

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

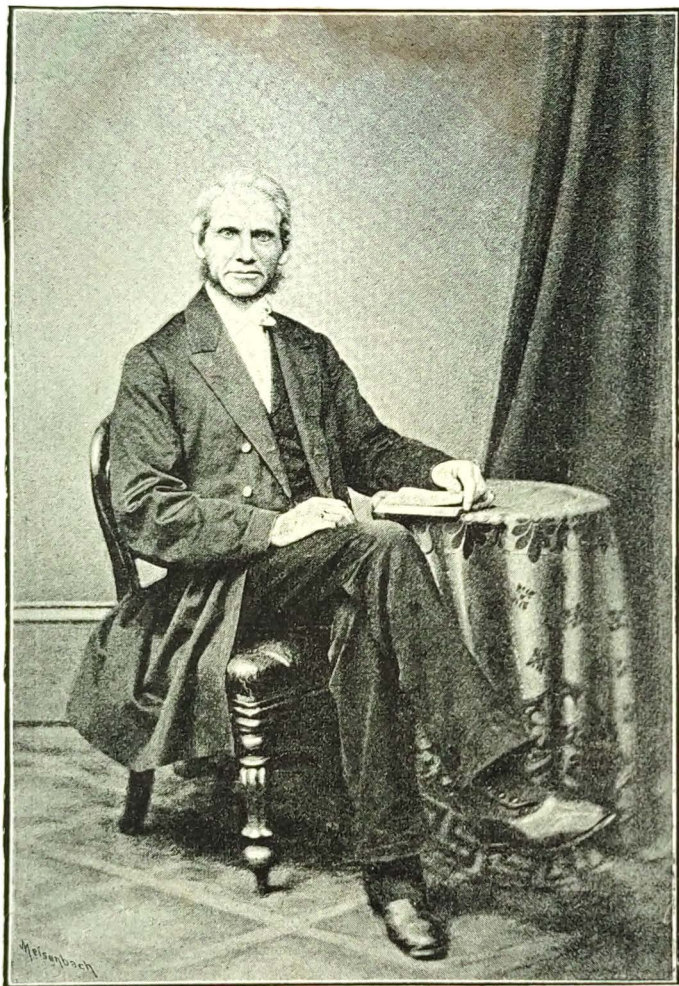
<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

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



THE LATE JAMES WELLS.

Supplement to THE EARTHEN VESSEL AND GOSPEL HERALD, January, 1889.

THE
EARTHEN VESSEL
AND
GOSPEL HERALD
FOR
1889.

EDITED BY
WILLIAM WINTERS.

VOLUME XLV.

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

CONTENTS.

	PAGE		PAGE
Across the River	211	Metropolitan Association of Strict Baptist Churches—87, 107, 110, 120, 157, 158,	362
Atonement of Christ, The	145, 174	Metropolitan Association of Strict Baptist Churches and the Church at High bury Place	87, 157, 187
Balancing Afflictions	328	Modern Thought	354
Blessed Dead, The	177, 293	More Grace	81
Christ the Bread of Life	148	Notes for Pilgrims	79, 289
Christ's Witness unto the Truth	287	Old School, The	344
Church of Christ and Her Foundation	201	Our Present Position	373
Daily Experience of God's Tried Children	82	Pastime of Fools, The	170
DEATHS —Boulton, H., 293; Brown, H., 308; Clark, J., 68, 307; Croucher, J., 67; Dearsly, H., 274, 312; Dodd, W., 52; Ellis, R. S., 117; England, J., 196; Farren, J., 211; Flavel, J., 36; Handford, J., 177; Hunter, H., 119; Kealy, J., 372; Kevan, S., 372; Knott, J. S., 68, 99; Milbourne, W., 296; Miller, R., 116; Mowle, R., 182; Moxham, J., 100; Piper, J., 81; Seagar, G. R., 51; Seaman, B., 318; Seaman, J., 33; Silvester, F., 49; Tucker, W., 179, 213; Varder, R.	293	Pastoral Epistle, A	137
Effect of God's Word Faithfully Delivered	16	Paul's Avowal Concerning the Gospel	282
Election	291	Poetry—Acrostic, W. H. Lee	63
Eternal Mercy	197	A Song in the Night	15
Eternal Priesthood, The	233	Clark, Late Mr. J.	307
Exposition of 1 Peter i. 1—5	46	Cox, Late J.	85
Faith Healing	356	Eternal Union	248
Final Perseverance of the Elect, The	379	Heirs of God	268
Gone Home	116	Hunter, H.	119
Great Representative Meeting of the Strict and Particular Baptists	250	In Memoriam	388
Have You Got a Certificate?	151	Moore, Late Mr.	15
Hazelton, John—A Memoir	19	New Year	21
Helper in Trouble, Our	74	Our Joy	339
Inheritance	176	Sighing of the Prisoner	248
In Memoriam—35, 67, 99, 130, 164, 195, 228, 274, 308, 339, 372,	400	Speaking Blood, The	214
Isaac and Rebecca	206	Speech with Grace	63
Labourers are Few	309	Thy Kingdom Come	173
Let It Alone This Year Also	9	Thy Will be Done..	190
Lines in Pleasant Places	166	Yea, He loved His People	32
Living Redeemer	209	PORTRAITS — Boulton, H., 341; Cooper, J., 69; Collins, S., 165; Cornwell, C., 37; Dearsly, H., 309; Large, W., 229; Milbourne, W., 374; Myerson, H., 197; Trotman, W., 277; Varder, R., 133; Wells, J. (frontispiece); Whorlow, G. G., 373; Wilson, C.	101
Lord of Hosts is With Us, The	101	Portrait Gallery, Our—40, 73, 104, 138, 168, 199, 232, 280, 312, 348,	375
Lovingkindness of the Lord, The	381	Priesthood of Christ... ..	110, 141
		Pulpit, the Press, and the Pen, The	22, 85, 152, 183, 249, 329,
		Ready to Perish	43
		Self-Indulgence and Self-Denial	114
		Set for the Defence of the Gospel... ..	133
		Seven Promises	243

	PAGE
Sovereign Grace—Our Motto for 1889... ..	12
Sowing and Reaping	341
Spiritual Desires	229
Strict Baptist Churches, List of	21
Striking Scene, A	324
Sufferings and Submission of Christ in the Garden of Gethsemane	349
Unwritten Works of Christ Covered by the Written Record, The	348
Valiant for the Truth	69
Walking Together	238
Water of Life	314
Wells, Late Mr. James	5
Work of the Holy Ghost	277
Year 1888, The	37

CHURCH ARTICLES.

Aged Pilgrims' Asylum	269
Aged Pilgrims' Friend Society	184
An Editor's Jubilee	394
Apostolic Faith v. Modern Thought	63
A Timely Hint	300
Australia, A Solemn Voice From	28
Beccles' Martyr's Memorial	395
Bucks, Berks, Hertt and Oxon Strict Baptist Association	389
Caution to Ministers of Truth, A	64
Christian Sympathy... ..	189
Christian's and the Sinner's Life Contrasted, The	27
Christ's Agony	65
Conformity to Christ	61
Earnest Questions	89
Enquiry and Answer	221
Evangelistic Work	390
Flack, W., Fund, The	269
Hazelton, W., and the Church at Lewisham	306
Hazelton, W., A Note of Thanks	371
Hazelton, W., Expression of Gratitude from	226
Hints to Young Preachers	23
Hint to Friends who Entertain Supplies, A	192, 265
Holy Spirit's Operation in the Ministry of the Word	24
In Memoriam—35, 67, 99, 130, 164, 195, 228, 274, 308, 339, 372,	400
In the Service of the Master	130
Kevan, Late Mr. S.	372
Late Mr. and Mrs. Wood	186
Lynn, J. H., Resignation of	372
Marriages	301, 307, 372
Mitchell, E., at Chadwell-street	358
Norfolk and Suffolk Strict Baptist Pastors' Conference	161
Northfield's, B. J., Recognition at March	363
Order of Women Coming Before the Church, The	64
Our Mission in India and Ceylon	223
Our Sunday Schools	397

	PAGE
Recognition of Mr. W. E. Palmer	393
Re-opening of "Rehoboth," Lockwood	65
Review of Mr. P. Reynolds' Latest Proceedings	123
Strict and Particular	126
Strict Baptist Mission	26, 300, 391
Suffolk and Norfolk Home Mission	25, 299
Suffolk and Norfolk Strict Baptist Association	215, 390
Suffolk Pastor and W. Hazelton, A	303
Supply System, The... ..	191, 391
Sweat of Blood, The	34
Thoughts of Home	62
Trinity in Unity, The	26
Tryon, Mr. J., at Stamford, Settlement of	35
Tunes for Congregational Psalmody	195
Union of Two Churches of the same Faith	271
Village Mission Work	399
Visit to Wilts, A	330
Vote of Thanks to the M. A. S. B. C., A	158
What is the Gospel?	162
With One Accord at Little Alie-street	367
Words of Sympathy from a Brother in Affliction	60

OUR CHURCHES, OUR PASTORS.
OUR PEOPLE.

Acton 185, 300, Aldeburgh 218, Aldringham 125, 187, 218, America 104, 219, 301, Artillery-street 331, Ash 186, 334, Australasia 26, 28, 58, 60, 301, 308, 338, Aylesbury 66.
Beccles 57, 161, 338, Bermondsey 129, 391, Berkhamstead 59, 335, 396, Bethnal-green 96, 300, 362, Bierton 194, 271, 368, Biggleswade 193, 269, Bilston 57, Bow 31, 92, 195, 332, Braidford-on-Avon 331, Braintree 225, Brighton 362, Brixton 91, 120, 186, Brooklyn 219, Bungay 227, Bury-St.-Edmunds 157, 366.
Cambridge 128, Camden Town 28, 193, Canonbury 184, Carlton Rode 194, Ceylon 223, Chadwell-street 55, 358, Chatham 158, 368, Chatteris 221, Chelmsford 90, Chelmsford 265, Cheltenham 124, Chiddingfold 337, City-road 97, Clapham 220, 269, Clapham Junction 97, 128, Clapton 188, Clerkenwell 55, 358, Clifton 338, Cobham 334, Colchester 98, 224, College-park 35, 128, Cornwall 95, Cottenham 337, Coventry 335, Cranford 34, Crowthfield 263, 305, Crowle 59, 187, 266, 369, Croydon 90, 93, 160, 220, 297, 392.
Dacre-park 97, Dalston 155, 305, Doncaster 59, 187, 266, 369, Dorset-square 98, Dulwich 187, Dunstable 56, 130, 159.
East Dulwich 187, Ellington 66, Elsworth 270, Enfield 267, Epping 398.
Farnborough 160, Forest-gate 58, 94, 195, 298, 369, 372.
Glemsford 226, Great Barford 272, Great Yarmouth 333, Gravesend 300, Grundisburgh 274.
Hackney 223, Hadleigh 265, 271, 339, Halstead 304, Hampstead 333, Hertford 58, 94, 220, Highbury 29, 57, 87, 157, 187, High Wycombe 305, Hilperton 331, Hitchin 68, 267, 304, Homerton-row 298, Horham 302, Hornsey 195, 389, Horsell Common 223, Horsham 99,

Hoxton 220, 273, 308. Huddersfield 65, Hull 30.
 Ilford 32, India 223. Ipswich 32, 53, 155, 220, 302.
 Keddington 58, Kensington 272, Keppel-street 92, 121, Kilburn 98, 391, Kingsland-road 130, Kingston-on-Thames 60.
 Limehouse 93, 273, 225, 390, Lockwood 65, Lowestoft 187.
 March 303, 363, Margate 304, Mendlesham 228, Meopham 90, 273, Mersea 264, Middlesborough 184, 272.
 New Cross 219, New York 331, Norbiton 97, 158, 270, Northampton 184, Norfolk 161, Norwich 20, Notting Hill-gate 127, 129, 160, 389.
 Occold 95, Otley 266, Oundle 270.
 Peckham 154, 160, 198, 224, 338, Penrose-street 155, Pimlico 126, 227, 336, 398, Poplar 127, 368, Poulner 153, 184, 370, Prittlewell 396, Prestwood 394.
 Raunds 305, 392, Reading 95, 268, Richmond 362, Ringwood 153, Rochford 163, Rushden 264, Ryarsh 219, Rattlesden, 396.
 St. Albans 338, Saffron Walden 156, 266, 371, Sharnbrook 98, Sheepshead 226, Shouldham-

street 28, 104, Sidcup 336, Slaithwaite 158, 370, Snodland 192, Soho 128, 307, 397, Somersham 97, 158, 215, 218, 333, Southwick 331, Staines 274, Stamford 35, Stapleford 306, Stepney 29, 193, Stoke Ash 82, 96, 265, 307, 371, Stonehouse 264, Stonham 154, 226, 334, 309, Stowmarket 159, 226, 271, Stratford 36, 61, 227, 372, Sudbourne 35, 130, 272, Surrey Tabernacle 222, 250, Swavesey 125.
 Tasmania 301, Tollington-park 195, 300, Tottenham 267, Trowbridge 94, 330, Tunstall 62, Tring 398.
 Uckfield 56, 268, Upton-park 189, 306.
 Waddesden 226, Waltham Abbey 98, 156, 191, 301, 303, 368, 393, Walthamstow 96, 189, 371, 391, Wandsworth 188, Warboys 270, Watford 302, Wellingborough 91, 189, 225, West Ham 191, West Mersea 264, Whitechapel 91, 163, 367, Widcombe 192, 301, Willenhall 126, Willingham 28, 67, 92, Wimborne 57, Winchester 34, 338, Woodford 185, Woolwich 28, 188, Wooburn-green 61, 368, 394, Wool-green 301, Waldringfield 397.
 Yarmouth 127; Yeovil 332.

THE EARTHEN VESSEL

AND

GOSPEL HERALD.

E. V., VOL. XLV., No. 514. G. H., VOL. LVII., No. 673.

The Late James Wells.

WHEN Dr. Hamilton handed to the printer in his study the last sheet of his "Life of Ely," he said, "And let me beg of you to be quick about it, sir, for *ministers are soon forgotten!*" This remark is painfully true in many cases, not only of ministers, but of persons in general. However, the remembrance we have of certain champions of truth whose souls have long been with God abides in freshness to-day.

"All pensive memories as we journey on,
Longings for vanished smiles, and voices gone."

Foremost in the galaxy of good and great men whose names we cherish, is the late Mr. James Wells, Pastor of the Surrey Tabernacle.

DECISION OF CHARACTER MARKED THE LIFE OF JAMES WELLS.

James Wells was born in the year 1803 at Alton, an ancient and interesting market-town in Hampshire. During his boyhood days he appears to have suffered great deprivations and hardships. But the Lord who never errs preserved him as one of His chosen vessels for great usefulness. Young Wells possessed by nature an indomitable and persevering spirit which impelled him onward to success; and when the grace of God reached his heart, the same characteristic features under the power of the Holy Spirit, marked his future steps in the mighty work he was honoured to do as Pastor of one of the most happy, united and successful Churches in the Strict Baptist Denomination. He sweetly fell asleep in Jesus, March 10th, 1872, and his remains were interred in Nunhead Cemetery on the 20th of the same month. A splendid granite monument marks the spot where his sacred ashes rest. After many years, the widowed Church received of the Lord a man after His own heart, as Pastor, in the person of our beloved brother Mr. O. S. Dolbey, whom God long preserve.

The autobiography in brief of Mr. James Wells will be found in his last published work—"Achor's Gloomy Vale."

PAXTON HOOD ON JAMES WELLS AND HIS MINISTRY.

Some time ago we received a book for review entitled "The Vocation of the Preacher," by E. Paxton Hood. In the body of this rather bulky

work, about sixteen pages are devoted to the ministerial career of Mr. James Wells, and never did we read on the whole a more uncharitable critique of him, and of the glorious truths he preached than what is therein written. The pen and ink sketches of William Huntingdon and James Wells by Mr. Hood forcibly remind us of a burlesque on the plurality of livings, written by an anonymous author of seventy years ago, and in which W. Huntingdon is grievously misrepresented.

We hope that we shall not be misunderstood by our readers in presenting them with a few of the most temperately written passages from Mr. Hood's account of Mr. Wells. The spirit which actuated Mr. Hood in penning the eleventh chapter of his work, will speedily be detected. Some persons will perhaps say, Why quote from the book at all? Well, it is not always amiss that we should know what men out of our own religious pale think of us. Those who are "shod with the preparations of the Gospel of peace" as was Mr. Wells, have power given them of God to "tread on serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt them."

After apologising for giving Mr. James Wells a place in his book, Mr. Hood writes, "Enough, in justification, to say that James Wells did nothing during the greater part of his long life but preach, and that his funeral, a few years since, was such as scarcely ever attends the remains of the most eminent and illustrious men." "Never," wrote the *Daily News*, "was there on the Surrey side of the water such a scene as that which was witnessed yesterday afternoon. 'This is worse than Thanksgiving Day!' said a policeman! In Mr. Wells's chapel, when the coffin was brought in, there were nearly three thousand persons present, all in mourning, the greater number in tears; and then, for the further service at the cemetery, some miles distant, while a special train was engaged to convey numbers, every kind of vehicle was in request, and the roads and pavements to Peckham were thronged by the crowds walking. So was James Wells ushered along to his last resting-place."

It is a grand thing, when men dead set against the truths we hold, are necessitated to say nothing but good of us. Our author descanting on James Wells as being more than forty years "the chosen and designated prophet of

THE HIGHEST OF ALL HIGH-CALVINISTS,"

notes, that "during the greater part of those years he ministered in the Surrey Tabernacle, itself a large commodious building, and always crowded to hear the prophet's voice; but some years since a much more splendid edifice was erected. The denomination of the order of opinion represented by Mr. Wells boasts very few generous hearts, and only a scantling of very capable pockets; but reared at a large cost, the building was out of debt as soon as opened, and some of our own friends have described to us how every little seamstress's fingers, and every hyper-Calvinist washer-woman's brawny arms were actively employed to furnish the bricks for the new Tabernacle."

Mr. Hood tells us that many years ago he occasionally heard Mr. Wells preach, but from the description he has given of him, he was evidently not taken either with his appearance or mode of enunciating the truth, and seems only to have remembered certain expressions of originality from the lips of Mr. Wells, which at the time may have provoked the risibility of some of his hearers, but forgot the blessed account to which

he turned those expressions, and the divine truths to which they were frequently linked. He says: "It would never appear that he (Mr. Wells) had the remotest care for any graces or grandeur of expression, was probably quite insensible to them. Sentiment never approached near to him, and to all matters of imagination and fancy he gave a wide berth; and yet his language in every sense was good; it was hard, vigorous, every sentence perfectly unmistakable, and all alive with reality and conviction." The last clause of this statement will in some measure be accounted for by the fact that Mr. Wells fully believed the truths he advanced. But it is false to say that he exercised no powers of imagination in his preaching. We shall not soon forget the display of his vivid imagination coupled with truth, in describing, on one occasion especially, the grand difference between a mere pleasure-seeker and a real Christian. Many of his beautiful word-pictures are still fresh in our memory.

Reminding us of the obscurity of Mr. Wells's origin, Mr. Hood writes, "Like Peter Bell, James Wells, had been, as our readers may be aware, a carrier, or a driver of a carrier's waggon, on one of the great London roads. To him, in this sphere of life, came the prophet's call. It is to be thought he did not enter on the work of the ministry without some furniture of knowledge."

JAMES WELLS AND DR. EDWARD ANDREWS OF WALWORTH.

Mr. Wells was no doubt considerably benefited by the help he realised from the late Dr. Edward Andrews, of Walworth, one of the most accomplished scholars of his time. "Under the tuition of Dr. Andrews, Mr. Wells became familiar (says our author) with his Greek and Hebrew Bible; and we are quite aware, from our own knowledge of him (continues Hood), that if he did not read extensively, he read, and sought after a certain rare kind of old books, which perhaps have not much relation to the formation of a higher judgment, but which aided in ripening those spiritual fancies which he loved to see depending from his vineyard, and to carry in for the gratification of the luscious taste of the frequenters of his Tabernacle."

Mr. Hood infers that "hard high-Calvinism" is widely spread and deeply rooted "in English society"; and is the "theology of satisfaction," which accounts for the following such leaders as Mr. Wells have. We are not ignorant of the reason which moved our author in treating with Mr. Wells's Calvinism to advance the annexed questionable expression. "The creed and its believers have, to most who are outside of the charmed circle, a grimly forbidding aspect. 'Grace be with *all* them who love our Lord Jesus Christ,' forms no part of the confession of the saints: the audacity with which multitudes are dismissed is amusing." Prejudice against the truth and truth-lovers is a woefully blind and stubborn quality.

HALF-WAY MINISTERS AND FREE-GRACE BREAD.

Mr. Wells's description of "half-way ministers," together with his definition of the nature of "pure free grace bread" brings to the front Mr. Hood's view of true humour which he is careful not to "confound with vulgarity." He says, "We listened to a man like James Wells, who had a congregation of from twelve to sixteen hundred persons constantly listening to him; we heard him Spiritualizing a Wheelbarrow!—describing his own power in analysing the subterfuges of sin, because

he was like the old woman who, having been in the coal-hole, knew where to look for her daughter!—likening the Arminian theology to milk and water, and the Gospel dispensation to fine old crusted port." It must be understood that although Mr. Wells may have alluded by way of illustration to the preference of port wine to milk and water, he himself was a total abstainer up to his death.

Nothing could be more untrue than to call Mr. Wells's discourses "ragged talk." Yet Mr. Hood does not hesitate to designate them as such. He moreover says that he (Mr. Wells) "seemed to fit the clumsy shoes of the old Adam upon the feet of the young Gospel, and so sent it awkwardly speeding on its way." This was exactly the reverse of Mr. Wells's preaching, as his printed sermons amply testify.

Now and again Mr. Hood is obliged to acknowledge that "mere rubbish will not hold together; mere coarseness and drollery could never have sustained the preacher in his place so long, or have given to him such a funeral, such a genuine hearty outbreak of grief as that in which at least

"THIRTY THOUSAND PERSONS EXPRESSED THEIR SORROW

because their master was taken from their head that day." How strange it is that men professing to be taught of God should be so blind to the position in which all men are by the Fall, and of God's plan of saving sinners. The man who wrote such trashy stuff as the following, relative to Mr. Wells, could only be a novice in divine things—*i.e.*, "It has been said, an ignorant Arminian preacher blunders through his system in a tolerable manner, but a Calvinist makes dreadful work." Mr. Wells's faithful protest against *duty-faith* is called "strong tall talk." "We see," says Mr. Wells "that there is no authority for the doctrine that it is the duty of all men, indeed, it is not the duty of any man, savingly to believe in Christ." This truthful statement is held up to scorn by Mr. Hood as a perversion of the truth itself. Mr. Hood, moreover, goes on to say that "such extracts also show how, theoretically, such teaching as Mr. Wells's seem to release him from any responsibility as before God." Could anything be more illogical and unscriptural than such threadbare twaddle? and yet Mr. Hood, in drawing his severe critique to a close, calmly says "In reviewing what we have said concerning the ministrations of James Wells, we are quite sure that many of his hearers, even of those able to form calm and reasonable judgment, may suppose our sketch has been far from just; indeed there were many more things in the man than we have with any distinctness brought out. . . . In fact,

"JAMES WELLS WAS A VERY EXTRAORDINARY MAN.

"Without knowing it, he was a keen logician, and he illustrates very singularly the doctrine of a remarkable paper, by the late Isaac Taylor. . . . Mr. Wells adopted certain words, putting of course certain constructions upon them, following them out to legitimate conclusions. Hear him speak away from those words, of the love of Christ, of the sovereignty of God, of the intimate knowledge God has of the affairs of the world and souls, we would listen often with delight; but he adopted a rigidly narrow interpretation of the Gospel faith, and by so much as his own mind was narrow, he followed his idea on persistently to its close. . . . He was like a philosopher who should discourse con-

cerning the laws of simple radiation without taking into account the elements of the atmosphere through which it has to pass." Thus

PAXTON HOOD CONCLUDES HIS ANIMADVERSION

on the God-honouring ministry of the late James Wells. Notwithstanding all Mr. Hood has written against Mr. Wells and his ministry, we are sure that no man ever preached a more discriminating and Christ-exalting Gospel than did James Wells. It is clear enough that Mr. Hood was in constant antagonism to the distinctive doctrines of sovereign grace which Mr. Wells preached for nearly fifty years. But it is to be hoped that before he (Mr. Hood) passed the boundary of time the Lord graciously opened the eyes of his mind to see as much beauty in Christ as Mr. Wells saw, and that he now enjoys the fulness of that blessed divinity which crowns Jesus Lord of all, and of which Mr. Wells wrote and sung nearly sixty years since :—

"The beauties of Jesus, my soul would adore !
The God-man Mediator, that's bless'd evermore,
I would cleave to His mercy, His grace and His blood,
And sing of my safety, for Jesus is God."

W. WINTERS, *Editor.*

Church Yard, Waltham Abbey, Essex.

"LET IT ALONE THIS YEAR ALSO."

A NEW YEAR'S ADDRESS BY GEO. W. SHEPHERD.

IT seems as though in the providence of God we were predestinated to write our New Year's Address from the sick chamber, or at best that of early convalescence. At least so it has fallen out several years in succession, and the present endeavour is made under the same circumstances.

But even as certain things that come before us wearing a pleasing and attractive aspect, do not prove *unmixed* blessings, so also sickness and other afflictions are not altogether unmixed evils, but there is an "afterwards" that yieldeth the peaceable fruits of righteousness to them that are exercised thereby.

The Lord grant that it may prove so in these meditations both to writer and reader.

Happily we are not at this time constrained to enter the field of controversy. We might find a controversial subject no doubt by looking for one, but our mind seems turned quite another way, and we seem led to select for our New Year's Address on this occasion the words to be found in Luke xiii. 8,—

"LET IT ALONE THIS YEAR ALSO."

The words—as is well known—are appropriated from our Lord's parable of the barren fig-tree. This parable, in its immediate application, has reference to the condition of the Jewish nation and people at the time when "He came unto His own, and His own received him not" (John i. 11).

The employment of the figure of the Vine or Vineyard as a symbol of the professed worshippers of God is familiar, especially in the Old Testament, and this of the fig-tree is of the same meaning. It is said to be "planted in a vineyard," and the words of our motto-text are spoken by the "dresser of His vineyard."

Now, while there were wild vines, wild fig-trees, and wild olives, whose

fruit was according to their nature, yet those which were treated with much care and attention, and cultivated with much diligent labour, were expected by the owner to bring him an adequate return for his outlay. Yet God complains: "What could have been done more to My vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" (Isa. v. 4).

And as in the days of the prophet so in the days of the Master. "Behold these three years I come seeking fruit on this fig-tree, and find none—cut it down, why cumbereth it the ground?" Some writers think this should be *the third* year, since with a newly planted fig-tree—fruit is not expected until the third year. But this is not a newly-planted tree, but a very old one; moreover, the owner is represented as coming *every* year; rather, therefore, the three years are to be understood of the three years of our Lord's ministry among the Jews, which, although fruitful in very many individual instances, had only served to exasperate the chief priests and rulers more and more against Him.

Yet another year, or at least a good part of one, remained—during which He should "dig about it, and dung it," but at the end of all He beheld the city, and wept over it with the feeling lamentation, "Oh, Jerusalem, Jerusalem," &c.—adding the solemn words, "Behold, your house is left unto you desolate." A few years more and the fig-tree was cut down to cumber the ground no longer—the husbandmen were cast out of the vineyard, and it was given unto others.

Thus far as to the actual meaning of the parable. Let us now seek to apply it in a gracious way to our present purpose.

And, first, let us gratefully recognise the difference between the basis of new covenant blessings, and that of the old dispensation.

Human nature is not changed, and although Divine grace bestows new creatureship, yet still the "flesh lusteth against the spirit," and we sigh as we remember that we but too much resemble the Jews of old in many respects. That we are often like them, stiff-necked and rebellious, murmuring against God, fretting under His wise and kind arrangements, and withdrawing our shoulder from His yoke—led astray by frivolity, or passion, or yielding to considerations of self and pride.

"God is not changed." Still is He "of purer eyes than to behold evil, and cannot look upon iniquity." Still is the writing unchanged, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap," and, again, "He that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons."

But the *dispensation* is changed. Salvation blessings depend ultimately upon the obedience and blood of Jesus Christ, and not upon the worthiness or unworthiness of the creature one way or the other. The rod of chastisement may and will fall heavily upon the offender; afflictions and sorrows will multiply upon the head of that child who stubbornly rebels against his Father, but there is no such ultimatum as "Cut it down" in the Gospel. Rather God *will* be Master, and eventually subdue the rebel into a proper submission and a ready obedience.

In the second place we are led to a personal heart-searching as to whether we are fruit-bearers or cumberers of the ground.

Lord, what a humbling search is this, and yet how needful? We have used the word *humbling* rather than *humiliating*. For it is not humiliating to lay our hearts bare before God, and say with David,

“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 in the way everlasting.” On the contrary, it leads by Divine grace to the precious blood of Jesus, and to the revival of hope and confidence.

Some persons seem so well satisfied with themselves that they have leisure to dwell largely upon the shortcomings of others. We cannot follow them—at least when we have performed this necessary operation upon ourselves, but rather have to say, “Oh, my leanness, my leanness.”

“For sure of all the plants that share
The notice of the Father's eye,
None proves less grateful to His care,
Or yield Him meaner fruit than I.”

If we can go so far as to say that we have tried to do our best, yet what a poor *best* it seems, and if we can feel that we have done some little good in the world, that little seems overshadowed by the imperfection of the doing. How much need have we to pray, Lord, make me to know Thy will, and help me to do it, and “Enter not into judgment with Thy servant, O Lord, for in Thy sight shall no flesh living be justified.”

Our third and most important thought is the inestimable value of an Intercessor. “And he answering said unto Him, LORD, LET IT ALONE THIS YEAR ALSO.”

Dropping all application of the words to the Jewish nation, we see here “Jesus only,” and rejoice that it is written, “It is Christ that died, yea, rather that is risen again, who also maketh intercession for us.” It is a righteous intercession. It is no plea for mere mercy on the simple ground of the Divine compassion, nor is it an appeal for pity on account of the abject misery and wretchedness of the delinquent. But it is the bold interposition—on the part of an appointed and approved Surety—of a finished atonement, executed according to Divine commission in every detail. Pointing to His whole and voluntary obedience, pointing to Gethsemane's Garden and Calvary's Cross, He has a right to say, “Let it alone this year also.” Wherefore He is also able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

So our prayers are heard, our tears are seen, our services are accepted, for they are *strained through blood*, and that blood shall never lose its all-powerful advocacy, till the whole elect Church is safely landed in heaven.

We now approach our concluding thought, viz., that with some of us it is perfectly certain that this year will be our last on earth.

Whether the hand that writes these lines will have laid aside the pen for ever, or the eyes that read them will be closed for ever—who can tell? But we know that our sojourn here is but for a brief limit, and that at the very outside “when a few years are come, we shall go the way whence we shall not return.” Perhaps our gracious Saviour has something for us to do, something for us to learn, something for us to suffer “THIS YEAR ALSO.” Let it be our prayer to be able to say, “Choose Thou the way, but still lead on,” and may the year be more fruitful than its predecessors in personal consecration and public usefulness that God in all things may be glorified through Jesus Christ. We conclude in the words of an unknown poet—

"The light that plays upon life's surface, shows
Not what I was, but what I might have been
The beams that glance at intervals disclose
Un-noticed treasures that I should have seen.

'Tis now too late, forbidden to retrace
The path once trod, I heave the fruitless sigh,
And wonder that the sovereignty of grace
Hath not—exhausted—passed the trifer by.

But let the ghosts of my departed days
Frown as they will, and point to serious loss,
In spite of them, I'll sing my Maker's praise,
And point them all to His victorious cross.

Upon the sides of Calvary I'll rest,
And tell the accusing spirits of the past
The balm of peace hath dropped upon my breast,
A consolation that will ever last.

And then in heaven, instead of dropping tears,
Upon the shortness of the pilgrim road,
I'll bless the speed of days, and months, and years,
That brought me home so rapidly to God."

SOVEREIGN GRACE—OUR MOTTO FOR 1889.

BY JOHN WATERS BANKS, ISLINGTON.

"Sovereign grace o'er sin abounding,
Ransomed souls the tidings swell;
'Tis a deep that knows no sounding,
Who its breadth or length can tell?
'Tis an ocean.
Without bottom or a shore."

THROUGH the mercy, long-suffering, compassion and lovingkindness of a covenant-keeping God, we have been brought safely through the past year and are favoured to see the beginning of another. While, as a nation we look back on the past, we see much to deplore; in the mere professing Church there has been little that we could participate in; but, as regards the denomination we represent ourselves individually, and our work in connection with the magazine, through sovereign grace, we have great cause for gratitude—it has been "goodness and mercy." Space forbids us going into details, suffice it to say, the year 1888 has been fraught with events unparalleled in the present century.

Looking retrospectively abroad in the world, from the Queen on the throne to the lowest grade of society, there has been much to grieve and shock us. The fact that Her Majesty should so far forget herself as to make a present to the Pope of Rome of a vessel to be used in the Church of which he is the so-called religious head is an unmistakable movement towards Roman Catholicism; and especially in allowing to be fixed in the greatest cathedral of the land a piece of Papal idolatry, called a "Reredos." The awful murders and mutilations, and other dark and dreadful doings through such papistical work, have dyed and polluted our country, and have wrung our hearts with sorrow and made us wonder where the direful scene would end.

In the professing church, the college men have been spending their time in defining, with useless and meaningless phraseology, as to what the pulpit "ought" and what it "ought not" to do. And while they have displayed their natural talents and paraded their views on the power of the pulpit in the daily newspapers, they have likewise manifested their

spiritual ignorance in their mistaken work ; we therefore venture to tell such that it is sovereign grace, and that only, that can give power to the pulpit and make a true preacher of the Gospel—that can clothe the preached word with power, to make it accomplish that whereunto it is sent. Sovereign grace altogether and entirely shuts out mens' "oughts" and "ifs" and "buts." The Holy Spirit chooses whom He will to do His work ; and without referring to the faithful standard-bearers who are now standing as Zion's watchmen, faithfully sounding out the "glorious Gospel of the blessed God," we say, that all the college men in the world, without the sovereign grace of God in their hearts, are not worthy to tie the shoe-strings of such men as John Kershaw, James Wells, John Warburton, John Foreman, William Gadsby, Samuel Collins, and a host of other men who were taken from the loom, the plough, the forge, and other manual and "menial" labour, and forced into the ministry by the irresistible power of the Holy Spirit, to "bind up the broken-hearted, to proclaim liberty to the captives ; the opening of the prison to them that are bound," &c. No ! Mr. Worldly-wise-man, with all your collegiate learning, your broad-cloth, chasuble, hood, stole, phylacteries, and we know not what, thrown over your corruptible mortality, you will never make a preacher of Christ's Gospel unless your heart be brought under the sovereign teaching of God, the Holy Spirit.

Call us presumptuous, if you please, and say that we are egotistic. We unhesitatingly affirm that in our own section, designated "Strict and Particular Baptists," we contend for the principles and practice of the Gospel according to the New Testament, *and this cannot be said of any other denomination in the world.* We are conscious of much weakness and many infirmities, and have sometimes trembled at the apparent weak-kneedness (if we may coin a word) of some, yet we hope and pray that every servant of the living God in our midst—come what will—may be kept faithful in *doctrine and practice*, to the vocation whereunto they are called, and that

SOVEREIGN GRACE

may be their motto right through the year upon which we have entered. Sovereign grace is the most wonderful theme in existence ; there is nothing in the vast unmeasured space above, or in the world beneath, there is nothing in the world of fame or learning, there is nothing anywhere that can be compared to, or take the place of, sovereign grace. Everything else has a void, a vacuum, an emptiness about it which brings no comfort, no joy, no consolation to the poor, hungry, penitent, seeking sinner. Sovereign grace, WE LOVE IT ; we love it because we cannot help loving it, we love it because we are compelled to love it. In our darkest hours, when faith seems almost gone, when there seems to be of love not a spark, and hope seems to have quite forsaken us, sovereign grace has a charm about it which can neither find expression in words or actions of our own, but, involuntary, the heart is raised, and gives vent to its aspirations in Doddridge's sweet lines—

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

Sovereign grace rises supreme over all men and things, and brings all its subjects to one level—humble at the foot of the cross, and there feelingly to acknowledge in the language of Toplady—

" Not the labour of my hands
Can fulfil the law's demands ;
Could my zeal no respite know ;
Could my tears for ever flow ;
All for sin could not atone ;
Thou must save, and Thou alone."

" Nothing in my hands I bring,
Simply to Thy cross I cling ;
Naked, come to Thee for dress,
Helpless, look to Thee for grace ;
Black ! I to the Fountain fly,
Wash me, Saviour, or I die."

Sovereign grace is a most blessed compound—it cannot be equalled—it is made up of the love of God the Father, the atoning, redeeming and saving work of Christ, and the quickening and appropriating power of the Holy Spirit. How comprehensive ! " imagination's utmost stretch " withers into insignificance in the study of a theme so great, taking in, as it does, the whole plan of a poor sensible sinner's salvation. Unmerited free grace quickens the poor pilgrim into newness of life, provides him with everything needful for the journey—food and raiment for the body, " and wine that maketh glad the heart ; oil to make his face to shine," precious balm to heal his wounded spirit, and puts a new song into his mouth, even praise unto the Lord ; provides a robe to cover his nakedness, and when he comes to the end of his journey sends a chariot to fetch him home, and when he reaches the portals of the New Jerusalem, sovereign grace asks no questions, but with an angelic escort he is ushered into the mansions of bliss with, " Come in, thou blessed of the Lord," and

" Heaven opens on his eyes ; his ears
With sounds seraphic ring."

The end of sorrow, trial and afflictions is reached, and eternal and everlasting joy begun, and all due to the free, sovereign, unmerited grace of God.

It is an accepted fact by all lovers of truth, that the Bible is replete with sovereign grace—to recapitulate this, we should have to reprint the sacred volume in our pages ; as this is out of all question, with the kind permission of our especially distinguished and beloved brother, the editor, we will only refer to one instance. Our readers are well acquainted with the brief but beautiful little history of Zaccheus, as recorded by the inspired Evangelist Luke, in his nineteenth chapter. We have been in the habit of saying and hearing that it was " curiosity " that led Zaccheus to climb up the tree in order that he might catch a sight of Jesus. Yes, we are all prone to give poor, puny, mortal man the honour and glory that is God's due, and His only. Were it possible for us to have a little conversation with Mr. Zaccheus, we should say to him, " Well, Zaccheus, what was it that induced you to come to the resolution and determination to see Jesus—to run and climb up that tree, and hold on by its branches—for a man in your position, a gentleman in your station of life, to do such a vulgar thing as that is not only very outrageous, but out of all good taste, according to respectable training. Were you not afraid the people would laugh at you, and think you were gone wrong ? " We are inclined to think that Zaccheus would answer, " Well, you must know that for some little time, having heard so much talk about this Jesus—some speaking well of Him, and others speaking against Him, and I was one of those who were against Him, for, if I did not ridicule Him as some, I positively declared by words and actions, that ' I would not have Him to reign over me ; ' and I tried to go on in my usual way with my business, to count up my money, put it away safely, lock up the chest, and put the keys under my pillow, as was my custom, but somehow or another, I cannot describe—for I was

always so resolute, and would have my own way in everything—but by some means over which I had no control, this name of Jesus kept sounding in my ears, that I actually forgot my meals, and on one or two occasions I also omitted locking up my jewels and money at night, and when I got to bed, I could not sleep as usual, for this name of Jesus kept in my thoughts, and so the determination got into my mind that when He came this way I would have a look at Him, and when Jesus saw me, for He saw me first, and I saw Him, what with His entrancing look, His kind, gentle and irresistible words, and His great condescension, He got right into my heart, and there He is now, and nothing will ever erase Him !”

“Do you think, Zaccheus, that it was due to anything you did that merited the favour which Jesus bestowed upon you ?”

“Oh, no ! I never did anything to create in His heart a love to me. Quite the contrary, as everyone knows ; no one could follow my business with the love of Christ dwelling in him, and I know, I am sure, it was nothing short of the sovereign grace of God that could effect such a change in one so vile, as I feel myself to be, and it made me say, and I meant what I said, ‘Behold, Lord, the half of my goods I give to the poor ; and if I have taken anything from any man by false accusation, I restore him fourfold !”

Without pursuing the narrative any further, we leave it with our readers, believing they will agree with us that this short record concerning Zaccheus demonstrates the secret, silent power of sovereign grace.

May we venture to hope that, during the present year, our ministers, deacons, and all who are engaged in the services of the sanctuary, will be united in the one desire to make SOVEREIGN GRACE their one theme ? If so, there will be no schism, no division, no needless controversy. May God grant it, and to Him shall be all the praise. Amen.

IN MEMORIAM.—A SONG IN THE NIGHT SEASON.

[The following lines, composed by Mr. J. W. Philips, a member of the Church at Elim, Limehouse, were read by the pastor, Mr. F. C. Holden, at the close of a funeral sermon, preached on the death of Mr. W. Moore, on Lord's-day evening Dec. 2, 1888.]

I SING of Moore! but not of him
Who erst himself did sing;
Whose songs, some sacred, some profane,
Have made the welkin ring.

A soldier mine; but not that one
Who for his country bled,
When Britain's sons her martial fame
Through dark Iberia spread.

“A little one” I sing—unknown,
And poor his earthly state,
Yet “rich in faith,” “an heir of God,”
By gentleness made great.

The graces three (like golden chain
About his neck) he wore;
While a welcome guest at mercy's
gate,
Often his cup ran o'er.
Poplar.

The fight of faith he waged and won,
By Christ, his Captain's grace;
And now he's gone (his warfare done)
To see his Captain's face.

Ah, brother!—happy brother Moore—
Thou hast laid thine armour down;
Hast reached at length the better land,
And donned the victor's crown:

And thou dost sing the victor's song,
Or?—if thou'rt sleeping now—
“Sleep on” and rest; for *sleep* is sweet,
In *Jesus*—any how.

Sleep on awhile; yet soon shall dawn
The glorious resurrection morn,
When all the ransomed, blood-wash'd
throng,
Shall rise! and raise the rapturous song
Of “Victory through the Lamb!”

J. W. P.

THE EFFECT OF GOD'S WORD FAITHFULLY DELIVERED.

[We are obligingly indebted to our dear brother Mr. Henry Hall, pastor of Ebenezer Chapel, Wirtemberg Street, Clapham, for his kindness in sending us the annexed communication from one of his members. We had hoped to have published it earlier, but trust the delay will not be unfavourably interpreted.—ED.]

DEAR MR. WINTERS,—In reading over a recent number of *Cheering Words* relative to the life of that dear man of God, Daniel Herbert, I found one portion therein of his experience that I can fully enter into, that is his “talking to himself in such a way and manner that it was not known to those who heard him whether he was praying or preaching” (see *Cheering Words* for March, 1888). When quite a young man I was led by the providence of God to cast my lot in a very remote part of a foreign land “without hope and without God in the world.” From a child I had been brought up to attend the place where the Gospel was faithfully preached, but nothing of its power was known in my own soul until I reached this place, and although so far from home, the Wicked One, “who goeth about seeking whom he may devour,” was near at hand with his various inducements “to deceive, if it were possible, the very Elect,” and there should I have been now had not God, who is rich in mercy, directed my footsteps to the place where a missionary was preaching. I went in, and the good man took for his text, “The fool hath said in his heart, There is no God.” In describing the fool he said man by nature was so far off from God by wicked works and loved those works so well, that he desires that there were no God; that he may go on in them to his heart’s content. Those few words I shall never forget. They described my experience to the letter. I was the fool in the text; for I had said those very words to myself only a very short time before. I had not spoken them to any man, so I was brought face to face with God, who knew my thoughts. I then knew there was truly a God and I was a sinner; this led me to cry unto Him for mercy, for I felt myself to be an hell-deserving sinner. Although outwardly upright, yet I had a wicked heart, which was open to the all-searching eye of God, and I knew it. Here I was in the midst of an ungodly world, my former companions were now my greatest enemies. I could not and dared not follow them. The missionary whom the Lord was pleased to use to bring my own thoughts to my remembrance, that I might not go headlong to destruction’s brink, was the only friend that I could talk to concerning my soul trouble, and he could not give me what I wanted, but said, “Only believe.” It was very easy for him, but I could not; it was just what I wanted to do, so was obliged to lay it before the Lord, and my favourite spot was walking across a large open plain, where I could pour out my heart to Him who heareth prayer, and no human eye upon me. When I first commenced I did not know God, only as a consuming fire; mercy I sought after for my past offences, but He did not deliver me in the way I thought. Some can point to the day and the hour when Salvation came home to their house, but not so with me. Weeks and months had I to cry unto Him: sometimes I did not seem to hope. I was right that the set time had come to favour me. The Word did seem precious to my soul, then would come a season of drought in the land. Still I had nowhere else to go. The world was no company for me, and sometimes the heavens were as brass, but to whom could I go? I still

kept traversing the lonely path, and although I could not tell anybody how, where or when, the hour of deliverance came, for I had many visits from His presence, and hope sprung up in my heart that God was Christ, and He came into this wicked world to save sinners, and I was a sinner indeed, and faith was given me to believe this. Thus I could call upon Him on this foundation, for He quickens into newness of life. He says, "I will not leave you comfortless," and the Spirit of God was certainly given me, for I felt its power within, drawing from me the love of sin and creating a desire for the things of God. I could then look back and with gratitude of heart bless His holy name for what He had done for me, for I could see by the eye of Faith how great His goodness had been displayed on my behalf. Though I could not point to the place where deliverance was first manifested, I could now see the things I once loved now I hated, and the things I once hated now I loved. That is now many years ago, but the sweetness of those visits from His presence are as fresh to my memory as if it were but yesterday, and I could not help it, I was forced to talk to Him in the way the dear man of God did. If I should call it preaching and praying, I should not be far wrong, for sometimes I could bless Him for the past help, sometimes call upon Him for present necessities, and at other times seek His aid and guidance for the future. And I don't know if I am in any way different from others, but I find up to the present day I need just as much to seek His aid now as I did then, and in the same manner, and I may say although I delight to meet together in God's house for public worship, there is none so sweet to me as a little talk to Him by the wayside. When He is pleased to drop in a word to my soul, to meditate upon it is sweet indeed, and often when this is the case, though in this busy city, I am lifted from all surroundings and wonder at my journey's end that I have come right, and frequently might be heard short but weighty prayers for His help, and not thinking where I was, or who was passing me, and when I have been conscious of my having made an audible expression of my thoughts I have been ready to hide my face with shame.

Some may be ready to say my experience is one uncommon to most of God's dear people, but we have one before us who seems to me to have much in common with his God, and I think the Psalmist was one with us when he said, "Why art thou cast down, O my soul?" Hope thou in God, and looking back on the past he could say, "For I yet shall praise Him." It is not all praise, neither is it all gloom, not an everyday occurrence; far from that, oftener have I to say with the poet, "More frequent let thy visits be, or let them longer last." But what a mercy to know anything feelingly, to have a desire to cry unto Him for mercy or a little gratitude of heart springing up in grace, in exercise, and where this is implanted, His word assures us He will never leave or forsake us. If these few remarks are worth publishing to the comfort of any of God's dear people, to God be the glory, for it is all of His grace, and I can only speak that I do know and have tasted of the good Word of Life.

Yours sincerely,

A. H. S.

WE have too many resolutions and too little actions. The Acts of the Apostles is the title of one of the books of the New Testament; their resolutions have not reached us.—*Anon.*

SHORT READINGS FOR SPARE MINUTES.

BELOVED OF THE LORD, sincere seekers after Christ Jesus, and the hungry poor of His people, to you are the following words addressed, if thought admissible by our worthy Editor :—This barrel of meal is not yet empty, and the cruise of oil does not fail, though we often fear it will ; but our unbelief will not alter the mind of our God, hence His purpose remains, and His word will not be broken. “ I will love them freely, for My anger is turned away from him ” (Hosea xiv. 4). Here, indeed, is a New Year’s greeting from the Lord God of Hosts to His wounded, sick and sorrowing ones. Oh that the sweet smell of His gracious words may perfume the inmost chambers of thy heart, until it is noised abroad that the Master is in the house, that He has taken possession of every room, and that there is not a single apartment empty ; so that it will be quite useless for any Canaanite to call, “ You have nothing to let.” Having been bought with a price, you have neither will nor power to sell yourself to another. One lover is enough for every true and faithful heart, you have the best, the chiefest, and the fairest one, and any change must be for the worse. But fear not, the safety and the constancy of thy affections are both secured and assured, for the Loving One has pledged His word that He will not cast thee away ; and that thou shalt not depart from Him—

“ Dearest Jesus, what a gracious friend Thou art ! ”

But stay ; what means my Lord when He thus speaks, saying, “ I will love thee freely ”? Is it that He is only such an one as myself, the subject of intentions and designs of which He was once destitute? Is this promised love a something that does not now exist, but shall at some future time ? Not so, my soul, for with Him who loves thee there is neither past nor present. To Him there is nothing new nor old ; but there is with thee ; and to all that are like thee ; and thus you have in these words, Heaven’s pledge. Nay, more ; the faithful words of the God of heaven and earth, that you shall have the knowledge of your interest in this love, the experience of its power and preciousness in your own soul ; true, you may not now, but remember that He who thus speaks is incapable of change, the God that cannot lie, who, having said it, will surely make it good, and in His own time will cause thee to know it, by saying, “ Yea, I have loved thee with an everlasting love, and with loving kindness have I drawn thee.”

But this may not suit all, for there are those who have tasted that He is gracious, but enjoy the savour of it no longer. Their Beloved has withdrawn Himself ; and when this is the case, there is no more comfort till His presence is again experienced ; but here from the distance He speaks reassuring words to the benighted, bewildered pilgrim ; no alteration has taken place in Him, no change in His regard, still loved of my God : changes may and do take place in social position, in circumstances, and in feeling, but here is the one unalterable truth, “ I will love them freely.” Alas ! alas ! I am unworthy, poor, and weak, there is nothing in me deserving His notice, I have nothing with which I can purchase His favour, my property is a bundle of filthy rags, called self-righteousness. I am worse off than Jacob when he passed over Jordan : there was a good staff in his hand to lean upon ; but I am as helpless as I am poor, and can do nothing. Is this so ? then let me say you are looking to the wrong quarter, to self rather than the

Saviour, thou hast gone to the wrong market of creature works instead of free grace, thou art trying to buy upon thy own terms instead of the Lord's, for with Him is the best given to the worst, the richest of Heaven's blessings, without money and without price; verily, thou art better off than an angel, and with this rich gift of Divine love far happier than the brightest of those fair spirits: thy song will be more loud, and the music more sweet; here is a subject upon which angelic spirits cannot enter; true, they shall be witnesses of thy happiness and listen to thy singing, but the choristers will be poor ruined sinners, bought with blood, sanctified by grace; these and only such as these will make a joyful noise unto the Lord, and heartily rejoice in the God of their salvation.

We will take one parting glance at the words, "I will love them freely." Again and again will our God display the riches of His grace by the fulfilment of His promise, and when all has gone but Himself and eternity, then the precious promises will be still in force, and the everlasting love of the Eternal God will be possessed and enjoyed by the glorified redeemed forever.

W. H. E.

Clapham.

JOHN HAZELTON: A MEMOIR.*

BY W. J. STYLES.

[The following extracts from the Memoir of the late Mr. John Hazelton, are by no means a fair sample of the interesting work. We introduce them here chiefly on account of the worthy names they contain.—ED.]

MR. HAZELTON'S enjoyment of spiritual liberty as stated by himself (page 21) is sweet indeed:—

"I never shall forget the happy, the heavenly, the unspeakably blessed moment, when the burden fell off, when my guilt was removed, when I leaped into liberty, when the light of heavenly joy broke in upon me, when God came to me and said to me, 'Thy sins which are many, are all forgiven.' I was called at the time a fanatic, and I do not know what besides. Yet if such experience is a lie and a fraud, a vain and baseless delusion—it is the most useful, beneficial, sanctifying and precious fraud that the world or the devil ever invented."

On page 22 we are told that,

"On August 19th, 1838, he [Mr. Hazelton] was baptized by Cyprian T. Rust—the only other candidate being John Verlander, the old man whom he had been wont to annoy when in prayer, but a few months before. Thus he put on Christ: resolving in His strength to live to His glory: and going on his way rejoicing."

Two of the greatest men of our connection who flourished in 1852, were James Wells and John Foreman. The former is most graphically described on page 75:—

"James Wells, 'lord of the lion heart and eagle eye,' indisputably lead the van. Passionately attached to the doctrines he preached; a sworn enemy to free-will, and a close student of his Bible: shrewd, witty, devoted; a fluent speaker, with a wonderful command of words; he delivered his remarkable sermons with rapid and eager utterance. They were a most

* To be had of Robert Banks & Son, Racquet Court, Fleet Street, London, E.C. Price 3s.

curious blending of common sense, great Gospel thoughts, allegorical interpretations of Scripture, and sarcastic invectives against Arminianism and Fullerism. He possessed a thorough acquaintance with the truth-loving public of his time, and could sway them as he pleased. John Foreman was also at this time at the height of his popularity and power. Time and experience had somewhat modified and mellowed the character of his ministry. His richly-stored mind still retained its early vigour: the flight of years had chastened and developed, but as yet had not diminished, his wonderful capacity for presenting the truths of the everlasting Gospel in their adaptability to the requirements of the living believer. There was in his sermons a fulness, a variety, a manly honesty, and a view of the tenderest and truest sympathy conjoined with spiritual sobriety and savour, which combined to render his words peculiarly weighty."

At the same period (1852) a splendid body of ministers, well known to us, were then in the zenith of their power (page 76)

"Employing their gifts with great profit to their hearers. William Palmer, afterwards of Homerton-row, was then at Manchester. George Wyard, a savoury and interesting preacher, and an intelligent but not profound writer, was at Soho. John Bloomfield was commencing his pastorate at Meard's-court: Philip Dickerson had long been established at Little Alie-street Chapel, and was employing his pen to great advantage in the "Gospel Herald": W. H. Bonner was fulfilling a probationary engagement at Kappel-street, which did not however, lead to a permanent pastorate. John Andrews Jones, then in his seventy-fourth year, retained much of his old force and fire: and was still vigorously engaged in preaching at old Jireh Chapel, Brick-lane, and in bringing to a conclusion his Bunhill Memorial Series—a collection of choice samples of the divinity he loved. Charles Box, while conducting an academy in Featherstone-street, maintained his reputation as a spiritual and suggestive minister at Enon Chapel, Woolwich. James Woodard, grave, thoughtful, and scholarly—beloved of all for his brotherly and unselfish spirit—was labouring at Ilford; his strange fondness for subtle niceties, and out-of-the-way-topics, somewhat retarding the success which his painstaking efforts deserved. Frederick Silver, of Jewry-street, a refined and exact, but withal savoury preacher: William Allen, of Cave Adullam, Stepney: Joseph Sedgwick, of Brighton, ere long to be suddenly called to his eternal home; John Stenson, of Pimlico; Christopher Woollacott, of Little Wild-street; Daniel Curtis, of Homerton-row; Samuel Milner, of Pell-street, Stepney, with many others, all men of honest report and great boldness in the faith, were serving their generation by the will of God worthily and well when John Hazelton came to the metropolis."

