of faith. Here faith is an active principle, she goes to Christ for all she feels to need; she goes to the Lord for His help and guidance in time of need.

(b) Your labour of love. Love is a laborious grace, ever seeking to do good to some one, to render some help in the time of need.

(c) Patience of hope. Hope patiently waits for the fulfilment of God’s promise; observe all these heavenly graces centre in Christ, “in our Lord Jesus Christ;” they get their strength and power in union with Him, and then these graces are exercised in the SIGHT of God our

Father. Then by the possession of these three graces centreing in Christ in the sight of God, you, brethren, know your election of God.

In looking at these words there are two things to notice :—

- I. The reception of the Word.
- II. The distribution of the Word.

1. Notice the Word is SENT before it can be received. These people were in heathen darkness, therefore they could not receive it without it was SENT; it was sent by the hand of God in the person of Paul, and notice in what way they received it (chap. ii. 13), "Not as the word of man, but as it is in truth, the Word of God."

2. Notice, we read of the living Word, the incarnate Word, "the Word was made flesh, and dwelt among us." He was sent. How often we hear Him, our Lord, saying, "The Father hath sent Me." "I came not to do Mine own will, but the will of Him that SENT Me." And the sinner is brought to receive Him, and those who do receive Him are brought into the high, exalted position to be called the sons of God. He was sent, to live to obey the law, to die under the law to satisfy its claims, to rise from the dust of death to testify His work was complete, to ascend to God to be glorified. Now we receive Him in our souls by faith, we acknowledge Him as the One whom the Father hath sent.

3. Observe, there is the *revealed Word*, that is sent to us from heaven, so that we can read it, meditate upon it, and learn from it the mind and will of God concerning us. This is sent for us to circulate; if that Word is so profitable to us and we have gained so much benefit from it, there is an intuitive feeling for us to send it out to others that they may be benefited thereby.

4. Then there is the *power of the Word*. Paul makes a distinction between the Word only, and the power of the Word, the Word by itself, and the Word alone—"hear it only," it produces but little results; like the stony-ground hearer, it soon withers away.

Now, "in power, and in the *Holy Ghost*," under the influence of the Holy Ghost, they felt it, it produced in them conviction of sin, brought them to a sense of godly sorrow, a repentance before the Lord, to a plea for mercy at His footstool, crying, "God be merciful to me a sinner." They received this Word "in much assurance," that is, how true it is, and I am convinced of the truthfulness of the Word, for I feel in my own soul.

Then we find the practical results from the reception of the Word. "They turned from idols to serve the living and true God." How this must have cheered the heart of

THE MISSIONARY PAUL

in seeing such practical results from his preached word accompanied by the power of the Holy Ghost. There we find they became imitators (R.V.), followers in their mode of life, in their doctrine, and in their ordinances, and then of the Lord. We also see in the reception of the word, there was a drawback, there was suffering, and severe persecution on account of their profession of faith in the Lord Jesus. Persecution came upon them, yet they endured it bravely, because it was accompanied with joy in the Holy Ghost. We see here if Satan stirs up to persecution, hatred, for our love and loyalty to Him, the Lord is at hand to pour in the "joy of the Holy Ghost."

II. Now notice the *distribution* of the Word. "For from you sounded out the Word of the Lord." Then they were not selfish, nor kept the Word to themselves, but having been benefited by it they were concerned others should be benefited by it. Some indulge in the thought, "because God only can give grace," and "He will have His own" there is nothing for me to do. O friends, is this the right way of looking at matters? Does not this thought encourage an idle, careless, indifferent spirit towards those who are still in nature's darkness? God evidently gave grace through the Word preached by Paul to the Thessalonians. So, friends, it is binding upon us to send out the Word of the Gospel and look to the Lord to give grace and power to that Word that is proclaimed.

1. How is it to be done? "It is to be *sounded out*," then it is to be heard. A trumpet is sounded out with human breath, with human energy, and it gives a certain sound—behind a trumpet, there is someone to make it sound. So the Gospel is sounded out by human breath, from a human heart who has felt its saving power and influence.

2. The Word can be *distributed silently*, by the letter of the Word; the circulation of the Scriptures can go where the missionary cannot go, it is of less expense, and we have repeated accounts how much the Lord has blessed the perusal of that Word in the conversion of souls. God is working by His own Word when it is silently distributed.

3. It can be distributed by the lips. Here we have the personal missionary—Paul by his lips preached the Word. There is the personal missionary—he was sent by the Lord. We have two missionaries who, we believe, have been raised up by the Lord for us, and we have sent them into the mission-field. They have gone from our communion and fellowship, and happy is that Church that so sounds out the Word of the Lord.

4. It is distributed by our substance. We cannot all go out, but all can help to sound out the Word of the Lord, by the giving of our substance which the Lord has given to us, and according as He has prospered so let us give to support our two brethren who by their lips are sounding out the Word of the Lord.

We should view this as a great privilege to be the means in the Lord's hands of distributing the Word of God; yea, it should be a source of joy and pleasure to the Christian heart to do so. How often the feeling rises up in the Christian's heart, "What shall I render unto the Lord for all His mercies towards me?" Why! render yourself, your substance, for His service and for His glory.

5. Lastly, it can be distributed by our prayers. Work and pray—not pray and no work. All human effort must be *wetted, sealed, stamped*, by *constant* prayer. What an example we have in this matter in the life of our Lord.

To pray without work is hypocrisy, to work without prayer is atheism. Depend upon it, friends, he who prays most over his work has the greater enjoyment in the work and sees more results from it. Our strength for labour is borne in the closet. May the Lord command His blessing.

WHAT is a *robe* in man's sight may be only a *rag* in God's sight—and a filthy one too.—*Rufus*.

FOOTSTEPS OF THE FLOCK.

By M. A. J.

"The time of your sojourning."—1 Peter i. 17.

TIMELY admonition, well fitted for our brief meditation at this present period of the year, the end of which is so near. A few days, and 1898 will be numbered with the great past. How quickly the days pass by! By the bye, with the closing year Volume LIV. of the *EARTHEN VESSEL* will close. What a list—a catalogue of events—history, biography of men, women, and churches. What an army of noble heroes, bold, valiant men ("There were giants in those days") who contended earnestly for the faith delivered to the saints, are recorded in the pages of those 54 Volumes. In them are chronicled the joys, sorrows, prosperity, adversity, encouragement, discouragement, helps and hindrances are found hidden in the pages of those 54 volumes. You will find theology, poetic effusions, solid facts, and general information upon spiritual matters, and doctrinal truth sound as the soundest bell in the world; and experience peculiar, hairbreadth escapes many. I am, however, thinking of the originator of this *VESSEL* that has sailed over the stormy seas for 54 years—C. W. Banks, the Ashford boy who experienced *four* awful frights—the young man with his *four* notable and distinct incidents connected with his remarkable conversion—the man who lived under *four* Sovereigns. The poet, preacher, and evangelist, to which may be added—writer. Head, heart, hands, feet and pen were all engaged in holy, consecrated toil for his Master and his fellow-men. C. W. B. finished his busy, active course and stepped out of the Editor's chair into the golden streets to look upon his Divine Saviour, whom he loved to extol, and by whose Spirit he was called on that memorable Lord's day morning long years ago. Whether the mantle has fallen upon his successors I will not say. Let wiser heads than mine determine.

It may interest some of my young readers to know that the first number of the "E. V." was printed on the 30th November, 1843, when those who were engaged on its staff worked all night in order that copies might be ready, and in the publishers' hands on the first of the ensuing month. I think I have heard the present Editor say that he assisted in the production and launching the first number. So he is under great obligation to the infinite goodness and faithfulness of our covenant-keeping God.

This brings me up to my subject, which is the flight of time. Time—measure—motion—duration. Time, the revealer, unfolder of events, circumstances, history and experience. Pause one moment! There is no such thing as time with God. He knows no limitation—eternity—infinitude—illimitable; these words are found in heaven's vocabulary. Time is confined to this world—finite, limited, unrest, uncertainty, brevity, belong to earth's vocabulary. "What is Time?" quoth the poet, and proceeds to answer his own question, "The striking of the clock—the running of the sand—day and night—summer and winter, months, years, centuries. These are but arbitrary and outward signs—the measure of time; not time itself. Time is the life of the soul. If not this, then tell me what is Time." This quotation brings to my mind a verse learned years ago, and which may still be seen

(I believe) painted on an old wooden monument which stands on Wilton bridge which spans the Wye at Ross, Herefordshire :—

“ Esteem thy precious time,
Which pass so swift away,
Prepare then for eternity,
And do not make delay.”

Time has been compared to a sand-glass, the grains of which soon run out ; and having passed the narrow passage between two eternities, never can re-pass. Sublimely solemn thought! Rutherford felt conscious of this when he penned :—

“ The sands of time are sinking ;
The dawn of heaven breaks,
The summer morn I've sighed for—
The fair sweet morn awakes.”

Time ! Unto what shall we liken it ? A single sun-ray thrown across the vast expanse of eternity ; a parenthesis of eternity. It is a “ speck of space ; ” a bubble floating about the vast universe, a dewdrop in the ocean, a light, thin cloud floating through the illimitable. Day, night, weeks, months, years, are only signs for seasons. God constituted time. It is ours to redeem, so says the Apostle. Time—a period—swift as the weaver's shuttle, or the eagle's flight ; and in this time I stand one life ; a little gleam of time between two eternities, so spake the Chelsea sage.

“ Pass the time of our sojourning.” A sojourner is one who dwells in a strange country, absent from his native land, at a distance from friends, and exposed to rough treatment, because little known. Such is the condition of the pilgrim who is bound for “ Beautiful Zion, built above.” He is but a stranger here, no settled abode, but he is looking, like Abraham, for a city which hath foundations, a permanent, stable, and sure abode, whose Builder and Maker is God. There are holy, peaceful times, when he contemplates the rest remaining, and can truly say :—

“ There my best friends and kindred dwell,
There God my Saviour reigns.”

Let us erect another Ebenezer. We have been graciously sustained thus far. Yes, we have been kept by the power of God. We have had our trials, afflictions, bereavements, losses, crosses and disappointments, our conflicts and struggles ; yet we are still on the march. The halting time will soon come. The grand exchange will soon be made—the cross for the crown. Cheer, brother, cheer, thou art another y-e-a-r's march nearer home ! If you believe this you will join me in saying, Amen.

BAPTISTS—WHAT ABOUT THEM ?

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

BY SAMUEL BANKS.

CHURCH OFFICERS.—PROPHETS.

WHEN our Lord ascended He gave gifts unto men. And He gave some (to be) apostles ; and some,

PROPHETS !

Prophet—seer, expounder, messenger. All that the Saviour is in Himself, all He has wrought in His “ finished work ” for His people, and is doing

for them still, was revealed to and has been explained and proclaimed by the prophets. All that the Head of the Church is to His Bride, and all that she is to Him is in accordance with what was shown unto the prophets, agreeable to their inspired expositions and God-given messages.

The closer you examine it the more will your heart rejoice as you see that the Church is indeed and of a truth "built upon the foundation of the apostles and PROPHETS, Jesus Christ Himself being the Chief Corner-stone." The Centre and Embodiment of all prophecy; Chief among the prophets, Creator of prophets, my Lord, art Thou!

"And He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear THAT Prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days."—*Peter's Sermon, in Solomon's Porch.*

The two disciples on the road to Emmaus bore true testimony concerning "Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people." The multitude once said, "This is Jesus the Prophet." The Samaritan woman said unto Him, "Sir, I perceive that thou art a Prophet." Those men whom He so miraculously fed exclaimed, "This is of a truth that Prophet that should come into the world."