Our beloved friend and brother, the late Mr. Charles Waters Banks, is rightfully mentioned here and there in the work before us, as taking a prominent part in Mr. Hazelton's early connection with Mount Zion Chapel. We fearlessly say that no man ever did more real good for the causes of truth, generally than Mr. C. W. Banks for many years, and the reward he invariably received was far from encouraging. However, the following allusion to him is deservedly respectful (page 77):—

"Charles Waters Banks was, in 1852, the pastor of a Church, now long dismembered, which then assembled in Crosby-row. He was a peculiar, though powerful preacher, a quaint but interesting writer; and in the conduct of his magazine, the EARTHEN VESSEL, unquestionably displayed very high ability. His whole powers were consecrated to the cause he loved, and his services were as freely and unselfishly rendered as they were widely sought. It cannot be doubted that he felt real pleasure in endeavouring to serve his ministerial brethren, many of whom were under great obligations to him for introducing them to pastorless Churches. His generous

help, in this direction, proved a great value to our brother Hazelton. After an interview at a country anniversary, Mr. Banks wrote to him respecting a small and recently-established interest in London, to which he had himself ministered in a very kind and generous manner."

The position occupied by Mr. C. W. Banks, in association with the friends at Clerkenwell, in 1851, is well told in the subjoined passage (page 79) :—

"The name of C. W. Banks now for the first time occurs in their history. Though pastor of the Church at Crosby-row, he had during the previous year assumed the care of a small congregation assembling in Ebenezer Chapel, Mason's-court, High-street, Shoreditch. He undertook no more than to preach on Lord's-day afternoons, and Monday evenings, and to provide supplies for the other services, and with this understanding he had been actually recognised as pastor of the Church on November 4th, 1850, by P. W. Williamson, William Allen, and James Wells. The arrangement had not proved successful, and J. T. Messer had accepted the oversight of the little flock. The labours of C. W. Banks on the afternoon of the Lord's-day, and on Monday evenings, had thus terminated; and finding that he was desirous for another door to be opened elsewhere upon these occasions, and being themselves in circumstances of need, the little band of Christians who were meeting in Corporation-row, were led to view the providential hand of God in this as an answer to prayer. They accordingly invited him to preach for them on Monday evening, September 8th. He came, was well received, and continued to conduct regular services at the above times, till the congregation so increased that it was again necessary to seek some more commodious place to meet in."

The next step towards the permanent settlement of Mr. Hazelton in his new sphere of office, is stated thus (page 81) :—

"In January, 1852, John Hazelton yielded to the solicitations of his friend C. W. Banks, and consented to become his guest, and to serve the little Church. He therefore came to the metropolis, and it is remembered how weary and dispirited he seemed, when he at length reached his destination in the Bermondsey New-road."

[It is not essential that we quote more from the pages of the memoir of John Hazelton to prove its value. We are prepared to say, that no reasonable person who buys it will regret the outlay.—ED.]

NEW YEAR, 1889.

TIME on its ever-moving wings
Bears all our lives away;
We are but poor, weak, feeble things,
And creatures of a day.

But what a blessing, Lord, to know
We have in Thee a Friend,
Whose eye beholds where'er we go,
To succour and defend!

We take a retrospective view
Of all the year just past,
And think of mercies daily new,
Bestow'd from first to last.

And as regards our future lot,
'Tis not for us to see;
A precious Jesus changes not,
And says, "Leave all to Me."

And when we reach that blissful shore,
And see His smiling face,
We'll love and praise Him and adore,
In songs of rich free-grace.

Devonport.

W. J. RYDER.

It is impossible for a child of God to obtain any soul help but from God, and He often permits His saints to come into situations to convince them of it.—H. Fowler.

THE PULPIT, THE PRESS, AND THE PEN.

Cheering Words Annual for 1888. London: Robert Banks & Son, Racquet-court, Fleet-street, E.C. (Bound in pretty cloth, gilt, 1s., by post 1s. 2d.) This is indeed a little gem of a book. It contains not only twelve rare portraits of hymn-writers, with biographical sketches, but also splendid photographs of Mr. Philip Reynolds, pastor of High-bury, and Mr. Edward Mitchell, pastor of Guildford, specially taken for this volume, and given as a frontispiece. If friends wish to secure copies of *Cheering Words Annual*, we would earnestly advise them to do so at once.

The Baptist Almanack for 1889. London: Robert Banks & Son, Racquet-court, Fleet-street, E.C. (Price 2d.; an edition interleaved with ruled paper, price 4d., and in red cloth, 1s.) Every member of our Churches should possess a copy of this useful and valuable Almanack. In addition to the pictures it contains, the amount of information given, essentially necessary to be known by Baptist friends especially, is literally marvellous. The sketch on page 54 of Mr. P. Reynolds's chapel will be appreciated by many.

Romanism, A Modern Form of Ancient Heathenism. A lecture delivered by the Teacher of the Young Men's Bible-class, Baptist Chapel, Devonshire-road, Greenwich. London: John Kensit, 18, Paternoster-row. (Price 2d.) This is an excellent lecture, and a valuable addition to John Kensit's noble list of pamphlets on the false Church of Rome. We wish the lecture a world-wide circulation.

True Religion; or, the Soul Hanging upon God. (For the New Year.) By Charles Bullock, B.D. London: 7, Paternoster-row, E.C. (Price 1d.) Many important lessons may be learnt from this little book.

Suffolk and Norfolk Baptist Home Missionary Society. Annual Report for 1888, as cheering and as interesting as ever. Success to the society.

The Doctrine of Election. By J. P. Bane. Jarrold & Son, Norwich. (Price 2d.) The grand doctrine of election is very scripturally dealt with by Mr. Bane. We hope he will be much encouraged by the sale of his pamphlet.

The City Mail (like the *City Press*) is generally full of interesting reading. The one sent us by our beloved brother, Mr. J. W. Banks, contains an excellent article on Mr. Walter Austin's work among the poor at Limehouse. The illustrations are fine. The writer says: "Is it really any use helping the poor? Does it not tend towards pauperising them?" So asks a gentleman more renowned for his critical disposition than for his generosity. To such a one, or to any asking the same question in a more

kindly spirit, we would reply, Come with us to 67, Salmon-lane, Stepney, where week by week, from November to May, the hungry guests of Mr. Walter Austin are regaled with Irish stew. At the first glimpse of the satisfaction of these poor little mortals, all cool questioning, with all one's deeply-learned political economy, will vanish. The first of these dinners to poor children was given on the first Wednesday in 1879, which was New Year's day. All gifts will be heartily welcomed by his co-worker, Miss Napton, 304, Burdett-road, Limehouse."

The Fireside Christmas Number—Good-will to Men. Edited by Charles Bullock, B.D. London: 7, Paternoster-row. (Price 6d.) Mainly composed of Christmas tales. Very pretty and interesting, no doubt. We have no taste for light literature. *Ring the Bells* is the title of *Home Words*' Christmas Annual, published at the same office, price 1d. *Tablet Almanack, The Day of Days* Christmas Number.

Sermons in Single Numbers. Infinite Kindness. By C. Cornwell. A beautiful exposition on the Shepherd and the sheep. *Magnify the Lord.* By Philip Reynolds. A very interesting and profitable discourse.

MAGAZINES:—*The Fireside*; sixpence monthly; beautifully illustrated. *The Banner of Israel*, eightpence monthly, by post. Full of interesting articles on the Lost Tribes of Israel. *L'Echo de la Verite*, published monthly. *Silver Morn*: an undenominational magazine devoted to unfulfilled prophecy; price 2d. *The Day of Days*, one penny. *Home Words*; same price; both interesting. *Australian Particular Baptist Magazine*, 2d. monthly; rich in Gospel truth. *Hand and Heart*, price one penny. *Gospel Magazine*, as usual, safe, sound, and solid. *Amateur Gardening*, with coloured plate, one penny weekly. *Zion's Witness*, true to its title, and precious; price 2d. monthly. *The Regular Baptist Magazine*, full of heavenly manna, such as our soul loves. *Life and Light*, always good and always welcome. *The Cave Adullam Messenger* brings cheerful and truthful news. *The Silent Messenger* is helpful to many. *The Gospel Echo*, very interesting. *Cheering Words*, halfpenny monthly; a precious little serial.

An Instrument of Ten Strings. By J. Jenner. London: R. Banks, Racquet-court, Fleet-street (1d. each, or 1s. per dozen, post free). Full of very blessed reading; mainly based on Psa. xxxiii. 3. Those who love the sweet music of the cross will be delighted with the unison and harmony of this skilfully played instrument by the hand of Mr. Jenner.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

"HINTS TO YOUNG PREACHERS." BY AN OLD STUDENT OF THE BOOK OF BOOKS.

If the observations of an old minister of the Gospel, who has with great pleasure and profit listened to the pulpit ministrations of some of the most honoured and godly during the last 50 years, are deemed worthy of the consideration of any of our present junior preachers, he would say that wherever their own amount of personal godliness, indisputable zeal, fervency, energy, conscientiousness, and, in many respects, good tact, may be—

1. *Avoid the least appearance of the actor.* A large looking-glass to practice before, or the observance of others, who perform with clenched fists, constant movement of the hands and arms, and walking to and fro on the platform (pulpits being so much now out of use) would, perhaps, cure this.

2. *Avoid coming the ventriloquist by those frequent alterations of voice, both in prayer and in preaching, which suggests to the minds of sensible people that the aim is to produce a sensational effect, which it is here submitted depreciates the ministry of a really sincere and good man, who lacks discretion and wisdom by considering such a course to be proper.*

3. *Avoid assuming to be eloquent by repeating borrowed sentences from showy modern authors.* Let your eloquence be that of clearness, simplicity, truth, and natural manner of expression, remembering that "true eloquence lies not in phraseology, but in the idea," and condensed words of instructiveness on the lines of the living Word of Holy Scripture which are unanswerable, and all utterances should be regulated by the fear of God.

4. *Avoid entangling the minds of your hearers with the views of various commentators on a passage of Scripture, and then setting up your own, which may be very much inferior in the estimation of some of your elders, who may have much more respect for the said admittedly learned men than for your own small knowledge; and which attempted correction, after all, fails to clear up any difficulty, and only mystifies the matter to the congregation, and results in the loss of their esteem for your Scriptural judgment.* Moreover, in exposing the errors of those who hold contrary opinions, be sure you do not repeat "blasphemous sentences" of some atheistical fool, which could hardly be exceeded by the veriest Freethinker for impudence and wickedness, and thereby defile the minds of simple persons who would hardly have supposed any living human being would have had the teme-

rity to utter such vile words, if you had not told them.

They may remember such poison, now and again for life, to their injury. Preach DOWN error by constantly preaching UP TRUTH. You are not obliged to rake up all the devilish acts and speeches of the very lowest of our race to show that society is corrupt to a large extent, and that sceptics and scoffers abound; the penny and half-penny newspapers are sufficient for this. The Gospel minister is not a scavenger. He may use the language of Scripture in a wide and discreet manner, but it requires due consideration before dilating on some parts of the word in your public ministrations. The sign-posts, "To danger this way," in the history of eminent saints, are only here and there, particularly erected for wise purposes, and most instructive of cause.

What is wanted is the continual due prominence of the sinner's warrant and the saint's confidence by a clear and concise statement of the origin, design, basis, and details of "salvation by grace" in its fulness, and freeness, and infallibility, according to the glorious Gospel of the grace of God (no concealment or pandering to modern theology—a perfectly natural expression of well-matured thought, clothed with a well-considered Scriptural authority. Thus scattering the good seed, steeped in prayer for the Lord's blessing, and the more simple the language, so that it can be understood by plain persons, the better. Cultivate very high and reverential thoughts of the greatness and the graciousness of the Lord Most High, and of the transcendent value and sureness of Holy Scripture. Avoid using five or six words to add to one, all meaning the same thing, either in prayer or preaching—clear and concise, and to the point, is better. The constant use of the word Gospel, the whole Gospel, etc., etc., is not likely to be of so much good as explanations of what the Gospel is in its various details; neither is it so well to repeat so frequently the great name of the wonderful Saviour without trying to show in humble measure who He is, as disclosed in the Word, His coequality with the Father and the Holy Ghost in His divine nature, and the sinlessness of His humanity—the former imparting an infinite validity and worth to all the acts of the latter.

Moreover, it should be remembered that the glorious Gospel has a distinct reference to the law. The same remarks are worth considering as to the frequent use of "salvation" and "being saved." What it means is the point. To put it short, salvation from what? Salvation to what? And, of course, salvation how,

and only, and upon what basis? It appears to the writer that if the premisses were studied, viz., substitution, suretyship, and imputation, it would keep our younger brethren, some of them, out of a muddle in their theology and consequent utterances. Also, it is submitted that not only preachers, but excellent Christians might profit by being reminded that it is written, "Thou shalt not take the name of the Lord thy God in vain," and when we speak to the King of kings and Lord of lords, we ought all of us to remember unto whom we are speaking.

Just a word or two about "faith." That faith, which is of the operation of the Holy Ghost, works by love, purifies the heart, and is the gift of God. It is here submitted that its object supreme is God Himself; its subject-matter is divine revelation, His Word, His works, His ways. We may be mistaken in our impressions or our expectations; but if our faith be founded on divine revelation we shall not be disappointed.

If these few hints should conduce to the filling or purifying of the village well, they will have proved to be of some use.

THE HOLY SPIRIT'S OPERATION IN THE MINISTRY OF THE WORD.

By W. ARCHER, OF ACTON.

What is the nature of the operations of the Spirit in respect to the ministry of God's Word? There are two leading thoughts suggested to my mind by these words. First, *the Spirit*; secondly, *His operations*.

1. The Spirit? Not in any sense a created spirit, either angelic or human; but God the Spirit; a Creator, not a creation; but a person. I have said a person because it is needful to distinguish between His Person and His office. He might be (and was) eternally a Person, and yet never have taken office. We must not speak of the Spirit as a creation, but always as a Person in the Godhead.

One of the eternal three
In the all-glorious God;

and He who is God in the same sense as the Father and the Son. To comprehend Deity we must be divine ourselves; but that will never be. God will only be fully known by Himself. But we have just now to do with the office of the Spirit. We have to regard the Trinity according to a certain economy, called the covenant of grace. In the Spirit's self-existence He is called God the Spirit because, in that official capacity, He comes forth and proceeds from the Father and the Son; and what His work is, officially considered, may be partly gathered by the appellations by which He is designated, as the Father is called the Father of mercies

because He is, according to the economy of salvation, the fountain or source of mercies; as the Son is called "the Redeemer of His people." Hence He is called the Spirit of knowledge, of understanding, of love, of liberty, of joy, of faith, of truth, and of prayer. Now, He is called all these because it is His work to impart and promote them in all their purity and excellency.

2. The words take cognizance of the operations of the Spirit. I have not now, however, to speak of His operations in the world of creation, but only of His operations in respect to the ministering of the Word of God. The whole Word is the Word of the Lord; and we have the same authority for one part as we have for another—namely, God's authority. It must be "Thus saith the Lord," or we give it no heed whatever. This Word may be put before you in a six-fold form, as may be learned from the general contents of the Bible—viz., the different dispensations, the prophecies and foretellings of the patriarchs and prophets, the incarnation of the Lord Jesus Christ, and His preached sermons; the history of the Church, commonly called the Acts of the Apostles; the epistolary writings, together with the Apocalypse. From all these the following forms of truth is fairly deducible—namely, doctrine, precept, promise, invitation, exhortation, and caution, or warning. The doctrine of the Bible must be the basis of the superstructure of truth; for all the doctrines contain Christ. But, secondly, precept. There is precept, or command, in law, and there is precept, or command, in Gospel; or there are precepts which respect those especially who have received the Gospel. What the law saith it saith to all under the law, and all are bound to fulfil it; and ere any one can be saved the law must be fulfilled by them that are under it, or else in the person of their Substitute, Christ Jesus. The precept of law must be enforced as binding upon all; but the precept of the Gospel as binding upon some only—namely, upon those who have received the Gospel into their hearts, and who are resting for salvation upon those things proclaimed in the Gospel—namely, a full, free, and finished salvation through Christ Jesus; those indeed to whom it is given to believe; to those we may administer baptism and the Lord's Supper, and all the privileges of Church fellowship; but we have no right to speak of and enforce these things irrespective of character. The precious must be distinguished from the vile; for it is only in this way we can be as the mouth of God. What may be the position of those, and how they will be judged finally, who have no revelation from God, must be left among the deep things of God. No minister of Jesus Christ

is accountable for his success in bringing souls to a knowledge of Christ and His salvation; but every minister is responsible for a right and proper use of the gifts with which God has endowed him. What, then, is the nature of the operations of the Spirit in the ministry of the Word of God?

1st. They are sovereign, and where He wills, He is not bound by any but by His own will; the mind is independent and uncontrollable by the creature, so also is the Spirit independent, and needs none to help Him; where He has a will to work He has the power to perform. The purposes of God are His own rule of action: "Of His own will begot He us."

2nd. The operations of God's Spirit are productive of all that is good in the soul of a spiritual and heavenly kind. The Spirit opens the eyes to see, the ears to hear, and the heart to receive the written word of life. Thus by the Spirit the dead in sin are made alive unto God.

3rd. The operations of God's Spirit are irresistible; that is, they cannot be prevented effectually. There is often opposition made, but when God's will is contrary to that opposition it must prevail. Grace reigns, to the joy and delight of the believer.

4th. The operations of God's Spirit are successful and availing in all the gracious designs of heaven to the sons of men. Nothing has ever failed in nature. If nature depended upon man it would fail; and if salvation, in any part of it, depended upon the creature, salvation would fail too.

5th. The operations of the Spirit are continuous until the Master comes again. "I will not leave you comfortless, saith the Lord. I will send you another Comforter, even the Spirit of truth, who shall abide with you for ever." The Spirit's continuance is as needful for the making and perfecting of the saints.

Lastly. Are the operations of the Spirit to supersede the use of all means? We answer most distinctly, *No!* They certainly are not; for the command is: "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whither shall prosper, either this or that, or whether both shall be alike good." Although we do not know which shall prosper, God does, who alone can make it prosper. It is ours to sow, it is His to bless. We are not accountable for the use of a large talent if we have it not; but we are responsible for the proper use of what we have. We are poor judges as to our fitness for or usefulness in the work. This must often be left to the judgment of others rather than ourselves. Paul said, "I judge not myself;" and as with Paul, so with some of us. If we acted according to our

feelings, we should have long since ceased to open our mouths at all in the name of the Lord. But let us rejoice that our sufficiency is of the Lord.

SUFFOLK AND NORFOLK HOME MISSION.

REPORT FOR 1888.

We are thankful again to report that the preaching of the Word in the villages is still lovingly and patiently maintained amongst us, while the pecuniary help afforded is nearly equal to that of former years, and as much as, if not more than we might expect considering the adverse seasons we have passed through. We should have rejoiced to report more—and more immediate tokens of divine blessing—but we are assured it is "Christ's Gospel" that has been preached, and it is the Lord who must give the increase. We have reason to believe that much good has been received, which will, in days to come, blossom and bring forth its fruits.

The claims on our Metropolitan Churches are at this time very heavy. Christian liberality is strained almost to the utmost, by the pressing needs of brethren who have the responsibility of newly-erected chapels to urge, while our Foreign Missions plead earnestly for increased support. Our brother Hill has invariably been received with the utmost cordiality; and in spite of the unpropitious and depressing weather, good congregations have been gathered. Our hearts indeed failed us at first in relation to pecuniary results, but to our joy the collections, subscriptions, and contributions received from the Metropolis and its vicinity, are only fifteen shillings less than last year. Very heartily do we thank all our friends, while we offer the Lord our sincere praise that He has condescended thus to use us in His vineyard, humble though our service has been.

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

SIR,—In the E. V. & G. H. for November, 1888, a statement is made by E. T. S. under the heading, "Efficacy of the Atonement." E. T. S. says unbelievers, therefore, are not punished for the sin of unbelief. If it be true, unbelief is not a sin; but, if unbelief is a sin, then, as "He will by no means spare the guilty," the sin of unbelief, or the unbelieving sinners, will not escape punishment. In Psalm lxxviii. 21, 22, we read that a fire was kindled against Jacob, because he believed not in God and trusted not in His salvation. In John iii. 18 the apostle says, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." It appears to me, Mr. Editor, that *unbelief* is a great sin, and that man is condemned because of it. He will also

suffer for it. The act of condemning belongeth to the righteous Judge, and as a consequence punishment follows condemnation, and I fail to see any ground of hope for escape but through the precious blood of the Lamb of God. Faith in that blood will purify from all sin and free from condemnation; thereby the sinner escapes punishment.

Unbelief is the result of original sin. Original sin was the act of man, and if God were to withhold saving faith none could have cause to complain. Shall He not do what He will with His own?

R. DANIELS.

5, Oxford-terrace, Hencroft-street, Slough.

STRICT BAPTIST MISSION.

To the Editor of the *E. V. & G. H.*'

MR. WINTERS,—DEAR BROTHER,—I send one or two cuttings from a Madras newspaper which Mr. Doll has sent me. The marginal notes are his. Make what use of them you think proper. They reveal a sad state of things in India. On the one side, the Hindus, after having taken advantage of the secular education bestowed by the Madras Christian College, are organising to oppose Christianity. On the other hand, if what the writer says is true, a spirit of worldliness has crept into some of the Wesleyan Mission Churches, which is weakening their influence. I remain, yours sincerely,

JOSIAH BRISCOE.

[The above brief, but interesting, letter was not sent to us with a view to publication. We therefore apologise to the writer for its insertion here, and hope to give in our next issue a few important extracts from a Madras newspaper relative to India.—ED.]

The Twenty-seventh Annual Report of the Strict Baptist Mission, just issued, is really a valuable memorial of the progress of the glorious Gospel in our Mission Stations in India and Ceylon. The report states that "THE SPECIAL APPEAL" made some time since "was circulated far and wide, both in London and the country. Though it has not received the attention which we think it deserves, yet we rejoice to know that the appeal has not been in vain. Much additional interest in the Mission has been manifested; new subscribers have been added to our lists, and several additional congregational collections have been made. The interest of our friends in Australia has also been maintained. Two most encouraging letters have been received, one containing a bank draft for £24 11s. 6d., the other a remittance of £19 10s. Two kind friends in London, who do not wish their names to appear, have recently given a donation of £30 to the Mission. All this is very encouraging; but only

a steady, well-supported increase will enable the Committee to discharge their obligations without entrenching again on the funded capital. Additional subscribers are therefore much required, and we are sure might be readily obtained if our friends will lay the matter to heart as in the sight of God. It is astonishing how much has been done by the young friends of our Sunday-schools, but in some cases it is equally astonishing how little has been done by the Churches and congregations. Who that values the Christian privileges we enjoy in our happy island home, can think of the 250,000,000 of our Indian fellow-subjects, and not 'Take up the torch and wave it wide,' to enlighten those who are sitting in darkness and in the shadow of death? If God has opened the eyes of our understanding, is it not an inestimable privilege to be the means of enlightening others?"

Copies of the Report may be had of the secretaries, Mr. J. Briscoe, 58, Grosvenor-road, Highbury New Park, N.; and Mr. I. R. Wakelin, 33, Robert-street, Hampstead-road, N.W.

THE TRINITY IN UNITY.

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

DEAR MR. W. WINTERS,—Enclosed you will find copy of a communication sent some time since by our pastor to the Editor of the *Gospel Standard*. Perhaps you may think it strange I should take the liberty of sending it to you, but my mind seems to be impressed to do so. Usually I have been too much occupied in business matters to spare time for other things; but it has pleased the dear Lord for the last three months to lay me aside by affliction. The times are all His, and He has wisely marked out all our various seasons in this our pilgrimage state, so that we should neither become slaves to, or settlers in, these time-things. On receiving the April number of the *E. V. & G. H.* I was very pleased with the nice way in which our brother J. H. Lynn handled the matter he had taken up. In an exceedingly impressive manner he studied to point out to us the necessity of our having the Word of God as the standard of all our matters. In the year of our Lord 1849, I was brought to some knowledge of the truth, and of myself as a sinner, under the ministry of the late John Bunyan M'Cure, who certainly instructed me in some of the first principles of godliness. I was baptized by him, and added to the Church. I well remember among my first pleadings before the throne that the dear Lord would give me knowledge and understanding in the word of His truth. I also well remember my confusion in going to the throne of grace, being particular sometimes to address the Father,

sometimes the Son, and other times the Holy Spirit, not having been instructed in the mystery of the only way of approach to the Father. Of course I had been called upon to subscribe to the articles of the Church's belief in three distinct Persons, but one essence (or Spirit), but had never had any instruction in the matter at issue.

In 1852 my brook in England dried up, so I had to make a move, and my loving Lord directed my way out to Australia. I had heard that one Mr. John Turner and some Baptist friends had gone from Brighton to Australia, so the first Sunday after I arrived my delight was to find them out. I found a man that divided between the workings of the flesh and the operations of the Holy Spirit, the great difference between the heart of stone (which is turned aside) and the new heart of flesh or feeling. Under his ministry the great mystery of Trinity in Unity became opened up to me, and the way, and only way, of approach to the Father so fully and Scripturally set forth that my understanding was so enlightened that I became comforted, established and settled in the truth as it is in Jesus Christ. To God (Jehovah) be all the glory. My heart has many times been uplifted to think the dear Lord directed my way to such a ministry, for in my brother J. T. I found indeed a man after my own heart. We are but few, and too particular for many. We have brethren and sisters around us who despise us and speak evil of us, not knowing or understanding us concerning some of our matters which the Lord has taught us, so hereby we are brought into a position wherein we may truthfully fulfil our Lord's injunction, "Love your enemies, and pray for them who despitefully use you." They have even gone so far as to deny the Holy Spirit. How can that be, dear brother, so long as we hold the New Testament doctrine as the base of our faith, wherein we hear the triple voice from heaven of the three eternally glorious Subsistencies, or Holy Ones, declaring, "This is My beloved Son," etc., "Saul, Saul, why persecutest thou me," etc., "Separate me, Paul and Barnabas," etc. I seem to be something like one of the old divines I have read of who had a great dislike to the term "Distinct Persons." I suppose my dislike arises from the misleading tendency it had on my mind in early times.

Surely our great enemy would have had less advantage had the declaration of our faith always been kept within the sound wording of the truth of God. We believe there are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and that these three are one. But oh, how pleasing the reflection, amidst all our snares, sins and failings, there can be no fatal mistake with God, for we have this seal, the

Lord knoweth them that are His, "He keepeth the feet of His saints."

Just a word or two about our pastor's present ministrations, and I will try and close this communication. I am persuaded in my own mind there is not a minister in the vineyard of our Lord who labours more ardently than he does to prove the necessity of the work of the Holy Spirit in the economy of salvation, quickening into life, convincing of sin, of righteousness, etc., leading into all truth, bringing all things to our remembrance, etc., and specially as the great Comforter of the whole household of faith, according to the words of our dear Lord, "I will pray the Father, and He shall give you another Comforter that He may abide with you for ever."

Wishing you the blessing of our great Master in all the various forms of your labour of love, and especially the sweet communion and communications of the Holy Spirit.

From one of the least of your brethren in Melbourne, Australia, J. S.
[Sincere thanks for £1 for the Lord's Poor.—Ed.]

THE CHRISTIAN'S AND THE SINNER'S LIFE CONTRASTED. In this article it is the desire by the help of the Lord to set forth and shew clearly the true state and standing of the Saint and Sinner in reference to this life and that which is to come.

The Christian in this life here below, has many trials and sorrows, for the word of his Eternal Father left on record is, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John xvi. 33), and "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord" (Zeph. iii. 12). And he is daily and hourly finding the truth of these words, Trials without, trials within, trials of his natural mind, trials of his ever ready tongue, trials of actions, trials of sickness, trials of temptation which Satan is ever ready with.

But what a blessed thought to realize, in the midst of all these things, we are but lodgers here, we are but pilgrims passing through this vast Vanity Fair to an eternal rest beyond the reach of sin. "There the wicked cease from troubling; and the weary are at rest" (Job iii. 17).

Thus the Christian lives and dies; but what a contrast we have in the Sinner. In this life he has his good things, and such are they that he is well satisfied with them. The sight of the eye, the lust of the flesh, and everything that the natural mind led captive by the power of Satan is led into.

But some may say, I am strictly moral, I do not swear, lie, nor cheat; if I do my part and keep the law, and do all the

good I can the Lord will do His, and thus I shall go to heaven. But remember, heaven was never promised on the keeping of the law. No, this is nothing but a fallacy and deception of Satan. There is no Christ and Co. in the Gospel, ye cannot serve God and Mammon; and what will be the result of living and dying in this state? Does not the thought fill the soul with dread? Eternal and everlasting punishment in that lake that burneth with fire and brimstone with Satan and his angels.

Behold the contrast, then! the Christian in this life, trials and tribulations; but in that which is to come, eternal joy, peace, and love for evermore. But the Sinner in this life, joy, and in that which is to come, eternal torments. "Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: and now he is comforted, and thou art tormented" (Luke xvi. 25).

Where art thou, reader? are you trusting in the finished work and imputed righteousness of Christ? if so, blessed art thou, or are you living without God and without hope in the world, or trusting in that wretched error that Christ died for everyone, therefore, you can be saved if you like.

It must be one or the other, and may the Holy Spirit convince you that there is none other name under heaven given among men, whereby we must be saved (Acts iv. 12), but the name of Jesus Christ. JOHN FRANKCOM.

A SOLEMN VOICE FROM AUSTRALIA.

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

DEAR MR. EDITOR.—Solemn things are taking place in these Colonies to-day. One Strict Baptist Church allow their singers to go once a year to help the Wesleyans. Another Strict Baptist Church borrows Wesleyan singers to help them! Is not this "a confederacy"? Oh, dear Sir, these are solemn times, when the "leaders of the people cause them to err," and, as Thomas Hardy says, "Fish stinks first at the head."

Dear Sir, cry aloud and spare not. A word from an Editor often does more good than many private Christians. The shepherds feed themselves. Should not they feed the flock! I hope while you are Editor you will never fear the face of any man, nor be afraid to write the truth, whoever it may wound. I have been wounded by the truth many times, but I trust for my good. Forty-five years back I experienced the whole of that hymn beginning, "I asked the Lord that I might grow," etc., and I have been thankful I was made to "bear the yoke in my youth," for I learnt a lesson then, which I have not forgotten, nor shall I while reason lasts. But I have always found strength has been equal to my days—just enough, none to spare.

Oh, to be kept humble and a poor dependent believer at the footstool of mercy! I am in my seventieth year, and I find my heart more depraved than ever, often as dead in feeling as if there was not a spark of life—so often barren, almost without a good desire. "Yet the Lord thinketh upon me," and gives me a crumb, and the heart melts into thankfulness, and the eyes are filled with tears. Then there is a rejoicing time; but soon I have to cry again, "More frequent let Thy visits be, or let them longer last," etc.

May God bless Zion, and raise up faithful men and remove usurpers—those I mean that are a stumbling-block to God's dear people, in whom is a "lying spirit."

Yours in hope of eternal life by Christ Jesus,
S. HAND.

WILLINGHAM, CAMBS.—The anniversary of our Sabbath-school took place Sept. 30th, 1888. Our good brother Bardens, of Cottenham, preached three soul-stirring sermons. The Lord was present, and many hearts were comforted. The teachers, singers, and children filled the house with holy mirth and melody.—HENRY SADLER, *Pastor*.

WOOLWICH. — ENON. — MY DEAR BROTHER WINTERS. — On Thursday, Nov. 1st, our dear pastor, Mr. Squirrel, baptized four young persons from our Sabbath-school, to all of whom his ministry has been made a blessing. On the following Lord's-day they, with an aged saint, a former scholar in our school, were received into Church communion. The Lord is blessing His own work at Enon. To Him be all the praise.—W. H. ABRAHAMS.

CAMDEN TOWN.—There will be held in the school-room of Avenue Chapel between 64 and 66, Great College-street, a monthly prayer-meeting the second Friday in the month at 7.30 p.m., specially devoted to prayer on behalf of the Calvinistic Protestant Union. We feel that it becomes us as Christians to pray against the progress of Roman Catholicism and everything that is in opposition to the divine doctrines of free and sovereign grace.—JOHN FRANKCOM.

SHOULDHAM-STREET, W. — The twelfth anniversary of the Sunday-school was held on Lord's-day, Nov. 25. Sermons were preached in the morning and evening by Mr. C. Hill, of Stoke Ash. Mr. P. Reynolds spoke in the afternoon to the children and friends. At each service, under the conductorship of Mr. J. Steele, special hymns were sung in a most creditable manner. On the following Tuesday a tea and public meeting were held. Tea was served in the schoolroom, at which

about 120 sat down, after which a meeting was held in the chapel; Mr. Oakes, superintendent, in the chair. Mr. W. E. Palmer opened with prayer. After a few remarks by the chairman, the Secretary read a report of the past year's work, which we are pleased to say was one of progress. Suitable addresses were given by Messrs. P. Reynolds, Thomson, R. E. Sears, and J. E. Hazelton. The attendance on Sunday and Tuesday was most encouraging, and the collections were good, for which we would render all praise to our divine Lord and Master.

HIGHBURY.—Thirty-eighth anniversary of Providence, Highbury-place, was held on Tuesday, Nov. 20th. Mr. G. W. Shepherd was helped by the Holy Spirit to deliver a full-weight gospel sermon from "These men are the servants of the Most High God, who show unto us the way of salvation" (Acts xvi. 17), in which sermon Mr. Shepherd, in his native, telling way, dwelt on the wonderful mystery of the Most High, in the ministry of the Word, and in the salvation of sinners. About 300 took tea together. The evening meeting was presided over by Mr. C. Wilson, who read Psa xcii., and Mr. Mayhew, a member of the Church, offered prayer. Mr. Wilson (in his opening address) gave expression to some things resulting from the grace of God in the soul. Mr. A. Willey, senior deacon, in a very homely way spoke of the goodness of God to them as a Church. There had been added to their number during the year, five by baptism, 16 by experience, two by letters from other churches of the same faith and order; two more were waiting baptism; loss by death, two; from other causes, six. Present number of members, 150. The meeting was subsequently addressed by Messrs. Mitchell, Sears, Thomas, Squirrel, and Sinden. The gathering was the largest that had been known for many years, and financially the best. Mr. Reynolds (pastor) heartily thanked the friends for their countenance and support. Mr. Joyce (deacon) referred to the strong attachment they had to their pastor. The large congregation separated after praising God, from whom all blessings flow.—J. W. B.

STEPNEY.—At Rehoboth, Wellesley-street, the anniversary services were held on Sunday and Tuesday, Nov. 25 and 27. Mr. W. Waite (pastor) preached on the Sunday; and Mr. Charles Cornwell (in the place of Mr. Winters, who was prevented through the sad occurrence that had overtaken him) preached on the Tuesday afternoon. In the evening Mr. W. Kempston presided, and gave the keynote to the meeting while dwelling on some of those things which concern the poor sinner's journey

through the world below to the New Jerusalem. Our good brother's remarks (to us) always savour of the sovereign grace of God, as he talks about the awful malady sin, and the glorious remedy, the blood of Christ, and the quickening of the Holy Spirit. The brethren Baldwin, Cornwell, Holden, J. H. Lynn, Noyes, Barmour, Haynes, Waite, J. W. B., Honeybell, and others took part. Both afternoon and evening were felt to be a spiritual feast to many. Our good brother Noyes said, "My soul was sweetly melted, and could not refrain from tears, as our brother Cornwell was addressing the throne of grace in the afternoon." Everything savoured of the blessed, glorious, experimental truths of the Gospel. What more does anyone want than this?—JOHN, A BAPTIST.

NORWICH.—Orford-hill chapel, which was erected in 1832, at a cost of about £1,150, has from time to time undergone various minor alterations, but on the arrival of our esteemed pastor (Mr. Geo. Pung) amongst us he at once felt, and subsequently expressed, that further and more extensive alterations were absolutely necessary to promote the comfort of the worshippers. Lobbies were rearranged, vestries reconstructed, &c., and in the early part of the winter of 1886 hot water apparatus was fixed. This was a great boon, and felt to be more especially so when everything was fixed without leaving a fraction of debt behind it; in fact, we had a balance in hand of just over £40, which was held over as a nucleus for any other scheme which might subsequently be brought forward. In the early part of 1888 it was considered that without further delay steps should be taken to remove the old seats, which were alike uncomfortable and very unsafe, and replace them with more modern ones, to thoroughly clean, re-paint, and otherwise renovate the chapel. Of course such suggestions must necessarily involve doubts and queries as to payment, &c.; but having brought the matter before the deacons and the Church, together with an estimate of what, in Mr. Pung's mind, the total cost would be (this was within £10 of the contract price), there was a unanimous wish that the work should be put in hand, provided that at least two-thirds of the estimated cost was obtained before any contract were entered into. Our beloved pastor, with indomitable energy, together with the friends in the Church and congregation, succeeded in raising more than the agreed amount, with the result that contracts were entered into and speedily completed, to the satisfaction of all. The re-opening services were held on Nov. 29th, a public tea being provided, at which upwards of 250 sat down. We were favoured with

the company of brethren Northfield (who preached at the afternoon service), Marsh, Colls, Dearle, Boutell, Muskett, and Bullimore. Mr. Pung occupied the chair at the public meeting in the evening, and after the usual reports from the treasurer and secretary, interesting and profitable addresses were given by Mr. Marsh, Mr. Colls, and Mr. Bullimore. Many were the expressions of gratitude and thankfulness that a good and gracious God had opened up the way, and prepared the hearts of many who were comparative, and others entire strangers to assist us with their means, and also that our pastor had been so greatly sustained during the severe anxiety and hard work entailed upon him; and you may readily conceive that on the first Sabbath evening after our return to our old, though now renovated, home he was greatly comforted by knowing, from the application of one, who we feel is a grace-taught soul, to be united with us in Church fellowship, that the breathings of his beloved flock had been heard and answered by the Lord God of Sabaoth. The contract (general) was £239, and the whole of this has been paid off. Necessary extras, including alteration of gas, &c., amounted to £70, and of this amount there is at present owing, when promises are paid, just over £40. We feel that our sister churches will rejoice with us in the happy position in which we stand, and can join with us in songs of joy that

Thus far our God has led us on,
And made His truth and mercy known.

HULL, FORESTERS' HALL.

The anniversary services were held on Sunday, Nov. 18, when two sermons were preached by Mr. Martin Hall, of Peterborough. On the following day a public tea and meeting was held, upwards of 100 friends sitting down to tea. After the tables had been cleared, the annexed report was read by the chairman, Mr. G. Reed, and addresses given by Mr. Martin Hall, of Peterboro', and Messrs. C. Clayton and J. R. Greenway, of Hull. The meeting was evidently enjoyed by all present, and it is hoped that, under the blessing of God, it will bear much fruit to His honour and glory:—

“Just 12 months ago, as many are aware, this room was opened for the preaching of the Gospel of the grace of God; at that time there were a few of us who were unsettled, and finding that others were in the same condition as ourselves, it was thought desirable that a place of meeting might possibly be opened where we might hear the doctrines of free and sovereign grace faithfully proclaimed, and that it might be the means of building up God's children.

“After a good deal of anxious thought and prayer, it was decided to open a

place on trial for a month, and if at the end of that time, there was a feeling that this want was supplied, it should be continued.

“It was not promoted and opened under the agency of any denomination, but as a place where God's people might meet together in unity and concord to hear the Word of God proclaimed faithfully—not that any one man or section of men, should have the honour, but that all the praise and glory should be ascribed to the Triune Jehovah. This has been our chief aim throughout the past year.

“At first the one great difficulty which seemed to stand in our way was this—How were we going to find Gospel ministers who were faithful expounders of the everlasting truths of the Bible? By the help of friends we have had the word faithfully and experimentally preached, and think in this respect, we have, by God's help, been successful; for in our friends, Mr. M. Hall, Mr. J. Burton, Mr. Bolton, Mr. Heaton, Mr. Claydon, Mr. Bullen, and others, we have had many a Gospel feast, not forgetting the occasional visits of Mr. Crook, Mr. Bradbury, Mr. D. Smith, Mr. Greenwood, and Mr. Piper; and here we would tender our warmest thanks to those friends who have come amongst us from time to time.

“Before leaving this subject, we would specially thank our good friend, Mr. George Stephenson, for his gratuitous and valued services during the past year; he has, at no little inconvenience to himself, and at the risk of his health, undertaken the services every Friday evening, and also the Sunday services once a month; and when we consider his business engagements all the week, it is no light matter; besides assisting other causes of truth in various parts of the country.

“In respect to the funds we have done remarkably well; having received since last November—£86 8s. 3d., and expended £86 5s. 6d., leaving a balance in hand of 2s. 9d. Though a small balance, we are thankful to say we are not in debt. The first year's working is favourable; of course we have been most materially assisted by those friends who have so kindly entertained the ministers from time to time at their own homes; thus helping forward the cause, which is the cause of free and sovereign grace.

“It is desired to establish a Sunday-school in connection with this place, in which the same truths would be taught which would be in harmony with the adult services. We shall be glad if those who have children who could attend, would give in their names, for it is hoped to commence with the first Sunday in the New Year, God willing.

“It was thought desirable to take the whole of this room from the first of the

present month, at an increased rental; hitherto a portion only was in use; under certain circumstances it was found to be somewhat inconvenient.

"In respect to the future, we are arranging for ministers to supply (D.V.) during the coming year: we are glad to say that the arrangements, so far, are in a very satisfactory condition."

A HAPPY MEETING AT BOW.

On Monday, Nov. 26th, at 6 o'clock, about 100 friends sat down to a good tea in celebration of the pastor's jubilee. The evening meeting commenced at 7 o'clock. The pastor presiding, brother Birkett gave out Hymn 793, "Kindred in Christ;" the pastor then read Psalm cxxxii., and brother Oakey implored the divine blessing, and the pastor made a few congratulatory remarks, after which he called on G. J. Baldwin, whom he said he had known and walked in fellowship with for over 23 years. Brother Baldwin made some very pleasing remarks as to his early acquaintance with us, and to the pastor's diligence as a man of God, and based his remarks on 2 Thess. i. 11, and spoke as though he were speaking on behalf of the Church, which was good and appropriate.

Brother Haines, of Homerton-row, then gave out hymn 802, and the chairman next introduced Mr. W. Symonds as an old friend and brother of twenty-two years' standing. Brother Symonds made some savoury remarks from Psalm ciii. 3, which were well received.

Brother Barmore, of Homerton-row, gave out hymn 549. The chairman then called on brother Hardy (deacon) to address the meeting. Brother Hardy expressed his pleasure at being there, and thanked God for His goodness to us as a Church, and of the blessing the preached Word had been made to him, and although the pastor had been there nearly seven years, there was always something new and soul-cheering in his ministry. He then expressed his pleasure in having to present the pastor, in the name of the Church and friends, with a silver hunting watch, capped and jewelled, with "W. H. L." engraved on the front, and inside, at the back, engraved, "Presented to W. H. Lee, on his Jubilee, by the Church and friends worshipping at Mount Zion, as a small token of esteem, Nov. 24, 1888.—T. Hardy, J. Birkett." Also a sovereign which they had over. The pastor acknowledged the gift, and said twenty watches could not increase their love to each other, and he was afraid that the friends had done too much, as they were all working people. As a watch was suggestive of keeping time, he could not be made to keep time like a watch.

Brother E. Hall gave out hymn 179, and then the chairman called on brother Birkett, who so ably leads the praise in the services of God at Mount Zion.

Brother Birkett said he had much pleasure in being there and bearing testimony to the blessing of the Word to his soul. Often he came in weary and tired on a week-night, and the Word preached had refreshed both body and mind. He spoke of the unity and peace in the Church, and thought the pastor ought not to have all the presents, so he had bought Mrs. W. H. Lee a ladies' leather-bag and gold eye-glasses, and then presented them to Mrs. Lee. After which he read an acrostic, written by brother Goodwin. The chairman then called on Mrs. Lee to make a few remarks, who, failing to do so, he was under the necessity of being a substitute. Brother Faunch, the deacon from Ebenezer, Ilford, gave out hymn 872.

The pastor next introduced Mr. J. H. Lynn as a brother and neighbour, and was pleased to see him amongst them on the occasion. Brother Lynn said that he thought the present time was the right one to make brother Lee's acquaintance, and asked one of his deacons to conduct the prayer-meeting, as he wished to be with us at Bow that evening. He was delighted to see so good a meeting; it being Monday and so many prayer-meetings about. He wished the friends and brother Lee every blessing.

Brother Kemp also spoke pleasingly that the friends had showed such respect to brother Lee and his beloved wife, and thought we ought to be highly delighted at such expressions of attachment.

Brother George Palmer also spoke of brother Lee's ministry being a blessing to his soul whenever he heard him: and wished him and his friends every mercy in the name of the Lord of Israel.

No collection. "All hail the power of Jesu's name," was sung, and the benediction closed one of our most happy meetings at Bow.

A present was also received from Wellingboro'.

W. H. LEE, *Pastor.*

THE LATE MR. JOHN PIPER.

DEAR MR. WINTERS,—Your correspondent, Mr. Paul, was evidently unacquainted or misinformed as to the latter part of the life of the late John Piper. Permit me, sir, as one who was deeply interested in his work at St. Albans, to give your readers a brief epitome of his life and work here. It is now five years ago since he was invited by the brethren as an evangelist to hold Gospel meetings in the Wooden-road, Lattimore-road, for two months. Before the expiration of that time, various unpleasant rumours reached us which precluded him from a prolongation of that period. Still residing in St. Albans, he continued to meet with the brethren, and enquiry into the reports concerning him veri-

fied the same. He was excluded from among us, and I might say it was not, as your correspondent puts it, "his avowed belief in the doctrines of sovereign grace" that caused dissension, for we hold such doctrines as dear to us, believing them to be the teaching of God's Word. On becoming acquainted with some friends in connection with Bethel Chapel, Verulam-road, he held cottage meetings in some of their houses. After a time, this caused no small commotion amongst them, and with such dissentients from Bethel chapel and a few from the brethren, he was enabled to build a small chapel, and for four years they worshipped there on "brethren" principles, and still continue so to do.

Mr. Paul informs your readers that he believes his connection with the "brethren" to be erroneous, and hopes in your next issue some definite statement may settle the point. It is that the truth may be known I thus write, and hope you will insert the same for the information of your readers. I do not deprecate in the least much that has been written about his work and life, but admit that the "Giver of every good and perfect gift" endowed him with many talents. He was a very powerful preacher, and an excellent teacher of the truth of God, and God used him both in the conversion of souls, and in building up His saints in their most holy faith. I have listened to him with very great pleasure, and much profit to my soul. I know of others likewise who have profited by his ministry. I remain,—S. NORMAN, St. Albans, Nov. 13th, 1888.

IPSWICH.—BETHESDA.—DEAR MR. EDITOR,—In February, 1829, our Church was formed, by Mr. S. Collins, of twenty members who had left Stoke-green Chapel. Of that number one still survives (the others have all fallen asleep), our sister Mrs. Barker; she will be 91, if spared till next February. She enjoys very fair health, and although rather feeble, and not able to attend the public services, her faculties are good, especially when conversing about her precious Jesus, who, for so many years, has been her Almighty Saviour, Brother, and Friend. Our sister's testimony is—

"Grace taught my soul to pray,
And made my eyes o'erflow,
'Twas grace that kept me to this day,
And will not let me go."

She has had her face Zionward between 70 and 80 years, and to prove that her faculties are still good, I wrote down the following sweet verses, as she repeated them over to me last spring, when she was over 90 years of age. I felt them to be very sweet to my soul, and our dear sister will be very pleased if God the Holy Spirit should bless the reading of them to the souls of many

others of her fellow-travellers on their way home:—

"Yea, He loved the people."

"Oh, the amazing love of Jesus,
Seen on heaven's eternal hill,
When He undertook to save us,
Heaven's high council to fulfill:
And the Father,
With the Spirit, one in will.

In His face what grace is beaming;
Hark, He speaks—my soul attend,
Listen to the charming warblings
Of the sinner's only Friend:
I'll redeem 'em,
Call and keep them to the end.

Lo, He lies on love's strong pinions,
In our flesh behold Him stand;
On this earth, though His dominion,
See Him in the form of man,
And encompassed
With our load of guilt and shame!

View the wondrous scene succeeding;
See Him stand at Pilate's bar;
Priests are mocking, Romans smiting—
Quite defaced His beauties are:
Hear their sentence,
Thou shalt die, Thou man of war.

See those lovely shoulders bearing
That huge cross to Calvary;
Clotted blood from thorn-crown wearing,
Stained His vest with purple die:
There they nailed Him:
Look, my soul!—Was this for thee?

What a scene is this, beloved—
Earth's great Maker drenched in blood;
Rocks from their old seats are hurled,
Frightened at the groans of God:
While our Jesus
Reeked beneath stern justice's rod.

On His breast-plate deeply settled
All the names of His He bore:
Justice sued and wrath inflicted
On Him what would evermore
Deep have sunk them
Down beneath Almighty power.

Yea, He loved them—who can doubt it?
See the Lord of glory die;
Flaming seraphs, fall ye prostrate,
Howl in hell with dismal cries:
Sing, ye ransomed:
View Him fall—behold Him rise.

Loved me thus, O precious Saviour!
Let me love Thee in return;
Feast my soul on Thy rich favour;
For Thy glory let me burn,
And, with singing,
All my Saviour's sorrows mourn.

Yours in Jesus,
W. KERN.

ILFORD.—EBENEZER CHAPEL.—DEAR SIR.—May I ask you to kindly insert the following with regard to our harvest thanksgiving services, a report of which appeared in the E. V. & G. H. for the current month. That our meetings were a "succession of disappointments," in the general sense of the term, cannot be admitted; for, although brethren Flavel and Turner were absent through illness, brother C. L. Kemp kindly preached for brother Flavel on the Lord's-day, and presided for brother

Turner on the Tuesday evening, and was graciously helped on each occasion. On the Tuesday afternoon, instead of "many" being "again disappointed," brother W. H. Lee was very acceptably heard by those present, with the exception of one friend who, during the sermon, gave audible expressions to his disapproval, though he afterwards apologised for having done so. Nearly fifty friends sat down to tea. The evening meeting was very well attended, several friends from distant causes being present, and suitable addresses were delivered by the four brethren named in the report. It is with the greatest reluctance that any notice has been taken of the matter; but it was felt, that, in justice to our little cause, the friends who so kindly supported us by their presence and liberality, our brother W. H. Lee, who has taken great interest in our cause during the past two or three years; and last, but not least, the honour of our God, who has been graciously pleased to bless us on these special occasions far beyond our expectations, and proved Himself much better unto us than all our fears, we could not do less than endeavour, as far as possible, to dispel the wrong impression which the report in question is calculated to convey. To our Triune God be all the praise, for "Hitherto the Lord hath helped us."—Yours faithfully, W. G. F. (on behalf of the Church).

THE LATE JOHN SEAMAN.

The name of John Seaman has been a household word in the Churches of Bath and the surrounding villages for many years, and now that he has been called to the home above, a short account of his life will be of interest to very many.

Our dear brother was born Dec. 30, 1808. When a young man of twenty he was convinced of sin by the Holy Spirit, and for a long time mourned his lost and ruined condition. Twelve months elapsed before he was led into joy and peace through believing, but by what definite means he could not in later years remember. He was then baptized at Somerset-street Chapel, by Mr. Owen Clarke. He was saved to serve, and at once his energies were devoted to the Lord's work. After eighteen years of this quiet training, the brethren recognised his call to preach the Gospel, and from the 9th of November, 1845, until Lord's-day, November 11, 1888, a period of 43 years, he was, almost without a break, engaged in supplying the pulpits of our village Churches, often walking thirty miles on the Lord's-day and conducting three services.

The last day of his ministry was spent at Bathford. The morning text was Eph. i. 6: "To the praise of the glory of His grace wherein He hath

made us accepted in the Beloved." The evening, John xvii. 3: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent." During his sermon he quoted, with considerable emotion, the lines:—

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

On his way to the village that morning he told a friend that he thought His heavenly Father would soon call him home; and truly the end was very near. His oft-expressed desire to "die in harness," was granted, for on the following Tuesday, November 13, while at tea, he was suddenly taken ill, and after two hours' suffering, he received the summons, and his happy spirit took its flight to the Father's home above. His last exclamation, as the veil of time was drawn and eternity dawned upon his soul, was, "It must be glory!"

The following is an extract from the last letter he wrote his son William, who labours in the Gospel in Scotland, and bears date October 30, 1888:—

"I have been on the brink of the river, but felt no shrinking nor lingering, nor fearing to launch away. I knew in whom I had believed. I felt sure I had not followed a cunningly devised fable for sixty years of my life. I am in some measure not ignorant of Satan's devices. I know that he is a liar; but I know also that God is true, and His Word declares that He that believeth on the Son hath everlasting life,' and again, 'I give unto My sheep eternal life, and they shall never perish.' As a believer I have eternal life *now*, and from the conviction of this glorious fact, enjoyed in my poor soul. I sang in my heart:—

"More happy, but not more secure,
The glorified spirits in heaven."

While a Baptist in principle and practice, he loved all who loved the Lord Jesus Christ, but would never compromise with his conscience. He was once offered a lucrative appointment on condition that he would not let it be too widely known that he was a dissenter, and would go to Church at least once a Sunday. A day was offered him to consider the proposal; but his prompt reply at once and for ever settled the matter: "If these are the terms, I will never sell my Master for a pair of shoe-strings!"

His sterling honesty and unvarying candour were well known, and the high esteem in which he was held was shown by the large attendance at his funeral, which was conducted by Mr. John Huntley, of whose Church our brother was a member. Mr. Huntley also preached his funeral sermon from the words: "For he was a good man" (Acts ii. 24).

Dear John Seaman! Kind, loving, tender-hearted, cheerful, diligent in Thy Master's business, and true to His name. Thou art gone to thy rest, and the memory of thy consecrated life will long be cherished in the hearts of those who knew thee. May the Lord of the vineyard raise up and send forth many such to preach the Gospel to every creature, and to feed the flock of God, which He hath purchased with His own blood.

THE SWEAT OF BLOOD.

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

MY DEAR BROTHER,—I quite agree with Mr. Cornwell and Mr. Hawkins as to the sweat of our Redeemer being on this occasion actual blood. The Greek adverb *ὡς* evidently refers to the word "drops," not the word "blood," as it were drops (*thromboi*, clots of coagulated blood). The meaning appears to be that it was undoubtedly blood, but not "drops." It was "as it were, drops," because actually it was thick clots of coagulated blood. If it had been simply clots of sweat like drops of blood, the word *thromboi* would have expressed the idea, without *aimatos* (of blood) being added at all.

Many cases of actual blood-sweating, especially under very violent emotions, have been recorded, and from the earliest times. Such examples have been notified by Aristotle, Bartholimus, Thuanus, Diodorus Siculus, and other writers. Ecolampadius tells of a man who was suspended by a cord fastened to his hands behind him; a heavy stone was then attached to his feet, and he hung in that way for six hours. His agony was so great that it produced sweat which was coloured with His blood. "An interesting example of a sweat of blood under circumstances of strong terror, accompanied by loss of speech, is cited in the *Medical Gazette* for December, 1848. It occurred in the case of certain Norwegian sailors in a tremendous storm" (Alford). Another case is that of "an Italian officer, who commanded at Monte Maro, a fortress of Piedmont, during the warfare of 1552. This officer having been treacherously seized by order of the hostile general, and threatened with public execution unless he surrendered the place, was so agitated at the prospect of an ignominious death, that he sweated blood from every part of his body" (De Thou). This writer also relates the following concerning a young Florentine, who was unjustly put to death by order of Pope Sixtus V. He says, "When the youth was led forth to execution, he excited the commiseration of many, and through excess of grief, was observed to shed bloody tears, and to discharge blood instead of sweat from his whole body."

Many similar cases have been reported, and it was stated in a weekly

paper, only a very few years since, that "an extraordinary disease, which puzzles physicians, has attacked a youth in Chicago. The son of William Crawford, captain of a tug-boat, has for seven years been sweating blood at times. Great black patches appear on the body, from which blood-drops of the size of a pin-head exude. Blood also flows from his mouth, eyes, and stomach." I trust these remarks may be helpful to your numerous readers, and

I remain, yours in Gospel bonds,
A. E. REALFF.

Dunstable.

WINCHESTER, SILVER HILL.

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

DEAR MR. WINTERS,—I am unknown to you probably, but noticing an inquiry in the E. V. & G. H. for December whether there is a Strict Baptist cause in Winchester by J. A. E., I am able to state there is, and if J. A. E. is coming into our midst he will be welcomed.

The late Mr. C. W. Banks preached here several times, and he and the writer spent many happy hours together. I also preached in Speldhurst-road chapel during the late C. W. Banks' life-time. Ours is, however, a very uphill work here, the simple teachings of the Gospel not being appreciated as one would desire. Religion is professed in this cathedral city, but generally Gospel Churches are very low. We have God on our side—that is sufficient. 'Tis ours to go and labour on, spend and be spent. Our joy is to do our Master's will. If He works none shall hinder. Winchester is considered a very healthy place, and I would suggest those seeking a health resort to give it a trial.

J. A. E. is welcome to call on me, if he thinks it will clear his path. Our chapel is situated at bottom of the City, the street being called Silver Hill.

J. SMITH.

Fern-house, Victoria-rd., Winchester.

[We sincerely thank our brother J. Smith for his kind and explicit letter, and trust J. A. E. will realise much pleasure and profit in mingling with the friends at Silver Hill, Winchester.—ED.]

CRANSFORD, SUFFOLK.—MR. W. WINTERS,—DEAR SIR,—Permit me to acknowledge the kindness of our many friends who have assisted to raise the amount required to renovate our chapel. A few weeks past we were reminded by a portion of the ceiling falling that our chapel was not safe to meet in. After due examination, we found that a new ceiling and other repairs were needful. We at once united in effort to do what we could, and also sought the aid of other Christian friends, who have heartily responded to the appeal. Thus we have raised nearly £12, the amount required to pay the debt. I am happy

to say we are favoured to dwell together in peace and love. We are not favoured with a stated minister, but have been very successful in obtaining supplies for the pulpit, and thank the brethren for their services. Thus we bless the Lord for the past, and take courage for the future.—J. J. C.

LEWISHAM, COLLEGE PARK.—On Tuesday, Nov. 20, Mr. W. Wileman gave his popular lecture on "Our Hymns," with accounts of their authors and histories. Chair was taken by Mr. Wilmshurst, and the large audience thoroughly enjoyed the lecture. Some of the hymns were sung, and a collection in aid of the school building fund, amounted to £2 13s. 9½d. On Wednesday, Dec. 12, a lecture was given in the schoolroom by Mr. J. E. Hazelton, on "Rome: its Rulers, Influence, and Destiny." The audience listened with great attention throughout; the lecture being of the most interesting and instructive character, and was well-handled. Mr. H. W. Hall presided, and the collection amounted to £1 9s. 7d.

SETTLEMENT OF MR. M. J. TRYON AS PASTOR OF THE CHURCH OF CHRIST AT STAMFORD.

MR. WINTERS.—DEAR SIR,—I thought perhaps you might be glad to know that the Church of God at Stamford, over which the late much-esteemed Mr. J. C. Philpot was pastor many years, have, after a long period of supplies, obtained another pastor, which they trust the Lord has given them in answer to many prayers. Mr. M. J. Tryon (son of Mr. F. Tryon, of Market Deeping) having accepted the invitation of the Church to become their pastor, will commence his stated labours the first Lord's-day in January, 1889. Services: morning, 11; evening, 6. Week services, Wednesday evenings.

I trust you are recovering from the effects of your accident.

I am, dear sir, yours very truly,

R. M. ROBINSON, *Deacon*.

Stamford (Zion House), Recreation-road.

[We sincerely thank our kind friend and brother, Mr. R. M. Robinson, for his timely and cheering letter, and trust the God of all grace will abundantly bless the beloved pastor-elect in his new sphere of office, and the Church so long favoured of God.—ED.]

SUDBOURNE, SUFFOLK.—It was enjoined upon the Israel of God to remember the way in which the Lord had led them through the wilderness, that they might rehearse the goodness of the Lord; and in copying their example we would remember the good hand of our God with us at Sudbourne. We held a very happy Lord's-day there on the 25th of November. It being the anniversary day of opening the chapel for public service, we held a prayer and thanksgiving service in the morning to express our thankfulness for His goodness to us for

twenty-five years services in that little sanctuary. We thanked Him for a place to meet in and for brethren and sisters to meet with. We thanked the Lord that we were still able to go to and fro and speak a word in the great Master's name. We are thankful that there is a Sabbath-school and kind teachers. We are thankful to many friends that have lent us a helping hand, and also thankful the chapel is clear of debt. May it still please the Lord to go before us in the future as He has done in the past.—W. LARGE.

STRATFORD.—GURNEY-ROAD CHAPEL.

—Anniversary services were held in connection with this cause, on Lord's-day, Nov. 18th, and Tuesday, 20th. On the morning of Lord's-day, brother Cornwell, of Brixton, preached a very able sermon, in which there was a fulness of truth in regard to the purpose and power of the Gospel, as recorded by James in the first chapter of his epistle. In the evening of the same day, brother Shepherd, of Mount Zion, Dorset-square, was very sweetly led to describe the way of the Lord in which His people walk, from the words by Isaiah (xxxiii. 9): "But the redeemed of the Lord shall walk therein." On the Tuesday, at 3 o'clock, brother J. Box, of Soho (in the unavoidable absence of brother Winters), preached from Psalm cxxxiii. 3. The whole psalm was very beautifully dealt with; but the thoughts were especially directed to the blessing of the Lord: "even life for evermore." At five o'clock a good company was present to tea, and at seven o'clock commenced the public meeting, which was presided over by the senior deacon, Mr. James Morter, who conducted the same in a spirit of reverence and godly fear. The speakers were brethren Cornwell, Holden, Myerson, Kempston, Lynn, and Thomson, who were happy in their work, speaking from a given subject—viz., "The law of the Lord," &c. (Psalm xix. 7-9). The attendance was very good at all the services, and we thank the friends who so kindly came to our help. Collections were taken towards reducing the remaining debt on the chapel. On Tuesday, Dec. 11, the first annual meeting of the Dorcas Society was held, under the presidency of the pastor, J. H. Lynn, who was supported by brethren Dearsly, Elsey, W. H. Lee, Sears, and Squirrel. The secretary's report showed that during the year the income had been £11 ls. 4d., and the expenditure £11 ls. 1½d., leaving a balance of "ten farthings." A large number of garments had, by willing hands, been made, and distributed to persons in need. At the close of the meeting about forty parcels of clothing were given away, and, with it, the same number of parcels in tea and sugar. The work of the year was very encouraging, and the friends, both givers and receivers, were enabled in some measure to rejoice together. "Forasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—J. H. RIDER.

In Memoriam.

MRS. SARAH PEGRUM, widow of the late Mr. Joshua Pegrum, of Waltham Abbey, departed this life Dec. 9th, 1888, aged 76. She had been for many years a constant hearer of the Word with the friends meeting in Ebenezer Chapel. Her remains were interred in Waltham Abbey Cemetery, Dec. 12th, by the pastor, Mr. W. Winters.

Died, Nov. 19th, 1888, WILLIAM MOORE, after a long and painful affliction through which he was graciously sustained. His end was peace; his memory will be fragrant to the Church at Elim, Limehouse, of which he was a member, because of the remarkable simplicity and spiritual savour of his prayers. Lines composed by J. W. Philips, a brother member, were read by the pastor at the close of a funeral sermon preached on Sunday evening, Dec. 2nd, from Heb. ix. 27, 28.—F. C. HOLDEN.

SARAH FORD, aged 52, the beloved wife of W. Ford, of Tunstall, Suffolk, passed to her eternal rest on Oct. 25th, after a long and painful affliction borne with Christian fortitude. She was called by grace under, and baptized by brother Arthur Baker, 27 years since, at Tunstall Chapel, of which Church she was for many years a member. Her last words were, "safe in the arms of Jesus," when her ransomed soul took its flight to the realms of bliss.—F. G. H.

DEAR BROTHER WINTERS.—I was surprised that one of my affectionate sons should send you an account of his parents' wedding jubilee. But oh! how short was our family joy and pleasure! We little thought at the time—that within a very few weeks our youngest daughter (aged 32), would be taken away from us. She was taken ill on Sunday, Nov. 11th, with violent retching, which seems to have brought on pleurisy. Her pains were extreme, and she died in a few days. Did I say died? that's wrong! I believe she was a lover of the Lord Jesus, and departed with His name on her lips! "Not dead but gone before."—S. HALL, sen.

In loving memory of two beloved sisters who died in the faith of our Lord Jesus. One, MARIA CADGE, of Bradfield-St. George, whose path was one of exceptional trial in family matters. Called late in life by divine grace, till the past few years she was a firm adherent to the Church of England. The Lord, in His wisdom, led her to our chapel, and under the preaching of the gospel she was brought to see and feel her true condition as a sinner, and was led to receive the truth as it is in Jesus and to confess His name in her old age. The few years of her Christian life was in every way consistent; and her end was peace. The other was MRS. STOGGLES, a native of Rattlesden. For many years she lived at Woolwich, and worshipped under the ministry of Mr. Hanks, at Carmel chapel. She was called by grace, and baptized by Mr. H. In 1880 they came to live at Bradfield, and united with us. Almost the last words I heard her say were, "For the last 32 years I have been building on this rock, and I am fully satisfied of my safety." Her bereaved husband said "the beams of glory were visible in her

smiling countenance during her last hours." Let my last end be like hers.—W. DIXON.

In affectionate remembrance of JOHN ELMER, of Haughley, who died suddenly on Dec. 8th, 1888, aged 69 years. "Earth exchanged for Heaven." Interred in Haughley Churchyard on Wednesday, Dec. 12th.

On Lord's-day evening, Dec. 2nd, 1888, our dear old brother MILLER passed to his eternal home, having been a consistent useful member in connection with the Church at Stoke Ash for 61 years. Further particulars in due time, the Editor permitting.—P. BARRELL.

The late MR. J. FLAVEL was for upwards of fifty years helped to preach the Gospel of Christ, labouring chiefly as an itinerant preacher in Cambridgeshire and surrounding counties. He was the pastor of two Churches, one at Aldreth, Cambs, the other was the Church at Saffron Walden, Essex. For the last nine years, he has lived in London, and supplied the causes round. His illness lasted about six months; he quietly fell asleep on the 9th of Nov., 1888. It was his desire and prayer that he might go home in his sleep, which his indulgent God and Saviour granted, being in his 81st year. His remains were interred at Finchley on the 13th. Mr. Sinden, of Regent-street, City-road Chapel, attended the funeral and preached a sermon on the following Lord's-day from "Jesus only."

JACOB CLARK, the beloved husband of Sophia Clark, passed away Dec. 10th, aged 68. Many years a member of the Baptist Church at Bycharne, and latterly at Raunds. The last 18 months his mind was weak; this was a trial to his wife, but although he was thus afflicted, the Lord greatly blessed him in his family, all of whom he saw brought to know the Lord, and useful members of Strict Baptist Churches. Yours on behalf of the family,—J. B. N.

MARY ANN SNELL, a much-loved and highly-respected member of Jireh, City-road, entered into the joy of her Lord, October 16, 1888, aged 78. It was "through much tribulation" (borne with great patience, by grace divine) she endured to the end. Her remains were interred in Abney Park Cemetery, October 19, by her late pastor, Mr. W. Waite. Mr. Tickner, who always took a great interest in her welfare, had her well-laid in the grave, which was surrounded by many who knew and esteemed her.—J. W. B.

SUSANNA, the beloved wife of G. F. GRAY, of 26, Loughborough-road, Brixton, fell asleep in Jesus on the 18th December, 1888, in her 61st year. Her last testimony was "Jesus is very precious."

We are compelled to hold over Mr. J. Croucher's Memoir till next month.—ED.



MR. C. CORNWELL, PASTOR OF BRIXTON TABERNACLE.
(See page 40).

The Year 1888.

“We take no note of time, but from its loss.”

THE year 1888 we shall see no more. The joys and sorrows that accompanied it are now numbered with those of long-forgotten years. But the good effected during the past twelve months by the ministry of God's sacred Word will live

“When rolling years shall cease to move.”

Right glad are we to find that in most cases ministers of God and Churches of truth are contending to-day for the faith once delivered to the saints. They have been kept through 1888 honest to their trust. What a mercy, considering the rapid progress in all directions of “Down

Grade" theology and infidelity, the "pestilence that walketh in darkness." Blessed be the Lord, there are yet a whole army of men in our camp who love from the heart the true Apostolic faith, and are not ashamed to preach it—

"To such we render more than mere respect;" and would say, brethren, look up continually for strength, and press on in the

GOOD OLD NARROW WAY OF THE GOSPEL,

leaving *Broadway* rationalists and religious speculators (after warning them of their danger) to their irreligious inventions and flesh-pleasing vanities. The only "set" course of a Christian minister is straight ahead, "looking unto Jesus" (*i.e.*, looking *off* to Jesus).

We now take a hasty glance at the year just past. Respecting some of its events we rejoice and take courage, but at others we heave a deep sigh, and wait for results.

JANUARY.

Our Magazine opened as usual with an address from the trenchant but faithful pen of our Brother, G. W. Shepherd, who is, we regret to say, unwell. We gave also a pleasing portrait of the venerable J. L. Meeres, whose life is still spared to us. Early in the same month it was our privilege to witness the opening of the New Watford Tabernacle. On the 9th of the month our heart was sorely pained on receiving by telegram the sad news of the departure of our highly esteemed brother, Mr. John Hazelton, whose memory we cherish. About the same time we did our best to wind up the "Down Grade" controversy, and our beloved brother, Mr. J. W. Banks, erected his "Ebenezer."

FEBRUARY.

Early in the month, Mr. P. W. Williamson passed suddenly to his eternal rest, and was soon followed by his beloved wife. The 28th was a grand day in the history of the New Soho Chapel, as many will remember, but it was a sad day to the Wellingborough Tabernacle friends, as the spirit of their pastor, Mr. William Bull, departed for glory that morning, aged 74 years. Mr. W. G. Smith fell asleep in Jesus; also Mr. Andrew Corbin, of Rushden.

MARCH.

On the 8th, Mr. George Davis, pastor of Woodbridge Chapel, Clerkenwell, left us for his heavenly inheritance. Splendid, and never-to-be-forgotten services were held during the month. On the 13th was celebrated the annual meetings of the Metropolitan Association of Strict Baptist Churches at the New Soho Chapel. Five days later the New Providence Chapel, Highbury Place, was opened for public worship. At Homerton Row we parted with Mr. John Bennett shortly before his leaving England for the shores of America. Recognition services were held to welcome Mr. W. H. Ranson and Mr. W. Denmee to their respective spheres of labour.

APRIL.

The Denomination sustained a great loss on the 20th in the death of Mr. John Slate Anderson, pastor of New Cross. His church has not yet met with a successor to fill his place. Mr. George Diffey, pastor of Poulner, entered his rest, as also good old Daniel Mathews, of Willenhall and Rowley Regis, Staffordshire. Re-opening services at Ebenezer, Waltham Abbey, on the 26th.

MAY.

Stone-laying services at Acton on the 16th. Public recognition of Mr. William Moxham as pastor of Chatsworth Road, and on the same day (22nd) excellent services were held at the Surrey Tabernacle. Re-opening services at Enon, Chatham, and recognition of Mr. Arthur Shinn as pastor of Broseley.

JUNE.

Annual meetings of the Suffolk and Norfolk Association on the 6th and 7th. They were happy days indeed. First anniversary of the settlement of Mr. O. S. Dolbey on the 13th. Mr. Wm. Brown of Friston, the oldest Suffolk Baptist minister, died. His passage was a safe one.

JULY.

Recognition of Mr. J. T. Bootle as pastor of Bethel, Hoxton. Opening of the new chapel at Acton. A month famous for country anniversaries. On the 30th, Mr. John Piper (a coloured minister) entered his rest.

AUGUST.

Bi-centenary of the death of John Bunyan. Two good deacons departed, Mr. George Gray and Mr. George Tomlin. Surrey Tabernacle closed for repairs and renovation.

SEPTEMBER.

Gathered home, Mr. John Runacles and Mr. William Duke. Recognition of Mr. W. Waite as pastor of Rehoboth, Stepney. Re-opening services at the Surrey Tabernacle. 16th, Mr. J. F. Runneckles, of Earl Stonham, took his exit from earth.

No more shall we go with him from Stow,
For his soul went to glory months ago.

OCTOBER.

Mr. Josiah Crutcher entered into his heavenly inheritance in his 65th year. Half-yearly meeting of the Metropolitan Association of Strict Baptist Churches on the 9th. The anniversary of the Strict Baptist Mission was a great success. Mr. W. Tooke, jun., resigned his pastorate at Clerkenwell. Nearly lost our life on the 30th, but underneath were the everlasting arms of our God. "He hath done all things well."

NOVEMBER.

Mr. William Kennard passed to his home on high, leaving many to mourn his departure. Mr. W. Harris was publicly recognised as pastor of Rehoboth, Pimlico. Successful meetings at Beccles on the occasion of the first meeting of the Norfolk and Suffolk Strict Baptist Conference. Re-opening services at Orford Hill, Norwich, and at Rehoboth, Lockwood. Presentation to Mr. W. H. Lee, of Bow. Mr. M. J. Tryon accepted the pastorate of the Church at Stamford. John Seaman entered his rest, as also Mr. W. Dodd.

DECEMBER.

Our old friend, Mr. Miller, 61 years a member of the Church of Stoke Ash, departed in peace on the 2nd. Mr. R. Segar entered his rest on the 4th, and on the last Lord's-day in the month Mr. F. Silvester joined the happy ranks on high. Of all the departed ones we have named, we can assuredly say "these all died in faith."

"And now their souls begin to prove,
The height and depth of Jesus' love."

THE NEW YEAR.

We are spared and privileged to see the commencement of a new year. The outlook of the Church of Christ is to some extent bright and cheering, although shaded here and there by dark lines of bereavement and sorrow. It grieved us sorely in forming our list of Churches of Truth, published in our last issue, to find so many

PASTORLESS CHURCHES !

Through mercy most of the London and Suffolk Churches are favoured with pastors, although too many of the Metropolitan Associated Churches are at present pastorless. We sincerely hope that the whole denomination will, as with one heart and voice, cry mightily to God for pastors after His own heart, that the lamentable position of so many of our causes may be remedied, for God has said, "I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding" (Jer. iii. 15).

"Send help, O Lord, we pray,
And Thine own Gospel bless ;
For godly men decay,
And faithful pastors cease.
The righteous are removed home,
O send more labourers in their room."

May the Lord graciously help us all in our varied work of love to be faithful, and like good servants, who have God's interest at heart, be found at our post when He shall call for us, then shall we most surely realise His sweet "Well done."

"Hear us, O Lord, and grant we may,
Of Thee find mercy in that day."

W. WINTERS, *Editor*.

Church Yard, Waltham Abbey, Essex.

OUR PORTRAIT GALLERY—No. II.

MR. C. CORNWELL, PASTOR OF BRIXTON TABERNACLE.

THE annexed sketch of Mr. Charles Cornwell's ministerial career, from *Sunday Words*, will, we are sure, be read with interest by many of our friends. Mr. Cornwell is too well known and respected to need one word of commendation from us.

Mr. C. Cornwell, the pastor of Brixton Tabernacle, was born in Cambridgeshire in 1833, and was sent to a day-school, and afterwards to a school connected with the National Church at Horningsea, but he left early. Some few years afterwards he resided at Waterbeach, and attended the Baptist Sunday School when Mr. C. H. Spurgeon first commenced his labours there. Mr. Cornwell was called by grace when about seventeen or eighteen years of age. He was brought up in his early days to farming, but afterwards became a carpenter, at which trade he worked. When thirty years of age, he began to preach the Gospel, but, sadly lamenting his lack of education, devoted much time to self-improvement, and reading soon became a pleasure to him. His first charge was a little church of about eight or ten members, meeting in a coach-house at Stoke Newington. This building was fitted up by himself with forms and desk, and opened Nov. 1, 1863. It would seat about eighty persons. Here he and the few people continued for two

years and a half, when a chapel, holding about one hundred and sixty persons, was hired in St. Matthias Road, Stoke Newington. Mr. Cornwell continued here for four and a half years, but not with much success. The church had now about forty members, and, feeling his work was done, he resigned the pastorate. For fifteen months Mr. Cornwell went about supplying destitute churches. Being invited to Brixton, he was well heard, and after a few times he was asked to supply them regularly. He consented, saying he would rather stay with a people who had never had a minister, church, or congregation. He began his ministry in June, 1871. This was the beginning of better days, for the chapel was filled to overflowing the day it was opened. During the first two years of his ministry, Mr. Cornwell continued his daily labour, only receiving from the church £3 per month for house rent. The debt on the building was in time paid off, and Mr. Cornwell now gave himself entirely to the ministry. As his education was still deficient, he was advised by some to seek admittance into some college, but he refused, expressing himself totally opposed to artificial training for the ministry. He had laboured at the bench and in the pulpit for ten years, and now, having retired from his daily labour, he gave his mind to improve the talent God had given him, and, under an able tutor, soon made rapid strides.

MR. CORNWELL AS A PREACHER.

Mr. Cornwell is what is generally called a Strict Baptist, often saying, "If a Christian is particular in any one thing, it should be with the truth of God." He insists upon the truths and doctrines for which the martyrs suffered and bled; holding, and, it must be confessed, with good reason, that one of the primary duties of the Church of God is to preserve intact those glorious truths of the Gospel, in the defence of which many great and good men have sacrificed everything in past days, and which are hallowed by the life-blood of many of the saints. Mr. Cornwell is a plain, straightforward preacher, his sermons being characterised by great simplicity of language, as well as by the distinctness with which the plan of salvation is unfolded and explained. He occasionally gives evidence of a keen sense of humour, from which the traces of the Cambridgeshire dialect, still noticeable in his speech, do not detract. During the seventeen years and nine months he has laboured in Brixton, he has proved himself an earnest conscientious minister of the Gospel, as well as a true and warm-hearted friend.

MR. CORNWELL'S WORK AT BRIXTON.

In 1868, a few friends met for prayer and praise in a cottage (since pulled down) at the corner of Mostyn Road, Brixton Road. At that time there was no place in Brixton where they could hear what they called "the whole truth of God," and these few praying people, not feeling disposed to conform to the ceremonies of the Established Church, agreed to hire North Brixton Hall, a large room in St. Ann's Road, Brixton. Here ten persons—five male and five female—were formed into a Church upon Strict Baptist principles, and engaged supplies to preach the Gospel to them. Being few in number, and most of them among the poor of this world, they were not able to support a minister. Here they were upheld, continuing, though with but few additions, till 1871, when the owner of the hall compelled them to give up possession.

The little band of worshippers then took a schoolroom in Lothian Road, Camberwell New Road, where they remained some time. Still feeling the want of a suitable place to meet in, they decided to build a chapel, and a piece of ground was taken in Russell Street, Brixton Road, and on May 9, 1871, the foundation-stone was laid by Mr. I. C. Johnson, then of Gateshead. This building, which is still standing, gives accommodation to about two hundred and thirty persons, and, before it was finished, Mr. Cornwell was invited to supply the platform for three months. The number of members was then about twelve or fourteen, and the attendance between twenty or thirty at each service.

This first chapel was opened in July, 1871, and the church continued to worship there, with steady increase, for two years, when the building was freed from debt. About this time a spirit of discord sprang up, and occasioned the withdrawal of twenty-five members, and nearly forty seat-holders left. Those who left hired North Brixton Hall, and, after again dividing, a few of them took a small room in Lothian Road, where they continued only a few months, and then finally dispersed.

During this time the church at Russell Street Chapel erected a Sunday School to accommodate about one hundred and fifty children, the chapel roof was raised and a gallery added. The Sunday School was opened, and the church continued to increase, till the building proved insufficient for the number of worshippers, and in 1883 a new chapel was decided on.

The piece of ground upon which the present building stands was purchased, and a new chapel, known as

BRIXTON TABERNACLE,

was erected. It is a commodious building, airy and lofty, containing seats for six hundred persons; very light by day, and comfortably heated in cold weather. It has a gallery, platform, and pulpit, and is beautifully but not expensively decorated. It is fitted with lead-light windows, with coloured glass, and is well ventilated. Under the chapel is a schoolroom large enough to accommodate four hundred children, and minister's and deacons' vestries. A minister's house is attached to the building, where the pastor resides.

The total cost was about £4,000, which was a heavy outlay for a few people. Nevertheless the friends went to work in earnest, and paid off £1,600. There is a small sum in hand now, which leaves about £2,335 still owing.

There are nearly two hundred scholars on the register of the Sunday School, with a fair average attendance, and the whole machinery is in excellent working order.

[Sermons preached by Mr. C. Cornwell are frequently published under the heading of "Brixton Tabernacle Pulpit." They are sound and savoury, and often very instructive. The profits arising from the sale of these sermons (published by R. Banks & Son, Racquet Court, Fleet Street) are appropriated to the building fund for liquidating the debt on the Tabernacle, of which the preacher is pastor. It would gladden our heart amazingly if we could see our dear Brother Cornwell relieved of the responsibility of the heavy sum of £2,335 (with interest) which is still to be paid before the Brixton Tabernacle can be pronounced free of debt.—ED.]

READY TO PERISH.

Substance of a Sermon preached in Bethesda Baptist Chapel, Kensington Place, Notting Hill Gate.

BY GEORGE HERRING, PASTOR.

"And it shall come to pass in that day, the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the Holy Mount at Jerusalem" (Isa. xxvii. 13).

ISRRAEL having grievously sinned against their God, God gave their enemies the victory over them, and they were carried away into captivity, into the land of Assyria, and the land of Egypt. Our text is a gracious promise given to God's people, I believe, in answer to the cries put up unto the Lord.

Our subject divides itself into six parts—

I. *Sovereign Power.*—Notice in our text that four times is the word "shall" repeated, to confirm to the Israelites the certainty of the gracious promise being fulfilled. What a wonderful contrast is this to the popular theology of modern divines!

But these words are well suited to our God, it is but for Him to command, and it is done.

It seems to say unto us, never mind what men or devils say or do, the great God says it "shall be done," "for who hath resisted His will?" The command has gone forth that Israel is to be delivered. The time is unalterably fixed, "in that day." The mode of deliverance has all been arranged by the unerring wisdom of our God; and not all the powers of earth or hell can in any way interfere with the accomplishment of God's glorious design.

So it is with God's spiritual Israel, the wondrous plan of sovereign love in the new covenant of grace, is a perfect design, complete in all its parts, and every detail of it must be accomplished; some of those details we strongly object to, and frequently think, like dear Jacob, "all these things are against me, and will bring down my grey hairs with sorrow to the grave," but was it so? No! for God proved to him that He was infinitely better to him than all his fears.

II. *The Instrumentality Used.*—(1) The Trumpeters: In Num. x. 1-10, we find that the sons of Aaron were to blow the silver trumpets, and I think, dear friends I shall not be straining our text at all beyond its spiritual meaning if I take the trumpeters to signify God's messengers, all His sent servants throughout all time. Now, it is very important that the trumpeter should thoroughly understand the instrument he has to use, else it will give an "uncertain sound," and "who shall prepare himself to battle?"

So before a man can profitably sound the Gospel trumpet to God's people, he must go through a course of training, so that he may know how to use it. All the human learning, although good and useful in itself, yet alone will never qualify a man to blow the Gospel trumpet: it must be learnt experimentally, and God alone can teach this lesson.

(2) "The Trumpet"—what is meant by that? I have already touched upon that, and you gather from my previous remarks that I understand it spiritually to mean the glorious Gospel of the grace of God.

Now, if we refer again to Num. x. 1-10, we shall there notice among others four distinct uses of the "Silver Trumpets." (1) They were to

call the "Assembly." Nearly thirty years ago, when living in Wales, I was a volunteer, and at that time a bugler used to be sent round the town every morning at five o'clock to sound the "Assembly" in different parts of the town, and at the end of each call he had to sound one or three G's; one was to tell us to meet in the drill hall, and three that we were to go to the field; now, if the bugler had not delivered his call with a clear and "certain sound," some would go to the field, and some to the hall, and neither would be sure they were right.

So it is with the Gospel trumpet, it must be blown with a certain sound; if any minister directs you to anything short of the finished work of Christ, you will be left in uncertainty, for Christ says, "every man therefore that hath heard and learned of the Father, cometh unto Me!"

III. *To Sound an Alarm.*—Thus may every faithful servant of Christ be enabled fearlessly to sound forth the "Alarm" notes of the Gospel, warning sinners of the wrath to come, and saints of the dangers and ensnarements which beset their pathway heavenwards. Also to sound the alarm to keep God's people continually on their watch-towers, on the look-out for the enemy, whether he comes "as a roaring lion," or "as an angel of light," or "as the little foxes," be constantly on the look-out for him, whether within, or without, in self, or in the Church. Learn a lesson from carnal things. In the army they "throw out skirmishers" to have an eye on the enemy, and as soon as the enemy's cavalry is seen approaching the bugle sounds "the alarm," or look-out for the enemy, when it is the duty of every man first to look out for his officer, and if it is possible to reach him, to rally round him, stand shoulder to shoulder to resist the enemy. Christ says, "Resist the devil, and he will flee from you."

This is just what all true soldiers of Jesus Christ are required to do; no feather-bed soldiers will do for Christ's army, for we are all called upon to "endure hardness as good soldiers of Jesus Christ."

IV. *To Gather together to War.*—Here the proclamation of the Gospel must be very distinct. There must be no par lance. The enemies of Christ must be ours, and we are called together to wage war in the strength of the Lord God of Israel against "the world, the flesh, and the devil." Christ has put a sword into our hand, but no scabbard, hence no truce is to be granted to the enemy at any time, but bear in mind "the weapons of our warfare are not carnal but spiritual."

V. *To express our joy* at having obtained "the victory through the blood of the Lamb."

Let us never forget the debt of gratitude we owe to our God for all His goodness towards us. We sing sometimes—

"Love so amazing, so Divine,
Demands my life, my soul, my all."

If that is true, then "render to Cæsar the things that are Cæsar's, and to God the things that are God's."

(3) The effect produced! "They shall come." The popular cry is "they won't come!" but our God says "they shall," for "My people shall be willing in the day of My power." Again Jesus said, "All that the Father giveth Me shall come to Me, and him that cometh I will in no wise cast out." Just notice the variety of means employed to the end; truly "God moves in a mysterious way His wonders to perform." See, yonder a poor woman, she is driven to despair, she has determined to

commit suicide, and she wends her way through the busy streets, until her steps are arrested by the sound of singing. She listens. At last she makes an effort, and creeps into a dark corner as she thinks unobserved, but God's eye is upon her. A word is charged with power, she is melted, the glorious work is accomplished, and "shall come" conquers her! Again, the late beloved William Allen, of Stepney, in his early days was determined he would have nothing to do with his father's religion, and when compelled to go to chapel against his will, he wished that the minister might drop dead in the pulpit, so that he might be relieved for a time from listening to him, but "shall come" conquered him too.

(4) Their condition: "which were ready to perish," and "the outcasts." The Israelites had been so long in captivity, and God seemed not to hear their cries, that they were brought nigh to despair, nearly giving up all hope of deliverance; in fact, "ready to perish," and feeling indeed they were "outcasts" from God, no longer His favoured people.

(5) The *locality*: "in the land of Assyria and in the land of Egypt," which I take spiritually to mean the land of banishment, captivity, and bondage.

Now, dear hearers, how do you feel? Do you feel that sin has banished you from God's presence, has brought you into captivity to the devil, and are in bondage, bound, as it were, in fetters and chains of iron! and cannot come forth. Listen! "They shall come which were ready to perish in the land of Assyria and in the land of Egypt."

(6) *Their destination*: "and shall worship the Lord in the Holy Mount at Jerusalem." Why, this is just what their souls longed for. David wrote, when banished from God's House, "How amiable are Thy Tabernacles, O Lord of Hosts," and "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." They were in a strange land, and they longed for the land of their nativity, the land of freedom, and where the name of their God was recorded.

To the Israelites, Jerusalem was the appointed place for them to meet and worship the Lord their God, and although they had turned their backs upon their God, yet, now affliction had done its work, and now they longed to enjoy the peace of Jerusalem. So it is now. I believe our God has appointed the very spot where He intends to bless a soul, and they "shall come" to that very place by means which He will make use of, and at the right time too, even "they that were ready to perish."

(7) I also think we may take these words to point to the final perseverance and ultimate glorification of His saints. How many of God's spiritual Israel fear lest after all they shall prove castaways!

If, beloved, the Lord has taught thy soul to pray, and led thee to the bleeding feet of the Saviour to cry, "God be merciful to me a sinner," and thou canst not endure the withdrawal of His manifestative presence from thy soul without groaning out before God, "Restore unto me the joy of Thy salvation," then you can truthfully appropriate the words of the poet, and say—

"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."

Christ says, "Father, I will that these also whom Thou hast given Me be with Me where I am, that they may behold Thy glory."

Our text says you "Shall come and worship the Lord in the Holy Mount at Jerusalem" in Heaven's glory.

"On wings of faith mount up my soul and rise,
View thine inheritance beyond the skies;
Nor heart can think, nor mortal tongue can tell,
What endless pleasures in those mansions dwell.
Here my Saviour lives all bright and glorious,
O'er sin and death, and hell, He reigns victorious!" Amen.

AN EXPOSITION OF 1 PETER I. 1—5.

An Address delivered by MR. W. BEDDOW, at Mount Ephraim Chapel, Margate.

YOU will notice, friends, that from reading so many verses it is far from my intention to preach what is called a sermon; but we would comment on them, and see if the Lord will favour us somewhat in so doing. First, then, let us look at the inscription of this letter, from whom it is, and to whom it is sent. First we look at the writer, Peter, who was but a humble fisherman, of Bethsaida. Yet God called him by His grace to the ministry, called him to be a "fisher of men." If you remember, He said to him when engaged in fishing, "Come, follow Me, and I will make you a fisher of men." There is a great deal said of Peter in the Gospels, and we find by observation that he was quite conspicuous among the apostles, both for his courage and forwardness; but he also had some failings like the rest of them, and like the rest of God's children, and on one occasion we find him grossly failing.

Now these shortcomings of Peter, we believe, are recorded in the Scriptures by the good providence of God in order to check the conceit of Rome concerning him. Oh, how much the Roman Catholics make of Peter! They make him almost another Jesus Christ! They don't do it to glorify Peter. They do it in self-interest. They don't extol Peter because of any kind feelings towards him. It is out of desire for the Primacy they do this. The extollers of Peter remind us of the case of King Alexandre and his two friends; one was the friend of Alexandre, and the other the friend of the king.

However, we find Peter fell, and grievously fell. He fell into dishonour and into disgrace, but he did not fall out of Jesus Christ. That is the great mercy and the great comfort for Peter. But whatever the Roman Catholics may think of him, friends, they would have a great difficulty in showing that they are the successors of Peter after all, for they have departed from his footsteps and his faith, and they resemble him only in his failings. They resemble him, these popish people, in one respect, in what he said to the Saviour when He told them He was about to suffer. Peter said, "Be that far from Thee, Lord," and that is what the Roman Catholics say in deed. They have a wooden cross to make a show of, but they shun the suffering that is signified by the cross. They forget that the cross is an emblem of the Church here; they have a crown and a mitre as their emblem. Very much do they misrepresent the Church of Jesus Christ. While it is here it is struggling, and striving, and suffering; the shouting, the singing, and the honour, and the glory are reserved for the future.

Well now, Peter was an apostle of Jesus Christ. What a high honour, my hearers; what a favour to be bestowed upon any man—to be made an apostle, a messenger of the Lord Jesus Christ. What does that

mean? Why, he was to make Jesus Christ known to the people, to speak of His name, His splendid merits, His sovereign mercy, and all matters concerning Him. And He does so very largely in the present chapter. Lower down He speaks of the precious blood of Christ, about which we sometimes sing in those grand and solid lines of Joseph Irons—

“What stream is that which sweeps away my sins just like a flood,
Nor let's one guilty blemish stay? 'Tis Jesu's precious blood.”

Ah, Peter kept closely to his object, to glorify Christ. He had no idea of being Pope, or anything of the sort. He called himself a disciple, a follower of Christ, and had much to humble him rather than to make of him a great man, as some would have us believe. Well, he was an apostle of Jesus Christ. He was called to this work, to make known the name and fame of Jesus Christ, but still he fell.

And why do we mention his fall again? Why, friends, because *we* are liable to fall. We have no strength to stand and hold up ourselves; therefore it is best not to be too confident. In the words of Cowper—

“Beware of Peter's words, nor confidently say,
'I never will deny Thee, Lord,' but 'Grant I never may.'”

Well, Peter was an apostle of Jesus Christ. Now, to whom was this epistle written? To the strangers scattered throughout these five places here named, and which we have just now read. His mission was especially to these strangers. And who were these literally? It has been thought by some that they were Gentiles, for Gentile proselytes among the Jews were always regarded as strangers. But we much believe they were Jews, for James says in his epistle, “To the twelve tribes scattered abroad, greeting! These Jews were strangers here in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Now, you see, Peter seeks to comfort them, these scattered, dispersed, and despised ones, by calling their attention to that spiritual union which was made manifest by calling grace, and so call off their eyes from present troubles to that which was far above all this, the free, electing love of God. The apostle did not dwell so much on this dark side of the question—their outwardly dispersed and despised condition—but called their notice to what was really better, their election by the foreknowledge of God the Father, and this is what we want to look at.

When William Gadsby preached his first sermon from that text we have named to-night, “Unto you, therefore, that believe, He is precious,” he read these verses as an introduction to his subject. Being exceedingly illiterate he slurred over these hard names, Cappadocia, Bithynia, and so on, and said “it meant God's elect all over the world, and that was enough.” And it was, friends. It is vastly too much for a multitude of people, the world's professors. Even if they admit it they pervert it sadly. They will tell you that if you choose God He will choose you. What an idea! Christ Himself told His disciples, “I chose you and not you Me. I chose you before the foundation of the world.” Or else they say, and the very expression contradicts the idea—that God chose everybody. What a very absurd expression that is! But we are told here that they are elected. How? According to the foreknowledge of the Father. And what does fore-knowledge mean but fore-determination, for nothing can be foreknown that is not fore-determined and decreed. Therefore God fore-determined and fore-decreed to sanctify and save all that are ultimately blest in this matter.

Here, then, we see the work of the Trinity. But we said the Trinity was in this verse. How we love those lines of Joseph Hart :

"But all true Christians this can boast,
A truth from nature never learned,
That Father, Son, and Holy Ghost
To save our souls are all concerned."

Now this is how God saves sinners. He saves them by election, by sanctification, and by the sprinkling of the blood of the Lord Jesus ; by a threefold cord which can never be broken. Notice, there must be obedience if we are wrought upon by the Lord Jesus. But this obedience is imperfect, hence the necessity of the sprinkling.

"The grace of the Lord Jesus be multiplied." And why not, friends? There is a full supply in Him. A precious quantity that can never be exhausted. And then he breaks out, "Blessed be our God and Father." What are we going to bless Him for? For electing us, for sanctifying us, and sprinkling us by the blood of the Lord Jesus.

But he says, "Blessed be the God and Father." Here is our God and Father in Christ and nowhere else. A gracious God and a faithful Father, because He is our God in Christ and our Father in His dear Son. Peter says, "Blessed be the God and Father." And how comes it that we bless Him at all? Well, friends, we can only see one reason, because He has blessed us. Otherwise we should never bless Him. No! man by nature would rather curse Him than bless Him.

Joseph Hart, in speaking of faith and hope and other blessings like these, says, "they are great and very great." And so they are, and out of gratitude to Him we say in acknowledgment, "Bless the Lord, oh my soul, and all that is within me, bless His holy name."

Oh, to think that "He has begotten us again to a lively hope!" We were dead, and should have been dead still, if He had not begotten us to this lively hope. Then Peter speaks of this inheritance which is incorruptible. What a blessed inheritance this is! And we notice, friends, he describes it *negatively*. He does not tell us *positively* what it is, but sets it before us by a negative description of it. It is "incorruptible," "undefiled," and "fadeth not away." Now we know more even by knowing what it is *not* than knowing what it is. We know that it is a place of freedom from sorrows, from sickness, from suffering, and from sin, and all that is corrupting is done away with forever. "It fadeth not away." No: it has an everlasting Author, and our position will be as durable as He. And "It is reserved in heaven." It is reserved so that we are sure to receive it, because it is reserved for us "who are kept by the power of God." Now, certainly the fourth verse would not be a great deal without the fifth, because we are down here struggling in the midst of difficulties, and we should be ready to say, "Well, our inheritance is reserved out of danger, and we are in the midst of it." What good would that be to us if we were not preserved also? Yes, God looks after both. "Kept by the power of God." There are one or two thoughts here; the passive, we are kept by the power of God; we haven't to keep ourselves or we should give it up. Just as it says in Romans v., "Therefore being justified." We haven't to justify ourselves, and we haven't to preserve ourselves. We are preserved by the power of God. We understand this is a military expression. We are kept sure and safe. There is the devil outside storming and attacking and looking out for the weak places. But we

are kept by His power. Why, my friends, we look at ourselves sometimes here and we see we are surrounded with dangers and encircled with difficulties, and wonder—and we may justly wonder—how we can continue a single day in a state of grace. But when we see the Omnipotent power that keeps us, and the everlasting arms around us, it well explains it all. Kept by faith if it is given us by the Holy Spirit, and it keeps us secure even unto the end. “Wherein ye greatly rejoice, though now for a season,” he says, “If need be ye are in heaviness through manifold temptations.” Some of us know much about the “needs be.” There is a great deal of preparation required before we are ready for that inheritance. But what a mercy that there is an inheritance Divine reserved against that day, and that you and I are to be preserved by grace till then. May God grant His blessing, for His name’s sake. Amen.

GONE TO BE “FOR EVER WITH THE LORD.”

MR. F. SILVESTER, LATE PASTOR OF WEST NORWOOD.

THE late Mr. F. Silvester was born at Camberwell, on February 23rd, 1826, and was educated at the Green Coat School, Camberwell-green, of which he became head monitor, while at the same time his mother became head monitor of the girls’ school. In his youthful days he had no less than three marvellous escapes from an early death. On the first occasion he was playing with a water-tub in the garden, which was full of water, when he suddenly lost his balance and fell in. His aunt, seeing it from the window, rushed out in time to catch hold of his legs and pull him out. The second occasion he had climbed to the very top of a high tree in Grove Lane, Camberwell, when he became dizzy, fell, from branch to branch, till he reached the ground without any mischief, except a few bruises. The third occasion he was swimming in the Surrey Canal, when he was seized with cramp and sank, but his companions noticing it rushed to his help and rescued him from drowning. Thus in his early age was God’s hand seen in His providence watching over and preserving him for the work that He had for him to do.

In reference to his call by grace, I cannot give you the date, but I think his first impressions were received at a cottage prayer-meeting, and afterwards deepened under the ministry of the late Joseph Irons, of the Grove, Camberwell; but he has often spoken of the struggles he had before he could say anything to his family or pastor of what was going on in his heart and soul. He became a member of Grove Chapel, and was one of the bearers of the remains of the late Joseph Irons to his last resting-place, and was the last to retire from the vault. He was a Sunday-school teacher at George-street Sunday-school, which was eventually removed to Waterloo-street. It was whilst he was a teacher at Waterloo-street that he was first called out to preach. A supply was wanted for a little place near the Greyhound-lane, Streatham; and not being able to get any one they applied to the superintendent of the school, where his father was, to send them some one. On talking it over with the other teachers, it was decided that he was the man that was wanted. Previous to this he used to visit the Camberwell Workhouse to read the Bible to the old people, till it was stopped by a Roman Catholic inmate objecting to the noise he made in reading and speaking to them. Father complied with the request of the people at Streatham, and, as far as I can tell, it must have been in the year 1860, until about March, 1862, when one Sunday he came home and told mother that some people had heard of him at Norwood, and wanted him to go there and preach. He preached there for the first time at the little room in High-street, April, 1862, and supplied occasionally till June, 1863,

when he was asked to supply for three months. In September, 1863, he was asked by the Church to take the oversight, and became pastor, Nov., 1863, Messrs. Wilson and Read giving him the right hand of fellowship. He laboured in the little room till the place became too strait for them, and on Sunday, April 19, 1868, he preached his last sermon there from the words, "Arise, and let us go hence" (John xiv. 31), notes of which we have still in our possession. The Church removed from their old quarters to the new chapel they had built in Elm Grove, where he has laboured till the day of death. In the course of his ministry he saw most of his old friends removed from this earth to share the glory above. One we remember, a young person, when she was dying, said to him, "Don't you remember telling us that life was a journey—to some a very long one, sailing across the ocean, doubling capes, passing through storms, &c., but to others it was a short overland passage? I am going by the overland route as Jesus wants me." One of the friends went home from chapel, and told her sister she was sure Mr. Silvester was very near glory, or he could not preach as he was preaching. The Sunday before he died his thoughts in the morning were taken up with the coming of Jesus and the need of His people watching. In the evening he lost his text, but while we were singing the hymn he told us he heard God's voice speaking to him inly, "Fear not." It is in Isa. xli. 11, from which words he spoke to us in a way that will never be forgotten. On Christmas morning (according to his usual custom) he preached his last sermon from the words, "For mine eyes hath seen Thy salvation" (Luke ii. 30). Little did we think it would be the last completed sermon he would preach. The last public meeting he attended was at Tooting, of which Mr. G. Crutcher is pastor. Mr. Silvester was 26 years pastor of Bethel Chapel, West Norwood, and 12 years chaplain of Norwood Cemetery.

HIS LAST SERMON AND DEATH.

On Saturday night, Dec. 29th, and on Sunday morning Mr. Silvester was in his usual health, and at family prayers was so very happy indeed. The service in the chapel on Sunday morning, Dec. 30th, was passing through its usual course, but it was noticed how very careful he was to try the pulpit door to see that it was firmly fastened. In reading the chapter, which was Philippians iv., he stopped at the verse, "My God shall supply all your need according to His riches in glory by Christ Jesus," and dwelt upon it for some time. Amongst the remarks were the following:—"It may be there are some here that have a burden; if so, do not think me unkind when I say I hope it will be made much heavier, so as you shall be compelled to take it to Jesus. It is nice to receive a gift from a friend by parcel post or otherwise. It is nice to receive an invitation from friends to see them, but oh, how much nicer it is when they call themselves for you." What he said in reference to his text is somewhat of a blank at present, but thanks be to our loving God for granting the wish of the latter part of his life to go home to glory from the pulpit.

On Saturday he read to us the following lines, which were his own:—

"Thy holy will be done,
Thou glorious Three in One;
While I am here below,
No other would I know,
Thy will be done."

ARTHUR SILVESTER.

AT THE GRAVE.

We understand from our brother, Mr. J. H. Dearsly, that at the interment of the remains of Mr. Silvester many relatives and friends were present. Mr. Thomas Bradbury read a part of the burial service, and gave a suitable address from a part of John xvii. Mr. W. Horton, of Croydon, closed with prayer. Messrs. Hobbs and Gooch took part in the service at the chapel. We are indebted to our dear brother, Mr. J. W. Banks, for his ready help in obtaining much of the above information. The holy con-

versation of our late friend, Mr. Silvester, always appeared to be of a very high tone, and the spiritual atmosphere in which he usually dwelt might be lawfully coveted as one of Heaven's best gifts.—Ed.

MR. G. R. SEGAR.

A short account of the last illness and death of Mr. George Richard Segar, of Hadlow, Kent, who died on Dec. 4th, 1883, aged 70 years. My dear uncle was for many years a member and a deacon of the Strict Baptist Chapel, Court-lane, Hadlow. He became a member in the time of Mr. Crowhurst's ministry. In the E. V. for September, 1870, there is a short account written by himself to Mr. Banks. My dear uncle was laid aside from work and from public worship for about two years. The doctor said he had a weak heart, and he seemed to gradually waste away. He used to get out a little during the warm weather, but could not walk any distance. Death and other removals have taken away nearly all his old friends in connection with the chapel, so that he had not many visitors in his last illness. He was taken much worse the first Sunday in October, and we removed him into another room where he could have a fire. His brain very soon gave way, and he became insensible; but he had some good conversation with friends Lester, Sherry, and Neale, who came to see him at different times. On Saturday afternoon, Oct. 27th, I went into his room, and asked him how he felt. He said, "All is settled—yes—all is settled; all is settled, and my soul approves it well." I said, that is a good thing, is it not? He said, "Yes, but I don't like the process." I believe he had been feeling much darkness of mind for some few days. On Monday morning at 5 o'clock he awoke in a very distressed state, feeling his sinfulness. I went into the room, and he said to Aunt and myself, "What have you done with—with His blood? I cannot find the blood; if you would only give me one drop of His most precious blood (meaning Christ's) it would take away all my sins and make me clean all over." He engaged in prayer for some few minutes, and then broke out in the words of the poet:—

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

And (Hymn 16, in Denham's Selection):

"Jesus, my kind and gracious Friend,
Simply I look to Thee;
Now in the bowels of Thy love,
Dear Lord, remember me."

He repeated the whole of the hymn through, and afterwards laid and slept a great deal all the rest of the day. On Tuesday morning, the 30th, the Lord broke in upon his soul in such a blessed manner that he thought He was going to take him home. It was about 3 o'clock in the morning. My dear aunt called me and my sister up, and when we went into the room he kissed us all and wished us all good-bye, and said, "I am going to Jesus, where I have longed to go. I shall not be here long. He has washed away all my sins in His most precious blood. I cannot tell half the love I feel to Jesus. He has given me such a sight of Himself as I have been longing for. I feel so happy. I thank you all for what you have done for me. I cannot bless you, but I hope Jesus will bless you all and be your Friend. He is the best Friend you can have. If you have Him all will be right. He has kept me, and provided for me all my life. I cannot praise Him enough." About 4 o'clock he said, I should like to go to sleep, you may watch me if you like, but I think I shall die in my sleep. He went on to sleep for several hours, and woke up quite refreshed. In the afternoon two friends from East Peckham called to see him. He talked to them for about an hour in the evening, and said, "It seems so strange: in the morning I was dead, and to-night I am alive again." He wandered in his mind from this

time till Sunday, when friends Lester and Sherry called to see him. They enjoyed a little conversation with him. From Nov. 5th his brain seemed quite gone on the best things, except a few minutes now and then. He said once to a friend, "I shall sing when I get to heaven! I shall sing loudest of all!" For some time he was unable to eat anything but fruit. A gentleman who knew him well kindly sent him some fruit several times, and he said once when I gave him some, "Who did this come from?" I told him, and he said, "My Jesus knew I wanted it, and He put it into his mind to send it to me." At another time he said, "The Lord has provided for all my wants." About a week before he died he was taken almost speechless, and on Dec. 4th, in the morning, my dear aunt heard him talking to himself about the Lord, and said, "This is the last day!" And it proved to be so. He did not speak after, although he knew us all up to to 10 o'clock on the night of the 3rd. He passed away very quietly about half-past eight in the evening. There was no struggle. It was truly like a tired child sobbing himself to sleep in his father's arms. I and my sister have lost one who has been to us as a father and friend, but our loss is his eternal gain. He was laid in the grave on Sunday, Dec. 9th, and the funeral service was solemnly conducted by Mr. Penfold, of Zion Chapel, Tunbridge, who had known my dear uncle for over 40 years, God grant we who are left may be blessed to follow him where he is gone, to be for ever with the Lord.

C. A. G.

MR. WILLIAM DODD.

William Dodd was born June 17, 1804, at Mickleham, Surrey, and departed to be with Christ November 25th, 1888. He was born of humble parents, his father being a shoemaker. At ten years of age he went to work as an errand boy, and the next situation he took was as page-boy, just at the time there was war between England and France. About the same time he had a dream respecting the Judgment Day, which made a great impression on him, making him feel how wicked he was.