Christ is the central figure in the midst of the prophets; to Him give all the prophets witness; and apart from Him they are nothing whatever in themselves and have nothing to tell forth.

THE Prophet gave prophets to His Church. What a grand company of prophets we have in the New Testament! There is John the Baptist, of whom Jesus said, "Among those that are born of women there is not a greater prophet than John the Baptist." "All counted John that he was a prophet indeed." "The prophet of the Highest" was he, and treated as such, for because of his faithfulness to the divine revelation, and firmness in the truth, he was thrown into prison and eventually beheaded. As it was in the beginning, is now

Time would fail and space forbid me to tell of Barnabas (full of the Holy Ghost and of faith), of the prophets who came down from Jerusalem unto Antioch, of John the Seer of Patmos, of Judas and Silas, and of Agabus, all of whom, and many others also, were appointed Christian prophets and given by Christ to His Church. Are not they and the works of the Lord by their hands and His testimony through their lips written in the book of "the Acts of the Apostles" and prophets?

The twelve apostles were unique, and when their mission was fulfilled were received to glory. Successors in every respect similar—an impossibility; and successors there are none!

The apostleship of Paul was also unique; successor, impossible; successor, none!

THE PROPHETS ARE CONTINUOUS.

Jesus is ever giving prophets to His Church. The Baptist principle is that man cannot make a prophet; but that every true Christian prophet is the direct appointment and gift of God. The outward and visible part of the prophet may be polished, &c., in the university or the college, or otherwise. You may *help* him in some departments of his being and work, but you can no more *make* a prophet than you can create a world!

Observe, that as faith must be mixed with what is heard, if the hearing is to be profitable; so is it with the prophet of the Lord. Dr. Sanday well remarks on Rom. xii. 6: "The prophet is to let his utterances be regulated strictly by the degree of faith of which he is conscious in himself. The *incard*

inspiration and the *outward* deliverance must keep pace, and advance step by step together. Preaching in which this proportion is not observed is sure to become rhetorical and insincere."

O Lord, the field is white unto harvest; may it please Thee to give and send forth more prophets, good and true.

"Sandlings," St. Mary Cray, Nov., 1898.

THE LATE MR. JAMES CURTIS,

Pastor of Zoar Chapel, Staines-road, Hounslow.

It is with deep regret we announce the death of James Curtis, of Hounslow, "a brother beloved." To attempt, in our present issue, to describe what Mr. Curtis was as a Christian, a faithful minister of the Gospel, and a honourable citizen, seeking the welfare of his fellow-parishioners, would occupy more space than is at our disposal this month. Those of our readers who would like to know what a Christian and citizen is should procure a copy of the *Ealing Gazette*, for Nov. 5, published at 213, Uxbridge-road.

The beloved widow of deceased has furnished us with the following particulars:—

Mr. Curtis was called by grace when quite a young man; was baptised by Mr. John Foreman, of Mount Zion, Hill-street, March, 1852. Subsequently became a teacher in the Sunday-school and was soon afterwards called to the ministry.

THE FIRST TIME HE PREACHED

was at St. Albans, and supplied for several years at different causes. Having served the Church at Salem, Hayes, Middlesex, for some considerable time as a supply, he accepted a call to the pastorate there in 1864, and remained with them till 1874. *

Leaving Hayes, our departed brother itinerated for about four years, when he received and accepted a call to the pastorate at

ZOAR, HOUNSLOW,

in 1878, a post which he continued to occupy until his decease, and in which he enjoyed in no common degree the warm affection of his people.

THE LAST TIME HE PREACHED

was on the Wednesday evening previous to his illness, and it is truly remarkable that he was led to take as his text the 17th and 18th verses of the 1st chapter of the Revelation, beginning with the words, "And when I saw Him I fell at His feet as dead, and He laid His right hand upon me, saying, Fear not."

Little did those who then heard their beloved pastor think that it was for the last time; but his work in the Lord's vineyard was done, and before another twenty-four hours had passed he did literally fall as one dead, being seized the next morning with a stroke of apoplexy while engaged in his garden.

Although from the nature of his illness his mind was constantly wandering, it was felt to be a great mercy that the Lord permitted him such intermittent intervals of consciousness as enabled him to recognise the different members of his family and to express his loving gratitude for the tender care bestowed upon him.

Throughout his illness, whenever the mind was at all clear, he was permitted to give a sweet testimony to the faithfulness of his covenant God.

The enemy seemed to be kept at a distance and not permitted to harass or distress him. In answer to the question put to him by his dear wife:

* A concise and most interesting account of Mr. Curtis's ordination at Hayes, a young man of 30, is given in the "E. V." for September, 1864, from which we gather that Messrs. Foreman, Bloomfield, Milner, Brunt, Tinson (his Sunday-school teacher, who still survives him, and followed him to the grave), Higham (a true compeer), Parsons, Webb, Beazley, Dadswell, and others took part.

"Is Jesus precious to you, dear?" he answered:

"If He was precious to me in health how much more precious now."

On the words being quoted, "'Underneath are the everlasting arms'—do you realise it, dearie?" he replied:

"I know it for a fact. He rests in His love—or, as an old version has it—He upbraideth not."

Mr. Curtis was born in London in 1835, and departed this life October 29, 1898.

THE FUNERAL

took place on Thursday, Nov. 3, at the cemetery, Hanwell, Mr. J. Bush, of Kingston, officiating in the chapel, and at the grave; among the numerous mourners and representatives, were Messrs. E. Marsh, R. Mutimer and G. J. Voysey. Every Church and congregation, Municipal and District Council, Board of Guardians, Post Office authorities, Fire Brigade, men who work on the parish, the Magisterial Bench, &c., being largely represented.

Among the many expressions of esteem were:—"The Gladstone of Hanwell has passed away." "The poor will indeed miss him." "Had not his equal in Hanwell." "A man of God who walked his profession."

We shall refer to him again in a future number.

THE LATE MR. JOHN OLIVER.

To the Editor of the "Earthen Vessel."

DEAR SIR,—I have tried to gather some particulars concerning the early experience of Mr. John Oliver (according to your desire), but have not been successful, as he did not talk much about himself, and most of his friends in those days have also "gone home." We know he was *born again*, because he lived the life of faith; we know he entered by the *gate* into the narrow way because he loved and trusted the Lord Jesus Christ, and rejoiced to believe and declare that all his hope and all his salvation was the fruit of God's sovereign, rich, and unmerited grace. He was no stranger to trials and exercises both of a providential and a spiritual kind, and with ready sympathy knew how to weep with those who wept and rejoice with them that did rejoice, and many a tried and sorrowful brother and sister have received from his lips a seasonable word of help and cheer. He was chosen to the diaconate just before I joined the Church at Chadwell-street; one of his daughters (then a little girl) was in my class, and I always found in him, especially when he was the Superintendent of the school, a kindly, wise, and much valued friend. Whatever he did was done heartily, and I have often admired the ready tact he showed in seeking those things that make for peace, and the welfare of both young and old. His long connection with the British and Foreign Bible Society gave him intercourse with Christians of different denominations, and from other lands as well as our own, and the Committee have borne their testimony to the faithful service he rendered, though often subject to painful attacks of affliction; while many who have heard him preach with pleasure and profit will miss his ministry of the Word. "Found faithful" to the convictions of his own conscience in the sight of God, his memory will long be fragrant in the social, domestic, and religious sphere in which he moved. He suffered much during his last illness, from which he was mercifully released, and fell asleep in Jesus at the age of 68. His memorial card bears the sweet motto. "So He brought them to their desired haven." He was interred in Abney Park Cemetery, and our Pastor, Mr. E. Mitchell, preached his funeral sermon from the words of the dying patriarch, "I have waited for Thy salvation, O Lord" (Gen. xlix. 18). I cannot do better than close this brief letter with a copy of the "minute" read at the next Church Meeting, kindly furnished by the Secretary:—

"On Tuesday, August 16, 1898, our esteemed and beloved brother, John Oliver, was called to his eternal rest, after an honourable membership of over 33 years, having joined the Church June 1st, 1865, over 25

years of which he faithfully served in the office of Deacon, having been elected Nov. 14th, 1867, and resigned (which was much regretted) March 8th, 1893. His resignation was due to his being engaged nearly every Lord's-day in proclaiming the truth as it is in Jesus, which was the meat and drink of his soul. Our brother was favoured with a nice gift in prayer, and it was a pleasure to hear him pour out his heart's desire to his heavenly Father at the mercy-seat for a blessing upon the pastor and people. May we as a Church be enabled to follow him as he followed Christ, and anticipate the time when we shall meet again where parting is unknown."

To which we add our heartfelt Amen, and the prayerful wish that all the loved ones who are left to mourn his loss may know *his* God as their everlasting portion, and enter at last into His eternal joy.

With every best wish, I remain dear Sir,

Yours sincerely, H. S. L.

Oct. 8th, 1898.

"WHAT, ME!" "WHAT, ME!"

The late MRS. ELIZABETH BLACKMAN.

THE subject of this brief sketch was born at Sturry, Kent. Brought up under the influence of godly parents, she was often sorely tried because she could not trace her call by grace as clearly as many who have been left to run into open sin; but her life told its reality. The following few particulars are gathered from her own lips in her last illness:—When about fifteen years of age she lost a beloved brother, who "died in the faith." His fearlessness of death made a deep impression upon her heart, and awakened that soul anxiety which resulted in her own salvation. Day and night she sought the Lord in her distress, until at last He graciously delivered her in a most marked manner. Of this time she said: "I was a dressmaker, and going one afternoon to work, heavily burdened with my sins, I felt I could speak to no one. I had not taken my seat at the table long before it was as if someone looked over my right shoulder and said, 'Thy sins which are many are all forgiven thee.' I looked round, but of course no one was there—but again the words were repeated,

"'THY SINS WHICH ARE MANY ARE ALL FORGIVEN THEE.'

I crossed the room to a side-table—there no one saw me—and looking up I said, 'Ah Lord! not for me,' 'That cannot be for me.' 'What! *my* sins all forgiven?' 'Oh! it cannot be for me.' A voice said, 'Yes for thee.' for 'I have loved thee with an everlasting love, *therefore* with lovingkindness I have drawn thee.' I was obliged now to open my mind to my mother. I could not contain myself. That night I laid for hours—could not sleep for joy. I had such a view of the dear Lamb of God. Wherever I looked I saw Him. Oh, what tears of joy I shed. All I could keep saying was,

"'WHAT ME!' 'WHAT ME!'

'*My* sins all gone, forgiven through Thy blood, dear Lamb. This unspeakable joy lasted for three weeks, and now," she said, "at the close of my journey, all the same joy seems brought back to me. Oh! how good the Lord is."

At the age of sixteen she, with her future husband, who now mourns her loss, was baptised by the late C. W. Banks at Canterbury. In her early experience the words, "We must through much tribulation enter the kingdom," were forcibly applied to her soul. A friend sympathised with her on having such a portion given her, saying, "Some heavy trial no doubt was coming." "Ah," said our friend, "but come what may, I shall enter the kingdom." Just these words, "shall enter," never left her in their power, and were especially precious in her last affliction. That fell disease, "cancer," rapidly developed, and when told there was no cure, these words brought unspeakable joy to her heart, "It doth not yet appear what we shall be, but

we know that when He shall appear we shall be like Him, for we shall see Him as He is." Again and again she would say, "Ah! not only *see Him* but *be like Him*." "Lord what must this be?" A few days before she took to her bed she gave to the writer a most blessed exposition of Rom. v. 8—12 as it had been opened up to her soul. With what an emphasis she said, "Yes! yes! we have now received the atonement, and all through a precious Christ," and then going back to her former text she said, "Ah! through what He has done for us poor, vile, sinful creatures; it is not enough that we shall *see Him*, but even *be like Him*."