While he was living as page-boy, his father determined to go to America. After a while he went, taking his five boys with him, William being the younger; his mother did not want him to go, but he went with the rest. Arriving at Boston, they went to Holowell, in the State of Maine, where his father built a house. An Englishman hearing that his father had five boys wanting work, he engaged William to work at his mill, which was 40 miles from his home. He stayed there until Christmas Day, when he determined to go home, walking all the way. Very soon after he got home, his father left for Brighton, and he returned with his father, leaving his brothers behind. On their way back to England they suffered shipwreck. After arriving home he got work as a plasterer and bricklayer at Kempton. At this time Mr. Sedgwick came into Sussex, his mother first heard Mr. Sedgwick, and advised her son to go and hear him, which he did, and continued to hear him, first at Cavendish Rooms, then at Devonshire Rooms, and then at the Old Ship Rooms, Brighton. Afterwards Ebenezer Chapel, Richmond Street, was bought, where his mother and sisters attended from the first time it was opened. While at work at Kempton the Lord showed him his lost, ruined state as a sinner, and he felt he should go to hell. The men with whom he worked noticed the change in him, and did all in their power to aggravate and annoy him. He was brought into such a low state as even to envy the beasts that perish. Night was worse than day, he feared to go to sleep, in case he should wake up in hell. His continued cry day after day, and night after night, was, "God be merciful to me a sinner." This lasted for three months. One night, whilst crying to the Lord for mercy, and feeling in a wretched, lost condition, the room seemed full of awful spirits, which, as he thought, were come to take his soul to hell, but he kept on crying to the Lord, "God be merciful to me a sinner," "Lord save me or I perish," "Don't

send my soul to hell." Then he saw in his mind a figure of such a beautiful person with such a beautiful countenance pass along the room, and said, "Go in peace, thy sins are all forgiven thee." The Lord led him to see that all his sins had been nailed to the cross of Christ, and that He had put them all away. He heard Mr. Sedgwick now continually, and found the bread of life precious to his soul. After a time he felt constrained to put on Christ publicly, and was baptized by Mr. Sedgwick, at Ebenezer, at the age of 21. Next he got work at Brunswick Square, Brighton, and there had many narrow escapes of his life. At this time he became acquainted with his first wife. Soon after he was married, he was taken with typhoid fever, was ill six weeks, after which time his wife was taken ill with the same for eleven weeks: this was a severe trial to them. At this time there was no work to be had in England, and finding his elder sister's husband was going to America, he went out with him. They arrived safely at New York. On seeking for one of his brothers he had to walk over 400 miles with hardly anything to eat. One day he burst out crying, feeling so rebellious, and Cowper's hymn melted him down, "God moves in a mysterious way." At length he got to Boston, and met with some young men who knew him when in America before, but could get no work, so he returned to New York, walking 500 miles! When he had walked 300 miles he came to a place called "Providence." A man came up to him and asked him if he wanted work, and he gave him work for three years. He asked him where he worked last, and he told him at Lord Onslow's seat at Clandon, Surrey. The man was like a father to him, gave him a lodging at his house and food to eat. When the work was finished he told his master he was going back to England. When the vessel started the sea was quite in a calm. It was Sunday, and nearly 200 passengers got on deck fiddling and dancing, but the wind gradually rose, and the next day increased to a dreadful storm, the passengers were wringing their hands, and expecting death every minute, but the Lord applied the word to his soul, "There shall be no loss of any man's life," and he told this to his fellow-passengers, and so it came to pass, for the gale ceased, and instead of running on the West Indies as they feared, they lay in the Gulf Stream until the storm subsided, and then went back to New York. From thence he started for England, and arrived safely at Brighton once more. He found work was scarce in England. His wife being ill, his money soon went, but a young woman came to see them (who had formerly lived with his wife), and brought them some provisions, &c., from a Roman Catholic, a most unlikely person to send help to a Christian. After this he got work at a Mr. Fabin's for four years. About this time he had a most peculiar dream, which came perfectly true, in relation to the church at Ebenezer.

Mr. Sedgwick passed away to his eternal rest, after which nearly half the church went away, and he and his wife amongst the number, and attended at Bond Street, but could not find a home there. He went to hear Mr. Atkinson preach at Hatcham, and found he was a man of truth, and afterwards went back again to Ebenezer. Mr. Atkinson was chosen pastor, and new deacons were chosen, and they settled there again. One incident which occurred during his absence from Ebenezer is interesting. While attending at Bond Street he was afflicted with deafness for seven weeks, could not even hear the singing, but still kept on going, and praying to the Lord to unstop his deaf ears. One day before service he was praying to the Lord, and He heard his prayer, and gave him back his hearing. A few years later Mr. Atkinson passed away to glory, and Mr. S. Gray went to Ebenezer. His first wife fell asleep in Jesus, February 8th, 1883, after seven months' illness, aged 81 years. Her end was peace: she sweetly smiled while passing away. Mr. Gray preached her funeral sermon. Some time after this he was led in the providence of God to London, where he was united in marriage to the writer of this memoir. He then

attended the ministry of Mr. G. W. Shepherd, at Mount Zion Chapel, Hill Street, Dorset Square, which was often much blessed to his soul. He joined the Church there July 6th, 1884, and attended regularly until within a fortnight of his death. November 11th, he was not feeling well, but would go to the prayer meeting at 10 o'clock, having a presentiment that it would be for the last time, and so it proved, for he gradually got worse, and suffered very much, but never murmured. He knew his end was drawing near, and longed to depart to be with his blessed Jesus, as his dying sayings will show. On Wednesday morning, November 21st, he said to the writer, "Give my love to all Christian friends, and tell them I am longing to depart to my blessed Jesus," &c. Thursday, he was full of poetry and precious promises all day, he was continually praying for Christ's Church at large, but especially for dear Mount Zion and our pastor. When the doctor came he thanked him twice for telling him he would soon be taken home. He would often say, after receiving a little water, "This water you give me don't quench my thirst, but my blessed Jesus is the living water of life. Blessed be His dear name, I shall know His lovely face when I see Him," &c. His mouth was so very sore, he had the thrush on his tongue very bad, his left hand and arm were paralyzed for four days. He often said "the Lord has taken away my one arm, but He has given me His two arms. His left hand is underneath me, and His right arm doth embrace me!" Saturday morning at 2 a.m. he called out very loud, "Come, my dear Lord; come, my Jesus! Come, thou King of Heaven; come and fetch my soul home." Again, when on waking, he said, "I am nearly out of the body, I shall see my blessed Jesus. His chariot is coming now to take me home. And pointing upwards he said, "Look! there He is in His chariot come to fetch my soul home!" On Saturday morning at 6 o'clock he said to a kind Christian sister, "Here I am, I have not been sent for yet! I do want to be patient, and wait all my appointed time: dear Lord, take me up where Thou art." At quarter to seven he wished us each good-bye, and said he knew he should go home shortly to see his blessed Jesus, repeating, "Bold shall I stand in that great day," &c. He then fell asleep for a short time and awoke saying, "Millions of years my wondering eyes," &c.; "Oh! blessed sight, I am now at the gate of heaven! I see saints and angels, and my blessed Jesus up there." A little while after he called me to him and said he wanted to whisper to me, and said, "I have had just a little peep inside of heaven's door. I saw millions of blood-washed children of God, I knew them all, I don't know their names now, but I did when I saw them, so I believe we shall all be known as we are known in Christ. I have loved my dear Immanuel for over sixty years, and He knows all about me." He then called out very loud, "Come, Holy Spirit, come! Let Thy bright beams arise," &c., repeating the hymn all through. These were his last audible words. He sweetly fell asleep in Jesus at 4 a.m. Sunday, November 25th, 1888. His mortal remains were interred at Kensal Green Cemetery, November 30th. Our pastor, Mr. Shepherd, officiated, and the following Lord's Day preached his funeral sermon from the words in 2 Cor. iv. 18. The writer's prayer is, "Let me die the death of the righteous, and let my last days be like his." S. A. DODD.

"UNTO me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." There is a deep mine of Christian experience here—"Unto me who am LESS than the *least* of all saints." There is also an evangelical commission—"that I should preach among the Gentiles the UNSEARCHABLE riches of Christ." Safety, happiness, and honour, are mercies marvellously brilliant, and blessedly expressed in these inspired sentences. As I onward press to the scene of my labours, I wish to muse upon this text, which has knocked at the door of my heart for some days:—

Packed in a third-class corner,
My spirit flies above;

I pray the Lord to hold me,
And fill me with His love.

—C. W. Banks' *Railway Jottings*.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

**THIRTY - SIXTH ANNIVERSARY
OF MOUNT ZION, CHADWELL
STREET.**

"Instead of thy fathers shall be thy children" is a very sacred promise of Holy Writ that has been fulfilled in all ages, and will be to the end of time. It has been, to a pleasing extent, graciously verified and sweetly realised in the experience of the Church at Chadwell-street, and in the family of the late Mr. John Hazelton. In the beautiful "Memoir of John Hazelton" now before us, we find in a cluster of sentences on page 124, uttered by the man whose "name will be remembered in all generations," the following golden proverb: "Regeneration is that which brings the father and child together." How true, how telling, how full of meaning. The same Holy Spirit that regenerates the father, regenerates, saves, sanctifies, and makes submissive to His will the child. In the present John E. Hazelton, Secretary of the Aged Pilgrims' Friend Society, we can trace many of the excellent qualities which God gave his honoured, loving, and long-to-be-remembered father. There is in him a cautious honesty of purpose, and he possesses a free and ready utterance, savoured by the grace of God.

Those who attended the annual services for many years in the past, well remember how ably the late John Hazelton presided at the same, and the pleasure they felt in listening to his sage utterances. There was always a freshness about his remarks, though he never left out the "old, old story." The personality of Christ was ever dear to his soul, and in all things he gave "Him the pre-eminence," and sang with Watts:—

"I'll speak the honours of my King,
His form divinely fair;
None of the sons of mortal race,
May with my God compare."

The homely, quiet, pathetic way in which Mr. Hazelton told his audience at the gathering in 1887, that he had not moved since he came to London—he dwelt in the same place; and, without any attempt at fitful oratory, yet with sufficient emphasis to carry home his meaning to the hearts of his hearers, he said, "The Lord has been my dwelling-place." This beautiful thought, this gracious fact, he attributed to the faithfulness and unchangeability of God. And, on the occasion of this, the first anniversary of the cause since his removal from earth to heaven, little groups of brethren and sisters (in whose hearts the love and esteem to his memory is deeply embedded), were seen gathered together recapitulating this and many other of his sayings.

At this anniversary the son, "instead" of the father, presided, and many were the prayers that went up to heaven for God to give unto His young servant strength of body and mind to discharge the unsought and delicate position which he was called upon to fulfil, and which position could not fail to touch the tenderness of his genial disposition both inherent and spiritual. God answered His people's prayers, and John Ebenezer Hazelton was most graciously helped to conduct the service, which he commenced by announcing hymn 332, "Denham's," being the hymn that was sung at the opening of the chapel 36 years ago.

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

After reading Psalm xlvi.iii., Mr. Sawyer, one of the deacons, offered prayer. The chairman, in his opening address, said: The position in which your kindness has placed me is peculiarly painful, and our minds are naturally taken back to the last anniversary when my late dear father and pastor stood here; for thirty-five years in succession he presided. I remember standing by his side then. There is another time when I recollect standing by his side—when we stood together in the baptismal pool, and he spoke kindly to me and implanted a kiss on my brow which I feel now. On the last anniversary we had Mr. Anderson with us—he, too, is taken from us to his rest, and we miss him: and then my cousin William was with us; he is laid aside by a long and sore affliction: these and others are removed from our midst, and while the standard-bearers are being taken from us, the standard—the Word of God—is still with us, and His cause goes on, and we as a Church have much to be thankful for; God is with us, and we thank Him for honourable deacons and peace in the Church. The Church was very near and dear to the heart of my father. He prayed much for its peace, and that no root of bitterness might arise: those prayers have been answered. During the year the pool has been opened once, and some have been added. I am glad to see so many young people here to-night; we hope that this may be a profitable time to them and to us all, and that the brethren may be helped by the Holy Spirit to testify of God's goodness, love, and mercy. Time is too short and life is too precious for the moments to be frittered away.

Mr. P. Reynolds then spoke. He had just paid a visit to brother William

Hazelton in the hospital, and wished he could convey good tidings—but he was no better; and proceeded to address the meeting from the words, "The name of the Lord is a strong tower."

Good old father Meeres gave a most powerful and Christ-exalting address on the unchangeableness of God, and referred to the departure of his brethren Hazelton and Anderson, which, he remarked, proves to us that "this is not our rest." These changes will take place; but it is a mercy that we have a God that is unchangeable, a God who has promised to sustain us all our journey through. On speaking of the omnipotent arm of Jehovah, the dear old man's heart grew warm with holy fire, and concluded a most soul-stirring and animating address by quoting the following couplet:—

"Our hearts through many changes goes,
His love no variation knows."

Mr. Box followed with some savoury thoughts on "Thou that dwellest between the cherubims, shine forth."

Mr. Mitchell, of Guildford, gave a brief and telling address from the words, "And they shall see His face."

Mr. Styles dwelt sweetly on the shining forth of God in the heart and on our pathway.

Mr. Burrell, of Watford (formerly a deacon at Chadwell-street), spoke in a grave, loving, fatherly way, and addressed the chairman as "my dear John," saying, I am the only one here to-night who was among those who formed the Church 36 years ago, and I feel a debtor to the free and sovereign grace of God for preserving me so many years; and gave some sweet reminiscences of the past. His friend and pastor, the late John Hazelton, often got near the gate of heaven here, and now with those who had gone before, is singing the song of Moses and the Lamb, and that is what we are singing too. Mr. Burrell closed his truly spiritual address by enjoining on his young brother to be "steadfast, unmoveable, always abounding in the work of the Lord."

We are glad to be able to say that the deacons, members, and congregation are well kept together, and one and all are unitedly looking unto the Lord to send them another pastor who shall break unto them the Bread of Life. May their prayers be answered is our earnest desire.

JOHN WATERS BANKS.

UCKFIELD, SUSSEX.—It is with a sense of hearty gratitude to Almighty God that the friends worshipping at Rock Hall Chapel make mention of the Lord's goodness unto them. For several years past a heavy depression has rested upon them, and more than once anxious feelings have arisen, lest, after more

than a century's perpetuation of the preaching of the Gospel, the doors should have to be closed. But, say they, "Ebenezer, hitherto the Lord hath helped us!" The Word has been faithfully preached by various brethren, and now, after a second invite, an engagement has been made with Mr. C. Guy, of Brighton, to preach for six months, which engagement commenced Lord's-day, December 2nd. On Monday, the 3rd, Mr. Guy delivered a lecture on "The English Bible: Something about its History and Defenders," to a large audience, local Dissenters supporting us well. The attendance at services during the time that has elapsed has shown an increase. Peace, and concord, and oneness in the essential truths of the Gospel prevails. Two dear friends have been received into Church fellowship, and the hope is entertained that ere long further additions will be made. In the anticipation that a real revival of God's work may be witnessed here, the doxology is raised in praiseful spirit, "Praise God from whom all blessings flow."

DUNSTABLE.—New Year's services were held on New Year's-day. Mr. W. Winters preached in the afternoon to an appreciative audience. A few friends partook of a good tea in the chapel. In the evening the pastor, Mr. A. E. Realf, presiding, read Psalm cxlviii, and Mr. Winters offered prayer. Mr. Realf followed with a very seasonable and encouraging address from Psalm xc. 16, 17. Mr. Realf made reference to the kindness of the friends who had presented him with a New Year's gift in the form of a small sum of money, which had been specially collected for him. He also very tenderly alluded to the necessity of resigning his pastorate at the end of March, owing to the depression of trade in Dunstable, which rendered it extremely difficult for the treasurer of the Church to pay current expenses. Mr. Realf has been greatly blessed in his pastoral work during the past three years and a half, and the Church will be greatly grieved when he quits his charge. Mr. Holland, the senior deacon, gave a short address, in the course of which he expressed his regret that the finances of the Church were so low, but hoped that the Lord who had blessed them would continue to do so in the future. A few words from the writer brought the meeting to a close. We sincerely trust that at the termination of our brother Realf's labours in March next, a larger sphere of usefulness will be opened of the Lord for him, and that the Church and Sunday-school will be sustained and blest. Many of the friends have since earnestly requested Mr. Realf to reconsider his resignation; but we do not think he will stay beyond March.—ED.

HIGHBURY.—The New Year's meeting of Church and congregation at Providence, Highbury-place, was held on Wednesday, January 9th. There was a very large gathering. About 100 took tea together in the school-room, and the evening was devoted to spiritual addresses and prayer by the deacons and members of the Church, in which the brethren Mills, Willey, White, Adams, Joyce, Dickens, Lammers, Briscoe, Lawrence, and (J. W.) Banks took part. The pastor gave words of welcome, and spoke of the prosperity of the various institutions; congregations on Sunday, and week evenings were good. The Dorcas Society had given 130 garments away at Christmas to the needy ones, beside their other work. Sunday-school was progressing favourably, the Literature (or Tract) Society were working prayerfully. The Mission-room had proved a blessing to the Church. Peace and unanimity existed, and Mr. Reynolds prayed that the Lord might "deepen our spirituality." During the year (exclusive of the Building Fund) the income from all sources amounted to £393 11s. 3d. To God be all the praise.—J. W. B.

BECCLIS.—A very happy meeting was held in the vestry of the Martyrs' Memorial Chapel on Wednesday, December 26th, 1888, through the kind hospitality of one of our deacons, Mr. A. E. Mount, and his beloved wife. The commodious vestry was made to assume the appearance of a very comfortably furnished room, and what with evergreens and pictures, and arm-chairs for the more aged, it had the air of ease and a hearty welcome. Our dear brother and sister invited between fifty and sixty of the members of the Church to a bountiful repast, which was a very enjoyable introduction to the social gathering which followed. Very pleasant and profitable converse was interspersed with the singing of our grand old hymns and tunes. Brother Mount gave us a very interesting speech, referring with feeling to the past, making especial mention of some who are "on the other side," and also speaking of the present in a most encouraging manner. Other and more aged brethren gave us words of earnest and sober counsel, and some earnestly led us to our Father's throne of grace. Brother Frankland, who has ably led the singing for more than a quarter of a century, sang us a beautiful piece, and gave us an animated little speech. The pastor spoke gratefully of the unity and peace reigning in the Church, and especially mentioned the kindness which had been so generally shown to him and his beloved helpmeet throughout the past year, so full of trial as it had been, through sickness and bereavement, and yet so full of lovingkindness through the tender

mercy of our God. This delightful gathering was brought to a conclusion by singing, "Blest be the tie that binds," and we felt we had realised the sacred meaning of this beautiful hymn. May the Lord bless our brother and his kind-hearted wife, and long spare them with our other beloved deacons to the Church worshipping in Martyrs' Memorial. We gratefully record the continual goodness of the Lord our God in connection with us as a Church, and just state that we had indeed a very sacred service of thanksgiving and supplication on the eve of this New Year, and we believe that many in the large assembly will never forget it. "Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy, and for Thy truth's sake."—L. H. COLLS.

BILSTON, BROAD-STREET.—Notwithstanding the inclement weather about 130 sat down to a substantial tea on Dec. 27. The after meeting was opened with singing and prayer. Mr. Thomas Price presided, and said he had a most pleasing duty to perform, viz., to present their Pastor, Mr. D. Smith, with a purse containing £7 10s. as a Christmas token of the goodwill and esteem of the Church and congregation. Mr. Smith suitably responded, remarking it was not the first time that the friends had shown their love to him, in a practical manner, as they had done that evening. Mr. E. B. Lloyd, of Sydenham, gave a warm-hearted address on Sunday School labour. Several scholars recited in clear and distinct tones pieces committed to memory, and the chairman distributed a number of neatly bound books to the school children for regular attendance. A Service of Song (without reading) was efficiently rendered by the choir, under the leadership of Mr. Woolley. The usual vote of thanks and the doxology concluded a pleasant meeting.

WIMBORNE.—**OLD BAPTIST CHAPEL, WESTBOROUGH.**—The first anniversary of the re-opening of the above place of worship took place on Lord's-day, November 25, 1888, when sermons were preached morning and evening by D. B. Garnham, of the Cave Adullam, Bournemouth; in the evening from Isa. xxv. 6, and in the morning from Matt. xi. 28. On Monday, the 26th, a tea was held in the Chapel, after which Mr. T. Barnard, late of Cirencester, preached from Heb. xii. 1. After this Mr. Ridout, one of the surviving trustees of the old Baptist Chapel, gave a short account of the origin of the place of worship more than fifty years ago. The Baptist meeting house was erected about the year 1787, and he, Mr. Ridout, held the Church book for many years. Up to a few years ago the Church still continued, but as the old and faithful

saints of God passed away, error crept in, and pride having lifted up its head, the good old-fashioned truths of the Gospel were unheeded, and a fashionable Gospel was wanted, and a new Chapel was erected, and the few who came out from amongst them now formed those who desired to hear a Free Grace Gospel. The chairman then made reference to his former remarks made twelve months ago, in which he reminded the friends that it was uphill work to establish the cause again, and they had found it so, but they had also found the promise of God true, and they could say, "Hitherto hath the Lord helped us." Contrary to their expectation they found from a financial point of view they were only 17s. 9d. to deficit of the year's expenses. It was the intention of the friends, said the chairman, to establish a Sunday School, and he prayed that God would bless them richly for His Name's sake.

HERTFORD (EBENEZER).—The last Lord's-day in November the pastor, Mr. R. Bowles, baptized three believers. These, with two others, were added to the Church on the following Lord's-day. You will be pleased to hear that three of the five were the eldest son and two daughters of our late highly esteemed brother, Mr. E. Salmon, who was so suddenly and solemnly snatched from us. So that now we have in membership the mother, her son and two daughters, and all of them in the Sunday School. A very happy meeting was held on January 3 in connection with the Sunday School, when Christmas gifts were presented to the scholars. A Juvenile Literary Society has just been started, and is progressing well.

FORMATION OF A NEW TESTAMENT CHURCH at Claremont House, Woodford-road, Forest-gate.—On Lord's-day, January 6, a very interesting and solemn service was held here, commencing at three p.m. when Brethren Lynn and Margerum officiated in the formation of a Strict Baptist Church, on the doctrinal basis of the Metropolitan Strict Baptist Association. Brother Margerum opened the service by giving out the 792 hymn (Denham's), after which he earnestly sought the Divine blessing. Bro. Lynn read suitable selections from the Epistle to Ephesians, then gave a very sound, solemn, savoury, and affectionate address to the candidates for Church membership, laying before them the privileges, responsibilities, position, and relationship of Church membership, when, after a few words of solemn prayer, he gave the right hand to the brethren and sisters, of whom there should have been sixteen, but two were unavoidably absent. The meeting was brought to a close by the administration of the Lord's Supper to the Church and to such mem-

bers of other Churches of the same faith and order as desired to sit down with them. It was a very impressive meeting, solemn in its sweet simplicity. I believe that all felt it good to be there. May the Lord bless and prosper the new Church—A. J. M.

KEDINGTON, NEAR HAVERHILL.—The friends at Rehoboth Baptist Chapel, Kedington, by the suggestion of a friend visiting in the neighbourhood, have followed the example of Dorcas (Acts ix. 39), by making up useful and warm clothing for the children of the Sabbath School. The name of Kedington is well known to the readers of THE EARTHEN VESSEL AND GOSPEL HERALD. Here are a few poor but truth-loving people, who worship in a Chapel standing, as it might be said, in a corner of the earth. The Lord hath been mindful of us. On Wednesday, December 12, 1888, the children, with their teachers, parents, and friends, met in the Chapel. The pastor, Mr. J. Crown, presided. Opening hymn, "Awake my soul in joyful lays," &c.; read Acts ix. 36-43; Mr. Hudson prayed. After which the pastor related the means by which this special object came about, making mention of the names of the friends who managed the working part, viz., Miss Fugle, Miss Garrod, Mrs. Crown, Mrs. Hudson, and Mr. Hudson; and other friends, to thank them for their kind help and support:—Cuthbert Quilter, Esq., M.P., for the South Division of Suffolk, £1 1s.; H. Gardner, Esq., M.P., for the Saffron Walden Division of Essex, £1. Parcels of clothing were sent by friends from London and Cambridge. We number about sixty scholars, the value of £10 worth of clothing was divided amongst them; also provided with buns and oranges. It was a very happy meeting. The Superintendent, Mr. G. Clarke, proposed a vote of thanks to all that had helped in the benevolent work. On the following Lord's-day there was a united prayer-meeting on behalf of the rising generation, and to thank and praise the God of providence and grace.—W. H.

AUSTRALIA.—Pastor Allen underwent last Monday the extremely painful operation of the excision of what the doctors feared was a cancerous affection on his lip, or might become so. Drs. Renwick and Milford operated, and express themselves very much pleased with their work. In consequence of the pastor's late attack of incipient paralysis, no chloroform was used, and pastor Allen had to bear a most painful operation. The wound is now held together by two wires run through the lip. Despite this, however, the pastor expresses his determination to officiate next Lord's-day (to-morrow).—*Protestant Standard* (Sydney), Nov. 24, 1888.

ILLNESS OF MR. W. HAZELTON.
SPECIAL APPEAL.

Our beloved brother, Mr. W. Hazelton, of Lewisham, has been laid aside now for seven months; and, as there is but little hope of his speedy recovery, it is felt desirable that steps should be taken for raising substantial help for our afflicted brother. To effect this object a Committee has been formed. The desire of the Committee is to raise as large a sum as possible, which shall be invested for the benefit of our brother and his family as the Committee may determine. The practical sympathy of all who read this Appeal will be drawn out, we feel sure, towards our brother and his loved ones, especially when they are told that, in addition to the present trial, *further family financial responsibility is imminent.*

Donations towards the above object will be gratefully received and duly acknowledged by the Secretary, the Treasurer, or by any member of the Committee.

It is suggested that the various Churches in the Metropolis and the country might set aside one Lord's-day for a collection towards this fund. If this were done, our object would be easily and speedily achieved.

Chairman:

PHILIP REYNOLDS, 8, Elphinstone-st., Avenell-road, Highbury, N.

Treasurer:

G. SAWYER, 103, Downham-road, De Beauvoir-town, N.

Secretary:

E. MOTE, 16, Thornhill-sq., Islington, N.

Committee:

C. WILSON,	H. CLARK.
J. BOX.	A. H. RIDDLE.
G. SIMPSON.	J. LEE.
J. H. DEARSLY.	J. CATCHPOLE.
JOHN UPSDALE.	G. TURNER.
G. WRIGHT.	W. WINTERS.
H. W. HALL.	I. R. WAKELIN.

The following contributions were announced at the meeting:—

	£	s.	d.
A Friend - - -	20	0	0
Mr. Catchpole - - -	6	5	0
C. Wilson - - -	5	5	0
C. C. Harris - - -	6	5	0
Geo. Sawyer - - -	5	5	0
Jas. Lee - - -	5	5	0
J. Upsdale - - -	5	5	0
J. Butcher (Chesham) - - -	5	0	0
R. McWhirter (Watford) - - -	5	0	0
H. S. Nunn - - -	3	3	0
W. H. Hall - - -	2	2	0
J. W. Banks - - -	1	1	0
E. Mote - - -	1	1	0
Jas. Barmore - - -	1	1	0
G. Turner - - -	1	1	0
W. Winters - - -	1	1	0
G. Wright - - -	1	0	0
Thomas Glover (Tring) - - -	1	0	0
Samuel Sharp - - -	1	0	0
J. E. Barmore - - -	0	10	0
J. H. Dearslly - - -	0	5	0

£75 15 0

IPSWICH.—ZOAR.—The teachers' annual tea and social meeting was held as usual in the vestry on Tuesday, Jan. 1. The deacons, the members of the two Bible-classes, with a few friends, meeting with the teachers. Mr. S. K. Bland presided, and spoke of the deep importance of teachers being real and seeking to impart to their scholars what they themselves knew and valued; for none have a right to expect that they can influence others to be what they are not themselves. Mr. W. E. S. Rowland (a member of the Church), of Emmanuel College, Cambridge, gave an earnest and weighty address. Practical and good little speeches were also listened to with much pleasure from Messrs. S. Garrard, Etheridge, Howe, Wright, and by one of the members of each Bible-class. The secretary read the report for the past year, showing that the number of scholars had increased to 130. During the year one of the teachers and three scholars have been baptized and united to the Church. Appreciation was expressed of the active and constant services of the superintendent, Mr. G. Gardner. If we could grasp an armful of sunbeams, carry them away, enclose them in a box, and send them intact to a friend by post, then we might also be able to grasp the light, and warmth, and love, and beauty of a happy Sunday-school meeting, and present a true picture of it in a public magazine. From this meeting we returned home with hearts brim-full of gladness and praise, and much strengthened to pursue our sacred and pleasant occupation.—E. M. B.

BERKHAMSTED.—We understand that two soul-cheering sermons were preached in "the Room" by our brother C. Cornwell on New Year's-day. The friends here are striving to obtain means to erect a new chapel, which is very badly wanted. A fund has been started for the purpose, and any little help would be much appreciated, if sent to either J. R. Shipton, pastor, High-street, Berkhamsted, Herts, or Miss Sills, 5, Castle-street, Berkhamsted, Herts.—Ed.

PRESENTATION.—On Tuesday, January 8th, after the week-night service, the members and friends connected with the Baptist Church at Crowle, Doncaster, presented their pastor, W. Rowton-Parker, with a purse of gold, in token of their love and esteem for his valued services to and among them, and also another purse of gold to his wife. Many warm-hearted and kindly words were spoken, and a most enjoyable and hallowed season was spent. The presentation was a complete surprise, neither the pastor nor his wife having the slightest idea that any such thing was thought of.

WORDS OF SYMPATHY FROM A BROTHER IN THE FURNACE OF AFFLICTION.

MY DEAR BROTHER IN THE LORD.—I hope you will pardon the liberty I take in writing to you, but I trust I can say the love of Christ constrains me. I love you in the Lord as the minister of Christ, and often in Spirit I am with you and try to pray for you. But I am a poor needy, helpless sinner, and can do nothing without the Lord; but very often the Spirit helps my infirmities. O how sweet then to call upon the name of the Lord and breathe out our hearts to Him as He breathes unto us! I am very sorry, my brother, and grieved to hear of your fall. When I read in the E. V. & G. H. of your affliction I could not help weeping. But what a mercy there are no bones broken. But sometimes bruises are worse than broken bones. But however painful the affliction, there is a needs-be. The Lord cannot err, nor be unkind. Love mixes the cup, and love holds it in His own hands, and He pours out a drop at a time, and this affliction, beloved, is for God's glory and your good, and for the good of His dear, tried, afflicted people. I deeply sympathise with you, and pray the Lord to heal your wounds, restore you to your wife, and to the Church of Christ, and bring you forth from this furnace as gold to praise the Lord. I hope you realise much of the dear Lord's presence in your solitude, and that Christ, your Elder Brother, draws near and sweetly communes with you. I know what affliction is, my brother, although I am not suffering in the way you are, from bruises and a fall. Still I am in the furnace, still passing through the flood; but not consumed in the fire, nor overwhelmed in the flood. The Lord deals very gently with me. The poor bush is still burning though not consumed. I am feeling very ill and very weary, and suffering much; but Jesus is with me in the fire. Wearisome days and nights are appointed me, but still through grace I follow on, faint, yet pursuing. Last night I had a restless night, but very early this morning the Lord spoke these words in my heart with power, "The Lord shall fight for you and you shall hold your peace." The words were very sweet. He has stood by me. He has led me and kept me these many years. When He put me in the furnace in 1850 He said to me, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee." Bless His dear name. He is faithful that promiseth. He hath done all things well. Often, my brother, my soul has been refreshed in reading your communications in the E. V. & G. H., especially in last month's. It did rejoice my heart to read how the Lord was blessing His word through you in your

visit to the churches, and I do bless the Lord for keeping you faithful in His truth and not suffering you to compromise or turn aside! The Lord keep you faithful unto death. O how many are turning aside. Bless the Lord, He has kept me in His truth for fifty years. Nearly fifty years ago since I first heard dear C. W. Banks, and as I draw near my journey's end the glorious Gospel of the blessed God is more dear to me than ever.

Now you are the Lord's prisoner pray for me, and the Lord helping me I will pray for you. My chamber is a little "Bethel." I have had some sweet sweet seasons in prayer lately. The word of the Lord is very precious; His love-visits many.

The E. V. & G. H. is very precious this month.

My warmest love, and I pray the Lord to bless and restore you for Christ's sake.

SAMUEL FOSTER.

Sturry, near Canterbury.

2nd Dec., 1888.

[From the depths of our heart we thank you, beloved and afflicted brother, for the genuine outburst of your loving soul in our interest. Through the distinguishing mercy of the Lord we are enabled to execute in some measure our home engagements, and hope soon to visit the distant churches as in days past. As yourself, we have been favoured to enjoy a little of the presence and blessing of the Lord in our affliction. The Great Refiner is sorely trying you, but He will not allow you to suffer loss in the furnace. God ever bless and sustain you.—Ed.]

A USTRALIA.

MY DEAR BROTHER WINTERS,—Although after the flesh we are strangers to each other, yet after the Spirit there is a kindred feeling generated in my heart towards you from your writings in the E. V. & G. H. I feel the Lord has conferred a great favour upon His people in appointing and qualifying you to fill the office of Editor: being gifted with an ear that can distinguish between the certain and the uncertain sound of the various trumpeters of this latter day. May the Lord still bless you and keep you, my dear brother, and enable you neither to fear the frowns nor to court the smiles of men. As an insignificant "ramshorn," I have been favoured of the Lord to make a certain sound as an unworthy instrument in the Lord's hand; have held the present pastorate since July, 1849. I am now in my 71st year, with the full use of my physical and mental faculties. "Bless the Lord, O my soul!"

I see by the E. V. & G. H., of which I have been a contributor and reader almost from its first starting, that some of your readers are not quite clear in

regard to the meaning and intention of the "Sabbath," and the "heaven" (Matt. xiii. 33).

I send with this two copies of sermons, one on the Sabbath and one on "The mysteries of the reign of the heavens." Should the Lord be pleased to make use of my feeble efforts in edifying any of the members of His mystical body, to Him shall be all the glory. Amen.

Yours in the bonds of truth and love,
JOHN TURNER.

44, Condell-street, Fitzroy, Melbourne,
Victoria, Australia, 1888.

[We should be very pleased to publish extracts from the above-named excellent discourses if we were not already overwhelmed with papers on the same subject. Sincere thanks for honourable mention of our poor labours.—ED.]

WOOBURN GREEN, BUCKS.—Very happy and spiritual services were held in this cause on Monday, Jan. 7th, to commemorate the goodness of the Lord at the opening of 1889. Mr. W. Winters preached in the afternoon to an attentive audience. Mr. Tilbury, the pastor elect, gave out the hymns. After a refreshing tea, the evening service was opened by Mr. Tilbury, pastor, presiding and announcing, "Kindred in Christ." Mr. Tidbury, the superintendent of the school, offered earnest prayer. The chairman, in the course of his earnest address, remarked on the goodness of God during the year 1888. As regards the chapel, many improvements had been made, to the great comfort of the worshippers. The pretty little sanctuary had been restored and renovated, with the addition of more lamp-light, new stove, &c., at a very reasonable cost. All this had been done from real love of the truth of God; and the chapel was free of debt. After a few words from the writer, Brother Ives spoke on the unfathomable knowledge of God with great feeling and power. Brother Price gave suitable words from 2 Chron. xxxv. 2, which all seemed to realize as very appropriate and encouraging. Brother Maine dwelt with considerable warmth and intelligence on the accomplishment of the purposes of God in the interest of His people. Brother J. Dulley closed with fervent prayer, and "All Hail" brought the happy meeting to an end. We personally thank our Brother, J. Dulley, and his good wife, also Mr. Ayliffe, for their kindness. Mr. Francis was unable, from age and infirmity, to be present, we were, however, pleased to see many dear friends from Wycombe, Penn., and other places, including (in addition to our beloved brethren who addressed the meeting) friends Austin, Maunder, Jones, Pusey, Glisby, and others. God bless pastor, deacons, and members of the church at Wooburn Green, prays—THE EDITOR.

CONFORMITY TO CHRIST.

NOTES ON A SERMON.

"That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the resurrection of the dead" (Phil. iii. 10, 11).

The great apostle here grandly and beautifully demonstrates what should be characteristically and experimentally possessed by the Christian. He declares with no uncertain sound that he is anxious to be made conformable to Him who is our great example, our great model, our great pattern, notwithstanding the great difficulties and persecution which he may be called upon to endure. Christianity is a thing which makes man brave and enduring even unto death. The histories of those within the sacred page will demonstrate this. Even the martyrs in the early Church of God fully sustains the truthfulness of this assertion. They sealed their lives with their blood for the testimony of Jesus and His Word. Christianity does not make men cowards, but gives them endurance and fortitude. The great apostle exclaims, "I am now ready to be offered, I have fought a good fight." We learn four things from our subject:

1. *Paul's desire in knowing Christ.* There must be the personal and experimental knowledge of Christ, otherwise the mere theoretical knowledge of such a person as Jesus Christ will bring us no spiritual advantage. Mere historical knowledge of the life of Jesus will bring us no nearer heaven, will not blot out our sins. The apostle earnestly prays that he may know Him.

2. *Paul's desire in experiencing the sufferings of Christ experimentally.* The apostle experienced a great deal of sufferings and persecutions. He was always anxious of bearing about in His body the dying of the Lord Jesus—that is, in being made conformable to His likeness. Christ was His all, whatever he had to experience. His life was one of undying lustre when he became a follower of Christ.

3. *Paul's desire to die in conformity to Christ.* "Let my last end be like His," is frequently repeated, even by those whose lives may be questioned, and are in antagonism with the precepts of the blessed Gospel of Christ. If we wish to die happy and in the peace and love of Christ, our lives must resemble His. The great apostle to the Gentiles, his absolute prayer, was to be made conformable to Him. Christ finished the great work of redemption, He forgave His very enemies while He hung on the Cross. No death like His. Yet Paul wished to be made like Him.

4. *Paul's desire to attain the resurrection of the just.* There will be a resurrection, both of the just and unjust.

There will at the last day be a resurrection of those to eternal damnation, and a resurrection of those to eternal blessedness. At the last day there will be the "sheep and the goats." The King will say to the sheep, "Come," and to the goats, "Depart." There will surely be a resurrection, or else our preaching is vain and our faith vain. The resurrection of Christ is the sublime superstructure and chief foundation on which Christianity rests. As Christ rose again from the grave, consequently there will be at the last day a resurrection. The Christian looks forward to that day with exulting gladness and expectation that he may attain unto the resurrection of the just. Therefore, Paul breathes an earnest prayer that after a life of toil and suffering for the Master, and thus being made conformable to Him, he may attain unto the resurrection of the just. May it be so with us.

THOMAS HEATH.

Plymouth.

STOKE ASH, SUFFOLK.—On Lord's-day morn, Jan. 6th, we commenced the year of Sunday School work by holding a prayer meeting. It was conducted by our Superintendent, Mr. L. Moss, and it proved to be a refreshing and stimulating season to both old and young brethren, who united in asking God's blessing to rest upon the young. At noon time on the same day, after singing and prayer, a letter was read from the late Superintendent expressing a wish for a Happy New Year, and each teacher and scholar received a card containing a Scripture text. Short and suitable addresses were delivered to the children by brethren C. Death and J. Taylor, at the close of which the doxology was sung. God grant that the scholars may in early days be led from the heart to sing with the poet,

"Sweet is the work, my God, my King,
To praise Thy name give thanks and sing,"
and His name shall have all the praise.
—P. BARRELL.

TUNSTALL, SUFFOLK.—On New Year's Eve the teachers and friends of the Baptist Chapel held their annual meeting. At seven o'clock about 50 partook of an excellent substantial tea, after which a public meeting was held, when the gathering of friends increased. The pastor, Mr. W. Glasgow, presiding, read Psa. xc., and J. Dearing implored the divine blessing. Mr. G. Disbey gave an appropriate address, basing his remarks on 2 Cor. i. 7, after which he reminded the pastor of the practical sympathy the friends had shown for him in raising the sum of £3 15s., which he then presented to him. Mr. Glasgow thanked the friends, relating that the past year had been one of affliction and sorrow to him, and also his beloved partner in life, but the Lord had appeared

for them, and had blessed and upheld them. Addresses were given by brethren J. Ling, G. Garrod, G. Meadows, G. Savage, H. Raymer, W. Hammond, Mrs. Ling, and Miss C. Meadows. Suitable anthems and hymns were sung. Miss F. Randall presided at the harmonium. After the dawn of the New Year, with singing and prayer to God for His guidance and blessing in the ensuing year, and having spent a most enjoyable and, it is to be hoped, profitable evening, the meeting terminated. On the following Sunday morning our esteemed pastor had the privilege of baptizing two believers in the Lord Jesus, and in the afternoon received them into the Church. Praise the Lord.—A LITTLE ONE.

THOUGHTS OF HOME.

The longer we live in this world the less like home it seems. Once it engaged all our thoughts. All our friends and all our joys were here. We had nothing beyond, nothing outside of this world. But as years roll on changes come. Friends pass away, loved ones leave us, and every year this world has less to detain us, and the world to come attracts God's people more and more.

Early in 1888, I spent a very happy week with the friends at Chatteris. On the Monday before I left for Devon. I visited March and found that many of my old friends had gone home to be for ever with the Lord.

Many thoughts passed through my mind, and especially the words of the Psalmist, "I am a stranger with thee and a sojourner, as all my fathers were." The dear ones whose presence was our joy, and whose smiles brought sunshine to our hearths, are with us no more.

Once we went on pilgrimage together, we met with gladness in the House of Prayer; and took sweet counsel as we went to our Sabbath home. But now their voices are dumb, the dwelling vacant.

And so, day by day our hold on this world is loosened, the ties that bound us here are sundered, and stronger bonds are carried forward to anchor us within the veil, and links us in fellowship that are sweet and joyous and eternal; hence the longer we sojourn here the less we seem at home; I often sing,

"I am but a stranger here,
Heaven is my home
Earth is a desert drear,
Heaven is my home.
Dangers and sorrows stand,
Round me on every hand!
Heaven is my fatherland,
Heaven is my home."

Once we heard with delight, "Thanksgiving, and the voice of melody," from joyous voices and devout and gracious souls; but now we listen in vain for those well-remembered tones, we wait in vain to hear those deep-toned prayers; but we shall meet again. We must go

forward until we stand with the redeemed beyond the river, where all the chosen shall join in the anthem of sovereign grace before the throne of God, and chant the song of Moses and the Lamb in the presence of the great King. We are pilgrims here; the way seems weary and the night seems long. One by one the companions of our toils and tears and conflicts have passed away!

The warriors who stood side by side with us in the fight of Faith and kept to the old truths, such as Forman of March, Anderson, and others, with whom I have had sweet counsel, and who have fallen upon the field.

We shall meet them again in the day of grand review, when the Captain of our Salvation shall appear in His glory and all His elect ones to share in His eternal triumph. We look forward to that day when we shall stand blameless and faultless before the throne. The paths of all God's saints converge. Walking in the shadows, they are looking for the light, "they go from strength to strength until every one of them appear in Zion before God." Their feet, worn and wearied with the way, shall stand within thy walls, O Jerusalem, tears ended, eternal joys begun!

When the scattered members of God's family are united, and the living stones are builded together for the Divine habitation, when all the ransomed Church of God are saved to sin and sorrow no more, we shall find our rest, our joy, our home in the kingdom of our God.

Bovey, Devon.

J. PEARCE.

APOSTOLIC FAITH v. MODERN THOUGHT.

"The faith which was once delivered unto the saints' (Jude iii.). This can scarcely be questioned, that there are certain strong tendencies amongst many professedly Evangelical ministers towards a new theology. The expression commonly used to represent these tendencies is 'Modern Thought'—an exceedingly unhappy phrase, and considerably contradictory of fact. I. The fundamental idea of Modern Thought seems to me to be a mistaken one. It is that theology, or Christianity, or the faith, whichever term you prefer, is progressive. Read the text as we have it in the New Version: 'The faith which was once for all delivered unto the saints.' After all, the modern theological clock does not go too fast but too slowly. We are not ahead of Paul and Peter and John yet! We are shockingly and disastrously behind them. The Modern Thought locomotive ran off the lines away in the past, and though it is to-day puffing and snorting, and causing a great to-do, it is floundering among most beggarly elements, and making a wretched pace. When you sing rather

funerally, I venture to cry, 'A little faster, friends'; to Modern Thought people we had need say, 'A great deal faster, friends.' A truce to such nonsense as 'abreast of the times'; what we sorely need is to leave the slow-going times far behind, and be 'abreast of the apostles.' II. Modern Thought tends to lessen the authority of Holy Scripture. III. Modern Thought exalts man. IV. Modern Thought tends to make God. V. Modern Thought lays little emphasis upon prayer. VI. Modern Thought has lessened the sense of the sinfulness of sin. Remember that no creed, thought it be even a perfect one, will amount to anything if there be naught besides. The Devil's work has been supremely wrought by those who have been rigid in creed and wretched in conduct. The orthodox worldling has been the curse of the world.—W. E. HURNDALL."

SPEECH WITH GRACE.

BETTER such speech than warlike slang,
Than war's rude clash, wrath, hate, and
Wildfire claptrap cast zeal and clang, [din:
In which there never wanteth sin.

Truth is best set in kindly speech,
Persuasion wins far more than force:
Peace and good will can wit outreach,
Kind words to hearts have freest course.

Clamour with the dramatic strain,
Reason oft blunts and induces frailty.
That the considerate much pain,
And good retards by scolds and flays.

True diagnosis calls for skill,
If ills we do eliminate,
Ought prescriptions patients kill, [hate?
Ought our words breathe ont scorn and

Then nothing judge before the time.
Not man—Christ is the judge of all:
Forbearance does with goodness chime.
And love for gentleness will call.
Clapton. J. H. DEARSLY.

AN ACROSTIC—WILLIAM HENRY LEE.
(Read by brother Birkett at the end of his speech, on November 26th, 1888, at Mount Zion Chapel, Bow.)

W ITH pleasure we, a few poor souls,
I n God's great mercy gathered here:
L ike those of old may we agree, in
L ove and fellowship with thee.
I n Christian love we now present
A token of our best esteem,
M ore real than we can now express.

H ere on your natal day may you
E ndeavour us to comfort too.
N or memory e'er forget this day,
R esolved that while you with us stay,
Y our best of Gospel joys to give.

L ong may you live on earth to sound
E ternal truths, till called to spend—an
E verlasting jubilee, with Christ above, and

J oin the ransomed, happy throng in
U nity and praise to God the Lamb,
B eyond all earthly tear or care,
I n Jesu's presence, there to dwell in
L ove and pleasure who can tell, the
E njoyments of that blissful home, for ever
E mmanuel! [with

THE ORDER OF WOMEN COMING BEFORE THE CHURCH.

MY DEAR BROTHER IN CHRIST,—I think and trust I shall be excused for taking my pen once more, as it is with the view of having a correction made in my article in last year's issue of the E. V. & G. H. On page 289, 1st column, six lines from the bottom, it says "The baptism of *God*," which should read, "The baptism of *John*, whence was it?"

You will, I think, on referring to my letter (if not destroyed), find that it was written as the correction I wish made. Some may think I had so written it, but if I did, my copy is as above, and not as published.

I cannot refrain from making a remark or two respecting pastor Turner's views relative to *female candidates*: so far as appointing visitors is concerned, well, and good, but why should the pastor and visitors be the only ones allowed to truly fellowship the candidate? They should only be allowed to recommend the candidate to the Church on their satisfaction, and the candidate be brought before the Church for their judgment and desired fellowship.

Paul's advice in 1 Cor. xiv. 35, "Let your women keep silence in the Churches," I apprehend has reference to the business of the Church only, for they, although members, are not supposed to be conductors or managers of Church affairs, but only listeners, and can consult or advise their husbands at home. The same Apostle saith, "Every man praying or prophesying, having his head covered, dishonoureth his head, but every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for this is even all as one as if she were shaven" (1 Cor. xi. 4, 5). Hence I gather the conclusion that Paul doth not prohibit women either from praying or speaking in public, for he saith, "For first of all, when ye come together in the Church, I hear that there be divisions among you" (1 Cor. xi. 18). It is therefore evident that women are allowed to pray or speak in public, but with their heads covered. Such then being the case, whence comes the objection to their relating their experience of change of heart, mind, and life before the Church, so the Church may be able to hold fellowship with them, and at any time or place recognise them as sisters in the Lord of life and glory?

Some of them are led in the most edifying paths of Christian experience; the exclusion of which would be a loss to the Church. But as I write only to give my views on the subject, I will close with my best wishes for the welfare and extension of the circulation of your magazine wherever it may go. I remain, yours in the best bonds,

W. MOTT.

CHATHAM. — New Year's services were held at Enon, Nelson-road, on Jan. 13th and 14th. On Lord's-day, 13th, brother E. Langford preached two sermons with the Holy Ghost sent down from heaven, which were listened to with profit and savour. Morning text, Isa. xli. 10; evening text, Col. i. 20. On Monday afternoon, brother W. K. Squirrell preached with holy liberty and power from Psa. cxix. 28, to which all taught of God could witness to the truths spoken. Tea and public meeting followed, commencing with our favourite hymn, 793 (Denham's). After reading a short portion of the Divine Word and prayer, brethren Squirrell, Langford, and A. B. Hall were helped by the great Master of assemblies to speak to us words of wisdom, truth, comfort, direction, and edification. The Lord crown these services with His effectual blessing.—J. C.

A CAUTION TO MINISTERS OF TRUTH.

DEAR MR. EDITOR,—A short time ago I attended a "Sunday-school Anniversary meeting" held in a Strict Baptist chapel, and was interested at hearing of the apparent prosperity of the same, and my enjoyment increased upon a well-known minister of truth awakening in my soul a sweet feeling of grateful love to my Lord, by the application of the words, "Thou hast loosed my bonds." The good man finished his subject and sat down. Another arose upon call, and—O, sir, the solemn difference I shall not soon forget. After some vain and foolish talk he gave us as a proof of how easily the hearts of the young were to be moulded, or in plainer words, how easily they could be saved while young, in the following words, as near as possible:—"After preaching at a certain place, I (as is my custom) went down the aisle of the chapel to speak to the people, and seeing two little girls sitting together, I asked one if she was a Christian. She answered, 'Yes, sir.' I said, 'Well, my little girl, and how long has that been?' 'To-night, sir!' she answered. 'And how came that about?' 'Why, sir, you said "the blood of Jesus cleanseth us from all sin," and I believe and am saved.' I then spoke to the other child who likewise affirmed she had been saved." Mr. Winters, I looked aghast at the man, then at the other speakers. Indeed I felt much for the previous speaker, who sat with bowed-down head, evidently as much taken aback as myself; and finding he still continued in the same strain, I withdrew, pondering over the marvellous difference between men taught of man and men taught of God. The Lord has dealt so graciously with my soul under the ministry of His dear sent servant, Mr. O. S. Dolbey, that "my cup runneth over,"

which may in some measure account for my jealousy being aroused sufficiently to write you, sir.

I enclose a report of the meeting, having underlined the name of the speaker referred to, and giving the name of chapel over which he is minister. Having laid the matter before the Lord, I trust these few lines may awaken a more close searching of heart among those who invite speakers, and so save pain and distress of mind to those who have been taught the grace of God in truth.—ANNIE M., New Kent-road.

CHRIST'S AGONY.

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

DEAR SIR,—I have read with great interest several articles in the last four numbers of the "E. V. & G. H.," headed "Sweating Blood." The subject, to my mind, is both profound and mysterious. With your permission, I feel constrained to add to that which is gone before. It does not appear that the right definition of the word sweat is given. As far as I can gather from different sources, the right meaning of the word is a moisture which issues through the pores of the skin. As it is not definitely called water, have we not, then, in this wonderful and most singular instance as much authority to consider it blood as water? I feel much impressed in my mind that it means distinctly both blood and water. May we not gather some confirmation from these memorable words, "But one of the soldiers with a spear pierced His side; and forthwith came there out blood and water" (John xix. 34)?

The Bible published in the year 1611 gives the passage thus: "But being in an agony, He prayed the more earnestly, and his sweat was like drops of blood trickling down to the ground." The instances given of some of our fellow-creatures sweating blood under certain circumstances in proof that the Saviour sweated blood seem, to me, more to eclipse than to prove it. Be it remembered that those men referred to were suffering from physical diseases, and it is highly probable that it was more from disease than mental suffering that they so sweated. Believer, listen to the words of your Lord: "My soul is exceeding sorrowful, even unto death." Great as His sufferings were by the cruelty of the Roman soldiers on His pure body subsequent to this, not a word of complaint fell from His sacred lips. The sword of Divine Justice was unsheathed; it fell where the sin of His much-loved bride was laid in the spirit of prophecy. It is declared, "He hath poured upon Him the fury of His anger." Also, "All Thy waves and Thy billows are gone over Me," He drank the cup. "The cup which My Father hath given Me, shall I not drink it?" Bless His precious

name, He did drink it. He failed not; He was not discouraged. He swallowed up death in victory. He delighted in the whole. "I delight to do Thy will, O My God." He triumphed over all. "He cried with a loud voice, It is finished." In all this did He not sweat blood, and that blood cleanse from all sin?—ROBERT PAGE, Cavendish, Suffolk.

[Our brother Page's article was in type before we closed the above discussion, hence its appearance here.—ED.]

RE-OPENING OF "REHOBOTH" CHAPEL, LOCKWOOD, NEAR HUDDERSFIELD, YORKS.

IT may interest your readers to know that there exists, and has existed, a Church founded on New Testament principles of faith and practice in this village. Although we are far away in these northern regions from the more congenial atmosphere of the south, yet, notwithstanding, we have thus far found the promise good, "The righteous shall hold on his way." We have the old Gospel, the blessed Gospel of the grace of God. We want no other. And upon that Gospel we feed and grow. There we rest, upon the one firm, sure, and ever glorious foundation laid by an unchangeable God in Zion. "tried and precious."

We have had our chapel closed for some little time, during which various alterations have been made. We have removed the old roof, and added an entire new one, renovating the chapel throughout, and a new wall round our burial ground, to the entire (we trust) satisfaction of our friends, as well as the comfort of those who meet to worship with us. What we have done has incurred an outlay of £375, of which only a few pounds remain to be raised.

The re-opening services were held on Saturday, Nov. 17th, when Mr. Jones, of Slaithwaite, preached a good sound Gospel sermon, founding his appropriate remarks upon Psa. cxxii. 6, dividing his subject into the two following heads—1st, a prayer for the Church recommended; and 2nd, love to the Church implied. Our souls were cheered and comforted. After the afternoon service we adjourned to the school, where between two and three hundred partook of tea, which was very refreshing.

At six o'clock the public meeting commenced, over which our highly esteemed friend and brother Mr. Joseph Hirst, of Slaithwaite, presided. Mr. Holmes read a brief outline of the history of our Church, after which Messrs. D. T. Chapman, of Manchester, and J. Ellam, of Sheffield, two tried, much loved, and deeply respected members of the Church here, and, as may be expected, they gave us many reminiscences respecting old times and old friends, who, through the faith of God's elect, have long since finished their course with joy. Mr.

Kershaw, of Haworth, then followed with a few timely and well-chosen remarks upon the name (Rehoboth) by which our Church is known, its meaning, and lessons that might be drawn from it. Mr. Jones then followed, basing his remarks upon "Surely God is in this place," pointing out that the great object of our search in the Word of God and in the Church of God was God in Christ, and whatever fell short of this great end, however good and diligent we may be, yet if we could not recognise the footprints of our Elder Brother, our search would be unprofitable. It was a high day in our history, and we trust that its holy influence, its many earnest exhortations, and its fervent petitions, and the words of counsel given by our good brethren and chairman, will long be cherished by us during our sojourn here.

KINGSTON-ON-THAMES.—On Oct. 19th, 1888, the Providence Sunday-school was inaugurated, with brother J. Bush as president, and on Jan. 2nd the first winter treat was given in the vestry of the chapel to about 50 children. After tea short and pithy addresses were given by Messrs. J. Bush, J. Lambourne, and James Smithers, each speaker giving good advice to the scholars. The ladies of the singing-class kindly supplied the children with gifts of warm clothing, &c. Our best thanks are due to them for their aid in making it a happy gathering. May God bless our endeavours to spread His Word, and may He bless it to the saving of many precious souls in our school is our earnest prayer.—W. J. BRIGHT.

ELLINGTON, HUNTS.—The members of the Church and congregation worshipping here have just presented their pastor, Mr. J. Russell, with a purse of money as a New Year's gift, accompanied with expressions of love and esteem. At the close of the service on Sunday evening last, Mr. Russell took the opportunity of publicly thanking the friends, and in doing so said he valued their gift for its monetary value, but far above that for the kindly feeling it expressed. He had entered upon the ninth year of his ministry amongst them. Those years had not been barren nor unfruitful. Souls had been saved, and God's people had been sustained and graciously helped on the way by the power of the everlasting Gospel, which Gospel he would still adhere to and proclaim so long as he was able. The past year had not been without some special tokens of the Divine blessing. This should encourage them in faith, in prayer, and in work. His desire was that they might be inspired to labour in one united and long-continued effort for the glory of God.—[In our forthcoming (corrected) LIST

of Churches will be found—"Ellington, J. Russell, *Pastor*," instead of "Supplies." We shall be pleased to receive any items of Church news which may come to hand from causes of truth in Hunts.—ED.]

AYLESBURY, BUCKS.—Very pleasant and profitable New Year's services were held in the first week in January. Brother F. Fuller, pastor, is much encouraged in his work. He has just completed six years of ministerial labour in the cause at Aylesbury. On looking back he could say, "Ebenezer;" and looking forward, "Jehovah Jireh," The Lord be praised.

HITCHIN.—DEAR BROTHER WINTERS.—The friends at Mount Zion held their annual tea and social meeting on Jan. 7th. After tea, the report being read showed that the Lord had been with them during the past year, and still kept them together in the spirit of unity and in the bond of peace, and had enabled them by the kind generosity of friends to pay two bills of long standing. The meeting was addressed by your humble servant from the words of Samuel, "Hitherto hath the Lord helped us." Brother Thompson spoke encouraging words from "I will go in the strength of the Lord." Brethren Carey and Button made a few timely remarks, and singing the doxology brought the happy meeting to a close. May the Lord still remember Mount Zion for good, is the prayer of—Yours sincerely, G. LOVELOCK.

STRATFORD, GURNEY ROAD.—The annual meeting of the Gospel Band was held on Thursday, January 3rd. A goodly company of friends sat down to tea; after which a public meeting was held, presided over by the pastor, Mr. J. H. Lynn; when addresses were given by brethren M. Cannings, J. Rider, W. F. Gray, A. W. Davies, J. C. Boswell, A. G. Gray, and others. The objects of this society are:—To afford young Christians additional means of spiritual strength by mutual association, to give encouragement and sympathy in health and sickness; and, by study of the Word of God and prayer to build them up in the faith; also to encourage those who have not confessed the Lord Jesus to "Search the Scriptures with us." All members of the band are also members of the Church. Other regular attendants at the band meetings are enrolled as associates. The meetings are devoted to the study of the Word of God, prayer, praise, and testimony, both oral and by papers. During the year we have realised the divine Spirit's power in our midst; souls have been blessed, comforted, strengthened, and we have noted with joy the growth in grace and knowledge of Jesus Christ of many of

our members; and are sure that the work of grace is going on in the hearts of many of the associates. During the past year the hand of death has removed two of our members; but our loss is their eternal gain; they loved the band meetings, and often spoke of the blessing same had been to their souls. The tract table has been supplied with well-selected free grace tracts; several thousands of which have been distributed.—E. E. GRAY.

WILLINGHAM, CAMBS.—On Jan. 16th we held our New Year's meeting, when a goodly number of friends met in the old meeting house, at 5.30, to partake of tea. In the evening our beloved deacon and brother, William Tibbit, presided at a public meeting. After the pastor had read Psalm cxxi., brother Mortlock, of Swavesey, engaged in prayer. Brethren J. Morling and T. Mustill, of Over, were in our midst, and gave us encouraging and edifying addresses. At the close of the pastor's speech, the president of the meeting presented a New Year's gift to him, consisting of gold and silver.—H. E. SADLER, Pastor.

[Strict Baptist Mission; Notes on India, &c., in our next.—ED.]

In Memoriam.

THE LATE JAMES CROUCHER.

We have to record the death of our esteemed and beloved brother James Croucher, of Norbiton, Kingston-on-Thames, who fell asleep in the Lord on October 24th, 1888, in his 91st year. He was born July 17th, 1798. I have heard him say many a time that he lived without God in the ways of sin-keeping, uniting with evil companions till he was about 28 years of age, when the Lord opened the eyes of his mind to see the lost state he was in by sin and wicked works. He would often refer to these days in his prayers, even of late years; and would ask the Lord not to remember the sins of his youth. After the age of 28, he attended the ministry of Mr. Biddle, of Brockham, and was baptized by him on the 6th of March, 1831, with eight others, James Smithers and his wife being two of the candidates, who both died at Kingston, and were buried in Kingston Cemetery, now the resting-place of our brother Croucher, who was the last of the nine believers baptized: showing that he has been associated with the saints of God for about 57 years; 27 years he had been a member of Zion Baptist Chapel. He was a follower of the meek and lowly Jesus, always showing by his example who he was and whom he served. He was very fond of singing the praises of Him that had washed him in His blood. Although he seemed seldom in the full

assurance of faith, he had a strong desire for a greater manifestation of the love of God to be given him, and would often say prayer and praise were the best part of the worship of God; but prayer was the cheapest, and was always before praise. He was a deacon of this Church for many years till about four years ago, when infirmity compelled him to give up that office. A more kind and merciful Christian you would seldom find, and was always in his place in the House of God, unless affliction or infirmity prevented him. The last year or two he had only been able to walk to the Chapel once a day, which he did to the last Sunday but one before he died. He was with us on the 16th of Oct. at our thanksgiving meeting. The next day he seemed to have a cold coming on and decay of nature. On the Sunday afternoon, I and another brother visited him, and read Psa. xxxiii. which he seemed to enjoy; and we exchanged a few words on the love of God, which he delighted in, though not so full of it as he wished; but this shows he had tasted of it to want more. He went up to bed that evening for the last time, and it was the last time I had the opportunity to speak to him. I heard that he was worse on the Wednesday evening, and I went to see him again, and found that he was fast passing away, and almost without a pain or struggle, his blood-bought soul took its flight about 10 o'clock. The following words were penned down by his daughter. She says, "Father was very much troubled all Monday night." This was the last night but one of his life; he was wondering how it would be with him at the last! He wanted the 88th Psalm read, and keep saying he wanted to feel his interest in the Lord. I also read to him the 46th hymn (Gadsby's) over and over again through the night, which he enjoyed very much, and said, "the work was His" (meaning the Lord's). On Wednesday evening he seemed more comfortable, and said, "What a mercy to be kept humble before the Lord," and spoke something about Jesus, as if in prayer, saying, "He is worthy to be praised and adored." A friend asked him if he could read his title clear: he said, "We all desire to, but cannot all attain to it." Almost at the last he recited very plainly the last verse in Isaiah xxxv., "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away." Without doubt he is now singing the noble songs of the redeemed above, and around the throne of God.—J. STEVENS.

On Thursday, Jan. 3rd, 1889, aged 71, our sister MARY ANN WOOLLARD fell asleep in Jesus. She had known the

Lord about 40 years, was baptized at Somersham, and joined Hadleigh cause in 1881. Funeral sermon preached by her pastor, Mr. B. J. Northfield, on Lord's-day morning, Jan. 13th, from the words, "By grace are ye saved." Also in the afternoon a funeral discourse, from Titus ii. 13, was preached for our sister SARAH COLE, whose immortal spirit entered the realms of light on Sabbath morn, Jan. 6th. She also had known the Saviour about 40 years, was baptized 13 years ago at East Bergholt, and then removed membership to Zoar Chapel, Ipswich, some ten years since, after which, in 1884, she became a member at Hadleigh Baptist Church. In our loss of these two dear friends in Christ the only comfort we have is that it is their gain, for they were godly, consistent disciples of the meek and lowly Jesus.

Lines on the falling asleep in Jesus of Sisters Woollard and Cole, January, 1889, members of the Strict Baptist Church, Hadleigh, by their affectionate Pastor, B. J. N.:—

Let us now unite in praise,
We have cause to bless the God of grace;
He has taken to the world above
Some of whom for His dear sake we love;
For the ransomed host they were prepared,
And they now behold His face:
This they should not gain they often feared,
But Jehovah crowns His sovereign grace.

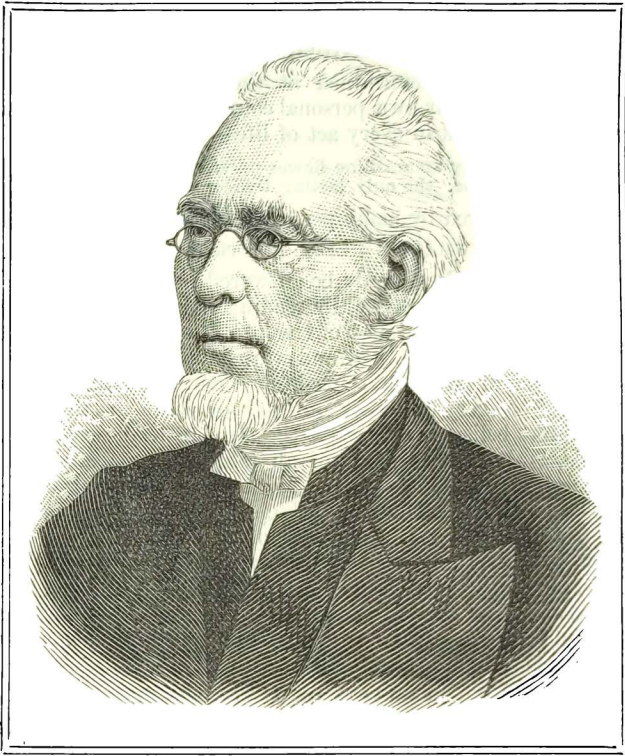
Sufferings o'er, what bliss they know,
Saved from sorrow, sin, and care, and woe,
Oh! how happy is their glorious state,
E'en angelic ones can ne'er relate;
And could we behold their heavenly bliss,
As their precious Lord they see.
Could not wish them in a world like this,
Once again to share its misery.

May we, too, in realms above,
Join to sing of Jesus' wondrous love.
There in heaven for evermore to dwell:
For we bliss shall share, or sink to hell.
Gracious God, in mercy do prepare
Precious souls for endless joys:
And may we behold Thy glory there,
Ever dwell with Thee beyond the skies.

THE LATE MR. J. CLARK, PASTOR OF THAME, OXFORDSHIRE.—It is with regret we have this week to record the death of Mr. Joseph Clark, pastor of the Baptist Chapel, Thame, which occurred at his residence at Haddenham, on Thursday, Jan. 3rd. 1889. Our deceased brother, who was 64 years of age, has for many years been connected with the Strict Baptist denomination, having ministered at the chapel at Ickford for some time previous to accepting the pastorate of the Baptist Church at Thame, of which he has been the settled pastor for 28 years. During the many years he has been known in the neighbourhood he has lived a consistent and exemplary Christian life, and gained the affection of those to whom he ministered, and the respect and esteem of all with whom he came in contact. For the past few years of his life Mr. Clark has been a constant sufferer, but throughout he has borne up bravely

against a painful malady, and preached regularly at his chapel till within a fortnight of his death. He preached the last time on Sunday, Dec. 23rd. The funeral of Mr. Clark took place on Thursday, Jan. 10th, in the Baptist burying-ground, Haddenham. The service, which was a very impressive one, was conducted by Mr. P. Reynolds, of London. A large number of friends were present. On Sunday evening following in the Thame Baptist Chapel, special allusion to the sad event was made by Mr. E. B. Lloyd, of High Wycombe, who occupied the pulpit from which deceased so long and regularly preached. Mr. Lloyd founded his remarks on the words, "To die is gain." There was a fair congregation. Hymns befitting the occasion were sung during the service.—(*Local Paper*).—Mr. Clark's parents died when he was very young, and in his boyhood he suffered many privations and hardships. He was converted to God under the ministry of Mr. Peter Tyler, of Haddenham, and was baptized at the age of 19, and received into the Church in August, 1842. He took an active part in the Sunday-school work, and assisted Mr. Tyler in the afternoon services. He afterwards preached at Ickford for some time before coming to Thame. For 28 years he laboured truthfully and faithfully in his Master's cause. I visited him twice during his short illness, and he died very happy, resting on the Rock, Christ Jesus. He leaves a widow to mourn his loss, but we are pleased to say she is well provided for. As a Church we very keenly feel our loss, having stood so many years in fellowship with him. It is indeed an anxious time with us now. May the Lord in His mercy undertake for us.—JAS. TARRY, *Deacon*.—[We gratefully acknowledge the timely aid of Mr. Tarry, Mr. Elton, and others. The late Mr. Clark was known to us as a faithful and gracious man of God. May the bereaved Church soon be favoured of the Lord with another pastor after His own heart.—Ed.]

During the past month Mr. Thomas Knott, the Secretary of the Surrey Tabernacle Benefit Society, has passed through a period of severe trial. On Jan. 14 his father, Mr. JOHN S. KNOTT, who has been for many years a deacon of Lynton-road Chapel, was called to his heavenly rest. Two days later, the 16th instant, his sister, who was also a member of Lynton-road Chapel, and for many years a much respected teacher in the Sunday-school, was taken to be for ever with her Saviour. Father and daughter were buried together in the family grave at Nunhead, the many friends attending testifying to the respect in which the departed were held. We hope to give a short memoir in our next issue.



THE LATE MR. JOHN COOPER, OF WATTISHAM, SUFFOLK.
(See page 73).

“Valiant for the Truth.”

THE above headline forms a part of the scathing protest of the prophet Jeremiah against certain men in his day who were “*not* valiant for the truth upon the earth” (Jer. ix. 3). These men are also described as having “bent tongues,” *i.e.*, *elastic tongues*, capable of stretching and twisting anyway to suit the convenience of circumstances at the expense of the TRUTH. The unhappy result of such insincerity is clearly given in the same verse, and which constitutes the greater part of the dark side of the

HISTORY OF THE CHRISTIAN CHURCH

of past ages. When men cannot afford to be valiant for the truth, and begin to slide into forbidden tracks, there is no knowing how far they

will go from the teaching of the Bible if left of God, and it is very doubtful as to whether they will ever return to their former standing unless brought back by an omnipotent arm with "weeping and with supplication." God be thanked, as in the days of the "weeping prophet," there are yet many

STRAIGHT-TONGUED MEN

in our ranks who are determined at the risk of all forfeiture to abide, not merely by their own personal convictions, but by the unerring rule of right government in every act of life—God's blessed word.

"The only amarathine flower on earth
Is virtue: the only lasting treasure, TRUTH."

The question uttered by many persons daily as to

WHAT IS RELIGIOUS TRUTH

is an important one, and can only be answered by reverting to the inspired Book of books and prayerfully reading it in its most divine light. The Holy Bible is the exact reflex of the mind of God, comprehending the perfections of His person, laws and works, and all that is essential for the true legislation of His One Church on earth. It is the text-book of the Church, and of every ordained minister of God (instrumentally) to edify and comfort believers and arrest the remnant of grace dead in sin.

The Bible, as the embodiment of all truth, is perfectly free from error, and carries with it in letter and spirit the great seal of Heaven. The unrivalled historic incidences, which it recites; the unadorned passages in the lives of the best and worst of men which it describes in the purest light; the knowledge which it imparts by the Holy Spirit to weary, struggling sinners; the holy institutions which it delineates and supports; the infallible doctrines which it inculcates; the promises and precepts which it reveals; the threatenings against sin which it denounces; the splendid examples which it sets forth, and the

GLORIOUS PROSPECTS OF FUTURE HAPPINESS

to God's elect which it opens to the eye of faith, are all strictly true in jot and tittle.

The Bible is not a cunningly-devised fable, but an inspired volume which holy men of old wrote under the immediate impulse of the Holy Ghost, and the best proof of its inspiration is that it inspires poor sinners to follow Christ, and to suffer isolation and persecution for His sake.

Vital Christianity as displayed in the holy conduct of the true Church and in the individual lover of Jesus is grand indeed, and the best exponent of its real worth before men of the world. If professed Christian ministers are

CONSERVATORS OF THE TRUTH

how essentially necessary it is that they should be faithful in holding it forth in its *true light*. It is patent, alas! to every discerning mind that many stewards are *not* faithful to their trust, for the offence of the cross has ceased in their midst. Contention for God and His word is to be admired and persisted in, even to separation and loss of friendship, if there be no alternative; we do not however prefer divisions only in extreme cases, but peace at any cost is a rotten policy, and unworthy the sanction of any real Christian. Error, we know, is mostly bewitching, hence many are dazed by it, and carried away (Gal. iii. 1). Truth is a purify-

ing element where it is obeyed (1 Pet. i. 22); and where individual believers or Churches stand firmly in the truth they are frequently regarded by a certain class of religionists with suspicion, as being loose in conduct, and here and there a sorry case is pointed out in proof. But it is as erroneous as any lie forged by the devil, to say that the doctrines of sovereign grace lead to ungodly practice. The persons who possess the doctrines of grace and realise them as a part of their daily experience are usually the most

EXEMPLARY TALKERS, AND WALKERS.

Truth is indeed the basis of real Christian fellowship (Acts ii. 42; 3 John 8), and true freedom of action. Deluded souls may for a time exist on error or husks, but such ill fare contains no properties for the quickening of souls into spiritual life, or for promoting heavenly growth.

To be valiant for the truth there must be no confederacy (Isa. viii. 12), or parlance with the enemies of it, as no halfway or compromising scheme will serve in its stead. Truth is a precious jewel which cannot be fully estimated until it is lost; therefore let us contend earnestly and unitedly for it in the love of the Spirit.

THE TRIAL OF FAITH.

Every day reveals some new difficulty for testing the religious principles of valiant men. We however are not called to fight against Christian brethren, but against *error in doctrine and practice*, and having many subtle things detrimental to Gospel teaching constantly staring us in the face, we are compelled for conscience sake to be firm and definite in dealing with them. Letters have reached us from various parts respecting the lamentable event which occurred on the first day of the past month between the Metropolitan Association of Strict Baptist Churches and the Church at Highbury-place under the pastoral care of Mr. Philip Reynolds, the result of which was the separation of the latter Church from the Association for a breach of the 12th article of its Doctrinal Basis, which

NECESSITATES BAPTISM BY IMMERSION,

in order to admission to the Lord's table, and which is in agreement with the 10th Rule of the Constitution of the Association. We believe the *Rules of the Association to be purely Scriptural*, and such as no gospel Church could honestly object to; and it rejoices our soul greatly that the Association is prepared to stand or fall by them. God, however, knows our heart, that we are greatly pained at what has occurred; and (although we do not claim to be free from sin or perfect in ourselves in any way only as we stand in Christ) we emphatically declare that we have no antipathy whatever against the person of our beloved brother Philip Reynolds.

But to suppose that we could allow (considering the position in which we stand before the Churches of Truth) the action our brother has taken in conjunction with his Church to pass over without expressing our most decided disapprobation of it, is beyond all reason, and the utmost stretch of charity.

We fearlessly say, that no case could possibly have been dealt with in a more straightforward and impartial manner, on the whole, than was that of the pastor and church at Highbury Place. Our brother defended himself and his Church in a very lengthy paper which the worthy

president permitted him to read, and the delegates of his Church were also allowed to speak in turn; but it grieved us much that no sign of regret or compunction of conscience in violating the order of the New Testament and that of the Association was in the least discoverable in the joint defence of the pastor and delegates of the Church at Highbury.

We have no desire in the least to comment at large on the merits or demerits of the defence of the erring Church, or of the propositions offered for the amelioration of the case. But this we must and will say, with all the love and candour of our wounded heart, we never before remembered to have listened to anything like such an amount of unscriptural sentimentality, and misappropriation of certain passages of the Bible, in the shape of an apology for so palpable an error. The majority of friends representing the Association at the meeting in question we know studied the principles of the New Testament rather than the sacrifice they were likely to make in strenuously adhering to them. If indeed such a breach of order had been sanctioned by a "show of hands," the Lord's table in every Associated Church would thereby have been virtually declared *open*.

But as the beloved pastor and Church at Highbury in reality separated themselves in not obeying the true order of Church fellowship as instituted by Christ and His Apostles, they surely will not complain of the inflexibility of the opposing members of the Association in maintaining their indisputable ground of action.

However, seeing that our brethren have thus practically departed from us *in order* (if not in heart), we most devoutly hope, and earnestly pray that they may be speedily led of God to retrace their steps and acknowledge their error in a Christian spirit. We do not court rejoinders on the vexed question before us, especially of a "Down Grade" character, but we are quite prepared to meet with opposition in the free delivery of our judgment.

THE SACREDNESS OF OUR LIBERTY AS EDITOR.

Through the painful subject at issue being so widely known, many friends outside of the Metropolitan Association of Strict Baptist Churches have questioned, in an oblique way, our full *liberty* in conducting the EARTHEN VESSEL AND GOSPEL HERALD, simply on the ground of the Magazine being the property of the above Association. In answer to those friends we would say without ostentation, that from our first connection as Editor of the Association Magazine, both in its single and dual form, we have always realized the mutual confidence of the Association and Trustees of the Magazine, and have never had the least suspicion of their desire or willingness in any way to fetter our hands.

In fact, if a stipulation, as hinted at, had at any time been presented to us with a view of limiting our freedom of conscience or right of conducting the Magazine on our own plan, we should most certainly have respectfully declined to put our hand to it. It is our determination to maintain our independence as Editor *intact* during our term of office. We regard ourselves mainly as

RESPONSIBLE TO GOD

to serve Him in the interest of the Metropolitan Association of Strict Baptist Churches, and the Denomination at large, as though the Maga-

zine were our own property. In truth, we realize no difference in our Editorial and Ministerial work: both offices are to us equally sacred, and in the spiritual exercise of them we respect the dictum of "the powers that be," but acknowledge no man as master.

In the *performance* of our arduous labour we find our reward, to a large extent, and not in £ s. d. Our heart is in the work; and it is out of real soul-union to the churches of Christ, and indebtedness to free and sovereign grace, that we toil on as we do in our allotted course from day-to-day. To God be all the praise. Amen.

W. WINTERS, *Editor*.

Churchyard, Waltham Abbey, Essex.

OUR PORTRAIT GALLERY—No III.

THE LATE MR. JOHN COOPER, OF WATTISHAM, SUFFOLK.

A QUARTER of a century ago the names of George Wright, of Beccles, Samuel Collins, of Grundisburgh, and John Cooper, of Wattisham, were familiar to almost every old resident in the county of Suffolk; and for their preaching qualifications they had few equals in the Strict Baptist Denomination. The last time we saw Mr. Cooper, was at Blakenham Chapel; he was then seated in the corner of the building, and appeared to be very feeble in shaking hands and in wishing us a loving farewell.

We learn from Mr. S. K. Bland's excellent account of Mr. Cooper, given in the *Gospel Herald* for 1881, that he was born at Drinkstone, near Stowmarket, on Nov. 21st, 1805; and in *The Baptist* for March 4th, 1881, under "Our Death Roll" occurs the following brief sketch of his life:—"We have to report the death on Feb. 22 [1881], in the seventy-sixth year of his age, of Mr. Cooper. Called into the ministry at the age of twenty-four by the Church at Rattlesden, Suffolk, of which he had been a member four years, he was at once indefatigably employed in preaching in the chapels and village stations around, and in the following year was unanimously chosen pastor of the Church at Wattisham, where he laboured for upwards of forty-nine years, retiring in September, 1879, highly esteemed and valued by his flock, having lived to see all but one of the original members pass from their fellowship, nearly all preceding him 'across the river.' Mr. Cooper had long been eminent amongst the Suffolk churches, not only for his mental gifts and preaching abilities, but for his deep-toned spirituality, integrity, judgment, and brotherly kindness. For the period of fifteen years he acted as Secretary of the Suffolk and Norfolk Association. He was also for many years an able editor of the *Gospel Herald*. Our brother had for a lengthened time, but especially since his retirement from the stated ministry, suffered much from bodily afflictions, and at the commencement of the present year (1881) was laid aside with a bronchial attack, and congestion of the lungs, to all which doubtless much of the depression of mind he experienced may be attributed, for his faith in the truths he had so long preached remained unshaken, and he had no fear of the future, 'knowing,' as he declared 'whom he had believed.' At eventide, however, it was light, and the sun set cloudless.

"His body was laid in the ground at Wattisham by the side of those of his two sons and two daughters, the chief part of the funeral service being taken by Mr. S. K. Bland, of Ipswich, and on Sunday following Mr. Bland drew the attention of a numerous congregation

to the lessons of his life and death in what is commonly called a funeral sermon."

On retiring from the ministry Mr. Cooper quietly settled down at Needham Market, but was soon called to his eternal rest. The last sermon he preached in his old pulpit at Wattisham, was on Nov. 16th, 1879. His text on the occasion being Phil. iv. 19:—"But my God shall supply all your need, according to His riches in glory, by Christ Jesus." This text must have been strictly opportune, as he had just previously conducted a prayer-meeting with the view of seeking divine guidance in the choice of a new pastor. Our dear brother, Mr. F. S. Reynolds, is the present pastor of Wattisham.—ED.

OUR HELPER IN TROUBLE.

The last Sunday Morning Sermon preached by the late

MR. JOHN SLATE ANDERSON,

At Zion Chapel, New Cross Road.

IN Psalm xlii. 6, you will find it written, "O my God, my soul is cast down within me; therefore will I remember Thee from the land of Jordan, and of the Hermonites, from the hill Mizar."

When the Lord commanded Moses to take certain specified spices, to make the perfume for the Tabernacle, He commanded him that they should be beaten very small, that was to bring out their inherent fragrance, for unless beaten that fragrance would be, as it were, still within. As you may observe sometimes with regard to certain aromatic plants, if you handle the leaf gently it will emit no perfume, or very little, but if you place it between your hands and rub it violently, how that perfume will come out; like Mary's pot of alabaster containing the precious spikenard in the house at Bethlehem, emitted no perfume until the box had been broken. So with our ever precious Redeemer. We preach Christ crucified, and it is the name of Christ crucified which is to His Church as ointment poured forth, for by His stripes His people are healed, and by the rich perfume of the merits of His death they are sanctified, and the stain of their sin is done away with, so to speak, in the Almighty's sight. As with the Master so with the servant. Religion is very easy of profession, and while everything in the world with us goes on smoothly, and to the satisfaction of our natural desires, while everything within seems calm and unruffled, we can go along with a cheerful face, but it is not for long that any of the Lord's people in the wilderness can escape the trials incident to life on earth. So it is when the Christian is bruised and broken, when his projects are crossed, his expectations disappointed, and when he is permitted to be pursued by foes and brought into varied straits, difficulties, and conflicts. It is then that the rich perfume of those graces come out, and are made manifest.

I suppose this Psalm was written on the occasion of the rebellion of David's most cruel, wicked, and ungrateful son, and the conduct of Absalom was permitted by the Lord that it might be not only for David's good, but for the good of all generations of believers subsequent to David's time.

We can picture the aged King crossing the Kedron with a few faith-

ful friends, in the habiliments of war, and climbing the slopes of Olivet. If he had been an alien, or a foreign prince, with a vast army that had invaded Jerusalem, from whence he was obliged to flee, that would have been an occasion of great sorrow, but he was fleeing from his son Absalom, who was seeking his life, and for a while was a fugitive on the other side of the Jordan; cut off from the assembly of the saints in the Temple; deprived of those means of grace that he had valued so much, and enjoyed so greatly.

“For I had gone with the multitude. I went with them to the House of God, with the voice of joy and praise, with a multitude to keep holy day.” But he could no longer go far away. He thinks of it. Yes; he cannot forget it.

“Yea, the sparrow hath found a house, and the swallow a nest for herself,” and, “As the heart panteth after the waterbrooks, so panteth my soul after Thee, O God.” He loved that son, but he was facing him. Absalom was seeking his life, hence he thirsted for the living God and said: “When shall I come and appear before God?”

And the enemy in such circumstances is not indifferent, he is ever on the watch, he will worry whom he cannot devour. David was a man after God's own heart. He had been chosen to sit upon the throne. He had been helped. Yes; he had fought his way by God's mercy from the sheepfold to that throne, and he had many outward, as well as inward, manifestations of the Divine favour, but he is an exile, and the enemy duly taunt him: “Where is thy God?” He has forsaken thee—left thee. Thou shalt see His face no more and receive no more favours at His hands. All that past experience has been a delusion. Now thou shalt perish at the hands of thy son. What heart-lacerating taunts are these! And under these circumstances he said, “O my God, my soul is cast down within me.”

There are some people who, when they get above all this sort of thing, are never cast down, and never tormented with doubts or fears or misgivings. Oh, no, they go placidly along; they get above the power of sin; they vanquish Satan and are sailing over a smooth sea, or walking on a velvet path, and pooh pooh all such experience as this. But not so with David, his soul was cast down within him, “O my God, my soul is cast down within me.”

Well, value your privileges. We may have to learn the wealth of them by the loss of them. David never, methinks, knew the real worth of spiritual privileges until he was deprived of them. His heart and his flesh cried out for the living God. Ah! value your privileges. Use them while you have them, to the benefit of your own children and to the honour of God.

We shall now make a few remarks upon the Psalm. There was depression. “O my God, my soul is cast down within me.”

The real experience of the child of God is a mystery to the formalist or to the worldling. There seems a great deal in such experience that is self-contradictory. We have here the language, not of disbelief. There is a great difference to be observed between disbelief of the truth and that unbelief which is the plague of the believer. I do not think that the nominal Christian knows anything about that plague. I am sure that the natural man does not. But the living soul, perhaps, would admit, if taught by the Spirit of God and the Word, that the sin

which does so easily beset us, is the sin of unbelief, not disbelief. For instance, there have been periods in my own experience when I have felt as though I had no part or lot in the matter of salvation, could find no inward evidence of Divine favour, no inward working of spiritual life, no real enjoyment of the privileges peculiar to God's blood-chosen and redeemed people; no conscious communion or fellowship with the Father or with His Son Jesus Christ; and yet while no enjoyment of these things, or realization of interest in them, I do not doubt for one moment the truth of the Gospel or the completeness of God's people in Jesus Christ. But the soul gets depressed and cast down, and we say with Asaph: "Is His mercy clean gone for ever? Does His promise fail for evermore?"

Such was the case, I think, with the Psalmist; he had no sensible enjoyment without the blessing of God, and that caused his soul to be cast down within him. Now, I say that the living soul, and the living soul alone, knows what this is.

I suppose all God's people more or less have had some experience of this casting down; it is the experience after all of unbelief. But you will observe, beloved, while you have heard the language of unbelief, on the part of the Psalmist, that unbelief is marvellously mixed with faith. O my God! How informal. O my God! Why—is He your God—still your God—notwithstanding your want of enjoyment of His presence; notwithstanding your doubt as to the reality of your past enjoyment! You cry to Him not as God, but you use the appropriate case—the possessive—and you call Him your God. Just like the prodigal; the picture is full of instruction that presents itself to your mental view, leaving the parental roof, throwing off parental authority, seeking abroad. Yes—to go in all things according to the propensities and passions of his own nature, and he is allowed to have his way, but ultimately he is pulled up, he can go no further, he is brought to a perfect standstill, and we speak of the parable as a reality, and picture him seated down in the utmost dejection of spirit. Think! Where am I? Ah! What am I? How came I here? How foolish I have been! How ungrateful to my father! And he comes to himself, arrives at a decision, and he says, "I will arise, and go to my father." He is still your father. Now, what else could he say? It came naturally, welling up from his soul. He never thought of speaking of any other relationship, vile as he was, wicked as he had been, ungrateful and wasteful in abusing his father's gift. When he thinks at all of the past, he thinks of that home, and only of the head of that home, and only thinks of him as a father. And is it not so when we get into a low desponding state, and we know hardly how to set about to pray? Yet, spontaneously, the language arises from the heart to the lip, O my God! That is it. He is your God. What a preciousness there is in these three words, "O my God"! for what do they imply, but that God is in covenant with the poor depressed believer, and that all the Divine perfections are in operation on his behalf, and whatever God is in His infinities He is that to those who thus call upon Him: "O my God; my soul is cast down within me."

Yes. This God in covenant with Jesus Christ on behalf of His elect is their God.

And we have an illustration of the prophecy in our text, where the

Lord by Zechariah says, "I will bring the third part through the fire, and will refine them as silver is refined, and will 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."

Now, is it not so with you in your deepest depression? "O my God"! Cannot you adopt the very language of the Psalmist, and send this appeal up to heaven in the midst of your sorrows: "O my God! my soul is cast down within me."

In the second place let me direct your attention to the *Psalmist's resolve in the midst of his sorrow*: "Therefore will I remember Thee in the land of Jordan, and of the Hermonites, from the hill Mizar." He seems to have cast his mind back: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep My commandments or no."

It is very profitable for us in the midst of our trials, connected with the Christian warfare, to cast the mind back over those things where the hand of the Lord has been so conspicuous, and to remember the words of David: "Therefore will I remember Thee from the land of Jordan."

It may be the Psalmist thought of the vast host of Israel, when Moses had delivered his last words to them; when he had, so to speak, handed them over to the charge and care of his great successor Joshua.

They were now within sight of that beautiful country, which differed greatly from Egypt, whence they came out, and differed more from the barren wilderness whence they had journeyed. But the Jordan rolled between, and when they came the whole river was overflowing, there seemed a bar between them and the Land of Promise; they could not dry it up or bridge it over, and how could they therefore get across? The Lord knew they had Joshua at their head; they had the Ark of Covenant—the symbol of Divine presence and power—they had the priests, who bore the Ark before them, to guide the way; and we read that as soon as the priests had dipped their feet in the waters of Jordan, the waters divided, and the ransomed hosts of the Lord passed over, and the priests stood with the Ark in the bed of the river till they had all passed over. There were women, and aged and infirm men, not many, only two; there was aged Joshua and Caleb; but there were doubtless aged women and many little children. Thus a path was made for them through the Jordan, and they had all passed over. And perhaps David was thinking of this, that the Lord who made a way through the Jordan for the children of Israel can also make a way for me to return back to Jerusalem. Yes, the same God liveth, however cast down, however depressed, and however many difficulties may appear in your way, however heavy your burden, however severe your trial, however severe your temptation or spiteful your foe, remember Jordan: "I will remember Thee from the land of Jordan"—Thy doings with, and the help afforded to, that people, and the deliverances wrought for them.

In the third chapter of the Book of Deuteronomy Moses is rehearsing the doings of the Lord in the ears of the people, and in the third verse he says: "The Lord our God delivered into our hands Og also, the king of Bashan, and all his people; and we smote him until none was left to him remaining." (Read to ninth verse).

Yes they took the land and the cities unto Hermon. There is a

reference to these wonderful doings in our text of our Lord in making these people victorious; and the Psalmist says, when cast down, "I will remember from the land of Jordan, and from the land of the Hermonites." Then he comes to another: "And from the hill Mizar." In the margin it reads, "The little hill." Now, there is no doubt that David is here referring to something very precious in his past experience. Of course it is only conjecture. We cannot positively say what little hill that might have been; but have there not been little hills in your experience and mine? When we are prompted to question our interest in the love of God, how precious it is to go back to some little hill Mizar, and to remember what the Lord did for us there! Think you that the godly Israelite would not very often in his thoughts visit Ebenezer, where they set up the stone to commemorate God's delivering mercy? Yes. Think you not Jacob would not many hundreds of times in his chequered experience go back to Bethel? Yes. His God is the God of Bethel. And how vividly the vision would return to his mind, and how distinctly he would hear, so to speak, the voice thundering from the top of the ladder: "I am the Lord God of Abraham, and the God of Isaac, and will bring thee back again into this land." And you remember that when Jacob had to return there were many difficulties in the way. There was an angry Esau to be consoled, and he betook himself to his God. You remember how he pleaded the promise: "Thou saidst, I will surely do thee good." Ah, the Lord had assured him of it, and the promise of his faithful God was his stronghold. And so David referred to a circumstance that occurred at some little hill, and says: "I will remember thee from the land of Jordan, and of the Hermonites from the hill Mizar."

Was this hill some beautiful little eminence in the neighbourhood of Bethlehem where he espied the lion with a lamb in its paw, and he delivered it; or where he espied the bear hugging a lamb, and he delivered the lamb from the bear? And then when he looked with wonder upon their dead carcasses, his soul was thrilled with the thought that the God of his father had been with him. How could I have faced that lion and bear and obtained the victory single-handed over such creatures as these had it not been for the presence of my God? And now my soul is cast down I will look back to that little hill where lay the dead lion and bear, and perhaps indeed where I had such sweet musings in my soul of God's presence and favour. "I will . . . to . . . Mizar." Or might it not have been some little eminence where he saw the vast armies of Israel and of the Philistines standing in battle array, and the Giant of Gath coming forth in his armour, and hearing him say, "Give me a man that we may fight together." And the stripling had his very soul stirred within him, and he to the astonishment of all said: "I will go and fight with this Philistine." Can't you picture the huge giant with his armour glittering in the sunbeams, and with his voice like thunder, saying unto him: "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." And cannot you hear David's reply: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord." And then you see him with his stone in the sling, and the giant lying prostrate, and soon is decapitated with his own sword. O what must have David felt when the excitement of the moment was over, and seeing

that terrible foe laying thus headless at his feet? Why, that God had been with him, gladdening his heart, strengthening his arm, directing the stone from the sling, and, in fact, accomplishing the whole thing. David sank into nothing at the hand of his God. His God was good; but now he is cast down, and he remembers the little hill Mizar. Yes, the little hill where Thou didst show me. Did he think of the little Mount Zion? It was little compared to the gigantic mountains to be seen therefrom. Was he thinking of that hill that he had been banished from by his unnatural son? But the Lord had been with him there. If he be plagued with unbelief it is not disbelief. There is a living and precious faith at the bottom of it all, and that faith stood him in stead; for he can yet cry—none can more spontaneously cry—and not cry in vain: “O my God, my soul is cast down within me.”

First, then, in conclusion, do not be surprised of castings down. Constant sunshine in nature would scorch up all vegetable substances and produce universal failure. I say, constant sunshine in nature would soon produce famine. Well, then, shall we expect constant sunshine? No. Shall the Sun of Righteousness ever be casting forth His bright beams into our souls? It would not be well for us. He knows it. He loves us too well. He will put His people on their trial; He will put them in the crucible, and test their principles to show and prove to them what they really are. Do not be oppressed at castings down, or by seasons of depression. On the other hand do not despair; there is no ground for it.

“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.”

And David remembering Jordan and the Hermonites and the hill Mizar, was just David remembering God's Ebenezer. And we all have our Ebenezers, else we know nothing of vital godliness. There are times and seasons when the Spirit has been so manifestly at work in our souls, that we can go back to those times and say: “He who began the good work will perform unto the day of Jesus Christ.”

May the Lord, the Spirit, grant His blessing to each one of us, for His name sake. Amen.

NOTES FOR PILGRIMS.

By THOMAS JONES, PASTOR OF PROVIDENCE, SLAITHWAITE.

PART II.—“OUR FATHER.”

OF all the sublime utterances of our gracious Emmanuel, none surpasses the one we have now written. It embodies so much that is calculated to comfort and encourage us in our present pilgrimage. In turning our attention to the grand revelation of eternal truth, we shall not fail in discovering some precious truths that will help, cheer, and comfort our souls upon the delightful subject we have under consideration.

Many repeat the words, “Our Father,” but few enter into the sacred meaning that “coucheth beneath.” Of course, we all admit a general statement of the fact, and most men acknowledge that God is our Father by creation, by preservation, and by providence. This is only the external

view of the subject. But to pilgrims, while God is all this, He is infinitely more to them. They recognise the blessed fact that God is *their Father*, and in a threefold manner, as well as those stated. (1) By redemption, which they have in Christ, *i.e.*, a complete, perfect, eternal, and glorious deliverance from sin and all its terrible consequences; (2) by regeneration, by which gracious act of the Holy Spirit pilgrims have been brought out of the pit, and their feet set upon an immovable Rock, so that the gates of hell shall not prevail against them; and (3) by adoption, by which distinguishing act of divine grace they are admitted into the family of God, made heirs of God, and joint-heirs with Christ. This being the case, they can truly say, "Our Father," in a far different sense to what others can who are "strangers to the covenant of promise." Let us now turn to a few passages that may help us to see more clearly this blessed relationship, at the same time give us more confidence in Him whom we call "our Father," and

I.—We have a pleasing fact taught us by the Apostle Paul, that those who have been separated from the world by divine grace, that God is, according to His promise, "our Father." Hence we read, "I will be a Father unto you" (2 Cor. vi. 18). If my reader will refer to verse 16 of this same chapter, he will see that believers are designated "the temple of the living God." But this 18th verse is a far more endearing relation than that. Of old the prophet had come forth with a sweet and cheering promise direct from the High and Lofty One, "I will be their God, and they . . . My people" (Isa. xliii. 6). Again, the promise given to Solomon, "I have chosen him My son, and I will be his Father" (1 Chron. xxviii. 6). So again the Lord, speaking of the manner how He would lead His people "with weeping and supplication," addresses them in the most endearing terms: "For I am a Father to Israel, and Ephraim is My firstborn" (Jer. xxxi. 9). Once more, our Lord, speaking to John at Patmos, makes the following announcement to His victorious ones: "He that overcometh shall inherit all things; and I will be his God, and He shall be My son" (Rev. xxi. 7; also ver. 3). Surely then, as one has said, "The greatness of the Promiser enhances the greatness of the promises." Admire, oh ye weary and often sad sons of God, the wonderful condescension of your heavenly Father. He calls thee His own child. With tremulous faith we echo back, "Our Father."

II.—His great sympathy. We can most of us believe that we have an High Priest who is "touched with the feeling of our infirmity"; but we often overlook the truth that God Himself deeply sympathises with His afflicted and sorrowing children, who are "toiling in rowing," who are still out upon the deep, and tossed upon the billows. He stands by thee. He holds the helm of thy frail bark, and

"Not a single shaft can hit
Till the God of love sees fit."

The Psalmist has left it upon record, for the comfort of those who are "mourners here below," "That like as a Father pitieth His children, so the Lord pitieth them that fear Him" (Psa. ciii. 13). Should not such a statement inspire our hearts with confidence toward God? Here He is represented as bearing toward us the fond and tender affection of a father, ever ready to bear with, and to support us with His everlasting arms. Oh, what a blessed truth! He remembers our frailty, the shortness of our

lives. And does our Father not manifest the greatest care, the strictest watchfulness over our poor dust? Brother, thy sighs, groans, and tears are all bottled up, and in His book all thy members are written. Cheer up, then, fellow-pilgrim; our Father's sympathy is great, is deep and unchangeable.

III.—His great love. "God is love." So says the beloved John. But what I want you to observe is, that although His love is incomprehensible to our finite mind, yet He has been graciously pleased to reveal and apply that love upon us, for "Behold what manner of love the Father hath bestowed upon us" (1 John iii. 1). This we may take as the distinguishing mark of His children. Charles Wesley has well said, "God only knows the love of God," and I think it will be apparent to all who may read our short notes in the following:—1. In providing an all-sufficient remedy for us sinners. 2. In sending His beloved Son, in the likeness of sinful men, to reveal His mind, will, and gracious purposes. 3. In the gift of the Holy Spirit to convince, lead, guide, teach, and reveal the deep things of God to us. 4. In the bestowal of grace upon graceless men. 5. In all the divine arrangements ordered in the covenant of grace. 6. In making these holy things known to us, and in graciously applying them to the soul. 7. In implanting hope, and giving faith. 8. In keeping, helping, sustaining, and perfecting the work He has begun in us, and in the ultimate glorification of His own beloved elect before the throne of His presence with joy.

IV.—Our Father is merciful. This remark needs no qualification from me. The children of God in all ages have rejoiced in this blessed fact—mercy. It was the comfort of the tried and persecuted apostle to know, although surrounded by unmerciful men, yet he knew that his God was the "Father of mercies" (2 Cor. i. 3). So the Psalmist delighted to sing of the mercies of his God. The prophet rejoiced also that God was merciful. Poor outcast sinners, under the power of the Spirit, have pleaded before the throne, "God be merciful to me." Mercy is still the theme of Zion's pilgrims, and, like Paul, they can say, "Howbeit I obtained mercy." Yes, and it is still "of covenant mercy we sing." Oh, how great is His mercy toward them that fear Him! It was infinite mercy that pitied us, redeemed us, and that said unto us, "Live!" Upon that mercy we, poor and helpless, rest.

V.—Our great Protector. The prophet Isaiah gives us a very cheering aspect of divine truth, especially when we can fully realise it: "Behold I have graven thee upon the palms of My hand." This shows how safe the protection under which pilgrims travel. Moses also gives us a sure word when He says, "All Thy saints are in Thy hand." So Hannah in her devotion before the Lord declares that "He will keep the feet of His saints" (1 Sam. xxix.). The same great truths are taught by David and others. His prayer indicates his own helplessness; hence he prays, "Hold Thou me up, and I shall be safe." When Paul was forsaken, his comfort lay in the fact that "the angel of the Lord stood by him." So our Lord's prayer; among its many requests there is one solemn and majestic desire laid before our Father—viz., "Holy Father, keep those whom Thou hast given Me" (John xvii. 11). The blessed effects of that fervent petition continue to be felt in the children of God (John x. 28, 29).

"MORE GRACE."

"He giveth more grace."—James iv. 6.

IN the epistle before us, "James, the servant of God, and of the Lord Jesus Christ," writes to the Twelve Tribes which were scattered abroad, and he admonishes them to rejoice under the cross; in all afflictions to seek patience to endure, and grace to do all the blessed will of God. He also reminds them that it is altogether contrary to the Christian character to regard the rich and despise the poor, or in any wise to be a respecter of persons; but the Christian should rather be merciful, kind, and loving to all, even after the example of our blessed Lord Himself. And then the apostle also goes on to warn them against a spurious faith, which, being unproductive of living deeds, is dead! "Faith without works is dead," says he; and, in addition, he further warns them against covetousness, intemperance, pride, distraction, and rash judgment of others.

It will be seen that the declaration of our text involves a very great and precious truth—viz., that God gives grace to every true believer at the commencement, and then more grace as he progresses in the Christian life. Even as our Lord Himself said, "To him that hath shall be given, and he shall have abundance." He gives grace to the babe in Christ, but He gives more grace to the stalwart Christian. He gives grace to meet all the needs of every Christian, even the feeblest among them; but He gives more grace to the earnest, devoted veteran of the cross.

Nor is this all; for He gives us grace to feel our need of grace, and then more grace when the need is felt. A dead man does not, nor can he ever feel his need of life. And just exactly so: a man spiritually dead does not feel his need of grace! Grace is not a natural product of the heart of man, and hence the need of grace is not felt, until by grace we are made to feel the need, and when the need is felt, then He gives us grace to ask for the grace we need. What a mercy is this, for such is the terrible perversity of our nature, that even if the need of grace was felt, no man would ask for the grace needed were it not that grace is given to lead him to do this. Strange to say, the natural man is opposed to grace. He is "enmity to God, not subject to the law of God, neither indeed can be." Hence he is opposed to grace, and all that is good and gracious. But not only does our covenant Lord give us grace to ask for needed grace, but He gives us grace to ask at the right time. He "makes us willing in the day of His power," *i.e.*, when grace is ready to flow, then God gives us grace to desire and seek His grace. He also gives us grace to ask in the right spirit. "Ye have not, because ye ask not, or, ye ask and receive not, because ye ask amiss." God gives to His chosen the right spirit. The right spirit is a humble spirit, the contrite spirit; and this, also, is the gift, or work of grace. "He resisteth the proud, but He giveth grace to the humble." And further, He gives grace, also, to ask in the right way and manner.

We know not how to pray as we ought, but, blessed be His name, He gives "the spirit of prayer and the grace of supplication." "Lord, teach us to pray," said His disciples, and the Lord replied: "After this manner, therefore, pray ye;" and then He gave them a model prayer, as an example of what their prayers, and ours, should be—not that we should necessarily use the exact words He gave, but "after this manner

pray ye," *i.e.*, in this spirit, according to this tenor, and praying according to His model we shall pray in loving, child-like simplicity, with hallowed reverence, in meek submission to His will, confessing our sins, and seeking for grace and mercy at His hands; and to pray thus man needs divinely-given grace. The natural man, unassisted by grace, never did, and never could, pray, after this manner. Only as grace is given can we, any of us, pray aright. He gives us grace also to receive grace, and to realise that the gift of grace brings with it responsibility. By grace we come to realise our obligations, and, therefore, our responsibilities; and then, it is clear, that we shall need more grace that we may rightly discharge our increased responsibilities; and therefore it is "He giveth more grace." Because we are the subjects of grace, He gives us more grace, or, in other words, He gives grace upon grace, and so increases our store of grace.

Grace given is the earnest of more grace to follow. Seeing His grace in us, He owns that grace by giving more, and so it comes to pass, however much grace He may have given, He still continues to give more grace to every true-born child of grace. He gives us grace to be diligent and faithful, grace to be resolute and strong, grace to improve and employ aright for the glory of God all our talents, opportunities, means, and efforts; grace to make our lives sacred, devoted, godly, and true; grace of such character and measure that for us "to live is Christ," and under the influence of which the chief ambition of our life is to "please God, and to abound more and more." He gives us grace to be more prayerful. A gracious soul is always a prayerful soul, and so, just as the nearer you get to the fountain, the fuller and larger the stream, so the more the soul has contact with God in prayer, the larger and fuller is the stream of grace that flows out to the grace-taught soul. "He giveth more grace." "Grace upon grace," and so the Divine multiplication goes on until the vessel of mercy is filled with all the fulness of God. He gives grace to be more spiritual. The more we have of the grace of God the more spiritually-minded shall we become. Where the grace of God is found, there the Spirit of the living God will dwell.

Grace leads on to fuller grace, until the elect child of grace becomes more and more like the God of all grace.

In-wrought grace leads to the out-working of grace, which is manifested in truer consecration and the fruits of a gracious life.

"He giveth more grace." He gives grace to grow in grace, and in the clearer, fuller knowledge of our blessed Lord and Saviour Jesus Christ. Like as the tree grows by the nourishment it receives, so the true-born child of God grows in grace by the grace given unto him; or, to put it another way, just as the corn sown produces increase, so the grace of God bestowed upon us produces the fruits and graces of the Spirit in us. He gives grace also for service, and then according to the riches of His abounding grace, He rewards the service with more and fuller grace. According to our fidelity so the reward will be; even as the parable teaches: The man who had gained five talents was made ruler over five cities; and the man who had gained ten talents was placed over ten cities; while the man who hid his one talent in a napkin was banished into outer darkness, not because he had but one talent, but because of his base neglect to use the talent he had. Don't misunderstand me, beloved, I do not say that any works of ours can ever secure salvation, nay, far

from that, salvation is of the Lord alone, entirely of the free, sovereign grace of God in Christ Jesus.

He gives us grace to fit us for life, and grace to prepare us for, and to sustain us in, death. Grace for present need, more grace as we go on, and, finally, grace to land us in the glory that is everlasting.

As I write my heart bounds at the thought, "He will give grace and glory, and no good thing will He withhold from them that walk upright." Grace is the Divine seed, glory is the full-blown flower.

"Grace 'tis a charming sound."

It ravishes the soul, and is a foretaste of everlasting bliss.

"Sweet dew-drop of mercy, dear pledge to my soul,
Is the grace of my God, which none can control;
Its sweetness is known to whom it is given;
'Tis the anchor of faith, and the earnest of heaven.

"His Spirit proclaims, I'm a witness to this,
To guard and to guide the dear objects to bliss;
The creature renewed, by His Sov'reign hand,
Complete must be made for ever to stand."

Hallelujah! Great and gracious is the Lord, and to Him be glory for evermore. Amen.

W. ROWTON-PARKER.

Crowle, near Doncaster.

THE DAILY EXPERIENCE OF GOD'S TRIED CHILDREN.

THE mountain and the valley form the landscape. Ascent and descent make life's journey. "They go up by the mountains, they go down by the valleys unto the place which Thou hast *founded* for them" (Psa. civ. 8).

Holy joy and hallowed thought possessing the Christian's heart persuades him to believe that, after all, and with all, his misgivings and alarms, he has a *little* true religion, that the root of the matter is found in him—when suddenly there comes a dreadful blast from Satan, or a base yielding to temptation, a *slip*, or a *trip*, which lays him low, a wretched man—"making the stones of his altar like chalkstones which are beaten in sunder" (Isa. xxvii. 9), "And the harvest a heap in the day of grief and of desperate sorrow" (Isa. xvii. 11). O, *wretched* man, no other word so fitly describes his state; and here it is ready to his hand, with the entire context in Rom. vii. Yes! there is another word that fits in with "*wretched*," and that is "*undone*" (Isa. vi. 5), "cut off." "Woe is me for I am undone, unlaced, ungirded, unstrung," and as to feeling, unwashed.

By nature and by notions of religion we are braced up, and strung up, brushed up, and polished up, and (if the expression may be allowed) starched up. But these descents, this going in and out, this leading about, makes us feel wretched and undone, and brings us, where? aye, where, O believer? but into the companionship of Paul and Isaiah, to the footsteps of the flock, to the feet of Jesus, to the posture of the publican. What is it to be a Christian?