The visits of Christian friends was much appreciated by her. She said, "I only want those to come who can speak to me of my Lord." During one of the visits of a dear friend, the conversation turned on the subject of that precious hymn, "Jesus lover of my soul." She remarked afterwards to me, "Oh! I have had such a profitable time," and then, relating much of the conversation she said, "Oh! sir, none can ever be lost who can truly say—

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

laying emphasis on each word. Her dear children laid much on her heart. "Oh!" she said, "I shall never cease to pray for them as long I have breath, and oh! I hope my prayers will not be lost." The end was drawing near, yet not quite so near as she anticipated. She had so fixed in her own mind the day of her departure that when she found this was not the Lord's time she became distressed lest she had incurred His displeasure by impatience. This was, I think, the only time the enemy seemed to get any advantage of her. Feeling her end near she said, "I have often dreaded the hour, but oh! the Lord is so merciful and kind, I have no dread.

"CHRIST IS ALL MY HOPE—

that dear Lamb of God who said to me so long ago, and now so sweetly confirms it, 'All thy sins are forgiven thee.' Oh! I long to be gone. I am so tired, so tired and weary,

"Weary of earth, myself and sin,
Dear Saviour set me free,"

Yes! it is all through the dear Lamb of God. It's a glorious salvation. Now we have received the atonement. I hav'n't walked as closely to Him as I could wish, but I shall soon see Him now, and

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

With much sweetness she quoted the verses of Dr. Watts' hymn,

"Lord, what a heaven of saying grace," &c.,

also that hymn of Mr. Hart,

"Heaven is that holy, happy place,
Where sin no more defiles."

After much severe suffering she peacefully passed away in her sleep on Wednesday, August 24th, in the 75th year of her age, removed from the fellowship of the Church at Dames-road, Forest Gate, to the Church triumphant, and the writer laid the mortal remains to rest in Ilford Cemetery on Monday, August 29th.

"The memory of the just is blessed."

E. M.

THE LATE SAMUEL STILES.

"So He giveth His beloved sleep."

So said brother R. E. Sears, as he laid to rest the body of our dear brother Samuel Stiles, for many years a deacon of the Church at Clapham Junction.

The deceased was called in the 33rd year of his age. His sense of guilt and shame were intense. The iron had entered into his soul. He sighed—groaned—trembled, but he was powerless to deliver himself. Deliverance, however, came. One morning, as he was looking out of an upper room window, his soul still cast down within him, a person passing said, "Good morning," looking up at him. This was suggestive. And enlightened and

empowered by the Spirit *he* looked up at his crucified Saviour; the burden was gone, and joy, peace and love overflowed his soul. Dr. Watts' hymn, "A bleeding Saviour seen by faith" became a great favourite of his. He never tired of speaking of that soul-filling look. He wrote toward the end of his mortal life: "Being chosen of God, I was called to know Him. After deep and long conviction of sin a look of faith at the crucified One took all away. It then became my joy and delight to tell to sinners round what a *real* Saviour I had found, to the help and salvation of many." He, with brother H. Clark, of Wandsworth Common, was baptised on Whit Sunday in about the year 1857, at Battersea Chapel, by the then pastor, J. M. Soule. God was pleased after a time to lead each of these brethren into the liberty of the Gospel of His grace, "which," says Mr. Clark, "was to each of us like (for want of a better word) a second conversion."

The departed was one of the levers by which the Strict Baptist Church at Battersea was raised. In these earlier days he and brother E. Mitchell were brought together and laboured together in connection with the cause at Battersea. A union was then formed that defies death itself.

The subject of this brief memoir took his part in the building of that comely sanctuary, "Providence," Clapham Junction. There from the first till his last breath he sustained the honoured position of deacon. His labours were many; God only knows how many! They were as varied as they were numerous. Now he is on the very pleasing errand of drawing from a full, but tightly closed purse, a contribution to the Chapel Building Fund; now, he is plying his mechanical skill at the House of Prayer, or turns stoker and endeavours to make certain a warm house for the worshippers on Sunday; now he leads the prayer-meeting, or fills the pulpit, pouring out from his soul those things he has found suited to his own needs; now he is by the wayside warning the ungodly and pointing them to the only Saviour of such; anon he is by the bedside of the dying, or seeking to comfort the sorrowful. But infirmities overtake him; he struggles against them, but they are stronger than he. His works, not his prayers, grow fewer and fewer. Death, like a bear, slowly but surely gained upon him. Some little while before his death I visited him. He was very ill. He said, "I have come to the end. I have always been afraid to die, but God has taken from me all fear of death. I am only waiting for Him. I am ready." I prayed with him, and he very heartily responded. I bade him good-bye. He, however, recovered somewhat, then had a relapse, and fell asleep in Jesus on Sept. 12th, 1898. His body was conveyed to the Chapel, where he had so often met his God. There a suitable service was conducted by Mr. Sears, assisted by brother Cornwell, who testified to the deceased's steadfastness in the truth. Brother Sears very tenderly committed the body to the grave and spoke very sweetly and solemnly to the words of our heading. Yes, "He sleeps, but not for ever."

He leaves eight daughters to mourn their loss. May they all, in answer to his many and earnest supplications, with him

"Join the everlasting song,
And crown Him Lord of all."

J. C

THE LATE J. B. WISE.

It has fallen to our painful lot to have to record the death of our beloved father, J. B. Wise, which took place at his residence, 30, Gordon-road, Margate, on October 7th, in this year of grace 1898.

The departed one was well known to friends of our denomination, and the writer has gathered from notes left by the deceased and from authentic sources, that the life now taken has been a most eventful one.

In his youthful days, our father, we find, was of a very roving disposition, and left home at an early age to follow a sailor's life in fishing and trading; afterwards entering the Royal Navy at the outbreak of the Russian War.

During his life at this time, his natural jovial manners soon made him a great favourite with his shipmates and officers, and his escapades often drew him into troubles and dangers.

He was in a great many actions, especially in the boarding of the enemy's ships, and capturing of prizes; and by his strict adherence to duty was always singled out for the conveying into port of such ships taken, and was also several times officially thanked and promoted.

His many hair-breadth escapes and marvellous deliverances, would take too long to recount; but amongst the many instances are those of being stabbed whilst asleep, and the swing of the hammock in God's hand spared his life; on another occasion the prize ship he was on board, was blown up at sea, with all hands, yet he was saved; another ship sank without any warning, and no natural help to hand, and on several occasions being coxswain of the boat, he has on landing in rough weather, been swamped, and lives on each occasion lost.

After the cease of hostilities he was allowed long leave on shore owing to illness, but had to fill in his time in training at Harwich and other places, and during years of this stage of his life he was suffering from severe dysentery contracted abroad, and for which he could not obtain a cure; this disease well-nigh carried him off, but his time was not yet come, although on one occasion he was certified by the doctor as dead.

One more incident of his earlier life we give with heartfelt, loving pleasure, it is his marriage, and his own account reads, "About this time I married the most loving, dutiful, and best of woman that ever God gave to man."

But what about his never-dying soul. His own version is one of the blackest. The tavern, play-house, and prize-fighting were his only pleasures; he had till now always had plenty of employment, and could make lots of money, which he squandered; but now the "set time" had arrived, and one Sunday morning, whilst attending to earthly pursuits, he was attracted by the sound of a good man's voice (Mr. Sberrell) speaking to a number of people in a field, and he said to his companions, "Hold on, and let us hear what this old chap is talking about," and the words that greeted him from the dear man's lips, but sent with power by Almighty God, were: "Be sure your sins will find you out."

He was, as it were, stupefied; he could not move; his deriding companions left him fixed to the spot, and there he stood, "hearing a voice but seeing no man;" and from that time, till his death, about thirty-five years, the erstwhile gunner in the navy, the pugilist and prize-fighter, has been in God's hands the means of calling others to a knowledge of their sinful state; and until his last illness, and even at times during that, he had never ceased to

"Tell to sinners round,
What a dear Saviour he had found."

He commenced preaching at Faversham, and regularly on Sunday afternoons, his voice could be heard in the outlying villages proclaiming the merits of Him who saved such sinners as a Mary Magdalene, Saul of Tarsus, and also himself, and the writer here joins in saying, "He saved a sinner 'like' me."

For years he laboured in Noah's Ark at Faversham, thence coming to the Mart, at Margate; afterwards Mount Ephraim was built, where he preached for fifteen years; from here he went to London for a few years, and then, being stricken down, he returned to Margate, and the dear, merciful Lord spared him to see his successor in the person of our beloved pastor, Mr. J. Harlick, whom God is greatly blessing in our midst, and to whom the absent one addressed his last words (outside the family circle), viz., "I know in whom I have believed," and thus he passed away to be with Him, Who, he lived to prove, "was able to save to the uttermost." W. W.

The following letter came to hand as we were going to press: "My dear Mr. Banks,—Could you kindly note, if possible, in 'E.V.' that my dear mother has gone to join my late father. She was enquiring about the prayer-meeting, who was there, etc., on Saturday, about nine o'clock, and in her conversation

she leaned back, gave a gentle sigh and was no more. I cannot write about her. She was my *father's comfort* in all his trials, and *really* and *truly* lived a Christian's life; not like some of us, talk about it, but lived it. She was 62. This makes an only brother, father and mother in a few short months (all this year).

"Yours sincerely,

"WM. WISE.

"22, Ethelbert-road, Margate, Nov. 21st, 1898."

I WISH TO DIE LIKE A GOOD OLD SAINT.

ON October 17th, 1898, aged 81, Thomas Corby, Baptist Minister, for many years he faithfully preached the Gospel of Christ. Commencing his labours at Hanslope, Bucks., from thence to Newport, Sharnbrook, Aylesbury, Waddesdon Hill, Catworth, Hunts., and many other places of truth. Owing to increasing infirmities his engagements for the last few years have been limited; but through the Lord's goodness he was enabled to preach up to a few weeks before his death. He did not lay up many days, nor suffer much, but gently shifted old mortality for life above. After a friend had promised to see him decently interred and sundry other little matters carried out according to his wish, he then said "Now I wish to die like a good old saint."

F. T. B.

THE PULPIT, THE PRESS, AND THE PEN.

"*A Cluster of Camphire*," by Mrs. C. H. Spurgeon. London: Passmore and Alabaster, Paternoster Buildings, E. C. Cloth gilt, price 1s. 6d.

This dainty little volume contains nineteen short meditations on various portions of Scripture. Its aim is accurately described in its sub-title, "Words of Cheer and Comfort for Sick and Sorrowful Souls." Composed by one who has been much in the furnace, it is eminently adapted to answer the end for which it was written. A short extract from its pages will give our readers a taste of its sweetness and spirituality; and, we think, make them long for more. The subject is "GOD'S TELEPHONE"—text, "*My groaning is not hid from Thee.*"

"This text came as a precious cordial to my fainting spirit as I lately lay upon a bed of languishing. Awaking at a very early hour, one morning, during my recent illness, I found myself in an extremity of bodily anguish. I tried to pray, but connected thought was an impossibility; groans and tears were the only expression I could give to my

suffering, and even these were subdued and hushed lest the sleeping household should be disturbed. Then, some blessed heavenly ministrant whispered the sweet message to my soul, 'Thy God knows all about thee, He sees thy grief. He hears thy groans, there is a telephone from thy lips to His heart, and every sigh is recorded there. No darkness, no distance, no dividing distress of any kind can separate thee from His constant care. He would spare thee every one of these sore pains, were it not that He sees they are working for thee some ultimate blessing. Yield thyself absolutely to His will and appointment, and thou shalt find peace even in pain!'