"'Tis to feel the fight against us,
Yet the victory hope to gain,
To believe that Christ hath cleansed us,
Though the leprosy remain."

RUFUS.

THE LATE MR. JOHN COX.

Lines upon the Death of my Grandfather, the late Mr. John Cox, of Rushden, England, who died July 9, 1888, aged 84 years.

WE know that he has gone at last
To that bright land where angels
To be with God for evermore: [dwell,
Joy that no mortal tongue can tell.

The God who gave him strength while
here

To firmly stand 'gainst Satan's power,
Supplied rich grace for every need,
And helped him on from hour to hour.

Although our hearts are grieved because
We'll see him never here again,
Still, blessed truth, we know for sure
That our sad loss is his great gain.

Lonoke, Arkansas, U.S.A.

BENJAMIN COX.

THE PULPIT, THE PRESS, AND THE PEN.

The Garden Oracle. By Shirley Hibbert. London: 4, Ave Maria-lane, Paternoster-row (price 1s.). A most useful work to either large or small growers. The gardening information it contains is amazing. No one possessing a garden should be without it.

Collects for Home Worship. London: 7, Paternoster-row (price 2d., cloth 6d.). Not exactly in our line of reading, notwithstanding it contains many good things.

The Protestant Dissenters' Almanac, 1889. London: Robert Banks & Son, Racquet-court, Fleet-street (price 6d.; post free 7d.). This excellent almanac, with a life-like photographic portrait of Dr. Stevenson, of Brixton, is full of information on religion and politics. The quotation (page 100) from John Bright's speech relative to the State Church should be read by everybody.

The Autobiography of a Soldier in India, together with his call to the Ministry. By Thomas Witts (in two Parts—Part I.). London: F. Kirby, 17, Bouverie-street, Fleet-street. A great many things in this autobiography will be found intensely interesting to readers in this country as well as in Australia. Our author was born at Reading in Berkshire in 1832, and after serving Her Majesty in India, he settled down in Sydney, Australia. The spiritual tone of the work is very good, and the style racy and entertaining.

The Dealings of God with a Labourer; or, the Experience of Bernard Greenwood. A copy of this work we received as a kind New Year's present from our beloved brother Mr. Charles Graham of New York. We heartily thank him for it. Although parted by thousands of miles we are one in the great truths of the Gospel, and often meet and plead at the mercy-seat. We say "Mizpah" (Gen. xxxi. 4-9).

Through death's cold wave he felt no
sting,

With his murmur passed away.

To meet his Jesus in that land,

Where all is one bright golden day.

Amongst that heavenly host he stands,

And sings loud praises to his King;

His robes all white and shining are,

By Jesu's precious blood made clean.

Old Jonathan, the District and Parish Helper. Volume xiii. Third Series. 1888. London: W. H. & L. Collingridge, 148 and 149, Aldersgate Street. Price 1s. 6d.). We know of many annual volumes for the young, but none more interesting and instructive than *Old Jonathan*. The volume before us for 1888 is equal to any that have preceded it, for lively and pithy articles, and attractive illustrations. It is, in fact, a most suitable book to put into the hands of persons either young or old.

SERMONS. *The Blood that Purgeth*, by C. Cornwell; also by the same author, *A Solemn Warning*. Issued January, 1889. *The Mind of Christ*, by P. Reynolds. *Personal Matters*, by J. Parnell. The above Sermons, one penny each, may be had of Robert Banks & Son, Racquet-court, Fleet-street, London, E.C. *Practical Remarks*, by C. Cornwell, preached on behalf of the Sunday-school at Brixton Tabernacle. *The Fame of Jesus*, by J. Irons. *Salvation Secured, Gospel Boldness, and Worship: Christian and Antichristian* (lecture), by J. Ormiston; *The Best Preacher*, by J. Irons.

MONTHLY MAGAZINES, &c.—*L'Echo de la Verite*. *The Monthly Record of the Protestant Evangelical Mission*. *The Fireside*. *The Gospel Magazine*. *The Silent Messenger*. *Australian Particular Baptist Magazine*. *The Banner of Israel*. *Hand and Heart*. *Zion's Witness*. *Cheering Words*. *Home Words*. *The Day of Days*. *The Silver Morn*. *Consecration*. *The Regular Baptist Magazine*. *Life and Light*. *The Cave Adullam Messenger*. *Parkshot Messenger*. *Sunday Closing Reporter*. *Walk and Faint Not*, by J. M. Weyland; *The Bible Society Monthly Reporter*. *The Bible Society Gleanings for the Young*.

We have also on our table, *Signs of the Times*. "Devoted to the Old School

Baptist Cause." America. *Amateur Gardening, The Quarterly Record of the Trinitarian Bible Society, Is there any Word from the Lord? Tracts* issued by the Baptist Tract and Book Society, are most interesting and suitable for general distribution.

A Golden Guide to Matrimony. By Job Flower. London: Passmore & Alabaster, Paternoster-buildings. (Price 1s.). This is a well-written work, and full of good sense, on a very important subject. Its circulation will no doubt be world-wide.

Old Jonathan's Almanack (sheet), price one penny. May be had of W. H. & L. Collingridge, 148 and 149, Aldersgate-street, London, and of all booksellers. A capital Almanack for cottage walls.

Twelve Reprinted Sermons. By the late Joseph Irons. (Price, bound in cloth, 1s. 6d., post free.) London: F. Kirby, 17, Bouverie-street, Fleet-street, E.C. Brighton: David Fisk, 6, Brighton-place, Sussex. We are delighted with this choice volume of reprints of Joseph Irons' sermons. They are as fresh and as sweet and as soul-comforting to read now as when they were first issued. The volume contains:—Divine Relationship—Covenant Faithfulness—Praise for Divine Goodness—The Challenge—The Mission of Christ (Mr. Irons' last sermon)—Decrees and Demands of the Watchers—Efficiency—Jehovah's Appearing in a Cloud—Dignifying Relationship—Old and New Fashions—Paternal Love—The Day of Visitation. The following may also be had of the above publishers: "A Volume of Twenty Sermons, with Pastoral Visits," by J. Irons; 2s. 6d., post free. Single copies of the above sermons may be had, 1d. each, by post 1½d.; four copies, post free, 4d.

The Baptism of Christ. A Sermon by Mr. O. S. Dolbey, pastor of the Surrey Tabernacle. R. Banks and Son, Racquet-court, Fleet-street, London. The Scriptural basis of this excellent sermon will be found in Luke xii. 50, and one of its most interesting and spiritually profitable features is the interpretation given of the text as being the overwhelming sufferings of the Man Christ Jesus. Mr. Dolbey also ably unfolds the practical side of the text as applicable to those exercised about water-baptism. At the close of this seasonable and suggestive discourse, seven believers were immersed in the name of the Father, Son, and Holy Ghost.

The Devil's Mission of Amusement. A Protest, by A. G. Brown. London: Morgan and Scott, Paternoster-buildings (price 1d.). This is a remarkable exposure of many of the popular follies of the day resorted to with a view of amusing the masses in the place of the Gospel of Christ. The influence of such

entertainments as mentioned by Mr. Brown must be baneful indeed to the young. If Mr. Brown is as sweeping in his ministry as he is in the tract before us, we should consider him to be a thorough son of thunder. Mr. Brown has not overdrawn the characters he has taken in hand to strip and lay bare. Nothing but the miracle-plays of the Middle Ages could exceed in blasphemy much of what he recites as taking place in many so-called places of worship in the present day. We wish Mr. Brown's *Protest* a world-wide circulation.

The Second Coming of our Lord. An address, by N. Starkey. London: G. Reynolds, 23, Stepney-green (8 copies, post free, for 12 penny stamps). There is much in this address that is new and interesting.

The Inspiration of the Scriptures. A lecture, by Philip Reynolds (price 3d.). London: R. Banks and Son, Racquet-court, Fleet-street, E.C. We have never met with anything in pamphlet shape on the subject of inspiration more to our mind than the one before us. One of the grandest points in defence of plenary inspiration is that given on page 7: "We know the Bible is the Word of God because of its power in our hearts." Another point equally powerful is the existing "harmony of the different parts of Scripture." Mr. Reynolds thoroughly demolishes the idea of the "mechanical theory" of inspiration (page 11), "that the writers were so acted upon by God that they had no power to exercise their own memories and understandings." If the "mechanical theory" be correct, how is it that the individuality of each respective writer is so obvious throughout the Bible? Mr. Reynolds very wisely distinguishes (page 13) "between divine illumination and divine inspiration." Although Mr. Reynolds draws largely from the Word of God in proof of his arguments, yet the authorities he quotes add immensely to the value of his lecture, which is concise, clear, and truthful. We wish it may realise a very large circulation.

"Under Law to Christ." By John Hunt Lynn. Bless God for this timely and well-written tract on the nature of true Christian liberty. The only real soul-freedom worth coveting proceeds from being "under law to Christ." Mr. Lynn thoroughly exposes many of the subtle and fallacious arguments of human origin in vogue to-day in certain so-called Churches of truth, against the pure and infallible teaching of Christ and His apostles. The specious error that, "the Spirit must be observed rather than the letter," is dealt with in the light of truth and fully disposed of. We wish Mr. Lynn's tract great success. It cannot but be of immense service to ministers and private Christians. Robert Banks & Son, Racquet-court, Fleet-st. Price 1d.; quantities at a lower rate.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SPECIAL NOTICE.—The annual meetings of the Metropolitan Association of Strict Baptist Churches will (D.V.) be held on Tuesday, March 12th, 1889, at Brixton Tabernacle, Stockwell-road (see advt. on p. 8 wrapper). We are sure the pastor, Mr. C. Cornwell, and his good deacons will do their best to make visitors comfortable on the occasion. The chapel is sufficiently spacious and convenient to accommodate a grand gathering of friends. God grant His presence and blessing through the day; also fine weather.—Ed.

THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES AND THE CHURCH AT Highbury Place, London.

MY DEAR BROTHER,—As President of the Metropolitan Association of Strict Baptist Churches, it is my duty to forward you the following communication, which it has been decided by the Committee to-night to send to you for publication in the *E. V. & G. H.*

Yours ever truly in the Lord,
J. H. LYNN.

15th February, 1889.

"It is with the deepest grief and a solemn sense of duty that the pastors and delegates of the Metropolitan Association of Strict Baptist Churches have put in force their rule which directs *'That should a Minister or Church depart from the doctrinal basis of this Association, he or it be excluded on proof of the fact.'* The occasion calling for this action was the fact that Article 12 of the Doctrinal Basis, which affirms, *'The necessity of baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's table,'* had been departed from by the Church at Providence, Highbury, having received to full membership, and having admitted to the Lord's table an afflicted sister in the Lord without immersion.

"The Association was not called upon by its executive to deal with this case until affectionate correspondence, exposition, and entreaty had entirely failed to win an acknowledgment of error; but believing the Article and Rule to be according to the Word of God, there was no alternative to maintaining them, except the repudiation of the authority of the divine Head of the Church, *'TO OBEY IS BETTER THAN SACRIFICE.'*"

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

MY DEAR BROTHER,—Before the date of this publication, it will doubtless have become generally known that an irreconcilable difference of judgment has been unhappily created between the Church at Highbury-place, under the pastoral care of our valued and gifted brother Reynolds, and all the other Churches forming the Metropolitan Association, the occasion being that the Church at Highbury has, with the concurrence of the pastor and

deacons, received into full communion an unbaptized person; and the Associated Churches, being unanimously of opinion that brother Reynolds and his people have by that act renounced their claim to be regarded as a Strict Baptist Church, and forfeited their membership of the Association.

The fact that this Magazine is the recognised mouth-piece of the Strict Baptist Churches will probably constrain you, Mr. Editor, to say a few words to your constituents on so important a matter. But perhaps you will also permit me, as Chairman of the Board of Trustees, to explain and defend my vote on the important occasion to the wide circle of readers outside our representative body; and in doing so I shall aim to distinguish principles from persons, and hope to make use of no expression which may, justly considered, be either a breach of good taste or of Christian charity.

Of the Christian lady who has been the unwitting occasion of this unhappy difference I desire to be oblivious, as my contention will not concern her in any way whatever, since it will be, in a word, that no minister or Church has any right under any circumstances whatsoever to exercise any discretion as to the terms of admission to Church fellowship. And here let me emphasise very distinctly the fact that it is *Church fellowship*, and not *Christian fellowship*, which is the subject in question. I most certainly do not expect this matter to destroy, or even disturb my Christian fellowship with either the pastor or members of Highbury-place, although under the circumstances I could not conscientiously take the Lord's Supper with them.

The confusion of Christian fellowship with Church fellowship is very common, and in consequence appeals are often made to our Christian feelings, where no necessity exists, those feelings being the same towards all who love our Lord Jesus Christ in sincerity, apart altogether from considerations of Church organisation and rules of membership. The Church of Christ, in its first and broadest sense, includes all God's elect and blood-bought family everywhere and in all ages. But in the New Testament distinct and separate bodies of believers in various localities are called *Churches*, and the plural word belongs to the New Testament dispen-

sation alone. It is our conviction and contention that these Churches were not created, formed, or framed by the will of men, but by positive law, and it will be my object to show that we are not *law-makers*, and have no legislative powers conferred upon us.

The apostles were men chosen before by the Great Master to be His ministers in founding and establishing His new kingdom in the world. They were with Him during the greater part of His public life on earth, and heard from His own lips many things relating thereunto. They did not at the time understand Him. For many wise reasons their eyes were holden. His ministry of the Old Testament must be fulfilled before that of the New could be inaugurated. They were therefore enjoined to keep silence until they were illuminated from heaven, which gracious promise was fulfilled on the day of Pentecost.

On that memorable occasion the Spirit "*sat upon each of them,*" and they spake as *the Spirit gave them utterance*. Now looking at the previous declaration of Jesus (John xiv. 26), that He, the Holy Spirit, should teach them *all things*, and bring *all things* to their remembrance, whatsoever He had said unto them, and that this outpour was also in accordance with *the promise of the Father* (Acts i. 4); and that through the same Holy Spirit they were to bear witness of these things to the uttermost parts of the earth (Acts i. 8); and that this commission of Christ extended "*even unto the end of the world*" (Matt. xxviii. 20), the whole question seems to be brought within very narrow limits.

We need not discuss points upon which there is no difference of opinion, and I feel happy in the knowledge that my brother Reynolds does not doubt or deny, that the apostles on this occasion acted under divine constraint and influence; that they faithfully carried out their instructions without any pretensions to personal authority of their own; and also in the cardinal principle, generally received among us, that the associated body of believers there and then formed into fellowship was the pattern Church of the New Testament dispensation, the model from which the apostles ever afterwards copied; that in the first and purest age of the Church's history was never departed from, and which is alone known in the inspired pages of the New Testament itself.

But brother Reynolds and his people at Highbury do ask us to concede that circumstances might arise, and, in fact, in their case such circumstance has arisen, in which we may, and ought to make, a special exception; and this, without circumlocution, without reference to person or persons, we point-blank deny. And we insist that the

onus of proof lies on those who make the exception, and not on those who adhere strictly to what is written. For my own part, when I see Father, Son, and Holy Ghost concur in giving us a pattern, I shall require Father, Son, and Holy Ghost to concur in giving me permission to suppose that divine wisdom had omitted to make any provision for an ordinary bodily infirmity, and when I obtain such a revelation I shall consider that it ought to be added to the canon of Scripture for the guidance of future generations.

Brother Reynolds is aware that this letter is in preparation, and I shall betray no confidence in referring to the arguments on which he and his friends to some extent, at least, have relied. They may be classed as *scriptural* and *sentimental*. Let us fairly and honestly look at the Scriptural first. They are derived from the Old Testament, and at the very outset I beg humbly to protest that the Old Testament is not the book to go to for instruction in *New Testament* ordinances. Here a long argument might be originated which, as we should probably agree in the end, I omit. But yielding for the time the admissibility of the evidence, what is it? First, that in the reign of Hezekiah, many persons on a memorable occasion partook of the Passover without the preliminary sanctification. But was this right? And, if so, why did Hezekiah need, when he found it out, to beg of the Lord to forgive them their sin? (2 Chron. xxx. 18, 19).

Then, second, that the disciples having plucked the ears of corn on the Sabbath-day, and being therefore condemned by the Pharisees, Jesus shielded them, and, in so doing, referred to what David did (1 Sam. xxi. 6) in eating of the shew-bread, which it was only lawful for the priests to eat. But here my good brother argued more than he intended, for he would not for a moment make out that our Lord justified the unqualified deception of David, by which he occasioned the murder of all the priests of the Lord, rather that He reproved those hypocrites for condoning what was an undoubted breach of the law, while they condemned a breach of their own frivolous glosses thereupon, according to their common practice of straining at a gnat and swallowing a camel. But we submit that it was the very same Lord of the Sabbath-day who shielded the disciples, who also is Lord of the Gospel Church, and I affectionately ask my brother for a parallel between either the institution or the dispensation.

If the Old Testament is to be admitted at all, I ask permission to introduce it on my side. What of the death of Nadab and Abihu (Lev. x. 1-3)? what of the awful destruction of Korah, Dathan, and Abiram (Num. xvi.)? what of the death of Uzza (2 Sam. vi. 7)? or

of the men of Beth-shemesh, who looked only into the ark (1 Sam. vi. 19)? or of the leprosy of Uzzia (2 Chron. xxvi. 19)?

In all these cases might it not be said, as David said in that which more immediately concerned himself, it was "because we sought Him not after the due order" (1 Chron. xv. 13). On the whole, I venture to think my brother Reynolds would prefer to take my own view of the admissibility of Old Testament illustrations of the question.

Coming to what I have called his sentimental arguments, I would say that he takes unfair advantage of those bowels of compassion with which God imbues every child of His, if so be that he so puts the matter as to make *compassion* wrestle with *conscience*. Which of us can endure *that* conflict without pain to either one or the other?

But to this I have two things to say: First, as to physical disability itself. If it really exists, our all-wise God is the Author of it, and therefore such a person need have no conscience-smiting about not attending to what God has made impossible.

Incidentally, I may say the disability is often more fancied than real. I have baptized believers in spite of doctors' prophecies, and never go into the water myself, save under the same interdict. I would not step into the sea to bathe for any amount of money, but I baptize fearlessly without the aid of waterproof clothing, and if I was equally sure that I had God's command, I would do so if the water was ordered to be boiling hot, expecting to come out as unscathed as Shadrach and his fellows from the fiery furnace; and further, if I had not this faith, I would not baptize at all.

Leaving this, however, to every one's own faith, I wish to refer secondly to the idea that by rigidly insisting upon the ordinance of believers' baptism before admission to the Church, we act arbitrarily, unkindly, even cruelly, in debarring good and godly persons from —. I leave the blank, the only English for it would be, God knows what—I am sure I do not.

If I can obey God I ought to do so, but if not I am not to blame, and I lose nothing in consequence. There is no salvation in any ordinance, but *there is a deep symbolical meaning*, which MEANING is TOTALLY DESTROYED if altered in any way. I could as soon think of the Passover without the Lamb as the ordinance of the Lord's Supper without that of baptism, and should not shed a tear if I never took the Lord's Supper again as long as I live, if I could not do so with all the preliminary conditions.

In conclusion, I will only repeat what I have said personally to my brother, viz., that once concede the right of the Church to legislate in any matter, and

you concede all the Pope demands. All and every one of the accumulated pretensions of the Papal system rest upon as good, sound, and solid a foundation as that of our brother in this particular matter, viz., that the Church has right to exercise discretion in certain circumstances.

Believing that it has no such legislative power, I cannot but think that the Church at Highbury has *wachurched* itself.

Yours faithfully,
GEO. W. SHEPHERD.

EARNEST QUESTIONS.

What right have we to set aside a positive ordinance of our Lord because of its supposed or real danger to health, or even to life?

Would not the early Christians have been ashamed to do so?

Did they not continually take their lives in their hands on purpose to obey?

Has the Lord left any permission to excuse disobedience on any account whatever?

Would Moses have permitted such excuse in omitting circumcision of a proselyte, and suffer such to be enrolled as a Hebrew citizen and partaker of the passover without?

And shall we treat with less respect the "Son" than the "Servant" of the Father's house?

Even supposing (which is a far-fetched supposition) that the observance is *impossible*, would not that render impossible also membership and communion at the table?

And if such *were* the case, could not the person so prevented who was limited to "obey in spirit" obey also in spirit the other commandments?

And would it not be the *duty* of such person to be content to do so rather than transgress for his or her comfort sake the Master's commandments?

Are not the consciences of others as sacred as our own?

Can any Scriptural reason be assigned for the very general error of giving more importance to the Lord's Supper than to believers' baptism?

Having asked these plain questions in all sincerity and much sadness, I will refer to the following weighty words of good Abraham Booth.

"When we consider how much more frequently baptism is mentioned in the New Testament than the sacred supper, how often repenting and believing sinners are exhorted by the apostles to be baptized; how *soon* that ordinance was administered to Christian converts after they believed; what exhortations are given to professing Christians on the *ground of their being* baptized; and when we reflect that the Holy Spirit commends them that were baptized by John as *justifying God*, while He severely censures others as rejecting the counsel of God against themselves, being

not baptized of Him; I say, these things considered, it is amazing to observe in what small estimation baptism is held by the generality of professors in comparison of the Lord's supper: nay, the positive contempt with which that Divine ordinance is treated by many, calling it a non-essential, external rite, a circumstantial ceremony, a shadow, a mere outward form, &c. But to think that some professed Baptists themselves should treat it in the same profane manner to justify their novel scheme of free communion is truly astonishing."—Booth's *Apology for the Baptists*.

And is not one instance of licence making way for many and introducing a precedent to evil?—S. K. B.

CROYDON (SALEM).—At our New Year's meeting and pastor's anniversary, our brother G. W. Shepherd was greatly helped to preach in the afternoon. A good company then partook of tea, after which a public meeting was held, presided over by our kind brother, Mr. James Lee. This is the first time we have been favoured with his company. We do hope it will not be the last. During the evening he gave several touching incidents of his own experience. The subjects for the evening were chosen by our beloved pastor, Mr. Horton, who commenced by giving a brief review of his four years' labours at Croydon, in which was found much to call forth our gratitude and praise to God. Brother Shepherd then took up his allotted subject. "According to the working of His mighty power." Brother Cornwell next came, with the given words, "According to the riches of His grace." Brother Dearsly then spoke in a most earnest and feeling manner from his portion, "exceeding great and precious promises." Brother Cullingford, in conclusion, was allotted to speak from the words, "Before the presence of His glory with exceeding joy." But as brother Shepherd took this portion for his text in the afternoon, his ground seemed to be taken from him. The Lord, however, gave him a few remarks from the word "joy." He said he had consulted several of the learned as to its meaning, and amongst others he met with the following: "Joy, a pleasurable passion produced from being interested in happy events." He said he considered this a beautiful description of the Christian's joy, and proceeded briefly to refer to many of the great and happy events in which the Christian was interested. He also spoke of and illustrated how far it exceeded all other joys. He also remarked that the glory of God was foremost with the joyful Christian, and concluded with a few words of encouragement to those who might be sorrowing after a godly sort. Our collections were good, amounting to £10, in which our kind chairman and our kind friend Mr. Wood-

ward, from Derby-road, played a noble part. Thus our gracious God was pleased to give us both the upper spring and the nether spring blessing, and to Him we desire to give all the praise.

MEOPHAM.—We were favoured with the Lord's presence at our New Year's meeting, and the anniversary of the pastor, Mr. A. B. Hall, which took place on Thursday, Jan. 17th. Our esteemed brother, Mr. W. K. Dexter, who was in days past favoured to spend some happy years of ministry here, preached in the afternoon a very helpful and encouraging sermon, which was much enjoyed. A goodly number of friends partook of tea, after which a public meeting was held. Brother Goldsmith led us in prayer, and brethren E. Wood, A. Dalton, and W. K. Dexter gave interesting and profitable addresses. As a Church we have much cause for thankfulness. On Wednesday, Feb. 13th, we held the annual meeting of the Sabbath-school. Notwithstanding the inclemency of the weather, most of the children came, and partook of a good tea, which was given to them. The friends afterwards had tea, and a pleasant time was spent together. In the evening our chapel was comfortably filled, and a very interesting meeting was held, presided over by our pastor. Our superintendent, Mr. J. Martin, read the annual report, in which he stated that four teachers had been baptized during the year; that we also had a Savings' Bank in connection with the school, and we were about to establish a new library. The children then gave some interesting recitations and dialogues, and sang some very choice hymns. The children received their yearly prizes, and additional prizes were given for punctuality. Our esteemed brother Dalton took part in the meeting, and with the pastor gave the children the prizes, and made some very good and profitable remarks. Our prayer is that the Lord may bless the rising race, and from among them may be those to stand firm for the truth as it is in Jesus.—A LOVER OF HIS PEOPLE.

CHELMONDISTON, SUFFOLK.—On Wednesday evening, Jan. 16th, the members of this cause of truth spent a most enjoyable evening, as is their wont once a year to meet together for social and friendly intercourse. A tea was provided at six o'clock, after which the chair was taken by the pastor, J. Cordle, who gave out the hymn, "Kindred in Christ." Brother Thos. Knights, one of the deacons, earnestly implored the Lord's blessing. Then followed a few opening remarks from the chairman respecting the many mercies we as a Church had enjoyed through the past year, showing how the Lord had enabled His people to survive every ill, and would even enable them to do so till

their journey's end. Then nine of the brethren spoke most blessedly of the Lord's dealings with their souls, also of their love to the doctrines of rich and sovereign grace. They also thanked God for the faithful ministry they enjoyed. We can joyfully say that true unity of heart was sweetly realised amongst us, and the brethren and sisters confessed that it had been one of the most soul-cheering meetings they ever experienced. The meeting closed with the doxology.—J. C.

BRIXTON TABERNACLE.—The 14th anniversary meetings of the Sunday-school were held on Jan. 13th and 15th. On the Sunday Mr. C. Cornwell, pastor and superintendent, preached morning and evening. A service was held in the afternoon for the children, several of whom recited pieces. Collections fair. On Tuesday, the 15th, Mr. O. S. Dolbey, of the Surrey Tabernacle, preached in the afternoon to a good congregation, after which tea was provided in the schoolroom. A public meeting was held in the evening, when Mr. Piggott, of Cheapside, ably filled the office of chairman. After singing, Mr. Battson engaged in prayer. The secretary was then requested to read the report, which stated that unity and love existed amongst the teachers and superintendent, and that beneficial effects were produced by the system now in use in the school. The chairman, in a kindly way, spoke to the teachers a few words of encouragement. Hymn 892 (Denham's) was sung, when Messrs. Tooke, senior, Harsant, Harris, Wise, and Dolbey addressed the meeting. The power of the Lord was manifest in His servants, and it was good to be there. The pastor then spoke, thanking the chairman and friends for their kindness and liberality, the collection amounting to £14 12s. 6d. The meeting closed with "All hail the power of Jesu's name."—R. GUILLE, *Secretary*.

WELLINGBORO' TABERNACLE.—On Lord's-day, Feb. 10, two sermons were preached by our good Brother Jull on behalf of the Strict Baptist Mission. The text taken in the morning was Deut. xxxiii. 3, dwelling sweetly upon the ancient love of God as the cause of all the blessings of salvation. In the afternoon he addressed the school children, basing his remarks upon Psalm cxvi., showing the difference between the Christian God and the gods that the heathen children worshipped. After which he received from the children the money collected in the missionary boxes during the year, amounting to £5. In the evening his remarks were based upon the parable of the lost sheep (Luke xiii. 3, 4). Collection amounted to £12.—S. W.

STAINES.—Sabbath-school anniversary services were held Jan. 20th and 21st. On Lord's-day our esteemed pastor, T. B. Voysey, preached the sermons, which were suitable and very impressive. The afternoon was devoted, as usual, to recitations by the scholars. On Monday afternoon Mr. R. E. Sears preached, from Psalm cxxvi. 6, a very encouraging, Christ-exalting discourse. The schoolrooms were filled with pleasant company, and all appeared to enjoy the tea and social intercourse. The evening meeting was presided over by our beloved brother I. R. Wakelin, in his usual happy manner. Heart-stirring addresses were delivered by Mr. Jeffs, of Hounslow, Mr. A. J. Robbins, Mr. Sears, and our pastor. Also some of the scholars recited their pieces. In the midst of the meeting a presentation was made of a handsome arm-chair and reading lamp to the superintendent of the Sabbath-school by his beloved friends, the teachers and scholars. This event caused some excitement to the dear young friends, who could not restrain their feelings when the pastor invited the superintendent to come on to the platform, and after a few kind words from himself, also from Mr. H. Simmonds, asking him, in the name of the teachers and scholars, to accept their token of love and affection, to which the superintendent replied, as well as the position he was suddenly brought into enabled him. The singing by the children and teachers was excellent; the collections good. The chapel was packed to its utmost both days by attentive listeners.

WHITECHAPEL.—Very blessed and soul-edifying New Year's services were held at Little Alie Street on Tuesday, Jan. 22nd. Our brother, G. W. Shepherd, was enabled to preach as usual a good gospel sermon in the afternoon. In the evening, Brother R. E. Sears, the kind and energetic pastor, presided, and read Psa. cxv. Brother Burrows offered earnest prayer. On the platform supporting the pastor were brethren Noyes, Reynolds, Moxham, Box, Squirrel, Waite, and Winters. Friends from various churches were present in the congregation, namely, Messrs. Wilson, Sawyer, J. W. Banks, R. F. Banks, Briscoe, Brown, and many others. Mr. Sears, in his warm introductory speech, noted several things respecting the dreary locality of Whitechapel, that were to an extent unfavourable to the success of the cause. However, the Lord had blessed his ministry, five had been added to the Church by baptism. The officers of the Church were active and godly men. The auxiliary societies connected with the place were in a very satisfactory condition. *Life and Light* had been widely circulated by thousands, and testimonies from various

friends as regards the blessing attending the reading of the little serial were highly encouraging. Excellent Gospel addresses were delivered by brethren John Box, J. Bush, P. Reynolds, W. K. Squirrel, W. Winters, W. Waite. Brother Hider, as usual, made a golden speech at the close regarding the cause and the pleasing interest taken by the friends in making their beloved pastor a New Year's present of £37 5s. 6d. Our dear brother, R. E. Sears, is an earnest worker in the great vineyard of the Lord, and is deserving of a large Church, plenty of friends, and a splendid salary. God ever bless him and the Church and people under his charge, till heaven shall receive his grace-born soul. Amen.—Ed.

BOW.—The 10th anniversary was held at Mount Zion, Botolph-road, on Jan. 22, when brother H. Hall preached a good Gospel sermon, presided at the evening meeting, and gave us a donation towards the cause. Brethren Dearsly, Holden, Rundell, and Symonds gave us excellent speeches. Brother Kempston could not be with us, but very kindly sent 10s. towards the cause. We also thank our friends who sent a donation towards our building fund. A Friend from the country, 21s.; Mr. T. Green, 20s.; Mr. C. Wilson, 10s. We still owe £400. If any friends of God and truth would like to help us out of debt we should be most happy to acknowledge any amount sent for that purpose.—W. H. LEE (pastor), 11, Cadogan-terrace, Victoria-park, South Hackney.

KEPPEL ST. SUNDAY SCHOOLS.—Through the oft-repeated mercies of our Heavenly Father we held our 72nd annual meeting, Tuesday, 15th January, 1889. At 3.30 p.m. Brother P. Reynolds, of Highbury, preached from Psa. xc. 17. Most seasonable were his exhortations. After tea the public meeting was held. The chair was taken by Brother W. Abbott, of Chadwell Street, who had an encouraging word for all, the secret being, we venture to think, that he was "touched with a sympathy within" towards the work of instructing the young in Bible truths. After prayer had been offered by Brother Knell, of Colnbrook, and the annual report presented, most earnest and hearty addresses were given by Brethren Reynolds, Box, Sears, and Adams, and we have taken courage to "go forward" in this good work, "looking unto Jesus." The best of annual meetings was brought to a close by our superintendent, I. R. Wakelin, thanking, on behalf of his co-workers and the meeting, the chairman and speakers who had shown such practical sympathy, and Messrs. Steel and Haslop, to whom we are indebted for the successful rendering of the hymns of praise.—A. WEST.

POPLAR.—Special services were held at Bethel on Tuesday, Jan. 15th. Our brother Noyes, the pastor, has laboured here for some years, and has dispensed the Word of life according to the ability God has given him, with signs following; the assiduous perseverance which he has devoted to the maintenance of this cause of truth in spirit and practice, claim the respect and countenance of all who love the Gospel. It became known that the ceiling of the chapel was in a dangerous state; this and other necessary repairs had to be executed at a cost of about £50; hence this special service through which, by the assistance of the Metropolitan Association of Strict Baptist Churches and other friends, the whole amount was cleared off, and we have now, in this densely-populated district, a clean and comfortable place for the worship of God. On this occasion Mr. J. Bush delivered a sound and savoury discourse in the afternoon from Psalm xxv. 5. All we can say about it is, that it was a very sacred opportunity to all. In the evening Mr. Barmor, of Homerton-row, presided, and addresses were delivered by J. Bush, W. H. Lee, J. W. Banks, G. Lovelock, H. D. Mobbs, H. F. Noyes, and others. God bless Church, pastor, and people, prays—J. W. B.

WILLINGHAM, CAMBS.—A review of the meeting-house from 1662 to 1831 was given by the pastor, Feb. 11, 1889. Nathaniel Bradshaw was ejected from the Willingham rectory, and was one of the 2,000 ejected ministers, and consequently became the first pastor of the cause here. The old meeting-house stood from 1714 to 1831. Soon after John Stevens became pastor here, in 1830, the old place was taken down and the new chapel was erected to accommodate 800 persons. The next year, 1831, the Lord took His comparatively young servant home at the age of 29 years. His popularity and success in Willingham for two years were extraordinary. In our old Church-book, which traces back to 1726, we have the succession of pastors, and a brief history of their lives. Brother Bardens, of Cottenham, presided, and, after reading Psa. xlii., he engaged in prayer, and briefly introduced the lecturer to the meeting, which, on account of the inclement, wintry weather, was thinly attended. At the close of the review, Mr. Josiah Smith moved a most cordial vote of thanks to the speaker; Mr. Edward Fen, a member of the new County Council for Willingham, very heartily seconded the proposition. It gave to some an indescribable pleasure to hear these gentlemen speak in favour of the review, as it was the first time of seeing them in our chapel since the present pastorate, and the proposition so unexpected.—H. E. SADLER.

DALSTON, FOREST ROAD.—The third anniversary of the Sunday-school was held on Jan. 20 and 22. Sermons were preached in the morning by the pastor, and in the evening by Mr. Moxham. Mr. Reynolds addressed the children and friends in the afternoon. On the Tuesday tea and public meetings were held. A large attendance were present at each. At the public meeting in the chapel, A. Norman, Esq., presided. After a brief address from the chairman, the superintendent read the report of the year's work, which was one of progress and encouragement. Addresses were given by ministers Evans, Elsey, and Belcher, and the pastor. The attendance on both occasions was very encouraging, and the collections were larger than any other previous ones, the chairman contributing generously. The singing of the scholars was highly appreciated, as was also the Scripture recitations given by the children.—E. R. S. P.

LIMEHOUSE.—Most delightful services were held at Elim, Pekin Street, on Jan. 29th, in commemoration of the 19th anniversary of the formation of the Church, and the 11th anniversary of the pastor's settlement. Mr. E. Mitchell preached a very blessed sermon in the afternoon, but on account of the weather being wet, many friends were absent. After a good tea, the public meeting commenced, Mr. W. Kempston presiding. Mr. C. L. Kemp conducted the singing. The chairman having read Isa. xlvi., Mr. James Lee offered fervent prayer. Mr. Kempston, in the course of his warm-hearted and faithful speech, referred to the happiness it gave him to visit the pastor and friends of Elim again, and as they were (lovers of God's truth) when he preached to them in Coverdale Rooms seventeen years ago, so he was rejoiced to find them still. After several kind and congratulatory expressions, Mr. Kempston called on Mr. W. H. Lee to address the meeting. Brother Lee spoke many precious words on what constituted a real brother in the Lord. His speech sunk deep down into our heart, and we felt the better for it. Mr. E. Mitchell dwelt powerfully and sweetly on God as a Teacher. Mr. J. Sanders announced hymn 170 (Denham's). The beloved pastor, Mr. F. C. Holden, whom we greatly love in Christ, spoke a few words on the past and present happy position of the Church, it being the 11th anniversary of his pastorate as well as the 19th of the formation of the Church. Brother Holden cheered us much, and the entire congregation, at his request, publicly declared by a splendid "show of hands," their appreciation of the chairman's services and the gracious restoration to health of the writer. The chairman briefly responded. After we had thanked

the beloved pastor, chairman, and friends for their kind expressions of love, Mr. J. H. Lynn gave an excellent address on God in the history of the Church, its circumstances and surroundings. Mr. G. Lovelock gave out hymn 710, which met our case exactly,—

"Sovereign Ruler of the skies,
Ever gracious; ever wise."

Mr. W. Waite spoke a few Gospel words, and the happy and successful 19th anniversary of the Church at Elim closed with a hymn and prayer. Collection, £17 18s. Praise the Lord.—ED.

CROYDON—DERBY ROAD STRICT BAPTIST SUNDAY-SCHOOL (Pastor, Mr. J. C. Thurston).—The tenth annual meeting of the above school was held on Wednesday, January 16th. The scholars and their parents were invited to a plentiful tea. About 200 of the former and 40 of the latter availed themselves of the invitation. After the tea a public meeting was held in the chapel; Mr. J. Woodward, the treasurer of the school, occupied the chair. The meeting was opened by singing and prayer, after which the chairman made some very kind and encouraging remarks to the parents, and congratulated both them and the teachers in their being privileged again to celebrate another anniversary, concluding his remarks by quoting the words of the illuminated motto which had been handed to each scholar on the first Sunday in the year, "The Lord shall guide thee continually." Three short addresses were then delivered. First by Mr. Barker, one of the teachers, giving the parents and friends a hearty welcome and inviting them to a more frequent attendance at the school. Mr. Clutterbuck, the superintendent, made a few remarks upon the benefits to be derived from Sunday-school teaching, both spiritually and morally, and urged upon the parents their more hearty co-operation with the teachers by making inquiry of their children from Sunday to Sunday as to the subject of their lesson, and so evincing to the children an interest in the teaching of the school. Mr. Evans, another of the teachers, followed with some very amusing observations upon the interest which some children took in their teachers, and of the lessons to be learned by the teachers from their children, who very often by their puzzling questions were the means of setting the teacher thinking. At the conclusion of these addresses, 191 of the scholars were presented with rewards, which consisted of 25 Bibles, and 166 books adapted to the age of each recipient. Through the kind liberality of one of the members of the congregation, each child as it left the meeting was presented with two beautiful oranges.—J. S. CLUTTERBUCK.

HERTFORD.—We were glad to find on our visit to Hertford, on Jan. 31, our long-known and esteemed friend, Robert Bowles, so far recovered from his recent illness as to be able to unite in the services commemorating the 27th anniversary of his pastorate at Ebenezer, and to know that, although he has for 27 years been telling the "old, old story," he is not tired of the theme, nor his friends tired of listening to it; he has not worn the subject out, and if he should be spared to minister to them for another 27 years, he will find this old theme as new as ever. In the afternoon on this occasion Mr. Philip Reynolds preached with much liberty from the words, "God was in Christ, reconciling the world unto Himself," &c. (2 Cor. v. 19). In the evening our friend and brother G. Lovelock presided, and gave expression, in his clear, outspoken way, to some precious truths. Mr. Lamb, one of the deacons, after referring to the affliction of his pastor, and expressing his gratitude to God for restoring him and keeping the people together, said they were still contending for the free and distinguishing doctrines of grace. Mr. Lamb then presented his pastor, in the name of the Church and congregation with a purse containing £16 13s. 6d. Mr. Bowles acknowledged the gift as another token of their esteem for him and the truths he preached. Addresses were then delivered by J. W. Banks, C. L. Kemp, P. Reynolds, and Mr. Gilbert. Mr. Winterton prayed, Miss White very nicely led the singing, and altogether it was a happy day spent in the courts of the Lord's house.—J. W. B.

TROWBRIDGE.—The annual gathering of Zion Chapel Sunday-school was held on Wednesday, Feb. 6. About 200 partook of a substantial tea in the schoolroom, which, as usual, presented a pretty and attractive appearance, being adorned with evergreens and suitable texts by the young people. Tea over, a meeting was held, presided over by Mr. Schofield, the late pastor. After singing, reading, and prayer, Mr. J. Gore, jun., read the report for the past year, which showed the affairs to be in a very prosperous condition. Mr. S. Dew, in moving its adoption, spoke of the importance of early inculcating sound principles in the minds of children, and Mr. F. Grist, in seconding it, spoke of the necessity of securing the attachment of the young. Mr. J. Carter dwelt upon the responsibilities and arduous duties of the officers. Mr. G. Huntly touched upon the importance of training the young. Mr. J. Gore, jun., spoke of the power of kindness as the means of winning the affections of the young, as also did Mr. H. Minty. The Chairman followed with an interesting address, in which he related some of his experiences in school work, and

pointed out the necessity of having efficient teachers; he also referred to the duties of parents in respect of Sunday-school work. Mr. J. Merrett, in proposing a vote of thanks to the superintendents, spoke of their untiring exertions, and expressed his sympathy with the senior superintendent, Mr. Applegate, in the bereavement of his wife, and touched upon the loss the school has sustained through her death. Mr. B. Porter endorsed Mr. Merrett's references, and said it gave him much pleasure in seconding the proposition. Mr. Applegate, in feeling terms, thanked the friends for the kind sympathy tendered him, and Mr. Gore thanked the meeting for the confidence reposed in him and Mr. Applegate as superintendents; he also spoke encouraging words to the teachers and parents. Mr. James Clark, of Bradford-on-Avon, then addressed the meeting. He spoke of the pleasure of being present at such a pleasant gathering, and in the course of his interesting remarks, referred to the qualifications necessary for a successful Sunday-school teacher, and touched upon the influence Sunday-schools exerted on society, the family, and the Church of God. Mr. F. W. Long proposed a vote of thanks to the lady helpers, decorators, &c., which was seconded by Mr. J. Pollard, sen., and carried. Mr. J. Smith followed, and proposed a vote of thanks to the chairman, to which Mr. Schofield suitably replied.—*Local Paper.*

FOREST-GATE.—We held our annual social meeting at Claremont-house, Woodford-road, on Tuesday, Jan. 22nd. The tea (which was given by the ladies) was better attended than any of our New Year's meetings have been. The room was well filled in the evening, when the chair was taken by Mr. Margerum, the pastor. After singing "Kindred in Christ," etc., brother Norman sought the divine blessing. The chairman very feelingly reviewed some of the events connected with the cause during the past year, concluding by saying that "we are now formed into a Christian Church on New Testament principles. I am very sanguine as to the future of the Claremont-house cause. We have already a prospect of very shortly administering the ordinance of believers' baptism and increasing the Church." Brother Buttery made a telling speech on the order of the Church, and was followed by our eloquent brother Maycock, who is always gladly heard at Claremont-house. Then brother J. H. Lynn gave us a well-digested and most useful address upon the subject of peace. All the brethren were well heard, and it was certainly one of the best meetings we have had. "Praise God from whom all blessings flow."—A. J. M.

READING.—At Providence, Oxford-road, the New Year's meeting was held on January 2nd, coupled with the second anniversary of our pastor's (W. H. Rose) settlement, and the annual sale of useful and fancy articles, fruit, etc., by the ladies' working party. A goodly company sat down to tea. At 6.30 the pastor took the chair, being supported on the platform by brethren W. E. Thomsett, R. E. Sears, I. R. Wakelin, and the deacons. Our pastor addressed us on the Saviour's question to the disciples, "Lacked ye anything?" and the disciples' answer, "*Nothing*" (Luke xxii. 35), and Psalm cxix. 17: "Deal bountifully with Thy servant, that I may live, and keep Thy word." The first passage should excite gratitude for the past year, and the second should regulate our desires for the present. He then gave a summary of the past year's work. There were not any great things to tell; nevertheless, the retrospect yielded much cause for gratitude to our God. Four members had been added to the Church. The Sunday-school was in a prosperous condition, and the other auxiliaries, including Bible and singing classes, Band of Hope, etc., were all showing signs of life and vigour. Brother Thomsett, who as our late pastor we are pleased to retain in our midst, followed with an excellent address upon the prayer (Psa. cxix. 17), and God's own answer thereto in Isa. xxx. 19. Brother R. E. Sears was the next speaker, taking as the basis of his address, "Ye shall have a song" (Isa. xxx. 29), tracing, in an interesting manner, some of the songs of the Bible. Our friend Wakelin followed upon "Service," speaking warmly of the joy to be engaged in any of the various departments of His vineyard, specially referring to Sunday-school work. Mr. Armstrong, of Deptford, who happened to be present, kindly responded to the pastor's call for a few words, and gave us an excellent motto for pastor and people, "Keep in the middle of the King's highway." A hymn and the benediction brought to a close one of the most interesting New Year's meetings we have had at Providence. On Wednesday, January 30, the annual gathering of the members of the Church and congregation took place, at which, after a social cup of tea and friendly intercourse, the pastor took the chair, and, having opened with devotional exercises, expressed his gratification at the attendance of so many friends, and dwelt somewhat on the condition of the Church and his desire to be increasingly useful. Brother Martin presented the balance-sheet for the past year, which showed a small sum to the good. The school accounts did not present quite so pleasing an aspect. By the subscriptions in the school and a special service in the chapel, we had been able

to send the sum of £6 14s. to the Strict Baptist Mission. The other brethren in office followed with some remarks bearing upon the temporal and spiritual concerns of God's Church. The warm attachment of pastor and people was manifest in the many kindly references made by the several speakers during the evening. The benediction brought this our yearly family gathering to a close. I am now in a position to state the following interesting fact, that, stimulated by the generous gift of £50 by an anonymous friend towards liquidating the chapel debt now standing at £170 on condition that the remainder be raised by Midsummer next, the Church is making a strenuous effort to effect this desirable object. With the above £50 and other funds in hand and promised, we are within £40 of our goal. Any contributions to aid us in this good work will be thankfully received by our pastor, Mr. W. H. Rose, Lorne-street, Reading, or our treasurer, Mr. A. Martin, 20, Broad-street, and thus help us to celebrate our 30th anniversary in August next in a chapel free from debt. With gratitude to God for His mercies, yours,—W. WELMAN, JUNR.

CORNWALL.—The Sunday School in connection with the Ebenezer Baptist chapel, Newquay, held its anniversary on Wednesday last, when the children had a tea; afterwards a public tea was provided, to which many friends attended in the evening. The school children gave a few short addresses from Scripture characters, and a few very interesting dialogues, &c., when a very pleasant and interesting evening was spent.

OCCOLD.—The annual distribution of prizes to the scholars of the Baptist Sunday-school was made by the pastor (Mr. Haddock, of Stowmarket) on Sunday afternoon, in the presence of a fairly large congregation. The prizes, of which there were about 50, consisted chiefly of suitable books, and were given for good conduct, regular attendance, and general efficiency. It is satisfactory to know that every child received something, if it was only a pretty card. Advantage was taken of the interesting occasion to present the respected superintendent of the school (Mr. S. Ling)—who has faithfully done his duty in that capacity for the lengthened period of 21 years—with a well-executed framed and gilt mounted photograph of the Occold Baptist Chapel, teachers, and scholars, taken by Mr. Thomas Garrod, photographic artist of Occold. The proceedings were appropriately interspersed by the teachers and scholars singing suitable pieces—a feature of which was a nicely-rendered piece by Miss Edith Peck. Miss Cook ably presided at the American organ.

STOKE ASH, SUFFOLK. — Our annual week of New Year's evening services were held from Jan. 13—20; the vestry not being large enough to hold the people. All the services were held in the chapel. Our pastor was enabled to preach to us one evening, all the rest were devoted to prayer and praise, interspersed by brethren speaking to us some pleasing things pertaining to the kingdom of God. These meetings were well attended, and much of Jesus' presence enjoyed; but we did miss the faces of two dear aged deacons (brother Miller and Mowle) who have been accustomed to meet with us upon these occasions ever since we can remember. Brother Miller has gone to heaven; while our brother Mowle, through affliction, was unable to attend. However, we were cheered to see so many people present at all the services, and we still desire to rejoice in a faithful God.—P. BARRELL.

BETHNAL-GREEN.—The third anniversary of the pastorate of Mr. J. Copeland was held at Hope Chapel, on the evening of Tuesday, January 15. Mr. W. Kempston presided, and read a portion from Joel iii., and called upon the pastor, who was able to give a very encouraging report of his year's service, having had the privilege of baptizing three believers; altogether five had been added to the Church, and the year's work was characterised by a growth and spiritual development, especially amongst the young, which was very encouraging. A circumstance had occurred during the year which gave him great pleasure to relate. A dear sister had been called by grace under a sermon preached in that pulpit by brother Myerson, of Hackney. This gave him great joy, teaching him that the Lord often works by His servants' ministries in a way they little think or realise. They had a prosperous Sunday-school, with good teachers and superintendents, godly men, for which he praised the Lord with his whole heart. Mr. Belcher gave an encouraging address from Judges v. 31. The chairman then called upon brother Yuden, who had a beautiful marble clock to present to the pastor, from his fellow-deacons and the Church at Hope, as a slight recognition of his faithful care and ministry during the past three years. Brother Yuden hoped that when he heard the tick of the clock he would think of his people at Hope, and remember that they loved him for his work's sake. Brother Wagstaff, the superintendent of the Sunday-school, was then called upon, and presented the pastor with a very handsome Davenport from the teachers and members of the Friday evening Bible-class. They one and all thanked him for his kind care and instruction, testifying to the good they had derived by a closer acquaintance with the word of God

under his leadership. This interesting ceremony was followed by a godly address from Mr. Dexter on Psalm xxxvii. 4, speaking very sweetly on the delights that belong to the people of God. After the collection had been taken, and the people exhorted by the chairman to give freely, for although the water of life was free, yet they required earthen pitchers to contain the overflowing abundance, Mr. J. E. Hazelton addressed the friends on the preserving mercies of a covenant God. Mr. P. Reynolds spoke of the goodness of God to His people. Mr. J. H. Lynn complimented the people of Hope on the riches they possessed as the saints of God—rich in faith. Mr. Myerson rejoiced to see so many young servants of the living God being raised up to take the place of the quickly departing ones. Mr. Holden loved to be connected with the services and people of God, and prayed the word of God might find a rich lodging-place in the hearts of the people of Hope, and then the place would prosper. Mr. Scrivener closed with prayer.—A. T. H.

WALTHAMSTOW.—EAST AVENUE.—The second anniversary of the formation of our Church was held on Jan. 13, when Mr. J. Kingston preached appropriate sermons. On the following Thursday a tea and public meeting were held. Mr. James Lee presided. The report and financial statement, year ending 30th Dec., 1888, was read by the secretary, showing that five had been added to the Church, and that one had been removed by death to her eternal home. The collections had been maintained, so that with this and the kindness of friends, we were enabled to show a balance in hand of £3 3s. 10d. A building fund was started last January, and Brother Woodhouse, the treasurer, cheerfully commented upon the progress made, and that by small weekly subscriptions the sum of £13 3s. 7d. had been realised. Messrs. Cullingford and Fountain then gave soul-stirring addresses. Mr. Geo. Howard dwelt encouragingly upon "A land which thy God careth for." Mr. Hall spoke well upon "That I may know Him." Mr. Mobbs affectionately handled the subject, "As ye have therefore received Christ Jesus the Lord, so walk ye." The collection for building fund realized £5, the greater part of which was the gift of the chairman.

"Thus far our God has led us on,
And made His truth and mercy known."

A Sunday-school was recently established, and the efforts of the superintendent (Brother Turpenny) and teachers are encouraging. While Mr. J. Lee expressed his approval, and sympathised with such a valuable institution, he, in a very practical manner gave fifty Bibles and some hymn-books for their use.—J. SHARPE.

DACRE PARK, LEE.—At the eighth anniversary of Mr. R. K. Dexter's pastorate on Tuesday, Feb. 6, 1889, much sympathy was expressed at the long-continued and heavy affliction of Mr. W. Hazelton, who, for years had been present at these annual gatherings. Mr. Upsdale presided at the evening meeting, and feelingly alluded to the late Mr. J. S. Anderson, and to the continued affliction of William Hazelton, and Mr. Dexter proposed, and Mr. J. Cattell seconded, the following resolution, which was telegraphed to our afflicted brother in the hospital, signed by Mr. Upsdale, the chairman:—

"The pastor and brethren met at Dacre Park Anniversary regret your absence from their midst to-night, and fervent prayers will be offered up for your recovery."

Mr. Upsdale founded his opening remarks on Paul's words in Acts xxviii. 15, "He thanked God and took courage." Mr. Dexter said during the past year they had lost three by death (the name of Mr. Gray will ever be fragrant in the hearts and memory of all who knew him); twelve had been dismissed, five had been added by baptism, and ten from other churches, so that their number stood the same as last year. Brother Whittaker had been on a bed of affliction, but was now better, and he (Mr. Dexter) hoped the Lord would soon restore him to health; they were pressing on hopefully. Spiritual addresses were delivered by Messrs. Cattell, Reynolds, A. B. Hall, R. E. Sears, Copeland, and Porter. Mr. Reynolds preached the afternoon sermon. Attendance and collections good.—J. W. B.

CLAPHAM JUNCTION.—PROVIDENCE.—The 18th anniversary of the Sunday-school in connection with the above, was held on Jan. 27. Special sermons were preached by Messrs. W. E. Palmer and Harsant. On Tuesday, Jan. 29, a public meeting was held, at which Mr. I. R. Wakelin presided and gave an encouraging address to the teachers and scholars, taking his text from Heb. xii. 2, "Looking unto Jesus." Mr. Cornwell, in the course of some very practical remarks from Psa. xlv. 16, spoke of the good results arising from the Jewish custom of their children being well-acquainted with God and His works through the teaching of the fathers. Mr. W. H. Evans gave some well-chosen words of advice to teachers from 2 Tim. ii. 2. Mr. F. J. Harsant, in an earnest address from Col. iii. 16, exhorted his hearers to use the whole Word of Christ, both historically and doctrinally. Mr. Parnell stimulated us from John v. 7 as to Hope, Patience, and Perseverance. Mr. W. E. Palmer testified to the influence of Sunday-school teaching in

after years, and how deeply-rooted were many of the impressions then received. The past year has been one of great blessing, seven having joined the Church from the Bible-classes. We have a good staff of teachers; the total number being 16; of whom 15 are members of the Church. During the evening an interesting incident took place in the presentation to Messrs. Clark, Perrott, and Davies of testimonials by their scholars. A very happy and enjoyable time was realised, and we have cause to rejoice for the wonderful way in which the Lord has blessed us and that He is working with us.