"So I praised Him with sighs, and in silence; and I felt that the tears which ran down my cheeks were all 'put into His bottle,' for He came very near to me, and 'as one whom his mother comforteth,' so did He comfort me. He did not then remove my pain, but He so strengthened me to endure it, and to rest patiently in Him, that I look back on those hours with joy, as a season of hallowed communion with my God."

CHRIST OUR SUBSTITUTE.

(2 Cor. v. 21.)

We come to Thee, Lord Jesus,
We love Thee and adore—
Who suffered to release us,
Who our transgressions bore.

We kiss Thy feet, Lord Jesus,
Thou stainless Christ of God;
Thy death from sin now frees us,
Through Thy all-cleansing blood.

We worship and confess Thee—
Sinless, sin-bearing One:
Thine only be the glory—
God's well-beloved Son.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

THE STRICT BAPTIST MISSION.

The annual meeting of the Strict Baptist Mission held in Soho, on Tuesday, October 25th, was the most successful meeting, in connection therewith, we ever attended. There was a solemnity, a spiritual earnestness, a genuine ring, unity of the Spirit, calmness, only broken at intervals, by the "Amen," and the subdued acclamation of the audience which crowded every inch of the building. Almost every congregation in connection with the Strict Baptist Denomination was represented and supported the work now being carried on by brethren Hutchinson and Booth.

As a report of the proceedings is in the press for separate publication, it is only needful to record, that among those who took part and gave their hearty co-operation in the movement were brethren Belcher and Brett (Homerton-row); Chilvers (Keppel-street); Chisnall (Guildford); Colls (Tring); J. E. Hazelton (Hill-street); Holden (Limehouse); Humphreys (West Ham); Lynn (Lee); Mitchell, Abbott, &c. (Chadwell-street); Mutimer (Old Brentford); Sears (Clapham); and others.

A PRAYERFUL OBSERVER.

RECOGNITION OF MR. J. MAYHEW, AT THE OVAL, HACKNEY.

VERY interesting and impressive services were held in this time-honoured sanctuary on Wednesday, Nov. 9, 1898. The afternoon service was presided over by W. Abbott, Esq. The attendance was excellent. The beautiful hymn, "Kindred in Christ for His dear sake," was sung, and brother Chisnall implored the divine blessing upon the services of the day. The Chairman read a portion of Scripture, and gave wise and weighty counsel, expressing also his pleasure in meeting the pastor, to whom he felt a union of heart, and on whose behalf he wished every blessing to descend, also upon the Church. Then we sang, "God moves in a mysterious way," and brother John W. Banks gave a very kind and hearty address, full of good wishes and timely hints to both pastor and people.

Brother R. E. Sears ably stated the nature of a Gospel Church. This was delivered in our dear brother's usual vein, and was much appreciated by us all.

At this point the Chairman asked Mr. M. to give his call by grace, to the ministry, and doctrines he intended to preach.

After this, our brother Holden joined the hands of pastor and senior deacon (brother Mobbs) together, and gave a most suitable and solemn address, and closed with offering the Ordination

Prayer. Another hymn concluded the service, and we noticed the chapel was quite full. Tea was then served to the largest number known to be present in our Shalom.

The evening service commenced at half-past six. The chairman was John Piggott, Esq. The chapel was packed beyond its seating capacity, and it soon became necessary to put seats down the aisles. Pastor Thos. Wheatley opened the service with prayer.

Brother Mobbs was bright and beaming with joy as he addressed us, and almost broke down under the weight of hallowed associations and sacred pleasure which he experienced in seeing his beloved "Shalom" once more crowded to excess, as in the days of yore.

Brother Philip Reynolds delivered the charge to the pastor, based upon the following words, "Go, stand in the temple, and speak to the people all the words of this life."

Brother James Clarke delivered the charge to the Church, from the words, "Brethren, pray for us," which was heartily delivered.

Brother White spoke in a kind and loving manner of and to pastor and people, and wished both God speed.

Brethren Taylor, Newman and Morgan followed with kind congratulations and best wishes. Both services were spiritual in tone, very edifying to the saints present, and, we believe, glorifying to God.

WISBECH (ZION).—Harvest thanksgiving services of the above place of worship were held on October 9th, 1898, when Mr. J. T. Peters preached at 10.30 a.m., 2.30 and 6.30 p.m. to splendid congregations, which was very encouraging and gratifying. On the following Wednesday a conference took place at 3 p.m. of the neighbouring pastors with Mr. R. C. Strickson and the two native brethren. Mr. Peters read a very ably written paper on "Ministerial Fidelity," which was considerably appreciated by all. The meeting, which chiefly consisted of prayer, was very much enjoyed, and the special presence of the Spirit was realised. Tea followed. At 7 p.m. a public meeting was held, Mr. B. J. Northfield presiding. Mr. J. N. Throssell, of Ramsey, spoke upon the words, "Thou openest Thy hand, and satisfieth the desire of every living thing." Mr. Winch, of Chatteris, "Thou crownest the year with Thy goodness." Mr. Sibthorpe, who, in the providence of God, has been removed to Wisbech, is very interested in the place and willing to forward any good work there, pleaded for help to open a Sabbath School in connection with the cause, and prayer meetings on

Monday evenings. Mr. J. T. Peters addressed the meeting upon the "Faithfulness of God." Mr. J. Wilson made a few remarks, introducing Mr. Sibthorpe, whom he had known for a long time, and held in very great esteem, and recommending him by the grace of God, which is in him, to help the cause in what sphere they would place him. Mr. R. C. Strickson was present to bid farewell to the people, whom he has served several Sabbaths, which he did in few, but earnest expressions. Mr. Swamidas engaged in prayer in his native tongue, which Mr. Abel Michael interpreted. Financial results very satisfactory, and the service greatly enjoyed by those present, who seem to interest themselves in the place, and we believe desire to see it again prosperous. Thus ended a profitable and enjoyable day with an earnest desire for the blessing of the Lord resting upon Zion.—G. W. FRANKLIN, March.

A SOUTHERLY BREEZE FROM THE NORTH.

ACCRINGTON (ZION).—Anniversary services were held here on Lord's-day, Sept. 18, when two sermons were delivered by Mr. Andrew Bools, of Cardiff. There were very good congregations at each service. In the morning Mr. Bools gave an address to (1) Parents; (2) Teachers; (3) Scholars, and (4) Friends.

In the afternoon he preached from Heb. i. 8: "But unto the Son He saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of Thy kingdom."

I. The Son: (1) The co-equal of the Father in every attribute of Deity; (2) The bringing of the only begotten Son into the world. The incarnate Son. The command to all the angels of God to worship him.

II. The Throne of His Kingdom: (1) The Throne of Grace; (2) of Mercy, and (3) of Peace.

III. The subjects of His kingdom: (1) Their original and base condition; (2) What the Son did to redeem them from it; (3) What is done to make them manifest subjects of His kingdom.

IV. The nature of His reign and rule over His subjects: (1) In righteousness; (2) In love; (3) In grace; (4) In mercy; (5) In pity; (6) In compassion.

The evening sermon was based upon Acts iii. 19: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

I. Conversion: (1) Its necessity; (2) Its nature, and (3) Its certainty in the experience of all the heirs of promise.

II. Repentance: (1) Its necessity; (2) Its nature; (3) Its certainty; (4) Its author. 2nd, The fourfold features of it:

(1) Legal; (2) Moral; (3) Evangelical; (4) Filial.

III. The blotting out of sins: (1) From the book in which they were written by the recording angel; (2) The one and only fountain, the blood of the everlasting Covenant, the blood of Jesus, which cleanseth from all sin.

IV. The times of refreshing coming from the presence of the Lord, which it was the happy lot of God's dear children to experience during the day.

"I have been there and still would go,
'Twas like a little heaven below."

Mr. Bools also preached on the Monday night, from Ezek. xxxvii. 1, 5, 6. There was great power attended the preached Word. Savour and unction rested upon our spirits; 'tis sweet still.

Yours in Ours,
ISRAEL WILKINSON.

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION.

THE thirteenth anniversary of this ever-growing Association was held at Little Alie-street, Whitechapel, E., on Tuesday, Oct. 18th. In the afternoon we witnessed the esteem in which our late hon. sec. pastor Wm. Chisnall, of Guildford, is held by the presence of a large congregation to hear him preach from Heb. i. 8. The nature of the throne, the attributes of the king, and the expectations of the people, as he exposed the text fastened to him the eyes of the assembly. A goodly company remained, and came to the tea at 5.30.

In the evening, president R. E. Sears occupied the chair. Under his presidency, the hon. sec. read his report upon the work, doctrines, aims, and desires of the Association. The president said he felt sure that if the cash was forthcoming to print the report, it would be read with interest.

The hon. sec. said the Association was composed of ten pastors, eight ex-pastors, and twenty-six non-pastors, and that 1,738, post cards, letters, and telegrams, had been during the financial year sent out by him, and that the brethren had paid the expenses incurred thereby by subscriptions, that several brethren were in need through age, affliction, &c., and that their needs would be made known to the Churches.

The esteemed President spoke of divine feathers and wings, saying God's attributes were written upon the feathers, and under His wings there was safety.

Brother Aroher gave the financial report and spoke of Churches which had been originated, raised and continued through God's blessing on the Association.

Brother Flegg expounded the text, "Whose I am, and whom I serve." Ministers, he said, should ever remember

that in serving Churches, they were not servants of the Churches, but of God.

Brother Waller spoke of the fainting hearts of ministers, and reminded them of the Father of ministers, who says, "Certainly I will be with thee."

Our Vice-President Lynn, whose duties detained him elsewhere, before he reached the meeting, said he would speak from the text, "Whose I am and whom I serve." A loud smile was raised by the congregation which led the speaker to ask, "Has it been taken before." The answer came, "Yes, but go on, we have not heard you upon it." Our brother spoke instructively upon the joys arising from successful work, and assured us that only faithful labour was truly successful.

Pastor Taylor, of Ilford, who had led us in prayer, rose to say that it had been a good day, and the harmony of the speeches and their delightful blendings indicated the Holy Spirit's presence. The good attendances and results lead us to thank God, and take courage.

GEO. FLOWER.

THE BEST PLACE FOR THE BEST THING IN THE WORLD.

The anniversary services of the Sunday-school in connection with the Strict Baptist Church, Masboro' (Rotherham), were held on Sunday and Monday, Sept. 11 and 12.

Our brother Clayton (of Leeds), was the appointed preacher, whose visit amongst us is always looked forward to with pleasure.

In the afternoon he spoke more particularly to scholars and teachers from Psa. cxix. 11, namely,

1. The best thing in the world, the Bible.
2. The best place, in the *heart*.
3. For the best of purposes.

The address was listened to by young and old with marked attention, and we hope that the words of counsel given will be followed out, which was, to seek for that learning and wisdom within its covers, which surpassed all other books, and, as he said, was the best thing given to this world.

In the evening we again met to praise our covenant God for His goodness unto us as a school. The chapel was quite full. Mr. Clayton's text was Luke xix. 5, 6. An interesting subject, which gained the hearers' attention from beginning to end. He noticed—

1. The call, clearly showing the call was effectual, as is always the case when God calls a poor sinner.
2. The character of the person. It was not because God saw some good in Zacchaeus, more than anyone else, nor because of any good deeds he could bring, any works of righteousness he had done. No! it was all of sovereign,

unmerited grace, not of works lest any man should boast.

3. The abiding place, his house, which, he said, had not been prepared, not made straight for the reception of the Master. God needs none of our doings, neither had He trimmed and decorated His house with flowers and turned it into an agriculture show as is the general case to-day, in the so-called "Harvest Festivals." Away with such empty show (he himself liked to have Harvest Festivals every day). The preacher illustrated the case of Cain and Abel, and their offering. God only needs a broken and contrite heart, not outward show and ceremony.

4. The effects were briefly stated. God never starts a work and then leaves off. He finishes and perfects what He begins, and at the last every vessel of mercy will be gathered in, not one sheaf left behind.

On Monday tea (given by the ladies) was served to about sixty.

At the evening meeting Mr. W. Price (Sheffield), presided. A hymn was sung and brother Taylor (Sheffield), implored the Divine blessing on the meeting. Another hymn and the chairman, in his opening remarks, spoke strongly against one of the curses of the day—novel reading.

Brother Roebuck (Thurlestone) delivered an experimental address from the words, "My heart is fixed."

Brother Clayton said it was not needed, he thought, for him to say much, as he had his turn the previous day; nevertheless he gave a warm-hearted address, denouncing in unmistakable terms, the so-called

WORSHIP OF THE DAY

in some of the Churches of the Establishment. He had that day seen in one of these buildings, what was termed a life-sized image of Christ. We (said the speaker), worship

A LIVING CHRIST

not a dead one, and exhorted all to stand firm, by God's grace, to the principles and practice of the Gospel. Brother Clayton is a thorough Protestant, and it does one good to hear him speak on the subject.

Brother Collinson (Rotherham) followed with some spiritual and practical remarks on the Church and the school.

Brother Taylor (Sheffield) concluded with able and savoury words, hoping many from the ranks of the school would, by the blessed Spirit's influence, grow up to be Christian men and women, able to take the place of those who were

"... to the margin come,
And soon expect to die."

The Benediction by the chairman brought these happy services to a close.

Our friend, Reginald Tipstaff (Mexico), who is a teacher in the school, trained the children in singing. There are over 100 scholars on the books. May the bread cast on the waters be seen after many days, and to God be all the praise.—A. T. P.

WOOD GREEN.—Special services were held in connection with the sixth anniversary of the Park-ridings Sunday-school. On Lord's-day, September 25, our esteemed brother, James Flegg, preached two excellent sermons, which were blessed to our soul's good. Brother Walter Barrett addressed the scholars in the afternoon on the subject of "Pearls." Through the sudden illness of our brother Chilvers, the sermon on the following Wednesday afternoon was preached by brother Mutimer, and was much enjoyed. After tea had been served to both scholars and friends, a public meeting was held, over which brother J. E. Flegg presided. The meeting was opened in the usual way by singing and reading, whilst brother W. F. Waller entreated God's divine blessing. The secretary rendered the report of the past year's work. The main points of it were—thankfulness to God, alternatives of joy and sorrow, encouragement and discouragement realised, yet still hoping and expecting from God. Reference was made to each class as to their character and the desire of each teacher respecting them. The excursion took place on July 1 to Enfield, and proved to be an enjoyable day. Means were used to meet the scholars during the week-night, lectures and special services being held. There are nine teachers, members of the Church, who are seeking God's glory in their work. The school's collection for the Strict Baptist Mission during the year was £5 18s. 3½d. The finances of the school are moderately good, there being a little balance in hand. The chairman introduced brother H. J. Wileman as the first speaker, who directed us to learn from Christ. Brother E. White, of Woolwich, spoke from Psa. lxxviii. The words of his text applied to parents. They were also a divine authority for us to teach the young and to have Sunday-schools. He looked upon it as a solemn obligation to look after the dear children that the true knowledge might be imparted to them. The chairman said we had listened to two addresses of a character applicable to the meeting—learning and teaching. Brother Mutimer said he wished to talk to the children, which he loved to do. He took the words "My jewels" for his text, and was particularly interesting, and we trust his remarks were blessed. Brother Chisnall in his usual genial and brotherly manner directed the minds of the scholars

to the words, "They that seek shall find," and to the teachers, "Your labour is not in vain in the Lord." Thus good and seasonable meetings were held for God's glory and the good of souls. The collections amounted to a little under £5, for which we feel thankful. God bless our Sunday-schools, is our united prayer.—P. J. C.

PONDER'S END (EDEN).—Pleasing and profitable services on Wednesday, Sept. 21, were conducted in relation to the pastor's second anniversary. Brother Chilvers, of Keppel-street, in the afternoon expatiated lucidly and forcibly upon the sovereignty and supremacy of Zion's King from the words of Paul in 1 Cor. xv. 25. A goodly number partook of the cup that cheers. The public meeting was led by brother J. W. Banks, who, after a hymn had been sung, called upon brother Pallett to address the throne of grace in humble and earnest prayer. The genial remarks of brother J. W. B. greatly cheered and encouraged our hearts. Our highly esteemed brother I. R. Wakelin having arrived, at once (as announced) occupied the chair, and proceeded to give expression (briefly) to his fraternal sympathy with the pastor and friends of the cause. His observations were very welcome and highly appreciated. Then followed addresses of love and good will from the neighbouring ministerial brethren: Alfrey, of Pulvey-road, Palmer, of Waltham Abbey, and Gibbens, of Philip-lane, Tottenham. Brother Chilvers also again delivered himself in a feeling and friendly speech replete with Gospel instruction and encouragement. Brother Nash, our own beloved deacon, recited the goodness and lovingkindness of the Lord in connection with the cause and in relation to his own experience since he has been united to us. Brother Langford was also with us to speak on behalf of his Master and of the privileges and prospects of the people whom the Lord hath formed for Himself and whom He designs shall shew forth His praise. Friends came to bid us good speed from Waltham, Tottenham, Meopham, Wood Green, Enfield, Hornsey, and other places. The Lord reward them richly. Financial results of collections £3 10s. after deduction of expenses. Excellent congregations at all the services. Praise the Lord. The pastor, C. Hewitt, suitably acknowledged the kindness of friends.—AN INTERESTED WITNESS AND RECORDER.

SNODLAND (KENT).—Good and successful harvest services were held on Wednesday, September 21st. Mr. A. B. Hall was very much helped in preaching in the afternoon from Psalm cxxvi. 5. We were cheered with friends from

Chatham, Maidstone, and Meopham. At the evening meeting Mr. Piggott presided in a very genial manner and gave an excellent address, and brethren Gardener, Hall, Goldsmith, Rayfield, Brown, and Walters, were enabled in a very blessed manner to testify of the Lord's goodness and mercy. Good collections were realised for the building fund. Although the Church here is lamenting the loss of useful brethren by providence, yet they have very much reason to thank God and take courage.

DAYS OF FURTHER REJOICING AT ILFORD. OPENING OF A NEW CHAPEL.

THE favour of Zion's Lord was undoubtedly resting upon His chosen at Ilford, when on Oct. 2nd and 6th, a new Strict Baptist Chapel was dedicated to the glory of God. For the last two years at the small "Ebenezer" chapel the Lord has given increasing showers of blessing till the command was given, "Arise and build."

The opening services commenced on the Lord's-day with a prayer-meeting at 10, presided over by the pastor, Mr. S. J. Taylor, who also preached to most encouraging congregations at each service. The first hymn sung in the new building was the Christian's national anthem, "All hail the power of Jesus' Name." The morning and evening subjects were, *Psalm cxviii.* 24, and *Ezra.* v. 9.

On the following Thursday, Mr. E. Marsh preached in the afternoon from *Psalm cx.* 2, clearly describing what the rod of Christ's strength was—the Gospel; it was also the *Shepherd's* rod, the *Redeemer's* sceptre of grace. It issued "out of Zion," and was sent by "the Lord." Finally was noted the meditation of the Psalmist upon the dominion of Christ, "Rule Thou in the midst of Thine enemies." A goodly number listened attentively to this Spirit-inspired discourse, and we believe our brother felt at liberty. At the tea which followed, about 70 sat down to an excellent repast, prepared by our lady friends, who also provided the cost of same.

At half-past six the ever-willing Mr. J. Piggott, L.C.C., acted as chairman over the public meeting, which was numerously attended. As the chairman two years ago in the old chapel, earnestly urged us to secure a new building, his presence to-night was most opportune and encouraging. *Isa. lv.* was read, and then our aged, but still vigorous, brother Flory led us to the Throne of Grace in earnest pleadings for blessing.

Brother W. G. Faunch, the senior deacon, was then asked to give a statement of the Church's history for sixty-two years, the epitome of his concise report being as follows:—

In the year 1836, a few members of the Baptist Church meeting in High-road, Ilford, decided to separate from their fellow-members, chiefly in consequence of differences of opinion, respecting Church management and ministerial supplies, and to seek for a place of their own. One of their number, a Mr. Allard, was led to provide freehold land for a small chapel; other friends materially helped, and though much scorn and opposition had to be endured, yet a building was erected and maintained. To the year 1866, no written records of the Church is within our reach. In this year we were led to "Ebenezer," and soon after this Mr. Allard, being already paralyzed for some time was taken to the "New Jerusalem Home" he was ever ready to talk and sing about. The customs in Divine worship were then very strange, an aged Christian led the singing, with a flute, the friends sat to sing, and the brethren standing up during prayer with their backs towards the minister.

Some few years elapsed when the Strict Baptists in the High-road were without a pastor, and as our numbers had decreased considerably, it was suggested that we might amalgamate and each become stronger by the union. At a special Church meeting, where thirty-one members were present, fifteen voted for remaining, and fifteen for joining High-street, the chairman, the late brother Tillet, giving the casting vote to remain. The latter fifteen then left, and were connected with the other cause, which subsequently became an Open Communion Church. Being reduced now to sixteen, a further decrease we suffered by death and removal from the neighbourhood, so that in October, 1879, exactly nineteen years ago, it was decided to close the place and the last Lord's-day's services were announced. But this sad step about to be taken filled our hearts with dismay, and especially when we thought of the enemy's "Aha, Aha, so would we have it." Another consultation was agreed upon and with an inspired, "Who can tell but what the Lord will be gracious?" the doors were kept open. Very little improvement, however, took place and fresh difficulties arose. Up to this time the chapel was occupied rent free, but our bereaved sister, Mrs. Allard, had, after a very long and painful affliction, been called home to her rest. From her we received an annual donation of £4 towards the expenses.

At this juncture, and in our increased helplessness, words such as these comforted our soul, "Ye fearful saints, fresh courage take," &c., "Judge not the Lord by feeble sense," &c., and so had to leave ourselves and the affairs of the Church in the Lord's hand.

In 1884, the chapel, with other property, was to be sold, and with a desire to prevent its destruction, the chapel was purchased by our friend and late landlord, Mr. H. Allard, who, at the request of the Church kindly allowed us to retain the use of the building at a rental of £10 per annum, our expenses being thus raised from £20 to £34 a year. The Lord enabled us, however, to meet them.

About this period a slight revival followed, three or four persons being baptized and added to the Church. The chapel was improved by renovation, re-seating, new windows, &c. (our rent being increased to £15 a year), and the congregations increased. In 1886, jubilee services were held, which under God's blessing were remark-

ably successful, sixty-six friends to tea, ninety-four at evening meeting, believed to be the largest gathering ever witnessed there.

In 1884, an additional deacon was elected in the person of Mr. W. G. Faunch and in 1888 another, Mr. G. S. Faunch, a brother of the former, both in nature and grace. In 1890, an afternoon service for children was commenced, but after much perseverance in, it had to be reluctantly relinquished for want of support.