NORBITON, KINGSTON.—ZION.—Annual Sunday-school meeting was held on Jan. 17, when a free tea was given to the scholars, after which a public meeting was held. Mr. W. Gridby in the chair, opened the meeting with a suitable hymn, read John x., requested Mr. Turner, the treasurer, to offer prayer. The secretary then read report, which was very satisfactory, and the treasurer's report followed, showing the finances to be in a healthy condition. Brother Nottridge, superintendent, made a few remarks, asking for prayerful and practical sympathy; and another hymn was sung heartily. Mr. Kingston delivered address on "The Little Flock;" Mr. Bush on "Christ the Shepherd;" Mr. Chalcraft on "The Yoke of Christ in Youth;" Mr. Beldon on "The Lord's Benefits." After another hymn, Mr. Bush distributed the prizes to the scholars, 3 (first) nice Bibles, given by himself to the three who made best attendances. J. Kingston then presented to two teachers two teacher's Bibles for almost full attendance, and to three teachers (given by the treasurer) three enamelled, illuminated texts in Oxford frames; and thus a very pleasant evening was closed with singing and prayer.

SOMERSHAM, SUFFOLK.—We are thankful that the Lord, though He has removed by death, others have been constrained to cast in their lot among us, whom we trust will prove a blessing to the Church. We believe others have moved. Our prayer is that God will bring them forward. We are thankful for the droppings; but, O Lord, send a shower! We were favoured in attending to the ordinance of baptism on Feb. 3, two, by pastor W. H. Ranson.

CITY ROAD.—JIREH CHAPEL, EAST ROAD.—Special services were held on Jan. 6th and 8th. Mr. Pratt preached on Lord's-day morn and even, and Mr. Dearsly on Tuesday afternoon. The evening service was presided over by J. Upsdale, Esq. Several brethren delivered encouraging addresses: Report was read by treasurer. The chair-

man's remarks and hearty co-operation, coupled with a very acceptable donation, cheered us greatly. Total receipts for the whole of the services amounted to over £11.—S. G. W.

WALTHAM ABBEY.—EBENEZER.—A very happy, social meeting was held, preceded by a tea, on Thursday evening, Feb. 14. The pastor, W. Winters, presiding, read Deut. vi., and after prayer and singing, gave an address on teaching the young. Teachers, Messrs. Ford, Wicks, Saville, Hines, and Wild, also gave suitable words on the benefit of early Sabbath-school training. Praise the Lord.

COLCHESTER.—Various improvements have been made in St. John's-green Chapel of late, which, with some needful repairs, cost about £50. At a committee meeting held Jan. 30th, the pleasing fact was made known that, by the efforts and liberality of some of the members of the committee, the whole amount to cover the outlay was in hand, and had been raised without any appeal to the Church or congregation. The cause here holds on its steady way of progress under the pastorate of Mr. Walter Brown, who has been here thirteen years. Great improvements in every respect have been made during this time. We have cause to thank God, and take courage for the future.

KILBURN.—On Sunday, Jan. 13th, sermons were preached by the pastor, Mr. Wileman, on the return of the anniversary of the above cause. On the following Tuesday special services were held, the sermon in the afternoon being preached by Mr. Wren, from Psa. cxix. 54. Our brother's discourse was quick and powerful, and enjoyed by all that heard it. Tea was provided at 5.30, to which between 60 and 70 friends sat down, after which the public meeting was commenced by singing hymn 336. Our friends Burrows, Burbridge, Palmer, and Oliver were present. Prayer was offered by our friend Burrows, after which our pastor read a portion of Scripture, and then called upon our friend Burbridge to address the meeting, which he did from Acts ii. 42. Hymn 582 was then sung, after which our pastor read a letter from our friend Wakelin, informing us of the reason of his absence, and enclosing a practical proof of his sympathy with us. The secretary then read the annual report, in which the Lord's dealings with us during the past year were traced. Brother Palmer then spoke from Psa. xxxii. 2. Hymn 161 was then sung, after which our pastor proposed the adoption of the annual report, calling upon our brother Oliver to second the same. In the course of his remarks, which were made from Joshua xvi. 33, he dwelt on the blessedness of peace, showing that in the possession of it we are taken up above the troubles of this life and time-state, and carried past them all. Our pastor then called upon the friends present to confirm the report of the Church, which was done very heartily. Hymn 93, "All hail the power of Jesus' name," was then sung, prayer being offered by our pastor at the conclusion of a very happy meeting. The Lord grant us many such, if it be His will. The collections amounted to £7 16s. On the following day (Wednesday, the 16th) the annual winter tea was given to the children of the Sunday-

school. A Service of Song, entitled "Given in Charge," was given, with dissolving views, this part of the entertainment being kindly given by our friend, Mr. J. W. Turner, of Watford, while the connective readings were capably rendered by our pastor, the children singing some most appropriate hymns and pieces. We are thankful to say the school is in a prosperous condition, the numbers are well maintained, and the teachers knit together with a unanimity of purpose and a real love to their work. May God bless this and every other Sunday-school.—H. P.

DORSET SQUARE.—The Infants' Friend Society in connection with Mount Zion, Hill Street, held their fifty-first annual meeting on Tuesday, Jan. 29th, Mr. G. W. Shepherd, the pastor, presiding, and read with impressive emphasis Psalm cvii., and called on J. W. Banks to offer prayer. The Chairman said: Our object in meeting is to worship God, and to encourage the committee of this Society in their work of faith and labour of love. The amount of good this Society has been the means of doing for the past fifty years cannot here be estimated. It is recorded in heaven; "their witness is in heaven, their record is on high." Many changes have taken place in the workers since its commencement. By-and-bye we shall be taken away, and others will take our place; but whatever changes there may be with us, there is no change in our God—"He changes not." Mr. C. Wilson read the report of the past year's labours, which showed that 192 cases had been relieved, which entailed no small amount of perseverance, and reflected great credit on this united band of earnest workers on behalf of their suffering fellow-creatures. Mr. Dexter moved the adoption of the report, and spoke of the condescension of Christ in taking upon Himself our humanity, and who for our sake became poor, that we might become rich. Mr. John Bush, in seconding the motion, delivered an address on "The precious blood of Christ." Mr. R. E. Sears followed with some sound words on Christ as the great Master of His Church, and Mr. P. Reynolds dwelt feelingly on "The unspeakable gift." The officers for the ensuing year are—Mrs. Shepherd, president; Mrs. Wilson, treasurer; Miss Boufield, secretary; and a committee of eleven ladies.—J. W. B.

SHARNBROOK.—We held our annual New Year's tea meeting on Jan. 18th. About 70 sat down to tea, after which a service was held, when our friend and brother, Mr. A. J. Ward, of Glemsford, preached a sermon from Deut. xxxiii. 27. It was good to be there. At the close of his sermon, he called brother W. C. Wright into the pulpit to him, and presented him with a purse containing £10, as a New Year's gift and token of the esteem of the friends towards him for his labour of love. Brother W. C. Wright thanked the friends, and said that during the six years he had been a member of that Church never had he experienced such unity as in the past year, and was very pleased to say that they began the new year free from debt. To God be all the praise. On Jan. 31st we held our teachers' and singers' tea. Tea was provided at six o'clock; about 40 sat down, after which a meeting was held, presided over by Mr. W. C. Wright. Short addresses were given by Messrs. E. Norman, T. H. Pacey, W. Hales, C. Adams, and R. Doughty. Mr. W. C. Wright presented Mr. J. Chapel with a purse containing £2 for his services as leader of the singing for upwards of 50 years. On

receiving the purse, Mr. Chapell said he was not worthy of such a present. So ended one of the happiest meetings ever held at Bethlehem Chapel, Sharnbrook.—W. C. W.

HORSHAM.—The sixth anniversary of Rehoboth Sunday-school was held on Wednesday, Jan. 23rd. At 4.30 the children and their friends sat down to a splendid tea. In the evening the meeting commenced at six o'clock, when our kind friend, Mr. Wakelin, presided. A hymn was given out, and heartily sung by the children. The chairman then read a few verses from 2 Chron. xxxii., 2 Tim. iii., and Psa. c., after which Mr. J. Garner implored the divine blessing. The secretary then gave his annual report, and the chairman followed with an encouraging address to the teachers and scholars, and it being the first month of the year, thought he could not do better than give us a motto, which was, "Looking unto Jesus." Mr. Tobitt, of Horsham, also gave a very interesting and encouraging address, both to children and teachers. The chairman then said he had a very pleasing duty to perform, and that was to present our kind superintendent with a purse, which was given by the teachers.—E. A., Station-road, Horsham.

In Memoriam.

"PRESENT WITH THE LORD."

THE LATE MR. JOHN S. KNOTT AND MISS H. M. KNOTT, OF BERMONDSEY.

Last month we briefly notified in the E. V. & G. H. the death of the late Mr. John Swinard Knott and his daughter, which events took place on the 14th and 16th January respectively. Mr. Knott was born of godly parents on the 12th January, 1818, at Dover. His first impression about heaven was when only eight years old at a prayer meeting, when the hymn, "Jesus my all to heaven is gone," was being given out. In the order of God's providence he was removed from Dover to Otteran Quay, four miles from Chatham, where, for six months in the year 1835 he attended the ministry of Mr. Lewis. While under Mr. Lewis' ministry he was arrested by a sermon on the subject of Jacob's ladder from the text, "And behold I am with thee and will keep thee in all places whither thou goest" (Gen. xxviii. 15). He became from this time much concerned about his soul, and the impression from this sermon never wore off. About a year after this time he removed to London with his father, and attended the ministry of the late Mr. David Denham, and subsequently that of the late Mr. James Wells. He was much blessed under a sermon by the latter from the words: "Our family hath a sacrifice in the city, and my brother hath commanded me to be there." Being again in Dover, he went in the morning of a Lord's-day to a chapel there, where, according to some notes made by him, there was a legal preacher, and in the evening, on the way to the chapel, speaking of the preacher as a physician of no value to his soul, he made use of the expression, "He is not

worth sitting to hear." This remark was overheard by the preacher, who was unknown to him, walking behind, who inquired of one of the deacons who Mr. Knott had been in the habit of hearing, and on being informed Mr. James Wells, he remarked that he was a dangerous man, and then proceeded to offer up a prayer that he might be kept from such a young man as Mr. Knott was. At the age of 21 he joined the Church at Dover, where he was baptized by Mr. Lillycrop. He removed again to London, and once more attended the ministry of the late Mr. James Wells, and at the age of 24 married his wife, who predeceased him by 10 years. On the 30th October, 1855, he (together with his wife) was unanimously admitted a member of Ebenezer, Webb Street, Bermondsey New Road, which Church was subsequently removed to Lynton Road. On the 6th March, 1859, he was elected a deacon, which position he continued to hold with advantage to the Church until the time of his death. In addition to this he was mainly instrumental in starting the Sunday School, and was its first secretary, besides holding several other appointments at various other times in connection with the place. In the year 1866 the Lord was pleased to visit him with a very heavy trial, and one which seemed for a time to almost crush him. His second son (Samuel) had a wish to go to sea, and his parents at length reluctantly gave their consent. He made his first voyage safely and returned, but during the second voyage he was drowned in a monsoon off Singapore on the 12th December, at the early age of 16 years. The news reached his father through a letter written in an ordinary business way from the ship-owners, and it may well be supposed what his feelings and those of his dear wife were on receiving the intelligence. Still the Lord supported him, and he found refuge at the throne of grace in this trying time. His partner in life passed away on Lord's-day the 29th July, 1878. She had attended Lynton Road chapel on the morning of the day, and the last line of the closing hymn which ran, "I know I shall be saved at last," was altered by the clerk to, "I hope I shall be saved at last," and on leaving she asked her son, Mr. Thomas Knott, why the hymn was altered, stating that she could sing it as it was written. She went home, and in the afternoon was seized with a stroke, and after lingering a few hours passed away in the evening, not having spoken from the time she was taken. This blow her husband never got over. He was fondly attached to his wife, and from this time it may be said that he began to break up. About six years after this he was seized one morning with a paralytic stroke just after he had got up, and he re-

marked soon afterwards that as he fell down and lost the use of his left side the words came powerfully to his mind, "Lord, what is man?" Still the Lord preserved him, and for four years after that he was able to get to chapel nearly every Sunday, although for the last two years of his life he could not do any work. Some two months before his death it became evident to his friends that the end was not far off, and he gradually got weaker. On the Sunday week before his death he remarked that he did not mind how soon the Lord came to take him home, for he longed to be gone, and as his end drew near, he repeated that he wanted to go home, and asked why it was the Lord was so long in coming for him, and said he felt that underneath were the everlasting arms. He lingered on till the 14th January, when he peacefully fell asleep in Jesus. His fellow deacons in office mourn the loss of one who was an earnest fellow labourer, and the Church has by his death lost a true friend, but their loss is his gain. It may truly be said of him that he fought a good fight, and kept the faith. When he was admitted to the Church at Ebenezer, he declared that if he was saved it must be by grace alone, and that he believed the Holy Ghost must carry on the work or he should never get to heaven. But the Eternal Spirit did in his as in all cases, complete the work He had begun, and our brother now has gone to adore the riches of that grace which plucked him as a brand from the burning, and has taken him home to be for ever with the Lord.

Miss Hannah M. Knott was born in London on 29th September, 1844. When very young she happened to open the Bible on the words, "One shall be taken and the other left," which brought conviction to her soul. She tried for two years to drown the feeling produced, but could not do so, and at length she got a little hope from the words, "Call upon Me in the day of trouble and I will deliver thee," and also from the words, "My presence shall go with thee." She was greatly concerned upon the subject of Election, and was brought to see that Christ alone could save her. On the 30th July, 1868, she was admitted to the Church at Lynton Road. For about 17 years she was a teacher in the Sunday-school, taking all the classes on the girl's side in succession, and many testimonies she had from time to time that the Lord owned her work to the good of her scholars. Since the death of her mother she took charge of her father's house, and attended to him in his long illness, working hard to help support him and herself. It was a great trial to her to be laid aside whilst he lived, and on the night before he died she expressed the regret she felt that she was not able to attend to him;

but there can be little doubt that her constant attendance on him, combined with her teaching of the pianoforte, overtaxed her strength (she being all her life deformed) and she only survived her father a few hours. To the last she felt she was a lost sinner, and that Christ alone could save her, and her prayer was in the lines of the well-known hymn—

"Prepare me, gracious Lord,
To stand before Thy face,
Thy Spirit must the work perform,
For it is all of grace."

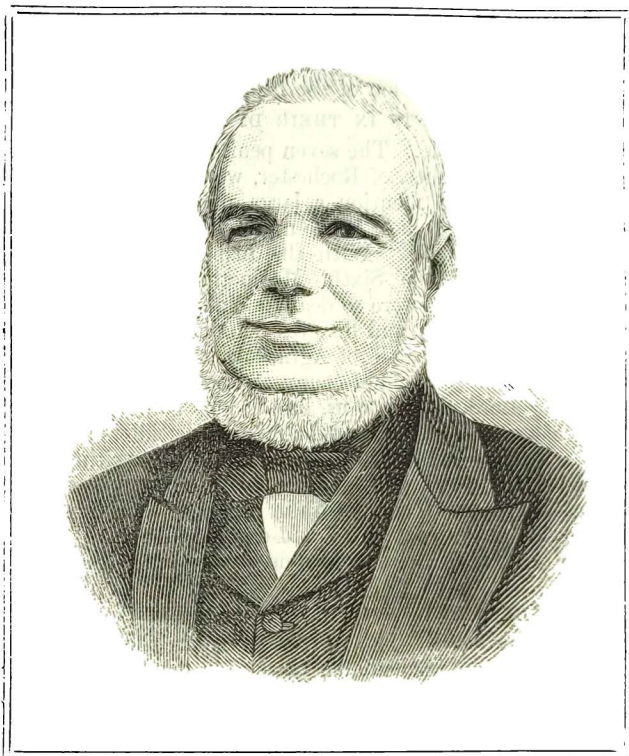
Our brother, Mr. Thomas Knott, is the only one now left of the family. The Lord grant that he may be comforted in his affliction, and give him to feel that 'tis but a little while and he too shall join his loved ones where God has for ever wiped all tears from their eyes.

Died, Feb. 6, 1889, aged 70, Mrs. JANE KISLINGBURY, 43 years a member of this Church at Staines. Also on Feb. 9, CHARLES HARBER, aged 86; 47 years a member of this Church. They sat in the same pew together for many years, and called home to glory nearly together.

We have to record the death of our brother WILLIAM REYNOLDS, on Jan. 31. He was baptized at Somersham, Suffolk, with his beloved wife (who departed about eight years ago), in the year 1849. Our brother was a consistent walker and a lover of the truth. Since the death of his wife he never seemed to enjoy himself so well, but longed for home. In his last days he said a great deal about the blood of Christ: "I shall get safely over by the blood." His last words to me were, "The rock, the rock! my Saviour, He is all I want." The loss of our brother to us is his eternal gain.

In affectionate remembrance of JOHN MOXHAM, who peacefully departed this life on Jan. 13, 1889, after 17 years' painful affliction, which the Lord enabled him to bear with cheerful resignation and fortitude. For 31 years he sustained an honourable connection with the Church at the Old Baptist Chapel, Bradford-on-Avon, Wilts. It was often truly refreshing to visit our brother in his affliction, and to listen to his spiritual conversation, and witness his happy, cheerful deportment while passing through such a long, painful season of bodily suffering. These seasons will not soon be forgotten by those who were favoured to enjoy them. As our brother lived the life of the righteous, so he died their death; and of him it may be indeed truly said, "Blessed are the dead who die in the Lord."

Died, Feb. 11, at Newton Abbott (late of Ipswich), R. G. ELLIS, aged 35.



MR. CHARLES WILSON

(President of the Metropolitan Association of Strict Baptist Churches).

(See page 104).

“The Lord of Hosts is With Us.”

THE influence of the Psalms has greatly tended to mould and strengthen the minds of men of truth in all ages. Martin Luther, the champion of the Reformed Church, owed much of the stamina and courage, which he evinced in defence of the truth, to the forty-sixth Psalm, and especially the closing verse of the same—“The Lord of hosts is with us; the God of Jacob is our refuge.” These words were the framework of his devotions, and of his war-cries in the cause of religious freedom; and to-day they are the sweet and comforting source of millions of God’s children in sickness and sorrow.

“God is the refuge of His saints
When storms of sharp distress invade;

Ere we can offer our complaints,
Behold Him present with His aid."

Few of the mighty and the noble of the earth prove, at the present moment, the value of the Psalms, equal to many of the sons and daughters of the soil whose daily struggles for the bread which perisheth are known only to themselves and God.

The Holy Spirit's application of the Psalms to

WEARY SAINTS IN THEIR DYING HOURS

is, beyond dispute, valuable. The seven penitential Psalms, first issued in this country by Dr. Fisher, of Rochester, were his greatest comfort in his last days. We could mention a large number of worthies, from almost apostolic times, who have borne undying testimony to the powerful influence of the Psalms. With the inspired words of the royal Psalmist, King Edward the Sixth, Melancthon, Jewel, and others, breathed their last. They were so dear to Wallace in his trials, that he had them hung before him, and his eyes remained fixed on them in his last moments. After the battle of Agincourt, the victorious army fell down on their knees, in the field of conquest, and with one voice shouted, "Not unto us, O Lord, not unto us, but to Thy name give the glory," &c.! The eighty-sixth Psalm cheered Cromwell's soldiers at the victory of Dunbar; and the celebrated John Lock, whose writings we have pored over with interest and profit, bade Lady Masham read, in his dying moments, the Psalms aloud, and whilst in rapt attention to their words, he suddenly cried out, "Cease now," and entered into rest! The praise which is justly due to the Book of Psalms, is also due to the entire word of God.

"BEWARE OF THE MAN OF ONE BOOK,"

is a very ancient proverb. The man who makes the Bible his main study and lives it, is an incalculable power for good in the Church of God, from the fact that in all matters of faith and practice the word of God is the grand constitution.

"Mines exceeding human sense,
Lie within those golden lines;
There the Pearl of price immense,
With unfading splendour shines."

To know feelingly and experimentally that

"THE LORD OF HOSTS IS WITH US,"

exceeds all other knowledge, and is a strength to us in our onward pilgrimage. Having this precious Lord of hosts—this Immanuel, God with us—on our side in the great battle of life, what have we to fear?

The doctrines and precepts of the Holy Scriptures are too valuable and precious to trifle with. Many persons hesitate not to fritter them away, under the pretence of being zealous for the *spirit* of their divine Author. *He is with the Church as its great Teacher*, and has formed rules for its right government, and justly claims obedience to them. As a Teacher, He is infallible, and has never issued a rule which He has had to rescind or alter, in order to keep pace with the strides made by men of modern thought.

His "word is settled in heaven" (Psa. cxix. 89), or men of broad and advanced religious views would quickly dispose of it as Jehoiakim did the roll; see Jer. xxxvi. 23. "*The Lord of hosts is with us,*" in the observance of His ordinances. Those who strictly abide by them in

letter and spirit are blest, far beyond the conception of those who profess to be very religious and yet ignore them. The piety (so called) of some is, to us, nauseous, and strange to say, we prefer them without their religion, as they are a vast deal too good to be saved. Such, we mean, as Paul was, when

“ALIVE WITHOUT THE LAW”

(Rom. vii. 9). They are not exercised about their state and condition before God, but profess to take God at His word, and never to doubt Him again! We confess our inability to walk with them here; and there must be a great change if we are to be happy with them for ever above. Their name is legion, but they are of no value to God's tried children, who know and mourn daily the plague of their own hearts, and yet desire and strive to live as holy as Christ did when on earth. We deeply regret to say that, with the exception of a few places of truth in this highly favoured land, the great and popular cry from pulpits is,

DO AND LIVE!

It is a solemn question with us as to whether such workmongers have ever been reduced to the position of the publican (Luke xviii. 13), or of those under the preaching of Peter (Acts ii. 37), for we usually find them at variance with the God-glorifying doctrines of sovereign grace, and have a greater regard for Roman Catholics, theatre-goers, and nominal, worldly religionists, than for God's elect people, who practically live the gospel.

“*The Lord of hosts is with us,*” as a Denomination. True, certain things crop up now and again within the camp, which cause us grief, but God and truth remain the same. He continues to sustain the ministry in our churches, by settled and itinerant brethren, and a good work is being wrought. The lambs, as well as the sheep of the fold, are fed with clean provender. It would gladden our heart indeed if we could see all our

PULPITS FILLED WITH STATED PASTORS,

instead of so many being occupied by occasional preachers. There are, however, churches in some localities in which pastors could not possibly exist on the ministry alone, we are, therefore, very grateful for the help of our itinerant brethren, who are, on the whole, a very self-sacrificing class of men, and are worthy the sympathy of all lovers of the truth of God.

We feel confident in saying that “the Lord of hosts” is with the

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

It is our firm belief, also, that the more united the Associated Churches continue in the good old faith and order of the gospel, the more God will honour them; we have the warrant to believe so from what He has said: “Them that honour Me I will honour.”

The tabulated numbers on the Roll of the Association (although not the only sure sign of real prosperity) prove the Association to be in a healthy condition, and a growing power, for God's glory, in the Metropolis and its surroundings. Linked to the Association, and the Denomination at large, is a splendid band of

SUNDAY SCHOOL WORKERS.

With strict propriety they may say “the Lord of hosts is with us” in the

work of teaching the children the *letter of truth*, which is of great moral value. The Bible, of course, is infinitely more precious when it becomes a spiritual power in the conversion of the young, but that part of the work remains entirely with God to effect.

Another mighty engine employed in the interest of the cause of truth is, the

STRICT BAPTIST MISSION IN INDIA AND CEYLON.

A noble work is being done, by God's blessing, under the able superintendence of Mr. Doll, who is now wholly devoted to missionary work. He can say, doubtless, in union with his fellow-helpers, "The Lord of hosts is with us." Mr. Doll having given up his secular employment for the mission field, is brought to depend entirely on the help rendered by our Churches. An excellent work is going on in connection with the Suffolk and Norfolk

BAPTIST HOME MISSIONARY SOCIETY,

founded nearly sixty years ago. Those dear brethren in Suffolk and Norfolk, who preach almost every night in the week, during certain seasons of the year, in their own respective village stations and chapels, and whose remuneration is far too small according to their work and worth, are in a position to speak of the intrinsic value of the Home Mission Fund, without which many of them could not exist in their spheres of labour. "The Lord of hosts" is indeed with them, as also with THE LONDON PASTORS' CONFERENCE; THE LONDON STRICT BAPTIST MINISTERS' ASSOCIATION; THE SUFFOLK AND NORFOLK ASSOCIATION OF BAPTIST CHURCHES; THE NORFOLK AND SUFFOLK BAPTIST MINISTERS' CONFERENCE (Beccles); THE LORD'S POOR BENEVOLENT FUND, and the GENERAL FREE DISTRIBUTION FUND for the Free Circulation of THE EARTHEN VESSEL AND GOSPEL HERALD.

Personally we can say "the Lord of hosts is with us" in our beloved work of conducting this Magazine, as also *Cheering Words*, and preaching the gospel at home and abroad. He is also with us in our hours of secret wrestling at the throne of grace, with us in unseen dangers, with us in our heart exercises, sorrows, losses, and crosses of every kind, and we have confidence to believe that He will be with us even unto death. Amen.

W. WINTERS, *Editor*.

Churchyard, Waltham Abbey, Essex.

OUR PORTRAIT GALLERY—No IV.

MR. CHARLES WILSON

(*President of the Metropolitan Association of Strict Baptist Churches*).

DEAR MR. EDITOR,—At your request I send you a few particulars of my life. I was born in the parish of Stradbrook, in the county of Suffolk, on the 13th of May, 1817. My father was a schoolmaster, and my mother was a godly woman, a member of the Baptist Church in the village. Being much afflicted, she became deeply anxious about the souls of her children, and would often talk and pray with and for us. On one occasion, when father was out, and just before her last illness, she gathered us around her, and kneeling down, poured out her soul with intense earnestness, the big tears falling on the sanded floor, and the words fell into my heart, although I was only seven years of age.

The impression never entirely left me. After her death father married again, and our home became most uncomfortable. When I was about twelve years old father sold his school and came to London. The three eldest were left with his relatives; he promised to send for us when he got settled, but he never did! I was left three years with an uncle at Hoxne Abbey, working on the farm there, no one caring for my soul, and knowing no change, except going twice to the parish church on Sundays. At length my father, having taking a shop in Norfolk, an uncle took me home for my father to put me apprentice to some trade. But immediately we stepped inside of the house, and stated our business, such a storm arose, that I was glad to take the first situation that offered, which was as groom, etc., with a doctor at Brandon, Suffolk. Here I remained twelve months, surrounded with every temptation to evil, but through mercy, preserved. At the end of the year I returned to my father's house, but it was no home for me, and I was again sent off to my uncle's, and after staying with him a short time, I went to another uncle, a truly godly man, and was privileged to attend, with him, the Baptist Chapel at Otley, Suffolk, at that time under the ministry of a good man, I think, by the name of Cole; but becoming heartily sick of being a dependant, told my uncle I should like to go to America, where I thought there was a fair field and no favour, and felt certain of gaining an honourable livelihood; and he thought it was the best thing for me to do. It was settled for me to go, and even the vessel in which I was to sail, but God had ordered otherwise; and through an advertisement in the *Gospel Herald* I obtained a situation with Mr. Jacob Haynes, cheesemonger, New Brentford, an upright and godly man, a member of the Baptist Church at Old Brentford, where it was my privilege to attend with the family, and where, under a sermon preached by the late John Andrew Jones, a deep conviction entered my soul, and the big tears ran down my cheeks, as I felt myself a lost sinner. I had never felt anything like it before, although I had always loved the people of God, and wished myself one of them. But until that day I thought, if I did my best, that Jesus Christ would do the rest. But O the distress of my soul, as light entered into it, showing me my utter depravity. Although I was never entirely without hope, still the more I strove against sin's power, I seemed to sin and stumble but the more. This continued for at least twelve months. I could get no comfort under the ministry, and was, at the same time, much tried, seeing there were so many sorts of religion; I wondered which of them could be right, or were they all wrong. Under this conflict, one Lord's-day I took my Bible up into the hay-loft and earnestly prayed and searched into it, hoping my mind would be led to some passage that would make the matter clear. After much prayer and searching the word, the mind became calm, fully believing the Lord would lead me right; and through mercy I have never been troubled on that subject since. Soon after this I obtained a situation in London, and was advised to go and hear the great John Stevens at Salem Chapel, Meard's Court, Soho, and under his ministry my soul was set at happy liberty. I could then rejoice in God my Saviour, who gave Himself for me. Soon afterwards Mr. Stevens stated that, as next Thursday our Queen was to be crowned, the Ordinance of Believers' Baptism would be administered on Lord's-day following, instead of the Thursday. One of

the friends took me at once to see Mr. Stevens in his vestry, but when he found that every Lord's-day morning I was employed in the business, he hesitated, until he heard it was entirely against my will. He then introduced me to the deacons, and the next Tuesday evening I came before the Church, and related the Lord's dealings with my soul; the Church being satisfied, agreed to receive me into their communion on being baptized, and the following Lord's-day I was, with seventeen others, publicly baptized; and on the following Lord's-day I received the right hand of fellowship, and joined in the communion at the Lord's Table. It was a time of great rejoicing with me indeed.

Mr. Stevens' ministry was greatly blessed to my soul, building me up and establishing me in the faith of the gospel. My mind, however, became much troubled about the work on the Lord's-day mornings, and I tried every way to get out of it, even to offering to pay a man to do my work on a Saturday evening or Monday morning, but they would not allow it. At length, as I could bear it no longer, I rose early on the Sabbath morning and went to the morning prayer-meeting, and spent all the day in the Lord's house, but immediately after the evening service the foreman came up to me and said he wanted half-a-crown of me, as he had paid a man that day for doing my work. I paid him, telling him not to do it again, as I would not pay it, unless it was done on Saturday or Monday; but he did it the next Lord's-day, and, as I positively refused to pay, I was then ordered up into the drawing-room to see my employer, who was ill through his own folly. He at once said I wanted to breed a mutiny, by refusing to work on the Lord's-day, and unless I consented to go on as before, he would not give me a character; but if I consented to stay on the same terms, he would raise my wages. All this did not move me. He then tried me by saying he believed I was conscientious and kind, and therefore he could not suppose that I wished to upset him. This rather broke me down, and I left the room without positively refusing his request. I felt condemned and unhappy, and could not see how it could be for the best; but in the evening of the next day the words of the poet came into my mind:—

"God is His own interpreter,
And He will make it plain."

This greatly relieved my mind, and before going to bed that night, although nearly twelve o'clock, I thought I would just read a verse or two of Scripture, and I opened upon the words recorded in Matt. vi. 33, which came with great comfort to my soul, and prepared me for any trial, however great, that I might be called to pass through. The next evening one of my shop-mates said to me, "Have you got another situation yet?" I replied, "No!" He said, "Then you must be a fool to throw yourself out of a situation, and no prospect before you." My answer was: "When you see me obliged to take a situation where I have to work on the Lord's-day, or come to want, then call me a fool, and say my God cannot provide for me in six days as well as He can for you in seven." I left; and as my late employer said he would not give me a character, I was glad to take the first situation that opened to me, and it caused me some pain to take a lower position; but was sustained, knowing I had acted according to conscience; yet I had much to learn to fit me for the position God intended me afterwards to occupy. After three years I married a godly woman, and went into business on my own

account, but for seven long years troubles, afflictions, and disappointments awaited me, and I had to prove that it is in vain for a man to rise early, and sit up late, and eat the bread of carefulness, unless the Lord prosper him. At the end of that time He did cause His face to shine. But in the midst of our business trials there were Church trials, our beloved pastor was called home to his rest, and soon afterwards there arose divisions among us, and six of the old deacons left, and about sixty private members joined the Church at Keppel-street; my wife and myself also left, but we joined the Church at Hill-street, Dorset-square, then under the pastoral care of the late John Foreman, where we found a happy home; living near, I was able to throw heart and soul into the various societies, and was soon called into the office of deacon, which, through mercy, I have sustained to the present day. I had almost forgotten to say that, after the Lord had prospered me, the first person to put his hand to his hat, in token of respect to me as "Mr. Wilson," was the very man himself who had laughed in ridicule at what he considered my folly, and in a moment the following words came into my mind: "Them that honour Me I will honour." That text has been my support ever since. I think it not necessary to say more here, as my character is somewhat widely known among the Churches. This my brethren have proved, and have therefore chosen me to occupy the post of President of the Association.

Hoping and praying that the above narrative may encourage some of the tried and weary travellers on their pilgrimage journey heavenward,
I remain, yours for Jesus sake,

C. WILSON.

INAUGURAL ADDRESS

Delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, on March 12, 1889.

BY MR. CHARLES WILSON, PRESIDENT.

BELOVED FRIENDS,—Most heartily do I thank you for the honour conferred upon me in electing me as president of the Metropolitan Association of Strict Baptist Churches.

Through the blessing of God upon the noble efforts of our forefathers, men of God who dared to die for their principles, and to suffer the loss of all things rather than belie their consciences, we are allowed to meet here, none daring lawfully to make us afraid, and shall we, or shall we not, be worthy successors of those brave men? Brethren, we have the same God to sustain us: King Jesus was their King, and is He not ours? They were moved by His Holy Spirit, and are not we, too, heirs of the same inheritance, born into the same spiritual family? Christ Jesus was their lawgiver, and He is ours. His revealed will was their rule of faith and practice, and it is ours. He said, "If ye love Me keep My commandments," and then gave Himself for us. We therefore, do love Him, and as obedient children are anxious to *prove* it by doing His will and keeping His ordinances exactly as He commanded us, not daring to add to, or take from, alter or amend the same in jot or tittle. It is an indisputable fact that our Lord Himself was baptized, and that as recorded in the New Testament all the Apostolic Churches, too, were Baptists; and not until the third century was there any other order

existing, and even our opponents admit that there is not a single text in the whole of the New Testament to support infant-sprinkling, which is man's command. We fully believe that when religious bodies become disconnected with the State, and are led back by the Holy Spirit to search the pure Word of God prayerfully, which is the *only* guide in all things spiritual, they will return again to the fold, and there will be but "one Lord, one faith, and one baptism." May the Lord hasten it in His own time and way, and until then let us hold firmly to the faith and practice once delivered to the saints, even although men of "modern thought" may ridicule and revile us for so doing; for to our Master we stand or fall. We may by some, even good men, be accounted narrow-minded, yet we "love all them who love our Lord Jesus Christ in sincerity," and only ask of them what they claim for themselves, the *right* of private judgment in all matters of conscience without fear or favour.

If I understand rightly, as an Association we are united in *defence* of *these principles*, and to the utmost of our ability to promulgate them. We all know in union there is strength, and we have proved it (as the *report states*) by assisting weak Churches, both by gifts and also loans without interest. As an old disciple of more than fifty years standing in the Church, I can bear my testimony to its usefulness in creating a spirit of love and sympathy among the Churches, through the meeting of the ministers and delegates to promote the interest of the various Churches, and encouraging each other in spreading the name and fame of our dear Redeemer in this, and as far as possible, in other lands. But, beloved brethren, seeing we have the best religious principles of any in the world, do we always take the best methods of putting them into practice? I say certainly not. Do we as Church members prove to our children the value of those principles by endeavouring prayerfully to instil into their young minds the *why* and *wherefore* we hold them so dear? It will be by God's Word that we shall be judged in the last great day, and are we as Churches as careful as we ought to be as to what is taught in our Sabbath-schools? Can it be right to teach either by word or by *song* what we *know* to be *contrary* to the sacred Scriptures, either in doctrine or practice? Certainly not. Brethren, think on these things. I maintain that whether in the pulpit or in the class, the *truth*, the *whole truth*, and *nothing* but the *truth*, should be preached and taught in the best possible manner. In fact, everything in connection with the worship of our blessed Lord should be of the best kind. If He calls a man from following the plough, or from catching fish to preach the Gospel, from that hour such a man ought to use every effort within his reach to fit himself for the work of the ministry, that he may prove "to be a workman that needeth not to be ashamed, rightly dividing the word of truth." We have had such men, and God has prospered them in their work. Look, for instance, at John Stevens, James Wells, John Foreman, and John Hazelton, men who worked hard, studied hard, and reaped their reward. Let also the leaders of our singing take it to heart, that they and we may in our singing do all to the glory of God.

And now, brethren, there is one more important subject, and that is, the many Churches without pastors. Is there not a *cause*, yea, I think there are several. Firstly, there are so few Churches able to sufficiently maintain a minister, for him to solely devote himself to the work of the ministry. The fact is, we must return to the Apostolic rule of giving as

God has prospered us, be our income little or much. Brethren, we *must* be strict in this matter if we would have God's blessing. To my mind this is a solemn matter, and as deacons and leaders we must set the example, and inculcate the principle in our young members, that our God *demand*s it of them as His right, but it must be done willingly and not by constraint. If under the old dispensation God demanded a tenth, surely under the new dispensation we can do no less! Brethren, when this has become well understood and acted upon, we shall then be able to encourage young men of ability to give themselves wholly to the work of the Lord without fear of bringing their families into poverty and distress, and the deacons will no longer be tempted, as is now too often the case, to prefer the baneful system of having supplies because *it is cheaper!* The spirit of prayer is damped by the system, and indifference has crept into our Churches and homes. May there be constant prayer to Almighty God to raise up pastors after His own heart to go in and out among the Churches, feeding them with knowledge and understanding, building them up in the faith once delivered to the saints, thus constantly preaching Christ and Him crucified, to the salvation of precious souls redeemed by the precious blood of the Lamb. Brethren, let us take this to heart, and pray the Holy Spirit to endow us with more zeal, more holy fire, and more love to the Master, and a greater fervour of spirit to spread abroad His glorious name and fame far and near. Pardon me, brethren, but long and close observation convinces me that the system of giving the pastor as a salary, the surplus, if any, after all incidental expenses have been paid, is wrong. I say emphatically this is totally wrong in principle, and has caused much heart-sorrow between deacons and their pastor. I speak of *facts* that have come under my own eyes. Take, for instance, the case of a pastor with a large family, who has for two or three years running had the good fortune to receive ten or fifteen pounds surplus, walking into the chapel and seeing the carpenters and painters at work! Instead of rejoicing at seeing the house looking more beautiful, his heart sinks within him as he thinks to himself, *No surplus this year!* I shall, with my family, have to go on short commons next year. Brethren, these things ought not to be. Surely business men can, if they try, keep their pastor's salary and incidentals entirely separate, so that the pastor can plead for the deacons, and the deacons will be only too happy to advocate the just claims of their pastor! Our anxious desire is to see pastors well paid, and placed beyond care and its accompanying anxiety. And now, dear friends, by these practical remarks, I have tried to do my best to carry out the statement on the programme. I therefore, hope that you will receive them in the spirit I have uttered them, and show your appreciation of them by giving the Association a thorough good collection.

[We hope to give in our next issue, Brother W. K. Squirrell's paper read at the Metropolitan Association of Strict Baptist Churches; also the continuation of Brother C. Cornwell's article, and other valuable contributions already in the printer's hands.—Ed.]

THE PRIESTHOOD OF CHRIST.

An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, on March 12, 1889, by
MR. CHARLES CORNWELL, Pastor of Brixton Tabernacle.

MY DEAR PRESIDENT, brethren in the ministry, and Christian friends. The significations belonging to the word translated Priest are very numerous. But it generally refers to any person who is consecrated,—whether by God or man,—to perform that sacred office. For in Scripture we read of Melchisedec, who was a priest; and of the Levitical priesthood. In the fifth chapter of the Acts, we read of the Jewish high priest, and in the fourteenth of the priests of Jupiter. We also find the redeemed of the Lord are called kings and priests unto God. But my subject touches none of these, except with a passing remark. We shall have to do more immediately with Jesus Christ, the High Priest of our profession. And as He is seen more or less throughout the whole of the Bible, I feel I cannot do better than follow the old accustomed order of firstly, secondly and thirdly. For He was seen under the law, which was a shadow of good things to come. He was seen more clearly as the substance of the Gospel dispensation, and He remaineth a Priest continually. We see Him then under the legal dispensation, also while on earth, and now He is in heaven He remains a Priest. The fourth verse in the 110th Psalm, takes in all these three periods of time—"Thou art a Priest for ever, after the order of Melchisedec." We will try and attend to these three things—Firstly. The *Shadow*. Secondly. The *Substance*. Thirdly. The *Sublime*.

Firstly. The **SHADOW**. There seems to have been some idea of the priesthood in the world ever since the beginning, for we read that, "Cain was a tiller of the ground, and in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord, and Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but to Cain and his offering He had not respect." Here were the sons of Adam, (as Moses saith), "separated by the Most High God." Cain offered his oblation, with an unbelieving heart; for if he had faith at all, it was in his works, and his works were "dead works," because the Lord God was not the object of his faith (there are dead works, as well as dead faith). Abel's offering and person were both accepted, because of the faith which was in his heart. And both his faith and his blood are honourably spoken of in the New Testament—his faith in connection with all who are saved by faith; as being the way by which he obtained witness that he was right. And his blood is spoken of in association with the sprinkled blood of our High Priest, which speaketh better things than that of Abel.

I shall pass by all those patriarchs who performed the functions of the priest, and offered sacrifice unto the one true God: such as Noah, Abraham, Isaac, Jacob and Job; but will give you a word or two on Melchisedec: I shall not try to stop the torrent of controversy as to *who* he was; for God has hid his generation from us. Those learned men, who *think* they have the key which unlocks the "secret of God" concerning him, say, "he was Shem." But when I turn to the New Testament and read that he "was without father, without mother, without descent, having neither beginning of days, nor end of life," I am content

to be ignorant where revelation is silent. There is ample and undisputed proof in Scripture that Melchisedec was *not* Shem. There is also sufficient evidence, both in the Psalms and New Testament, to convince us that both David and Paul saw glimpses of Jesus Christ in Melchisedec. And he being made *like unto* the Son of God, is an absolute proof that the Son of God was in some way or other a Priest before him. Melchisedec met Abram like a friend; he spoke as a man; he received tithes as a monarch; he blessed him as a Priest; he fed him as a king.

I will stay no longer in the dim distance of these dark ages; but will say a little upon the Aaronic priesthood. It is well known to every Bible student that God chose Aaron, the brother of Moses, to first fill that office, and he was as a priest, a shadow of good things to come. But before we come to Sinai, let us linger for a few moments in the land of Egypt. And the last night the seed of Abram were held captives: "It came to pass, that at midnight the Lord smote all their firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon." The firstborn were the priest in their families; and those priests of Egypt, who had hitherto escaped the withering curse of Heaven, must now groan in death, under the heavy vengeance of Almighty God. The Lord had said,—"against all the gods of Egypt I will execute judgment." And while the firstborn remained, they were the hope of the people; and the people would doubtless trust their religious affairs to the management of the priest, the same as the poor deluded Catholics intrust their welfare in the hands of those satanic wretches who are sent out by the iniquitous See of Rome! I hope, that by casting the eye of your mind to Rome for a moment, you have not forgotten the sight in Egypt. The families are at rest, and the industrious priests, who had now become the chief of their strength, remained in their idol-temples until midnight, to see if they can, by invoking their gods, succeed in preventing any further mischief from coming upon their nation; when the indignation of the Lord went forth like lightning, and the strength of Egypt's hope was cut off in a moment. The Psalmist gives us all this in a few lines in the 78th Psalm, where he said God "smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham." The tabernacles were their temples, and if the firstborn had not have been there, they would have been smitten in their beds, instead of in the "tabernacles of Ham." My brethren will perhaps wonder why I detained you so long in such bad company as the progenitors of the gipsy tribe? It was to prepare the way for one of the most important truths taught by the law of nature; viz., The necessity of a priest to speak for man. This is the unavoidable conviction which man carries in his own bosom.

I come now to those who are taught of God, for our Saviour saith, "Whosoever hath heard and learned of the Father cometh unto Me." Brethren, I will speak of the things which I have handled, tasted and felt; while I try, in a few words, to set before you one of the most forcible truths taught under the shadowy dispensation: viz., The *absolute necessity* of the priesthood. I take the children of Israel at Sinai as a type of the children of God, when convinced by the Spirit of their sinnership—for, "He shall reprove the world of sin." It was here, at Sinai, they received the commandments of God; and "when the commandment came—that is, came home to me—sin revived, and I died."

It was at Sinai that the commandment came to the Jews. Their *condition* as sinners; and their *position*; being separated from God by a boundary, both taught them the absolute necessity of the priesthood.

First. Their Condition. Moses said, "Ye stood under the mountain, and the mountain burned with fire, unto the midst of heaven." The Lord teaches His people that they stand on very dangerous ground, by nature they have no standing ground at all. The Spirit of God reveals secret things out of darkness, and the sinner who is taught of Him sees all his sins hanging over his head. They stood under the fiery mountain, very near the wrath of God; for the fire of Sinai is typical of God's anger. And when a man is convinced of sin, he feels he is "by nature a child of wrath." The crushing weight of a mountain of sin burdens him, and makes him groan; the fiery curse of the law, which is kindled with unabating fury, makes him to tremble. God's law is holy, I am unholy; and have nothing but an unholy nature to stand before God with. His law is spiritual, I am carnal; and I cannot with a carnal nature meet God's spiritual law; His law is righteous, but I am unrighteous; how shall I meet my God? Carnal convictions will drive a man into a carnal profession, and a dependence upon works of morality will lull him into the slumbering rest and the fleshly ease of the foolish virgins. But if he be taught by the Spirit of God, he will in some measure learn, by deep experience, what is meant by the fire burning "unto the midst of heaven," such an one will see that his sins are lighted by a fire, that reacheth even unto heaven, so that he can see nothing but sin, the curse of the law, and the wrath of God. If he looks at himself, he sees himself a sinner; if he looks into the law, he sees nothing but smoking fury; if he looks up to heaven, he sees nothing but anger and wrath; if he looks into the grave, he sees nothing but despair,—

"With melting heart and weeping eyes,
His guilty soul for mercy cries;
What shall I do, or whither flee,
To escape this vengeance due to me?"

Secondly. Notice further, their *position*.—"Take heed to yourselves that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall surely be put to death. There shall not an hand touch it, but he shall surely be stoned, or shot through, whether it be beast or man it shall not live." Upon the mount, God was surrounded with thunder, which grew louder and louder; with thick clouds, most gloomy; with lightnings, which were terrible to behold; with smoke, ascending up towards heaven; with thick darkness, so that they saw no similitude; a burning furnace, to teach men our God is a consuming fire. All this depicts the awful majesty of God, sitting in judgment against sinners; yet we have reason to believe there were those in Israel who would have ventured to ascend the mount if a boundary had not been set to prevent it; for, "fools will venture where angels dare not tread." Every one who is born of God, knows something more or less of this terrible position. Oh! said the poor trembling Israelite (and every spiritual Israelite is a type of the true child of God), how shall I silence these thunders? the more he tries, the louder they sound. How shall I escape this lightning? which shoots forth in angry flashes, betokening the indignation of God. How shall I remove those clouds of sin? which have ascended unto heaven, and made God angry with me:

for, "I have sinned against heaven, and against Thee." How shall I clear away this smoke? for the smoking fury of a broken law blinds me. How shall I quench this fiery furnace? which I fear will consume me. The law and justice of God have fixed a boundary, and all within this boundary is law ground. The man who sets a foot upon law ground shall surely die, or be shot through. "They saw no similitude:"—no man ever caught a glimpse of God's reconciled face, upon law ground:—they can see this in the marred visage of our High Priest, but nowhere else. My brethren, it is at the sight of Sinai that Unitarianism dies; Arminianism gives up the ghost, and all other isms are buried in the grave of despair. All, whose hope of salvation is founded upon the will and power of the creature, stand upon legal ground. Such as these never saw any similitude, for there is not the likeness of anything that is in heaven, in all the elements of a free-will system. They saw no similitude; and God said, "No man can see My face and live." That is, as I take it, not upon law ground, and no man can see any similitude: no man can see God's face upon legal ground. All such can ever see of God, is the thunder and the lightning by which they will be "shot through:" and the "burning furnace;" which shall consume them with fiery indignation. Thus God showed them their need of the priesthood.

Now I have made a few remarks upon the condition of the people as sinners; and also upon their position, as being under the curse of the law, and the wrath of God, because of their sinnership. God never saves a sinner without first showing him his need of a Saviour. He does not feed those with the bread of life who are full of self-sufficiency:—"He filleth the hungry with good things, but the rich (in self-esteem) are sent empty away." Now the feelings of a man, who is rightly taught of God, while loaded with fear at the foot of the mount, are most distressing indeed; for he would say, that very God who appears in smoking fury, is my only hope; there is no salvation but in Him. How shall I dwell with devouring fire? If I do not lay hold on His strength, I am for ever undone. If I attempt to approach Him, I shall be shot through. "O, wretched man that I am! who shall deliver me from the body of this death?" Let the heavens rejoice, let the earth be joyful, let the birds of the air sing, and all the trees of the field clap their hands. Why? God has opened a way. How? By the priestly office of Aaron. "I dwell," saith God, "in thick darkness;" and Aaron shall take living coals, sweet smelling incense, and fresh blood upon his fingers, and he shall enter into the Holy of Holies. God established the priestly office for the very purpose of opening a way of communication between Himself and His chosen people.

It will become me now to make my remarks upon Aaron as few as possible. You also are beginning to think, we have dwelt long enough at this mount. I shall pass over all that succession of priests, their number, their allowance, their garments, their exemption from taxes, at what time they were to go into office, at what age they went out, how they were to determine difficult causes, their ornaments &c., &c. Aaron was first, and is generally looked upon as the greatest of them. He was but a type, and his office but a shadow. As no one ever found much substance in a shadow, I will hasten from these gloomy scenes to a brighter day: after I have given you a few out of the many comparisons there are between Aaron and Jesus Christ. I have picked ten of these

comparisons out of the rest. (1) Aaron's separation from the people:—And God has chosen one from among His brethren, to be our High Priest. (2) Aaron'sunctuous anointing, when he was installed into office, bears some resemblance to the anointing of our High Priest, when the Spirit was given without measure unto Him. (3) The vestments of Aaron were made for "glory and for beauty," and of white linen, which set forth the garments of Him whom John saw walking among the seven golden candlesticks. (4) The breastplate of judgment, by which difficult causes were decided, typified Christ, in whom the election of grace are judged. (5) The entrance of Aaron into the holy place once a year, with the blood of the slain victim, shadows forth Christ's entrance into heaven by His own blood. (6) The name of the children of Israel, being written on the breastplate of Aaron, when he went into the most holy place, shows how near the heirs of salvation lay to the heart of Jesus Christ, and also that He entered heaven as a representative on their behalf. (7) Aaron was of the same nature and form as was the Jewish nation. Christ also was made of a woman, made under the law, and was found in the form of a servant, and in the likeness of sinful flesh. (8) God exalted Aaron, and gave him a name above every name in Israel. And He also has exalted Jesus Christ, our High Priest, and given Him a name which is above every name in heaven, or in earth. (9) As Aaron was ordained *for* men, for their use and for their service, so Christ also came not to be ministered unto, but to minister; for saith He, "I am among you as one that serveth." (10) Aaron did not mediate for, or on behalf of fallen angels: nor did he offer sacrifice on behalf of the heathens, who then dwelt in darkness. Christ also took not on Him the nature of angels; but said, "Unto you, O men, I call, and My voice is to the sons of man." Neither did He mediate for the sons of perdition; but said, "I pray not for the world;" which words, I humbly submit, have a reference to the lost world. In all these things we get a glimpse of our High Priest; but these ten comparisons must suffice for the present. And I will now leave the shadows of the Old Testament for the substance of the New.

(To be continued.)

SELF-INDULGENCE AND SELF-DENIAL.

THE spirit of self-indulgence is the curse, more or less, of almost every Christian Church to-day. Like a canker, it is eating out the very life of many a Church member, and threatens, unless the grace of God prevent, to leave many a professor of godliness, like an empty shell, on the shores of destruction. Self-indulgence will have to answer for neglected Sabbaths, and for broken-hearted ministers, who have to preach, in too many instances, to empty seats or pews, just because the weather is a little too cold, or too hot, or too wet, or too dry. Self-indulgence robs God, keeps back the contribution from His cause, panders to the fashions of the world, and seeks to outdo Mr. and Mrs. Shine in their ungodly display. Self-indulgence may show a big bough of profession, but, like the fig-tree which the Saviour cursed, it is devoid of fruit, and its end is to be burned. Self-indulgence takes deep root into the world, and though to some it may have the appearance of a tree of righteousness, yet its fruit is as the "apples of Sodom and the grapes

of Gomorrah." Self-indulgence will on no account deny itself, but it very often denies Christ, and puts Him to an open shame.

In this age of self-indulgence the minister of Christ will find no surer way to unpopularity, with many, than that of preaching the old-fashioned and apostolic doctrine of self-denial. Self-denial is a hard lesson to learn, I grant, but it is of the very essence of Christianity, and Christ Himself is its great High Priest and Divine Expositor. Self-denial is a grace that pinches, and there are not many Christians who like the pinch. But all who would worthily bear the name of the self-denying Christ must know and practice the art of self-denial. Every Christian ought to do constant and daily battle with that artful, subtle, and evil sinner, old self, for of all enemies to grace he is the worst. It was the rough and thorny pathway of self-denial that the Saviour trod, and He has "left us an example that we should follow in His steps." "Follow thou Me," is Christ's own command to His disciples, but how can any follow Him who do not in the truest sense practice the Christ-like grace of self-denial? He is the true M.A. who masters the art of following Christ fully. And he is the greatest champion of Christian liberty who, in the name and strength of Christ, gains the victory over his own self. He who succeeds, by the grace of God, in crushing self and exalting Christ, shall be enrolled amongst the nobles of heaven, and is sure of a crown and a kingdom.

That Christian who stands up for Christ and His truth, in the midst of unholy departures, such as are all too common in our day, practices self-denial, and gives proof of true discipleship; but he who goes with the tide, for the sake of ease, has "denied the faith, and is worse than an infidel." That man or woman has learned the art of self-denial who dares, in the midst of fashionable society, to suppress the zest or witticism intended as a burlesque of the religion of Jesus Christ. So, too, when we speak out boldly an unpopular truth, in meekness and love, we sacrifice self for Christ, and the gain is unquestionably great. All true philanthropy is the offspring of self-denial, and it imparts dignity in proportion as it is done for Christ, whatever form it may take. The Ragged-school teacher, or the tract distributor, whom the rain, or frost, or snow cannot hinder, has within him the Christly spirit of self-denial; and that young lady in the north, who visited the sick and carried the words of life, as well as the bread that perishes, into the "back slums" of the city, losing her health, and ultimately her life, made manifest the spirit of Christ that was in her.