In Feb. 1896, Mr. S. J. Taylor (now our pastor, the only one we have had) preached at Ilford for the first time, and from then till now the Word has been blessed, the attendance treble increased and financial support encouragingly rendered, all this culminating in the never-to-be-forgotten ordination services, of July 12th last, and the opening of the new chapel on Oct. 6th. With reference to this noble building (in comparison to the old it is so) a few remarks are necessary. At our anniversary, in May, 1896, Mr. J. Piggott, the chairman, strongly urged the Church to *seek a place of their own*, promising his support when they so decided. This desirable step had been felt before, but the matter for this time was laid heavier on our hearts and after much prayer for help and guidance the Lord appeared for us thus:—

- (1) A freehold site for a chapel was willingly offered to the Church by a thirty-two years friend of the cause, and a deacon.
- (2) The valued and professional services of Mr. F. G. Faunch, the architect and surveyor, who prepared plans, obtained estimates and carried out the work *free of charge*, thus saving the Church a considerable sum.
- (3) The spontaneous offer of a loan of money by a lady friend sufficient to meet the expenses in the course of erection, at a low rate of interest, till chapel was completed and we could make other arrangements, all this being offered us without mortgage or an expense whatever.
- (4) The hearty assistance of many friends towards this new effort, all this fills us with devout gratitude, causing us to sing, "When all Thy mercies, O my God," &c.

The goodness of our Lord almost overcomes us at times when we think the struggle for years the Church has had and how often tempted to think the Lord had forsaken us, yet He has been better to us than our fears and our deserts, so that we close our statement with "Ebenezer." "Hitherto the Lord has helped us." "Having obtained help of God we continue to this day."

Mr. G. S. Faunch, the hard-working secretary of the Building Fund then gave the following brief statement (on behalf of the Committee):—

Four months ago the Committee was only formed. On that occasion £32 10s. was cheerfully and spontaneously promised. Since then efforts have been strenuously put forth to secure donations, &c., and the Lord has smiled upon such labours, £100 has been given us as compensation in leaving the old place, so that now there is a total in hand of £201 to meet £150, the cost of the chapel, so well built by Mr. G. Lewin, the contractor, and Messrs. Humphreys & Co., the iron church builders. The secretary concluded by

moving a vote of thanks to the architect for his most hearty gift of service, which was seconded by Mr. Hale, and passed with unanimous acclamation.

The architect replied, giving God the praise for so giving him wisdom, will, and energy, and love to the cause.

The chairman followed gladly, commenting upon these two statements, feeling honoured to have co-operation in such a good and prosperous work, reminding us especially of Isa. lv. 11, "My word shall not return unto Me void." It did not in creation. Nor do the words of Jesus. Men live by the bread of God. Here comes in faith. The Word of the Lord tried Joseph. Though Jesus had no station, no standing in His day, yet His disciples said, "To whom shall we go?" &c. Ministers must preach only the Word of God.

Various brethren then ably addressed the sympathetic and numerous gathering:—

Mr. J. W. Banks (Editor of E. V. & G. H.) felt he must come and sympathize in such rejoicing of the Lord's goodness, spoke of the unity of the Spirit amongst the people of God, dwelling also upon the word "Come" of Isa. lv. 1, a word so peculiar to Scripture truth, a reciprocal word, Jesus saying "Come" to a poor sinner, who responsively says to Jesus, "Come" "and dwell in my heart."

Mr. E. Beecher (late of Shouldham-street), also spoke well on Zeph. iii. 17. Here he said was a precious name; a position occupied, a Divine characteristic mentioned. Jesus reigns over His people, lives in them. He is mighty to save. Upholds, keeps, controls, comforts, crowns them. He will finish His work in them, for "the Lord God in thee is mighty."

Mr. W. H. Lee, of Bow (an old friend of the little chapel and one who has rendered much voluntary ministerial service for them), was glad they had come into the front, and that it was a *freehold* chapel and hoped more of the presence of God would be realised in the new than the old place. Desired that God might make their hearts soft, and that Psa. cxxxiii. might be constantly fulfilled to us. He then ably spoke from 2 Cor. iii. 6, declaring God gives His Church *able* ministers, possessing natural qualifications, and, as Luke says, "mouth and wisdom," places the word in their hearts. They are like other men, but something different, treasures in them of God's enriching. Ministers of the *New Testament* they are, which contains the blessed declarations of the glorious Gospel of the grace of God, revealing what Jesus has done as the Surety for His people.

Mr. J. Parnell, of Stepney, followed with a practical exposition of the words in Psa. lxxxvii. 2, and we felt the sweetness of the truth, especially in our

present joyful circumstances. Here in this declaration he pointed out (1) Preference of love; (2) Degree of love; (3) Divinity of love; (4) Perpetuity in love. Many helpful words our brother added, being a fitting conclusion to the truth of the Lord's goodness amongst us up to and on this memorable day.

The collection was then taken, which, including those of Lord's-day, and the chairman's handsome gift, totalled £16 10s.

The few minutes left the pastor occupied with a combined vote of thanks to chairman, speakers, ladies and friends, and especially to the threefold help of the brethren G. W. Faunch, the Spirit-instructed giver of the land, F. G. Faunch, his son, the Spirit-led architect and surveyor, and G. S. Faunch the Spirit-guided secretary of the Building Committee.

From this time we again "thank God, and take courage," desiring the Psalmist's holy confidence, "I will go in the strength of the Lord, and make mention of His righteousness."

So prays and praises the thankful pastor,
SAMUEL J. TAYLOR.

ZION, HEATON ROAD, PECKHAM BUILDING FUND MEETING.

IMMUNITY from *all* trial can never be the experience of the Church militant; for in the wilderness it is her lot to meet with, and contend against, ever-varying forms of difficulty and difference of *impedimenta*. While this is ever true, it is no little encouragement to know that she is encompassed by the

LORD'S GOODNESS.

Unrealised though it oftentimes is, yet in the most difficult of circumstances He is nigh at hand.

"His help is always sure,
His methods seldom guessed;
Delay will make our pleasures pure,
Surprise will give it zest."

All trial, all difficulty, it has been well said, has one voice: it is, "Remember Me." "When my soul fainted within me," said Jonah,

"I REMEMBERED THE LORD."

Such remembrance—gained at a cost—gives inspiration, induces courage, and "the weight" is forgotten in the realisation that the Lord's people have

FELLOWSHIP WITH HIS GREATNESS.

Some causes still remain to learn that building debts form no small impediment to their progress. Begun well, in the long years now past, the enthusiasm, zeal, and love which led to their being undertaken, from various causes, have ebbed, in some measure, away; so that what was at first regarded in hope and faith as within the reach of possibility, from failure of purpose, not uncoupled with circumstantial trial, remains as

a legacy to the existing Church—a genuine matter of concern to all therein who have the

WELFARE OF ZION

at heart.

Not altogether without analogy is this to the Church worshipping at Heaton-road. But again, with commendable desire to remove such an impediment, special services in connection with the Building Fund were held on Sunday, October 16th, when Mr. J. E. Eley preached two savoury and Christ-exalting sermons. Hitherto these services have been held for the purpose of raising the interest money (£18) due on the debt; but, owing to a scheme in active operation, this is now raised by

MONTHLY SUBSCRIPTIONS,

generously subscribed by members and friends of the cause; so that the proceeds of these services now go entirely towards the

EXTINCTION OF THE DEBT.

On Tuesday, October 18th, the services were continued by the holding of a public meeting in the evening at 6.30, at which Mr. W. G. Faunch, of Ilford, presided. After prayer, and singing of that well-known hymn,

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

the chairman called upon the treasurer to read the report, which disclosed the fact that £50 had been paid off the debt during the late pastor's ministry, while some £40 odd remained in hand towards the next instalment. Taking into consideration the present position of the Church this was not without its encouragement.

Brother J. Clark was then called upon to address the friends. In homely and encouraging language, he referred to the vicissitudes of the cause during the past twenty years, and said as a former pastor of the Church he felt the friends

HAD NOT BEEN SLOTHFUL,

seeing that twenty years ago that evening the debt amounted to £850, whereas now it stood at £450.

Brother Dadswell then touchingly spoke from Isaiah, urging the need of stronger faith. Times of drought will come; but, said he, grace never comes too late, therefore the leaf

SHALL PUT ON GREENNESS.

Brother M. E. Green followed, taking up the echo from the former speaker. He reminded his hearers that faith can penetrate the darkest cloud, and when inspired by its Author can do wonders; for the

STRENGTH OF ISRAEL

will not lie.

Brother Webb (who was present in

the place of brother Holden) was then called upon, and took for his subject Psa. xvii. 15. In hearty language he desired the Church not to be disheartened, but contend earnestly with the Lord for the removal of the incubus, humorously remarking he for one should like to preach the

FUNERAL SERMON

of the debt. May it be early realised. For—

"No earthly city can compare
With Zion when her Lord is there."

J. KNIGHTS.

East Dulwich.

IPSWICH (ZOAR).—Our harvest thanksgiving services were held on September 28th. Excellent and appropriate sermons were delivered afternoon and evening by pastor E. Marsh, of London. The afternoon subject was the gospel of the shewbread, from Exod. xxv. 30: "Thou shalt set upon the table shewbread before Me alway." The number, the uniform size and material of the loaves, and the standing away before the Lord, furnished the preacher with bright and beautiful ideas. The sermon, from beginning to end, was one continual flow of precious Gospel truth. A public tea followed, over 100 being present. The evening sermon was from Psa. lxvi. 8, 9. The services throughout the day were in every way most cheering. We were encouraged to see the large number gathered together, some from a distance, amongst whom was Mr. Motson (of Colchester), his wife and children, Mr. Kern also, and several from Bethesda; encouraged by the best collections for many years; and, most of all, encouraged by the many testimonies of blessings felt and enjoyed under the preaching of the Gospel of salvation by grace.—H. B.

STAINES.—A missionary meeting was held in the Baptist Chapel on Thursday, October 20th. At 6 o'clock a large gathering of friends met in the school-rooms, and enjoyed a well-provided tea. The meeting in the chapel commenced at 7 o'clock, I. R. Wakelin, Esq., presiding. After singing a hymn, and reading the Scriptures, prayer was offered by Abel Michael, a native of Southern India. A very suitable introduction was then made by the chairman as to the object and subject of the meeting. Mr. Strickson was then called upon to deliver an address, who related his call by grace, also his call and training for missionary work. His touching and earnest address warmed the hearts of all his hearers. This dear brother in Christ has been three years at Harley House, East London, training for foreign service, and next month goes out to India to commence his missionary

labours. Abel Michael sang a lyric in Tamil, also gave an interesting address in English. D. V. Swamidas, another native pastor, was too unwell to come to Staines. Mr. Miller and Mr. Joseph McKee also addressed the meeting. The chapel was filled with attentive listeners. The collection was good. God speed the labours of every minister of the Gospel is the prayer of—J. McK.

STREATHAM (PROVIDENCE.

HAMBRO' ROAD).—Our anniversary was held on September 13th. Mr. C. Cornwell preached in the afternoon from Isa. xlv. 22, and spoke from it, in his usual able way, thus: (1) An exhortation, (2) the extent of that exhortation, (3) the reason for the same. "For I am God, and there is none else." It was a sermon full of encouragement and advice to those who are seeking and desiring a better country, and at the close the writer could say, "One glimpse of Him my eager passion fires." About 50 persons sat down to tea, and then the evening service began, presided over by our brother Faunch, and good Gospel addresses were delivered by brethren C. Cornwell, R. E. Sears, E. Beecher, and H. Patterson. Prayer was offered by our brother G. W. Bartlett. A vote of thanks to the lady friends, and all who had helped to make our meeting a success, was given. Collections were satisfactory. Praise waiteth, O God, for Thee in Zion.—C. R.

A PLEASANT DAY AT REHOBOTH, LAKE ROAD, PORTSMOUTH.

THE third anniversary of the formation of the above Church took place on September 22nd, 1898. Mr. W. Woods, pastor of Providence Chapel, Chichester, Sussex, very kindly gave us two sermons, basing his discourse in the afternoon on the words in Heb. iii. 1, and in the evening on Heb. iv. 14. The esteemed preacher dwelt very sweetly on the Priesthood of Christ, and then showed what our profession of Him should be. Truly it was "good to be there," and many went away with their countenances no more sad.

At the close of the afternoon service tea was partaken of by those present, kindly presided over by several of the lady members and friends.

When the friends assembled again in the evening the secretary, Mr. J. S. Jordan, asked Mr. R. Bawden, of Clapham, who was here on a visit, to make a presentation to our late-esteemed and dearly-loved pastor, Mr. O. H. Cudmore, contributed to by members and friends. Mr. Bawden said it gave him great pleasure to make the presentation to Mr. Cudmore, as he saw many there who were boys and girls in the Sabbath-school at Salem, whom he had addressed as such in days gone by, and, at the

prayer-meeting on the previous Monday evening in hearing the young men pray, it reminded him of God's promise, in which He said, "Instead of the fathers should come up the children," etc. He was glad to see us in union with our late pastor, and desired for him in his new sphere of labour every new covenant blessing in Christ Jesus, that he might be made useful to the dear people there as he had been at Portsmouth.

The present, which took the form of a writing-desk, contained a pen-holder with views of Portsmouth, and a small balance of money left enclosed in a purse.

Mr. Cudmore suitably responded, and we sorrowed only that we should see his face no more as pastor.

The number of tracts and magazines distributed during the year was 2,138, among which were 288 *Surrey Tabernacle Witnesses*.

We are glad to say, through mercy, we are out of debt, all funds showing a balance on the right side. Also the Building Fund is steadily increasing, for which we desire to thank God for inclining His people to give.

May He still go on to be gracious to us, and to you, dear Mr. Editor—prays yours in the faith,

JOHN S. JORDAN.

Church Secretary.

BRAINTREE (SALEM).—Special services were held on Sunday, October 16th. Mr. Harbour, pastor of West-street, Brighton, kindly paid this little cause a visit, and we were much encouraged by the testimony he was enabled to give, morning and evening, concerning the goodness of God to him since he had been called by sovereign grace. In the afternoon our brother O. H. Cudmore, who has just come to serve his Master in this cause of truth, preached to a good congregation. It did our hearts good to hear him so clearly set forth the sovereign power, the distinguishing grace, the matchless love, and the divine wisdom of our heavenly Father. As our friend Mr. Harbour stayed in Braintree for a week we had harvest thanksgiving services on Thursday, October 20th, Mr. Harbour preaching in the evening, and Mr. Cudmore in the afternoon, when we were again favoured with good congregations, some friends from Colchester, Halstead, and 17 from Witham. Our highly-esteemed brother and friend, pastor Chisnall, of Guildford, paid us a visit. Both services were very refreshing. Tea was heartily partaken of by a good number. Conversation was very sweet, so that we felt how good and how pleasant it is for brethren to dwell in unity. The little cause had been praying for successful services. Prayer was

heard and answered, for we had numbers, we had finances, we had spiritual blessings. May our God repay our aged brother Harbour for his kind visit. May He greatly encourage our brother Cudmore in his work by giving him seals to his ministry and souls for his hire. May Church and congregation be sweetly fed and blest. God grant a rich ingathering of precious souls, is the desire of our heart.—B. A.

CHATHAM (ENON).—Harvest thanksgiving services were held here on Lord's-day, September 25th, when two sermons were preached by the pastor, J. Gardner, that in the morning from Acts ii. 1, "When the day of Pentecost (or the first day of the harvest festival—*i.e.*, the fiftieth day from the beginning of harvest) was fully come they were all with one accord in one place;" and in the evening from Jer. viii. 20, "The harvest is past, the summer is ended, and we are not saved." These services were continued on the Wednesday following, when two sound, solid, and savoury sermons were preached by our beloved brother John Box. The text in the afternoon was Isa. ix. 3, "They joy before Thee according to the joy in harvest;" and in the evening, Psa. cxxxiii. Liberal collections were taken at each service, for which we thank God, and the people too, who came up with their "Wave offerings" (see Lev. xxiii. 17—20).—*VERITAS*.

NEW CROSS.—The first public meeting in connection with the open-air mission, at "Zion," New Cross, Deptford. Some few months ago, the question of open-air services was introduced to our young men, who are members of the Church and Bible-class. The subject was taken up most heartily by many young men and women, and services of praise, prayer, reading and addresses have been given week by week with gratifying and encouraging results. On Nov. 3rd, a public meeting was held in the chapel, and a large congregation assembled to evince their sympathy and to render practical help. The pastor, who is President of the Society, presided, and in a few words introduced the object of the meeting. He said it was a departure in some measure from old lines, but he thought it was in the right direction. All present knew the great success of Methodism; the secret lies in the fact that they utilize all gifts and press into service all who possess abilities, few or many. He (the President) did not see why our young men should remain idle, or be allowed to drift away from us. Hence, this Mission afforded a grand opportunity for usefulness, and great possibilities were connected therewith. It finds work

of the right sort for all who feel the constraining love of Christ in their hearts and are willing to aid and assist in the good work being carried on in our midst, for it is still progressing in the school after evening service. The meeting was hearty and sympathetic, for which our numerous friends received a rich reward in the encouraging reports and splendid Gospel addresses to which they listened. The following are the names of the speakers and the subjects upon which they spoke:—Mr. Martin, on the Mission and what it implied. Mr. Brown, on the constraining love of Christ. Mr. Loosely, on the work of the Lord and its establishment. Mr. Smith, on the workers and the work. Mr. Death, "How shall they hear without a preacher?" Mr. Downing and the leader, Mr. Catchpole, also spoke a few words of encouragement. Others gave out hymns and offered prayer. Our young men felt a new inspiration, deepened love, and increased zeal in their work. The meeting was closed by the benediction. A good collection was taken, enough to clear off all expenses, leaving a small balance in hand. God bless our Mission.—DOULOS.

RECOGNITION OF MR. J. HACKING, AT BRADFORD-ON-AVON.

A TEA-MEETING was held on Tuesday, October 18th, at the Old Baptist Chapel to welcome Mr. J. Hacking as their pastor *pro tem.*, he having accepted a twelve months' call with a view to the pastorate.

In spite of the unpropitious state of the weather, a steady downpour of rain, about seventy sat down to tea in the school-room, friends from Hilperton and Trowbridge included.

After the tea upwards of 150 gathered in the chapel to the public meeting, the new pastor presiding, who opened the meeting with prayer, the singing being effectively conducted by the Sunday-school and chapel choirs.

The chairman then made a few remarks in connection with the dark outlook of the times, nationally, politically, and religiously, hoping that the Lord would manifest Himself as overruling all for the welfare of His people and for His own honour and glory and especially that He would graciously bless the Union of His Church here with himself as their pastor and seal with His rich blessing the work to which they had unitedly set their hands.

Mr. Everitt, the senior deacon, followed with an interesting account of the early formation of the Church in the year 1689, as an offshoot from South-wick. The Church had been preserved and blessed up to the present. He well remembered beloved brother Hawkins as one of the later pastors, who was

recognized in October 1843, and could not forget what power and sweetness there was in his prayers. He had witnessed many changes since, and lately they had been unsettled through the lack of a settled pastor, but trusted that the Lord's hand might be made manifest in sending brother Hacking and eventually settling him over them, and that much spiritual blessing might rest upon his labour of love.

Brother Tucker, another deacon, followed with some sweet, savoury truths connected with his own experience and declared his love for the truths of sovereign grace, which would humble the sinner and exalt the Saviour, thanking the dear Lord for preserving the Church in the truth for so many years, and trusted that much blessing might accompany the ministry of brother Hacking.

Mr. Andrews, pastor of Hilperton Baptist Church, followed and expressed his pleasure in giving brother Hacking a welcome not only to Bradford, but to the neighbourhood also. Men of truth were needed; the Church needed them. He feared that there were very few Strict Baptist Churches at the present that were free from the corrupt leaven of free-will. The glorious doctrines of free grace were too much kept in the background and a false charity was pushed prominently forward to please flesh worshippers, which was sapping the spiritual life of the Churches. He trusted brother Hacking would prove to be a man of truth. He exhorted the Church to support their pastor by their prayers, for he needed them; by their presence at all services as far as practicable for his encouragement, and in every other possible way; and that the dear Lord's presence and rich blessing might rest upon both pastor and people was his earnest prayer.

Mr. Cable, one of the members, endorsed the utterances of brother Andrews, with reference to the presence of free-will in the Churches, which he had proved in his contact with many, where he went to supply. He desired that their Church might be preserved from its corrupting influence. After a few words of exhortation he concluded by welcoming the new pastor, who closed with the benediction.

The service was thoroughly enjoyed, many saying, It was good to be here, for the Lord was here. PILGRIM.

BITS ABOUT SALEM, CROYDON.

AT our recent Sunday-school anniversary we got on very well; we were pleased with the creditable way and attention of the children. We require more teachers. Two, Miss Sears and Mr. Whitehorn, have left; they were married on Oct. 1st. Our late pastor, Mr. Horton, gave the bride, his niece, away; God

bless the happy couple. Average attendance, 62 in afternoon. I take the morning school of 13 in one class. Will any friend come and help us?

The Lord is graciously sending us faithful men to preach the Word.

We are looking forward to the coming year when (D.V.) Mr. Hughes commences a three months' unanimous invite with a view to the pastorate. He preached acceptably from the words, "Is anything too hard for the Lord?"

May the Lord go before and still bless us.

Brother Cullingford was greatly helped in preaching to us on Oct. 2nd, from the text, "The flesh lusteth against the Spirit," &c. The Lord's presence was felt. Three were received into fellowship the same day. The Lord's name be praised.

A. ANDREWS.

PRESENTATION TO MR. S. K. BLAND.

THE numerous readers of E. V. & G. H. will be glad to learn that steps have been taken recently to shew a little of the esteem in which our venerable brother Bland is held in the denomination he has served so many years. The desire to do something, as a mark of appreciation of his many labours, has existed in the minds of some of his friends for some time past, and it is due to the thoughtfulness of our kind friend Mr. I. R. Wakelin (London), that this desire so soon took a definite and practical form. It was at the close of very successful annual meetings of our Home Missionary Society, held at Stowmarket, on Nov. 1st, that the presentation was made by Mr. W. Ling (Ipswich), who, it ought to be said, took a deep interest in the movement. The presentation consisted of a cheque for £32 3s. 7d., an elegant lounge chair and a handsome and massive marble and bronze clock inscribed as follows:—

Presented to Mr. Samuel King Bland (of Ipswich), at a public meeting held at Stowmarket, Nov. 1st, 1898, by his many friends and well wishers in and outside the Suffolk and Norfolk Baptist Association as a token of their appreciation of his loving services in the cause of Christ for upwards of fifty years, and especially as Secretary of the Association for twenty-one years.

Mr. Bland, in an interesting speech, thanked the friends most heartily for their exceeding kindness, recalling the fact that he had been connected with the Baptist Churches in this county for many years, and gave some interesting reminiscences of the past.

We gather that Mr. Bland, who first saw the light of day in London, visited Suffolk for the first time in 1854, and preached at Charsfield at the annual gathering of the Baptist Association; again at Cransford in 1857, and at

Rattlesden in 1862. In 1861, we find that he preached the sermons on the first Sunday at the opening of the "Martyrs' Memorial" chapel, Beccles, and three years after was settled there as co-pastor with the late Mr. Geo. Wright, a well-known minister of his day. During his settlement at Beccles he visited many of the Churches in this and other counties, preaching anniversary sermons.

In 1877 Mr. Bland was elected joint secretary with the late Mr. John Cooper, of Wattisham, for the Suffolk and Norfolk Baptist Association. Mr. Cooper dying in 1881, he continued that office, and is still acting in that capacity. Conjointly with Mr. C. Hill, of Stoke Ash, Mr. Bland filled the office of Secretary to the Baptist Home Missionary Society, from 1876 to 1885, when he succeeded the late Mr. W. Houghton, of Ipswich, as Treasurer to the same Society, and still continues in that office. Hence, it will be seen that the valued and effective services rendered to the above Societies, coupled with the fact that Mr. Bland has been very helpful in counsel and advice when sought by the Churches of the Association, are worthy and deserving of the handsome testimonial so willingly contributed by his numerous friends.—*Suffolk Chronicle.*

LEE (DACRE-PARK BAPTIST CHAPEL).—Sunday-school anniversary services were held as follows:—Sunday, Oct. 31st, sermons were preached by the pastor, Mr. John Hunt Lynn. In the afternoon, Mr. A. H. Riddle, New Cross, gave an address to the children. On Tuesday, Nov. 2nd, the children had tea in the school-room. Public meeting was held in the chapel. Brother I. R. Wakelin, presided. Very stirring addresses were delivered by brethren J. W. Humphreys, Thos. Jones, R. E. Sears, and the pastor. Children sang special hymns. The annual report was read by the Secretary, C. Wilson Sears. There are 110 children, an increase of 3, and 8 teachers, a decrease of 1; average attendance, 30 in morning, increase of 3, in the afternoon 61, a decrease of 2. International Bible Readers' Association, 87 members, an increase of 3. Band of Hope, 228, an increase of 9.

Aged Pilgrims' Corner.

THE Winter Sale of Work and tea at the Hornsey-rise Asylum, took place on Friday, November 4th, when a large number of friends visited this beautiful Home. The lady visitors had an excellent assortment of articles on the tables, and the result was a good sale on behalf of the Benevolent Fund for aiding the sick and infirm inmates, many of whom need constant and tender care.

The tea was held in the Hall at five o'clock; all the inmates were invited as guests, and were joined by the company who had assembled earlier in the afternoon. A very pleasant reunion thus took place, and our aged friends were not slow to express their delight at the opportunity of Christian intercourse thus provided.

In the evening, Mr. W. J. Styles, of Wandsworth, preached an excellent sermon in the Asylum Chapel to a large congregation from the words, "Night unto night showeth knowledge" (Psa. xix. 2). The subject, "The revelation of night," was most appropriate, and the words of the speaker were calculated to cheer and help many pilgrims on their way to the Homeland above. Very many expressed their joy in hearing such a message.

Mr. Styles pleaded admirably for the Institution Fund, for which an encouraging collection was made after the sermon. Repairs that were urgently needed have caused this Fund to be heavily drawn upon; hence special donations for this object will be thankfully received.

The visits of friends will be heartily welcomed at the Homes at Camberwell, Hornsey-rise, Stamford-hill and Brighton. An inspection of these peaceful dwellings would do much to show the benefit and extent of the operations of the Society.

Past and Passing Events.

THE Homes for Working Girls in London is a little bit of practical Christianity. Since the first Home was started, 27,200 young women and girls have been protected. Thank God.

Wisbech.—Brother B. J. Northfield has been very energetic in securing "Zion," Wisbech, to the Denomination; it is now in good repair, as our Walworth brother Dobson can testify; just a little more is required to clear off balance due to brother Northfield, Treasurer, Secretary, &c. (See advt., page 2.)

Leyton.—Moving on quietly, peacefully, prosperously. Report of anniversary next issue. We are thankful to God for our brother

Gibbens, who has stood so lovingly and firmly to the cause at Leyton, as well as attending to his pastorate at Tottenham. Brother Gibbens is no idler in the Lord's vineyard.

Lingfield.—Mr. Hayler enters on the pastorate here in the New Year; the

chapel is being repaired and a little help is needed. (See advt.)

Rochdale.—The Mayor of Rochdale (Councillor Ashworth), accompanied by the members of the Corporation, School Board and Board of Guardians, attended service at "Hope," on Sunday.

"Alderman Ashworth" was a household word among the Strict Baptists at one time; we have often heard of the happy hours spent under their roof by many of God's people.

"Hope" is the scene of the labours of Mr. Eidson, the spot where dear old John Kershaw preached the Gospel so many years.

Warboys.—Our friend Mr. Lambourne has been pastor at Warboys about 30 years; they are now compelled to attend to some sanitary arrangements, and other repairs and alterations for the safety of the building, which will necessitate an outlay of over £1,000. (See advt., page 2.)

Mr. Gentle has been unable to fill engagements through serious illness; he is still confined to his house.

Chester.—"Ebenezer." Mr. Povey baptised one sister on Oct. 30th, and received her into fellowship Nov. 6th, making 36 added to the Church since his recognition, July, 1895; 27 by baptism.

Deceased.—The following memorial card is just to hand:—

In loving memory of
WILLIAM LARGE,
of Butley.
Thirty-six years the beloved Pastor of
the Baptist Church, Sudbury,
Who fell asleep in Jesus, November 13th.
Aged 84 years.
Interred in Butley Churchyard,
November 18th.
He rests from his labours and his works
do follow him.

Marriages.

CHURCH—PARKS.—On October 18, 1898, by Mr. Barns, of Beulah Chapel, Harrow-road, Paddington, Miriam Elizabeth, only daughter of Mr. Samuel Parks, of Bromley, Kent, to Elkanah Church, of Beckenham, Kent.

PRICE — CHIPPERFIELD.—On Tuesday, October 25, 1898, at Zion Chapel, Heaton-road, Peckham, by Mr. G. Plummer, of West Kilburn, Emma Chipperfield, to Charles Price, pastor of the Ark, Dunmow.

Gone Home.

MRS. F. LEAKE, of Longford, Colnbrook, crossed the Jordan, June 29th, 1898, age 57, after a long painful illness. She was for many years a lover of the truth, and would walk miles to hear it preached. Of latter years she was a member of Hayes Tabernacle, Middlesex, but formerly a member at West-end, Chobham, Surrey, where some 35 years ago she was baptized by Mr. Lambourne, now pastor of the Strict Baptist Church, Warboys, Hunts. She often wished us to sing by her bedside and read portions of Scripture. The day before she died, she wished me to read to her John xvii., where Jesus in His prayer describes what is life eternal, and she spoke of the grandness of ver. 22, that He should give us poor sinners that glory God had given Him, so making us one with Him, and she fully realized it; like Habakkuk, her mind and walk was on "Mine high places." She often repeated various hymns from Gadsby, Denham, &c. One favourite, which she had cut out of the EARTHEN VESSEL, some 11 years ago, we found treasured up, under the covers of her pocket-Bible, of which there are nine verses; she would repeat the first verse, often:—

"There is Canaan just over the Jordan, and
the Jordan is not wide,
It seems if the Lord would take our hand,
we could spring to the other side;
We are weary of gathering manna, and of
pushing aside life's care,
While the land of honey and milk is ours,
only over there."

Her sufferings were very great: we could only shed tears of grief for her. She would say, "You do not know how ill I feel, I cannot describe it to you." But through it all she was very patient, and would often express her great thanks to God, that she was so well provided for in her last days, by the hands of Mr. Wild's family and other friends, and would say with Samuel of old, "Hitherto hath the Lord helped us." The day before she was called home, having got so weak and weary in body, she longed to be gone, being raised up in bed, she looked at us with so weary a look, and repeated those lines—

"To Jesus the Crown of my hope,
My soul is in haste to be gone;
Oh, bear me, ye cherubims, up,
And wait me away to His throne,"

asking me to read the remainder of the hymn to her, Denham 742. She passed away about 12 o'clock next day. She said in the morning, "It will not be long now, before I go," and we could see she would not live all day. She talked freely and was more cheerful all the morning. An hour before she died, looking out of the window, which was open, it being a hot day, though a beautiful June morn as she expressed, she said, "How beautiful the birds are singing," and I thought also how beautiful that she should be able to hear and notice the birds singing in her dying hour. She was quite conscious until the last few minutes. The last words I spoke to her, just before she passed away of our near 30 years married life, were, "You really believe we shall soon meet again in a brighter world?" She opened her eyes for the last time and said plainly, "Oh, yes, I know we shall" (she seemed to put such stress on the word I know), like Job's, "I know that my Redeemer liveth." A few minutes after my son Walter, holding her hand in his, said to her, "Is it peace and well with you still?" but we believe she was crossing the Jordan, which she had been saying is not wide, and we

believe she found it so, for she was so soon gone, she did not answer my son or open her eyes, for she had left this world's shore, to sing Hosannas to God and the Lamb, being,

"Safely landed on that peaceful shore,
Where pilgrims meet to part no more."

Her remains were buried at Harmondsworth Churchyard, by Mr. R. Mutimer, of Brentford, Mr. Willis, pastor at Colnbrook, assisting. Then to close we sang the five verses of Denham 1034, to tune "Luther" (her favourite):—

"O happy saints who dwell in light,
And walk with Jesus clothed in white;
Safely landed on that peaceful shore,
Where pilgrims meet to part no more,"
&c.—F. LEAKE.

MISS SUSANNA ROYCROFT entered into rest October 10th, 1898, in her 78th year, at the residence of her sister, Mrs. Keast. She was a member of the Surrey Tabernacle for about fifty-nine years. She was greatly afflicted, being paralyzed, and quite helpless for the last five years. At times she experienced great joy and happiness, and would quote many hymns and texts, rejoicing in the God of her salvation. At other times she doubted her interest in eternal matters, but at the last she was quietly trusting in Jesus, and with her last conscious breath testified that it was well with her. She was interred at Nunhead cemetery by her pastor, Mr. Dolbey.—M. S. K.

MRS. WHORLOW passed away to her eternal rest, on October 15th, 1898, at the advanced age of 84. As the wife of the late Mr. G. G. Whorlow (senr.), who was so well known and so highly esteemed as an able and acceptable minister of the Gospel, our departed sister will be remembered by many still living in various parts of the country. She was very early in life brought to know and fear the Lord. Just 70 years ago she joined the Independent Church at Whitstable. When still young she removed with her husband to London, and with him was baptized and received into the Church at Little Alie-street, by the late Philip Dickerson. After twenty years they removed to Suffolk, finally settling at Ipswich. On Nov. the 9th, 1889, our beloved sister was bereaved of her husband, and in the following year she joined in fellowship with us at Zoar, and has almost ever since been confined to her room. Her privation and sufferings have been borne with resignation, prayer, and the Word of God, and repeating favourite hymns has been her constant delight. The last year of her life has been a very painful one, but the Lord did not leave her comfortless. She often realized her Saviour's presence and longed to see His face. Her constant cry was, "I want to go home." Her last words were, "Bless the Lord," and now she realizes the truth of the hymn she so often repeated:—

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

Sunday, Oct. 23rd, was a solemn day at Zoar, for during the previous week our dear brother,

C. GIRLING, who had for 21 years been a quiet but most consistent member, departed to be with Christ (aged 74) and had also been buried by our pastor (Mr. Bardens). Thus we had two families of mourners present at the same service, the pastor speaking very affectionately to each, and solemnly to us all from the words recorded in Rev. vii. 13, 14.—H. B.