It would be impossible to speak too warmly of the grace that pinches self. A man may be orthodox in creed, and he may be eloquent in words; but if his religion leads him to no self-sacrifices for Christ and humanity, I would not give much for his religion, for it cannot be the religion of the self-sacrificing Christ.

Beloved, may we be helped to pray for self-denying grace, the true grace of Jesus Christ which will bear the pinch of self-sacrifice, after the example of our covenant Lord Jesus, who, though He knew what lay before Him, yet "set His face steadfastly towards Jerusalem." That is the best kind of grace which wounds pride, and "goes against the grain" without a flinch. This will not make us popular, I know, but it may mark us off as "singular," and perhaps some may despise us on this very account, but if this be so, still we shall be in good company, for "so

persecuted they the prophets which were before you." And "even Christ pleased not Himself," but for our sakes carried His self-denial even to the length of putting away our sin "by the sacrifice of Himself," His own precious life-blood.

Oh! that the Church of Christ to-day, yea, and every individual member of the Church, might be baptized with the Christly spirit of true self-denial, for then shall "the wilderness and the solitary place be glad for them, and the desert shall blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Endued with this power from on high, we shall be strong to serve God acceptably.

W. ROWTON PARKER.

GONE HOME!

MANY of the readers of the E. V. and G. H. are no doubt familiar with the name of our dear departed brother R. MILLER. Few Churches are honoured with such a member as he was. He was loved by the young and old members of the Church at Stoke Ash, Suffolk, to which he belonged, and was looked up to with great respect by the congregation. He was a very bright and joyous Christian, not only in the day of prosperity, but also upon the bed of pain and in adversity.

In the early part of the year 1881, he was for a time very ill, and he thought he was then going home; but the Lord willed otherwise. He was again raised, and favoured to meet again many times in the Lord's house. During that illness the writer was favoured to visit him, and hear from his own lips a little of what the Lord had done for him; among other things he said, "I was born on April 16th, 1805, and was called by grace in the Church of England under a sermon preached by Mr. Thomas Howe (the clergyman then resident at Thorndon). Several were met with under his ministry, who afterwards joined the Baptists. After attending his ministry twelve months, one Sunday hearing there was to be baptizing at Stoke Ash, and prompted by curiosity I went to see it. A short time after the same ordinance was administered, and again I went, and felt convinced that the Baptists were quite as right as I was. Before very long time had elapsed, again the ordinance of believers' baptism was administered and I was constrained to go. I felt fully convinced they were right, and was constrained to cast in my lot with them. Accordingly having been accepted by the Church at Stoke Ash, I was baptized on Lord's-day, August 5, 1827."

Great grace was indeed bestowed upon our brother. His Master's service was his delight. He took a very great interest in the welfare of the young, having in by-gone days filled in turn almost every office in connection with our school, from teacher to superintendent. His heart was cheered when young ones were brought to a saving knowledge of the truth as it is in Jesus; from him they received no black looks or harshness, on the contrary, nothing but kindness, gentleness and love.

He was chosen deacon in the year 1839: thus for nearly fifty years he honourably sustained that office. In the beginning of 1888 he attended every one of our New Year's evening prayer-meetings. He said then he hoped when those services came round again he should be in heaven; it was even so, but during those services an almost unearthly light seemed to light up his pleasant face, and many listened with delight as he spoke of the blessedness, power, and pleasure which real religion brings, adding he could testify from sixty years experience that

"'Tis religion that can give
Sweetest pleasure while we live."

He was taken ill in the spring of 1888, and never again rallied so as to be able to come to chapel, but while confined in his home he enjoyed very much of Jesu's presence. He retained until the last the full use of all his mental faculties; many friends visited him during his illness, and went away refreshed. The last time the writer was favoured to see him was on the 22nd of last October: he was in bed and very weak, apparently drawing near his end, the day previous had been a day of joy at Stoke Ash, the ordinance of believers' baptism had been administered. One youthful disciple who had on that day enjoyed that sacred rite accompanied me; it was indeed a pleasure to listen as he spoke to the child of the great favour conferred upon her. After receiving good advice and best of wishes from our dear and valued friend we parted, stimulated and rejoicing in that God, who by His spirit is able so to work that an old man fourscore and a child fourteen can clasp hands and say,

"Blest be the tie that binds
Our hearts in Christian love."

Our dear friend lingered on patiently, confidently in the Lord until the evening of Dec. 2, 1888, when he passed into the immediate presence of his Lord, having been a consistent member of the Church at Stoke Ash sixty-one years. On the following Saturday his mortal remains were interred in the burying-ground belonging to our chapel (the spot being previously chosen by himself while he lived) our pastor (Mr. C. Hill) officiated. On the following Lord's-day, Dec. 9, our pastor referred to our brother's useful life while preaching from Heb. ix. 27. Deceased leaves an afflicted wife, one son, four grandchildren, and many friends to mourn his loss. We miss his face, advice, and prayers. He lived a joyful life, and died a triumphal death. "May our last end be like his." P. BARRELL.

NOTES OF A SERMON PREACHED ON THE DEATH OF MR. R. MILLER,
BY MR. C. HILL, PASTOR.

Mr. Hill said: Our friend Miller has now gone home. He was by far the oldest member we had, having been 61 years in union with this Church, and a deacon 49 years. It is a marvellous thing for one to be a member of a Church so long. He must have been called young. His youthful heart must have been made in early days to bow at the feet of Jesus. When God wants people for His service He takes them young. Early must this good old man have known our God—sixty-one years—moving in and out among the same people! His character as a natural man, and as a Christian, was mercifully preserved. He was a man of respectability and honour, respected by those who employed him. He would not do as many do now, stand ready to lay down their tools when the clock strikes twelve. Brother Miller would not have quitted his work if there had only been one spadeful of earth to turn over, or one bunch of osiers to cut. He has lived to a good old age, but now he is gone. A little unpretentious cot he leaves behind, yet God has honoured that cot by coming and taking from it a soul to glory. He leaves a wife, but she too will soon follow, and again join her companion in the realms of bliss. May children and grandchildren learn to love their father's God. The burthen of our prayer shall be that when the book shall be opened, each member of the family may be found there. Amen.

MR. R. G. ELLIS left this world for the home of many mansions, Feb. 11, 1889. He was born at Ashburton, Devon, March 2, 1854. During his boyhood he attended the Wesleyan Sunday School, his parents being connected with that body. In the year 1878 he came to Ipswich, and for a few months attended different places of worship, but having seen, I think, in the E. V. there was a Baptist cause called "Zoar" he endeavoured to find it, but being amongst strangers could not gain the information he required; after many inquiries he was directed to it, and from the first time of coming

seemed to be at home; this was during the time Mr. J. Morling was pastor. Having been anxious about the salvation of his soul for some years his chief evidence as he often expressed it being his love to the brethren, he became a teacher in the Sunday School in the year 1835; for some time he had a desire to be united to the Church, but was afraid that his spot was not the spot of God's elect. In 1836 he was proposed to the Church, and came and rehearsed some of the Lord's dealings with his soul, from which we learn that he had been graciously kept from open sin, and that the work of grace had been very gradual, but to those who knew him and heard him at the throne of grace there was no doubt but that it was effectual. For some time previous to his coming to Ipswich he attended the Baptist Chapel at Ashburton, and it was while hearing Mr. Sercombe preach from Isa. xlii. 16, he received a little hope that the promise was for him. He was baptized by the late Samuel Cozens on the first Sunday in May, 1836, and received into the Church the same afternoon. For some time it had been evident that he was not very strong; the following winter he was confined to his bed for a few weeks, but seemed to recover. From this time he gradually got weaker, so that his medical attendant told him his only hope was to return to his native air. He accordingly left Ipswich for Devonshire on the 27th of June, 1837. I shall ever remember his farewell at Ipswich station, when we parted hardly expecting to meet again on earth, he conversed of the anticipated meeting in our Father's House on high. He visited different parts of Devonshire for a few months, and then took a little business in Newton Abbott. He had his dismissal from Zoar, Ipswich, to the Church at Newton Abbott: the friends finding out that he took an interest in Sunday School work, appointed him superintendent, but it was soon evident that his work was done, the affliction the Lord had been pleased to lay upon him was gaining rapidly, and after using every means he gradually grew worse, but he bore it with great patience and resignation, knowing that it was the Lord who in His great love had seen fit to afflict him. On Friday, 8th of Feb., he was unable to leave his bed; his wife asked him if he thought he was going home; he said he thought he should be better in a few days; but on the Sunday he was much worse, and wished his wife to write to his friends at Ipswich and desire an interest in their prayers at the Monday evening prayer-meeting, but he had no need of them, as he was already with his beloved Lord. At ten o'clock on the Monday morning he passed away without a struggle. He told his sorrowing wife not to weep, and was surprised that she could not hear the angels' song of welcome as they appeared to his ears and eyes. He was buried in Ashburton Churchyard the following Monday, in the presence of a large number of friends; the service was conducted by Mr. D. Popplestone (by wish of the deceased), who has been a member of the Baptist Church at Ashburton for fifty years, where he sometimes preaches, and at other places.

The following are extracts from letters received from the departed during the last few months: Nov. 23rd, after referring to the happy times he had spent with the teachers at Zoar, he writes, The Lord's ways are not our ways, but He knows best: I am down here a poor, weak, and helpless worm, and to all natural appearance hastening on to the journey's end; you ask how I feel as regards the end, well we know the Lord's time is best, we cling to the earth and its various ties; I have my dark seasons and feel very low, and wonder after all if I am in the family. Satan tells me I am not, but he was a liar from the beginning; there are times when, bless the Lord, I feel I can leave it all in His hands, and bow to His sovereign will; He has promised never to leave nor forsake, and what is there to fear with such a guide? with His presence where would we not go? What should I do now if I had not a hope beyond the grave, a hope of meeting around the throne never to part again? I should be of all men most miserable. Pray for me that if I am about to be called home, I may realize His presence. Dec. 18th: I am indeed, a poor, weak, and helpless worm, but

what a mercy to know I am in the keeping of One that is strong, almighty, merciful, kind, and gentle! I have been lately in a happy frame of mind, felt a desire to depart to be with Christ, which is far better than the best of pleasures here, but the old enemy is at work again; doubts and fears disturb my mind, but when we get home we shall have no tempting devil, nor tempting flesh.

Thus our dear friend passed away in the prime of life, leaving a widow to mourn his loss. May the dear Lord support her. We shall never forget the sweet communion we had with him during the eight years he spent in Ipswich, and I truly feel with the words of the blessed Master, "Our friend sleepeth." That this brief record of some of the Lord's dealings with one of His loved ones may be blessed to many that read it is the prayer of one that hopes to meet those that are gone before on the celestial shore.

G. W. GARDNER.

IN MEMORIAM.

HARRIET HUNTER, WHO DIED OF CONSUMPTION, MARCH 11, 1839.

"Her sun is gone down while it was yet day."—Jer. xv. 9.

GONE at last! Oh, dissolution! Death snapped the vital cord!
The change—Oh grand solution!—ever to behold the Lord!

Happy sister! Loved, and ransomed—
By the great eternal God.

Gone! (yet the bond's unbroken) from the saintly little flock;
From the homely circle severed—alas! we feel the shock.

Down the Jordan, up the mountain—
She passed resting on the Rock.

She joins the blood-bought spirits, having entered into joy;
A mansion she inherits, with the glorified on high.

To be ever with the Master—
She was satisfied to die!

What blessedness in dying, when celestial joy's in sight!
When sorrow, sin, and sighing, are all changed to sweet delight.

Oh, what rapture then to enter—
Through the golden doors of light!

We saw her ere the Saviour touched her with His power sublime;
We saw her changed behaviour—Oh, the matchless grace divine!

Soon the healing of the Spirit—
Made her pallid face to shine!

Slow was the dart in coming, yet it seemed to be so nigh!
Slow the chariot in running, to convey her to the sky!

She was ready, waiting, longing,
And passed home without a sigh!

Down with the dust of mortals, where no pain disturbs her now,
She sleeps within those portals with a cold sweat on her brow:

There we leave her 'till we join her,
When in death our heads shall bow.

We dwell not on our feelings, for her soul is safe with God,
But think of His kind dealings, who the path of suffering trod;

Ever waiting to be going,
Ready, washed in Jesus' blood!

She's dressed in bridal raiment, well-bedecked with royal grace,
Given to her free of payment, by One who took her place;

With her Bridegroom she is happy,
In the sunlight of His face.

Oh, great and blissful pleasure, when the soul admittance gains!
When heaven's untold treasure opens, and the rolling strains

Of the millions that have entered
Swell throughout those blissful plains!

'Twas in her last frail breathings, ere her spirit took its flight,
That she with soul-uphevings, seemed to fix her dying sight

On some object, growing nearer—
It was God's unsullied light!

With home in view she waited patiently the Master's call;
And dying she related how He loved her ere the Fall:

Now she sees Him—now she knows Him!
Jesus Christ her All in All!

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

ANNUAL MEETINGS OF THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

A GOODLY muster of representative brethren assembled at Brixton Tabernacle on the morning of March 12th, 1889, to transact the business of the Association. The beloved pastor, Mr. Charles Cornwell, gave us words of hearty welcome as we entered the precincts of the sacred edifice, which, for beauty, comfort, and spaciousness,

"Stands like a palace built for God,
To show His milder face."

The officers of the Tabernacle were in attendance, as also those of the Association, and the ladies connected with the cause were busily engaged in the schoolroom below preparing dinner. Special hymns, published for free circulation, were sung during the day. The president, Mr. John Hunt Lynn, opened the meeting by announcing—

"Great the joy when Christians meet."

He then read most effectively Psalm lxxiv., and Mr. E. Mitchell offered fervent prayer. After a few loving words of greeting from the president, who was soon to retire from office, the business of the day was commenced by the reading of the half-yearly minutes, annual report, balance sheet, and magazine account respectively. The Churches at Elm, Limehouse, Park, Tottenham, and Acton, which had previously made application for union with the Association, were mentioned, and after consultation their representatives came on to the platform and received the right hand of fellowship by the president, in the name of the Association. The nomination of officers and the installation of the new president, Mr. Charles Wilson, brought the labours of the morning to a close.

The schoolroom was then resorted to, and speedily filled with friends; 134 partook of a good dinner, which awaited appetite. At three o'clock the service of the afternoon began by singing heartily—

"Come, Thou Fount of every blessing."

Mr. C. Wilson followed with the reading of Psalm xxx., and Mr. O. S. Dolbey, pastor of the Surrey Tabernacle, offered earnest prayer. The letters of the Associated Churches were then read alternately by Mr. John Box and Mr. John Harris. The letters and statistics will appear in the forthcoming report, to be published by the Association in a separate form. During the afternoon prayer was offered by Mr. S. K. Bland, Mr. F. C. Holden, and Mr. F. Shaw; and the well-known hymn,

"Grace, 'tis a charming sound,"

closed the afternoon service.

Tea was served to a very large body of friends in the schoolroom and vestry, several having to wait until others had finished; 330 in all.

In the evening the chapel was crowded in every part. The president read Psa. xxxiv., and the ex-president, Mr. J. H. Lynn, offered prayer. The 18th annual annual report for 1889 was then read by the beloved senior secretary, Mr. John Box. Apart from the loss sustained by the Association since March, 1888, through the departure to glory of brethren J. S. Anderson, and W. Kennard, the report presented a very bright and cheering aspect. It recorded an addition of four Churches to the Roll, making a total of 54, namely, Pimlico (Rehoboth), Stepney (Rehoboth), Lessness Heath, Belvedere, and Dacre Park, Lee. The three other Churches formally received into membership in the morning of the day will, of course, be noted in the report for next year. The statistics drawn from the annual letters may be safely regarded as very pleasing proofs of Divine favour—viz., membership, 3,884; baptisms, 153; Sabbath-school teachers, 558; and scholars, 6,152. The announcement of the number of pastorless Churches in the Association produced marked signs of distress. It is also much to be regretted that there are at the present moment so many pastorless Churches in the Denomination at large. May God be earnestly and constantly entreated by praying souls to fill up the vacant spaces in our list of Churches with men as pastors after His own heart. The monthly prayer-meetings held in the Associated Churches continue to be owned and blest of God.

The judicious appropriation of the finances of the Church calls for special thankfulness. Six Associated Churches have received sums from the General Fund during the year, amounting in all to £71. The annual subscriptions to the Loan Fund have augmented the capital to the amount of £76 3s. 2d., raising the total to £1,850 12s. 2d. But satisfactory as this may appear, the capital is inadequate to meet the applications received from Churches needing assistance. Four Churches have during the year received advances amounting to £530. The balance now in hand is about £500 short of what is actually required to meet approved applications.

The report makes gratifying mention of our labours as Editor of the E. V. and G. H., and of the known good resulting from its wide circulation. Our personal labours in connection with the Magazine, month by month, are very heavy. However, we are encouraged by the force of circumstances to believe that the bond which binds the Associated Churches and the Strict Baptists gene-

rally together is materially strengthened under the blessing of God, through the decided stand for truth made by their representative organ, which we have the honour to conduct. This fact being patent to all impartial observers, whose verdict is of great worth, we lovingly and earnestly ask our numerous readers to do their utmost to circulate the Magazine in places where it is not much known, or furnish us with means to do it for them. The future of the E. V. & G. H. promises nothing but good, and the outlook of the Association continues encouraging.

Mr. J. Box having read the pleasing report of the past year's progress, Mr. J. H. Lynn moved the adoption of it, stating at the same time that it was the best year which they had had. Mr. R. E. Sears, in seconding the resolution, remarked that they were compelled in these degenerate days to use the terms *Strict and Particular*, but they were not ashamed to rally round the standard. They thanked God the Association was becoming a growing power. He would heartily forgive any man in these days for being too strict. The motion having been carried unanimously, Mr. Charles Wilson (president) delivered the inaugural address to the Churches, which will be found in another part of our Magazine. After Mr. Wilson's address, which was very warmly applauded, most excellent discourses were delivered respectively by Mr. C. Cornwell, on the priesthood of Christ, and Mr. W. K. Squirrell, on the Atonement, both of which discourses we have agreed to publish *in extenso* in due course. Hearty votes of thanks were accorded to Mr. Cornwell and his deacons for the use of the chapel, and to Mrs. Cornwell and other lady workers for their united efforts in providing for the wants of the visitors, and in helping to make the occasion a success. During the day many kind and helpful words were spoken at intervals by Messrs. E. Mote, G. W. Shepherd, A. Steele, W. H. Evans, J. H. Lynn, J. Box, J. Harris, J. J. Fromow, C. Wilson, W. Flack, C. Cornwell, H. F. Noyes, Ponsford, W. K. Squirrell, J. Curtis, J. W. Banks, R. E. Sears, J. Copeland, H. Clark, I. Ballard, W. K. Dexter, G. Turner, J. H. Dearnly, and others. After singing "All hail the power," Mr. C. Cornwell closed the happy services with prayer. Collections during the day amounted to £26 8s., the largest sum ever before realised at an annual meeting. To God be all the glory.—EDITOR.

KEPPEL-STREET.—Sunday, March 17, Mr. G. W. Shepherd preached here. The grand old sacred edifice was well nigh filled, bringing to the minds of some the distant past; many were the prayers offered that the place may be again filled with anxious inquirers.

THE SEVERANCE OF THE STRICT BAPTIST CHURCH AT HIGH-BURY PLACE FROM THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

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

MY DEAR BROTHER,—I trust you will allow me space for a reply to what appears in your Magazine for March from the pens of yourself, Mr. J. H. Lynn, and Mr. G. W. Shepherd.

As the communication from the President of the Metropolitan Association of Strict Baptist Churches is the briefest, I will refer to that first. I have no contention with him as regards the *fact* contained in his communication (especially as the words "afflicted sister" appear therein, which term you studiously avoided in your opening article); but I submit that something more is required than the bare statement that the Association has had to put its Tenth Rule into force. At the meeting of delegates strenuous efforts were made by certain brethren towards an honourable *compromise*. A resolution was proposed and seconded by two pastors of Churches in the Association, which, if carried, would have brought the painful matter to an amicable solution. I contend that, if anything was admitted into the pages of the E. V. & G. H., it should have been as complete a statement as possible of what took place at the delegates' meeting; and I also submit, that the continued professions of love and attachment to myself, made by the officers of the Association, should have been proved by inserting in your Magazine anything connected with the delegates' meeting which would have told in my favour. I am convinced that a full statement of the meeting would not have placed the officers, and especially the president, before your readers in a very edifying light. Probably that is the reason for the suppression of certain events which transpired at the meeting. However, as I deem the public has a right to know both sides of the matter, I shall endeavour, not through your pages, but through a channel of my own choosing, to publish a faithful account of the meeting of February 1st, supplied from notes which I took at the time.

Turning to your article, entitled "Valiant for the Truth," allow me to suggest, dear brother, that less gall and more honey would have improved your production. Although, on page 71, you write, "We emphatically declare that we have no antipathy whatever against the person of our beloved brother Philip Reynolds," you must excuse me if I say I cannot receive your declaration, however solemnly you make it, after noticing that, on page 69 (in the very opening sentence of your article), you compare me, and those who are with

me, to men who have "bent tongues"—i.e., *elastic tongues*—capable of stretching and twisting any way to suit the convenience of circumstances at the expense of the TRUTH." If you did not intend to liken my Church and myself to Jeremiah's "assembly of treacherous men" (Jer. ix. 2), I would beg of you to make the reason clear for the presence of the illustration in your article, and for the invidious comparison you make between "straight-tongued men in our ranks" and those who have bent or elastic tongues. After such a flagrant breach of Christian courtesy you surely cannot expect me to believe in your professions of friendship. In the last paragraph on page 71 you write: "We fearlessly say that no case could possibly have been dealt with in a more straightforward and impartial manner, on the whole, than was that of the pastor and Church at Highbury-place." I as fearlessly reply that there was a marked absence of straightforward and impartial conduct at the delegates' meeting; and I do not hesitate to charge the members of the executive, with but one or two exceptions, with coming to the meeting of February 1st, determined to cut off the Church at Highbury-place from the Association. The impatient listening accorded to my arguments, and the biased and bitter spirit manifested, prove that I am right. I do not care, however, to argue this matter fully in this letter. When the public has presented to it my narrative of all the circumstances, I shall be willing to leave to it the judgment of the impartiality of the proceedings, as well as the value of your comment upon the paper I read before the delegates. When that paper is in their hands,* I think its readers will wonder what you could have meant by saying, "We never before remembered to have listened to anything like such an amount of unscriptural sentimentality and misappropriation of certain passages of the Bible in the shape of an apology for so palpable an error."

Turning away from your article, I hasten to heartily thank my brother Shepherd for the kind, Christian spirit in which he has written. Though he and I differ, he is quite right in saying that the difference need not affect our Christian fellowship. The point of difference between us is, that he contends that no Church of Christ has, in any case, the liberty to legislate, while I hold the conviction that the Church of Christ has not only the liberty to legislate, but that necessity is laid upon her to legislate in certain matters. I readily grant that the Church of Christ

has no liberty to alter the *positive* laws of her King; but, in the case of *inferential truth*, each individual Christian, and each local Church, is bound to act according to its own conscience. If there be a positive law laid down in the New Testament for or against the admission into the visible Church of an afflicted one, without baptism, by all means let us have chapter and verse; but, until such a positive command be found, we shall claim the right of acting according to our own conscientious convictions in the matter.

To say that, if one entertain the opinion that the Church may legislate with regard to an exceptional case, he concedes all the Pope demands, is at best a sophism. Because I believe that each Church of Christ has the liberty and the power to decide for itself whether it will suspend the rite of believers' baptism in a case of physical inability, am I to be charged with aiding and abetting Papal pretensions? What is the spirit of popery? Is it the acknowledgment of the right of each community to legislate in certain cases as the Holy Spirit may appear to that community to guide, or is it the firm *decree* of the Vatican raised above all private judgment? Most assuredly, the spirit of popery is the latter. Need I ask which has most of the spirit of popery—the Church at Highbury-place in pleading that the matter of receiving an afflicted sister without water-baptism should be left an *open* question, to be decided by each Church as its members may feel to be guided, or the Association, which will have nothing but *severance*, unless the Church at Highbury will forego the conviction of its liberty to legislate in the matter?

Allow me to thank my brother Shepherd for conceding a very important point in our favour. He writes, "As to physical disability itself, if it really exists, our All-wise God is the Author of it, and, therefore, such a person need have no conscience-smiting about not attending to what God has made impossible." Precisely so. Hence, without conscience-smiting, our afflicted sister may pass by the ordinance of believers' baptism, which "God has made impossible" in her case. But, should she stay away from the Lord's table, from which she is not debarred by physical inability, she well may have conscience-smiting.

I feel sure my brother would not have allowed the false analogy found in the following words to have escaped him, if his pressure of engagements had allowed him time to have revised his manuscript: "I could as soon think of the passover without the Lamb, as the ordinance of the Lord's Supper without that of baptism." Surely he must have meant that he could as readily think of the passover, without its preparatory

* The pamphlet containing the paper referred to, and a full account of the Delegates' Meeting, is by this time in the hands of many: about 5,000 copies having been distributed.

ceremonial cleansing, as the Lord's Supper without baptism! To liken the connection existing between baptism and the Lord's Supper to the connection of the Lamb with the passover is elevating baptism with a vengeance! Our Strict Baptist principles will never be helped by such arguments.

Before I close this letter, I should like to refer to brother Shepherd's mention of the cases of Nadaḅ and Abihu, the men of Beth-shemesh, &c. This reference of his, to my mind, makes my case all the stronger. Since, under the old dispensation, the least violation of law was visited with terrible judgment, is it not remarkable that the suspension of a divine ordinance should have been allowed in Hezekiah's days, and the unclean have been accepted? And, further, since under such a rigid dispensation the Lord permitted an exception to be made, are we not justified in believing that, under the milder rule of the Gospel dispensation, the Lord will not be angry with us for making an exception in the case of *physical* impossibility?

After all, what we have done as a Church at Highbury-place we have done from deep, conscientious convictions. We can do no other. To our own Master we stand or fall. We have not *unchurched* ourselves, neither have we ceased to be a Strict and Particular Baptist body. Whatever others may think, we have the answer of a good conscience in the matter.

Yours faithfully,

P. REYNOLDS, *Pastor.*

8, Elphinstone-st., Highbury, N.

March 5, 1889.

[In giving space to the *whole* of the above article we hope to satisfy the earnest request of Mr. Philip Reynolds. The charge he prefers against our opening article published in last month's issue we leave for abler judges to determine. All we can say about it is, that with the exception of that part commencing with the words, "The trial of faith" (p. 71), and ending with "the free delivery of our judgment" (p. 72), we intended purely and solely for *unfaithful men in general*. If, however, the keen susceptibility of the mind of Mr. Reynolds necessitates him to take the whole paper to himself, he must, of course, do so. He complains of unfairness at the special meeting of Feb. 1st, which we fail to see. The unfairness, we think, rested with himself and his church in endeavouring to impose on the Association a measure for destroying the 12th Article of its Doctrinal Basis, and the Scriptural order of the Associated Churches. Mr. Reynolds came to that meeting fully prepared to put into effect, if possible, his written scheme, but others who listened to it considered they had a perfect right to protest against it as they did verbally,

and in as gentle a manner as the circumstances of the case would allow. Had each of the ministers and delegates there assembled brought and read as long a speech as that of Mr. Reynolds, the discussion would probably have lasted a week. But had Mr. Reynolds acknowledged his error, as he ought to have done, in ADMITTING AN UNBAPTIZED PERSON INTO HIS CHURCH, the result of the meeting would have been far different. The point of "physical disability," which Mr. Reynolds so ardently cherishes, has no countenance whatever in Scripture. The Master made no allowance for medical doctors' prescriptions (Mark xv. 16), neither did the apostles (Acts ii. 41, 42, x. 47; Gal. i. 16). If Christians were to adhere strictly to medical opinion instead of God's Word with regard to baptism, there would soon be an utter extinction of Baptists. We, therefore, finally appeal to the pastor and Church at Highbury-place in the language of inspiration—*i.e.*, "Whether it be right in the sight of God to harken unto you more than unto God, judge ye" (Acts iv. 19). There is now no other consistent course left us to pursue, than to humbly submit the entire matter for decision to God, and to all lovers of the distinctive *order* of the New Testament. As it is not our intention to prolong the controversy, we cannot engage to publish any articles on the subject except, of course, from those brethren who are referred to in it. The pamphlet written by Mr. P. Reynolds, and circulated *gratis* at several chapel doors, purports to be a "faithful report" of what occurred on February 1st, at the ministers' and delegates' meeting, and yet, strange to say, the *names* and *speeches* of the majority of those brethren who *opposed* his scheme are not even mentioned in any part of his so-called "faithful report." "Oh, name it not in Gath!"—EDITOR.]

REVIEW IN BRIEF OF MR. P. REYNOLDS' LATEST PROCEEDINGS.

MY DEAR BROTHER WINTERS,—I do not often trouble you with my thoughts, but I cannot refrain from doing so in the face of what has occurred lately in connection with Mr. Reynolds' conduct. I was present at the meeting in Soho Chapel on Feb. 1. I went there with an impartial mind, not being (officially) in possession of any material to help me to form a judgment upon the matter; and from what I there saw and heard, and from the *latest action* of Mr. Reynolds in issuing a pamphlet purporting to give an unbiased description of the meeting, I am overwhelmed with astonishment at his attempt to make capital out of the characters of his brethren, and to justify his own character by covering them with con-

fusion. Your limited space forbids me writing at large; but the impression that was, and is still, on my mind, is that Mr. Reynolds is labouring under a gross misapprehension of the bearings of the case. Here is the case of a number of Churches associated together for the express purpose of resisting the very thing that Mr. Reynolds has done. The Association is governed by rules, loyalty to the rules is essential to its existence, and it goes without saying that the associated Churches are not free to do as they like within the scope of the rules. Yet Mr. Reynolds, in spite of this, claims an independent action, poses as a martyr, does not mind being forgiven by the Association, yet **QUITE DETERMINED TO KEEP THE RESULT OF HIS ERROR.** All the precedents that Mr. Reynolds quotes are not worth the paper they are written upon, because those Churches to which he refers were not associated, or had rules to govern them in the matter, and were free to do as they pleased; but the fact of Mr. Reynolds Church being in association with the Strict Baptist Association, and under the power of its rules, puts him quite out of court in regard to his precedents.

Mr. Reynolds has referred to the feeling displayed at the meeting; the wonder would have been if there had been no feeling manifested. The meeting was composed, generally speaking, of men ripe in years, experienced in judging men's motives and reading characters, and in foreseeing consequences, and in looking beneath the surface; and first, when Mr. Moxham endeavoured to forestall the discussion of the point at issue by requesting to move his resolution first on the ground that he could not wait till the end of the meeting as he had an important engagement in the City which he must keep (but did not, as he stopped until the conclusion of the meeting); and secondly, when it did not require much penetration to see that Mr. Reynolds did not mean to yield one jot or tittle, but did not mind the Association giving way, and that it was a foregone conclusion on his side to keep the ground and to do all that was possible to induce the Association to surrender its judgment by swaying their feelings—the marvel is that the meeting was as orderly as it was, considering the invitations and attempts put forth and used to cause the Association to stultify itself. The whole affair on Mr. Reynolds' side appeared to me as an outrage to common sense; and he is now trying to take advantage of a few minor things that are not material or vital to the real question at issue.

Mr. Reynolds' present position is similar to a man who embarks on board a vessel bound for Australia. He is on board, the vessel is in motion, the

course is set for Australia, yet the man says I mean to keep in London. *What he means* and where the vessel will take him are two different things.

The PRINCIPLE of open communion has been established at Mr. Reynolds' Church, and if a hundred persons in similar condition requested admittance to the Church Mr. Reynolds could not consistently refuse them.

I am, my dear brother,
Yours faithfully,
J. T. BOOTLE.

CHEL'TENHAM.

SIR,—Bethel Chapel, Cheltenham, with its 600 sittings, is omitted from the list of Baptist Churches holding the truth, while Providence, a much smaller place, that would scarcely admit your periodical within its precincts, is made to represent the denomination in this town.

From the pulpit of old Bethel, in days gone by, has sounded the voices of many of the veterans who are fallen asleep, and amongst the worthies may be mentioned James Wells, John Foreman, C. W. Banks, Wallinger, of Bath, Bidder, Gadsby, Rudman, Collins, Warburton, Palmer, Silver, Stringer, Corbitt, Jesse Gwinnett, Hawkins, and many others. Here also graduated James Smith, a predecessor of C. H. Spurgeon at New Park-street, who commenced his ministry in 1828, being introduced to the Church by that champion, John Andrew Jones, as a sound Gospel minister, and evidently at that time he was, for in 1831 it was written of him, "There is a young man at Bethel, James Smith by name, who is filling the place, but he is a wild Antinomian." However, the doctrinal views of James soon after underwent a change, more extended, larger hopes, and so forth; hence division, and ultimately separation. In the year 1844 John Bloomfield, a ruddy youth of 24, highly recommended by James Wells, whom he claimed as his spiritual father, took the oversight, and during his pastorate of seven and a half years peace, harmony, and prosperity reigned, but a call to Meard's Court, in 1852, ended with his removal thereto. The next pastor was John Freeman, a sterling, faithful man, who laboured in word and doctrine for 14 years. Many were added to the Church, and the congregation increased; but disease and death overtook him in the midst of his usefulness, and at the early age of 52 entered into the joy of his Lord. Subsequently came R. A. Huxham, then Joseph Flory, George Cudlipp, and lastly William Piggott. These, each and all, fulfilled their mission, and left for other vineyards. We are now having supplies, but hope the time is not far distant when a more desirable state of things may be experienced.

ALDRINGHAM.—On Lord's-day, 3rd March, was rendered a heart-cheering and soul-refreshing day here, on the occasion of the pool being opened, and two believing sinners came forward to testify their love to their risen and ascended Master by obeying His last and loving command, by being immersed on the profession of faith in Him and in the name of the glorious Trinity; it was a young man of years and his wife. Yea, it was all the household. I was greatly helped to preach in the morning from Acts x. 47, 48, in which I endeavoured to set forth the great points in the text, viz., the subjects made, and command. *Subject*, those who have received the Holy Ghost in His quickening and regenerating operations and revealing character, for only such are invited and made welcome to the sacred vault for gospel immersion, who give evidence that they have thus received Him, otherwise they are still in the gall of bitterness, &c. *Made*, is called: Baptism, i.e., Immersion, and they were to be immersed, dipped, plunged, hurried in water (see the words of the apostle, "Can any forbid water," &c.), they were not to be immersed in the Spirit, they had received the Spirit, and this seems to be the qualification for immersion in water. *Command*, which laid them under imperative obligation, the apostle commanded them to be immersed, and noticed further it was not only the apostle's command, but the positive and unqualified command of the apostle's great Master, Lord, and Law-giver, and from what was obvious there was a gracious burning or wavering of heart among the saints. After the sermon we sang the well-known hymn,

"Jesus, and shall it ever be,
A mortal man ashamed of thee?"

It was my favoured privilege to give the candidates a short address, and then, as Philip did, to lead them down into the water and immerse them. On coming up out of the water and standing at the head of the pool, I gave an address to the congregation on the ordinance they had just been an eye-witness of, by whom many tears were shed, and many handkerchiefs exhibited to view, and many exclaimed after the service, Master, it is good for us to be here; we trust, hope, pray, and believe this may be the first fruits of a bountiful harvest, to the glorifying the name of our Jehovah, to the building up of His Church and gathering sinners into His fold. In the afternoon I was again helped of our God to preach from Col. ii. 6. At the Supper Table the newly immersed believers were addressed with a few words of caution, counsel, and encouragement, and received into the Church by the right hand of fellowship by the pastor in the name of the Church. "Not unto us, O Lord, not unto us, but

unto Thy name, give glory for Thy mercy and truth's sake." We are inclined to sing with Watts—

"Beneath His smiles my soul has lived,
And part of heaven possessed,
I praise His name for grace received,
And trust Him for the rest."

Confidently believing Him to be the God of all grace, and that giveth more grace, we hope again to rejoice on such occasions; oh, may they come more frequently. Amen. So prays, Pastor R. A. HUXHAM.

SWAVESEY, CAMBS. — Centenary services of a most pleasing character were held here on Wednesday, March 13th, in connection with the Particular Baptist Church. The afternoon service commenced with singing, "Blessed are they whose guilt is gone." Brother Arthur Baker, of Needingworth, read 107th Psalm, and in a very kind, affectionate, and comprehensive manner, pleaded with the Lord. Brother Jull, of Cambridge, preached from Psal. xxii. 28. Having passed a few remarks on the Psalm as being the Psalm of the Cross, he took a twofold view of the text. 1. Ownership; 2. Governorship. He dealt chiefly with "The kingdom," and that in very edifying manner. Evidences and illustrations of an encouraging character were brought from the Word, which were enjoyed by the living in the kingdom. A large number sat down to tea, after which Mr. Jull presided at the evening service, when the spacious chapel was well filled. He read the 122nd Psalm, and prayed. In his opening remarks, Mr. Jull said, there is a very great deal to be thankful to God for in maintaining the Gospel here for a hundred years. The pastor, David Flavel, read an interesting paper, a running outline of the history of the cause. An aged man, named William Reynolds, was the first pastor to nurse the infant cause. Then came good Thomas Tall, who laboured with success for a period similar to that of Moses with Israel. After Mr. Tall came W. Edwards, and John Thornley, also the grave and solid John Morris, who finished his days at Great Gidding. Hunts; Thomas Wilson, who is still living and serving the Master in the truth in Bedfordshire; Edward Leach, during his pastorate, the halcyon days of agricultural prosperity were at their zenith. Then the present chapel was built, aye, *and paid for!* Mr. Leach has gone to his reward. Mr. Willis, who is now at Whittlesea, was the next pastor for about three years. The present worthy and justly respected pastor, David Flavel, is a young man who loves the truth. God spare him long to the Church and congregation and own his labours for much good. After the paper came R. C. Bardens, of Cottenham, whose remarks were based upon "The

Foundation of the Church." H. Sadler, of Willingham, on the *Materials* of which the Church is built; J. Morling, of Over, on the *Final Destiny* of the Church. A few remarks from the pastor, and the singing of "All hail the power of Jesus' name," brought these interesting services to a close.—MINIMUS.

STRICT AND PARTICULAR.

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

DEAR BROTHER WINTERS,—Seeing a letter on the cover of the E. V. & G. H. for this month in relation to the Trust Deeds of the Strict and Particular Baptist Churches, and making the inquiry whether "any gentleman of the law in our connection would be willing to give legal advice at a nominal charge how best to act where deeds are faulty," if there are none better able to do so than myself, I will most willingly do so. It is impossible to say what the probable charge would be without seeing the original deed: but beyond the mere outlay I would only charge a nominal, or small fee. I should not like to do anything that would in any manner trench upon the duties or privileges of our brother James Mote, the solicitor to the Strict Communion Particular Baptist Society, who has prepared a very good and concise model Trust Deed; and if the Trust in clause 7 of that model Deed were inserted in all Deeds, it would prevent so lamentable a case occurring again, as has recently occurred at Highbury, providing that neither Pastor nor Deacons are permitted to be Trustees, and a clause should be added to the Deed to this effect. This may seem harsh towards the Pastor and Deacons, but it really is not so, and, indeed, is a protection to them as well as to the Churches.

Trusting that you have quite recovered from the accident that befel you, and that you are enjoying very much of the presence of our covenant Head, both in your labours as a Minister as well as Editor; and with much Christian love,

I remain,

Yours very sincerely,

GEO. F. GRAY.

30 and 32, Ludgate-hill, London, E.C.

PIMLICO.—At Rehoboth, on Tuesday, February 12th, the annual meeting was held. In the afternoon Mr. John Box preached an excellent sermon from Jer. iii. 19. A goodly number partook of tea. In the evening a public meeting was held. Mr. W. Harris, the pastor, took the chair. Brother Eggeron earnestly prayed. The chairman then read the 84th Psalm, and speaking of the Church at Rehoboth, he said God had done great things for us, whereof we are glad as a Church. We are at peace with each other, and with the help of the congregation we had built a baptistry,

also a platform. We had baptized ten. Then was sung from special service sheets, "Blest be the tie that binds." Brother W. Horton, of Croydon, spoke from Lam. iv. 2, "The precious sons of Zion." He said it afforded him great pleasure to be with them that evening, and he felt a sacred pleasure in meeting some old friends from Soho. It brought to his mind old times when he listened to some of the precious sons of Zion unfolding the precious Gospel. He had heard good old John Stevens preach the everlasting Gospel at Soho. Brother Bootle made some good remarks from Phil. iii. 16: "Let us walk by the same rule." He was glad to hear their pastor say they were at peace in the Church—go on to maintain it. Their pastor will look to the same place that he may be fed, and that he may preach the Gospel to you. Brother Copeland spoke from John xvii. 17. He said God had set apart His ministers, and he, with many others, had been greatly tried about the ministry. One morning, when in great distress, God said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," and doubtless his brethren on the platform could bear testimony with him that sometimes when they have been studying the Word and God has let the light shine in their minds, they have longed for the time to tell it out. Brother Harsant made a few remarks from the words, "The land is before you, go ye in and possess it." Brother Palmer closed with prayer.—S. W. B.

WILLENHALL, LITTLE LONDON.

—An impressive baptizing service was held on Sunday evening, Feb. 17th, when our pastor, Mr. George Banks, baptized four brethren and one sister in the sacred name of the adorable Trinity. These young disciples were enabled to give testimonies illustrative of the faithfulness of the Lord in blessing the preaching of the word of life, and to "witness a good confession in the presence of many witnesses." A sweet and solemn sermon was preached on the occasion by our pastor, from the beautiful words of Paul, "For me to live is Christ, and to die is gain" (Phil. i. 21). A very imperfect outline is subjoined. 1st. The real character of the Christian life, "For me to live is Christ." Having been brought to the Lord, and trusting in the merit of His obedient life and atoning sacrifice, the believer became devotedly attached to Him. Christ was the centre of his aims, hopes, thoughts, and aspirations. The life of the Christian was derived from Christ, and it tended to Him. The true Christian's aim was to serve Christ; such service, being secured by the Lord's goodness and dictated by His wisdom, was the fruit of the grace of life. Christ

was magnified in the Christian's life, as being acknowledged the source of all goodness, and as rightfully claiming obedience and adherence to Himself. He was also manifested in the Christian's life. As the artist's painting manifested his genius, so the saint is a manifestation of the power and grace of Christ. He was also the spring of the Christian's joy. 2nd. The Christian's gainful death, "To die is gain." The believer had nothing to lose, but everything to gain, by death. To the ungodly death was loss; to the Christian it was the gain of victory, of a crown of righteousness, of a building eternal in the heavens, of untarnished glory, of the abiding presence of the Lord. It was immediate gain. "Absent from the body, present with the Lord." Suddenly the bud burst into the full-blown flower, moonlight changed into sunlight, night into day, death into life, faith into sight, hope into fruition. Love became perfect in comprehension, and the glorified soul sang,

"After long agonies, raptures of bliss:

Right was the pathway leading to this."

The gain was eternal! They shall go no more out. For ever with the Lord.

NOTTING-HILL-GATE.—At Bethesda, on Sunday evening, February 24, we were favoured to hold a baptizing service, when our pastor, G. Herring, preached a thorough baptizing sermon from Mark xvi. 16, to a very full congregation, at the conclusion of which he baptized three young sisters and one brother. The whole service was most solemn, and proved again the blessed truth of God's Word, "them that honour Me, I will honour." Altogether we have nine new members added to the Church this year, for which we are devoutly thankful.

POPLAR.—Special quarterly services were held at Bethel, under the pastoral care of our esteemed brother. H. F. Noyes, on Tuesday, March 5th. Brother Henry Hall, of Clapham, preached a very sound Gospel sermon from Psalm cxix. 1, in which he discoursed on the way and the blessedness of the undefiled. In the evening brother J. Haines occupied the chair, and brother Barmore offered fervent prayer. The chairman gave the key-note as a guide for the evening speakers in the words, "Consider Him," and the brethren who followed did not depart from the great central HIM of the Bible, Christ Jesus the Lord. We were pleased to see the chapel look so clean and comfortable, and in every way conducive to worship. Brother Noyes informed us that the sum expended since March, 1888, on the renovation and repair of the chapel, with an instalment to the Metropolitan Association, amounted to £62 8s. 11d.;

total receipts for the same, £60 8s. 11d., leaving a balance on the wrong side of £2. Collections, including kind gift of Mr. Haines, £3 15s. Speeches were delivered by brethren Winters, Reynolds, Lee, Sears, Noyes (pastor), and Waite. God speed our good brother Noyes in his labour of love at Poplar.—Ed.

YARMOUTH.—DEAR BROTHER WINTERS.—On Sunday, Feb. 24, and Monday, our Sunday-school anniversary was held at York Road, Great Yarmouth. Mr. J. R. Debnam, of Horham, preached two sermons on the Sunday, and on the Monday a tea and public meeting was held, at which the pastor, J. Muskett, presided. After reading Prov. iv., Mr. Bedingfield, jun., engaged in prayer; after singing, Mr. Geo. Reeder, a teacher, read the annual report, which showed that the year began with 77 scholars and 10 teachers, and ended with 80 scholars and 10 teachers. The gap created by our beloved Sister Rainer leaving, having been filled by Miss Knights presiding at the harmonium, and Miss Annie Hickling as a teacher in the school. £1 had been collected and sent to Dr. Barnardo, and 15s. to the Strict Baptist Missionary Society. The financial account showed a total income for the year of £10 14s. 6½d., and an expenditure of £10 13s. 6½d., and after singing again, Brother Debnam gave the prizes to the deserving amongst the scholars, of whom there was a considerable number, the presentations being accompanied by suitable remarks to each. Another hymn was then sung and the collection taken, when Brother Bedingfield addressed the meeting, urging simplicity of language in teaching the young, illustrated by an anecdote of a little boy that had two aunts, who both made equally nice cakes, but he loved one of them best, because she put the cakes on the low shelf where he could reach them, whilst the other put them on the high shelf. The fourth hymn was then sung, and Brother Debnam addressed the meeting on the work of the Sabbath-school, and the certainty of God's blessing on His own Word. The pastor then, in a very few words, as time was up, spoke of the great motive-power Love, and how needful it was for the work of the school, in which the labourers are not only unpaid, but often give to the cause in which they labour. The last hymn was then sung, and a vote of thanks to the speakers carried, and the meeting dismissed. The collections amounted to £2 12s. 4d., as compared with £2 3s. 10d. last year, was very encouraging. The numbers at tea was about 70 scholars and 60 friends and teachers. This was certainly a happy anniversary to all concerned. May a lasting blessing rest upon it.—JAMES MUSKETT, 66, Cambridge-st., Norwich.

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

DEAR FRIEND WINTERS,—On Sunday, March 10th, I had the thankful pleasure of baptizing by immersion 11 dear friends in the pool at our dear old Orford Hill. Praise be to the Lord, may others soon follow.

I am delighted at your stand, and the action of the Metropolitan Association of Strict Baptist Churches on the question of baptism. My whole sympathy is with you and the brethren in this momentous crisis, and in this day of culpable departure from primitive and New Testament methods of procedure. I pray we may all be kept steadfast in the apostles' doctrine and practice for Christ's sake, let men say what they may.

GEORGE PUNG.

Norwich.

SOHO.—Ninety-eighth anniversary of the formation of the church and the first of the opening of the new chapel was held on Tuesday, February 26. The sanctuary was quite full, many friends coming from a distance to manifest their Christian love to the pastor and church at Soho. Mr. Box presided, and after thanking the friends for their presence, said goodness and mercy had followed them; the candlestick is not removed; the oil is burning, and we are anxious to be found doing the Lord's will, we desire to extol the Lord our King, and see His work prospering in this neighbourhood, and we can say before you the Lord has blessed His own Word during the last year, eighteen having been baptized and five others received by dismission; six have entered into rest; we greatly miss our Brother Freeman's fraternal counsel. We press on encouraged by the sweet words, "Fear not, little flock." Prayer was offered by Brother Squirrel. Addresses were delivered by the Brethren Sears, Bush, Reynolds, Moxham, Shepherd, Parnell, Lynn, and Styles. Near £100 was collected for building fund. To God be all the praise.—J. W. B.

CLAPHAM JUNCTION.—The seventeenth anniversary of the cause and thirteenth of the opening of the chapel took place Tuesday, March 3. Ever since the chapel was erected the friends here have quietly and perseveringly worked to reduce the debt. At this meeting Mr. Cox read the treasurer's report, showing a balance of £85 due to building fund, which, said Mr. Wilson, the chairman, must be cleared off to-night; you have (continued Mr. W.) started well, and you have gone on well, and those who help themselves are worthy of every encouragement. After the collection was taken, there was still a deficiency, which was made known; a few promises made this up; and when Mr. Clarke told the chairman the debt

was cleared off. Mr. Wilson asked the friends to sing—

"Praise God from whom all blessings flow."

Addresses were delivered by Brethren Cornwell, Copeland, Evans, Bonney, Mitchell, and W. E. Palmer. Mr. O. S. Dolbey preached in the afternoon, chapel was full, sweet savour run through the services; "Happy moments" were enjoyed during the interval; the brethren, Clark and Stiles (deacons), gave all a hearty welcome in the name of the Lord, and many felt it good to be there.—T. W. B.

COLLEGE PARK, LEWISHAM.—On Tuesday, January 22nd, the seventh anniversary of the Sabbath-school was celebrated. Mr. Mitchell preached an excellent sermon in the afternoon. After tea, a public meeting was held under the presidency of Mr. I. R. Wakelin, and suitable addresses were given by Messrs. Marsh, Martin, Mitchell, and Wilmshurst. Each made touching allusions to the pastor's prolonged illness, which seemed to be the only cloud over a cheerful meeting. Collections during the day amounted to £7 8s. 7d. On Thursday, February 14th, the scholars met for their annual tea, followed by distribution of prizes, Scriptural recitations, and an address by Mr. Wilmshurst, all of which were highly appreciated by our young friends, but the height of the enthusiasm was reached when a handsome family Bible was handed to the Superintendent, containing a tablet, showing that the teachers and scholars desired to express their esteem, and presented this Bible in token of it; a beautiful hymn-book was also presented to Mrs. Riddle, engraved with her name on a similar tablet. The Superintendent having expressed his surprise, thanked them as well as he could, and hoped to be long spared to work among them. A loving message was voted to the pastor, who was much missed on this occasion for the first time since the school was commenced. May the Lord shine upon our Sabbath-school.

CAMBRIDGE, EDEN CHAPEL.—We take this opportunity of sending you a short account of the Lord's goodness to us. Verily as a people we have cause to exclaim with Israel of old, "What hath God wrought!" Our dear pastor, Mr. Jull, has now been with us ten years, and what changes in communities, what changes in individuals, what changes in Churches, yea, and what changes in ministers, have transpired since then. Yet we have to bless our covenant-making and covenant-keeping God that He has still sustained the pastor in His work, and the people in their love to him and to one another, and to the ministry which he has received

of the Lord, and the burden of that ministry is Christ, from first to last. On Lord's-day evening, December 30th, 1888, after preaching a sermon from Acts ii. 41, our pastor led down into the baptismal pool our sister Emily Rayner and our brother William Haynes, and baptized them in the name of the Father, and of the Son, and of the Holy Ghost. There was a large and attentive congregation. There are others waiting around the pool, who have testified their faith in the Lord Jesus, and will shortly follow Him in the way of His commands. On January 3rd we had our New Year's meeting. About 120 sat down to tea. In the evening our large schoolroom was comfortably filled. The public meeting commenced at seven o'clock, and was a very pleasant and enjoyable one, in the course of which our pastor was presented by the senior deacon with a purse containing £20 4s., a free-will offering from the people. Mr. Deeks, from Bedford, and Mr. Morton, from Gransden, were with us on the occasion, and gave us some refreshing words of comfort and counsel. How sweet is the fellowship of kindred minds! Surely it is, as the poet has expressed it, "Like to that above." The following is taken from the *Cambridge Daily News*, Feb. 21st:—"Prize distribution and presentation. The annual distribution of prizes to the scholars of Eden Chapel Sunday-school took place last evening, when the schoolroom was crowded with parents and friends. The proceedings consisted of recitations, &c., by the scholars, and a selection of anthems was sung, under the conductorship of Mr. Darnell, who is the superintendent of the Sunday-school. One of the younger girls, in the recitation of 'Bruce and the Spider,' showed extraordinary elocutionary powers. After the programme was concluded, a very interesting ceremony took place, namely, the presentation to Mr. and Mrs. H. Benton of a pair of silver piano candlesticks and a silver cake knife with pearl handle, the case of the former bearing a silver plate with the following inscription, 'Presented to Mr. and Mrs. H. Benton by the Church and congregation of Eden Chapel, Cambridge, in grateful appreciation of their services in conducting the singing for 25 years, Feb. 20th, 1889.' Mr. Benton, in thanking the friends for such a handsome present, said that they as a choir had not made such strides as most choirs had. He believed more in unaccompanied singing, and also in tunes that the congregation could most heartily join in. The presentation articles were supplied by Mr. Munsey, of the Market-place. The prizes were then distributed to the various children, and the meeting closed with prayer."—

JOSEPH FAVELE.

BERMONDSEY—LYNTON ROAD SUNDAY SCHOOL.—The annual meeting of this school was held on Tuesday, 5th March. In the afternoon Mr. Edward Mitchell preached an excellent sermon from Psa. xxxvi. 7, and dwelt most sweetly on the loving-kindness of the Lord. After tea, Albert Boulden, Esq. (of the Surrey Tabernacle), took the chair of the evening meeting. A report of the past year's work was read by the Hon. Sec. (Mr. J. B. Collin), and was listened to with much interest. From it we gathered that the school is in a flourishing condition, and the friends have much cause for thankfulness. The chairman in his opening remarks expressed his pleasure at being able again to preside, and congratulated the teachers on the success of their work. Mr. Mitchell, in addressing the meeting, dwelt upon the moral, spiritual good of Sunday-schools, and remarked that if our country is to continue to take its place as the head of the nations it must be through the teaching of the Word of God. Addressing the teachers, he urged them not to be discouraged, although the seed might lie very long before it began to grow. Mr. Meeres followed and said he looked back to the time when he was in a Sunday-school, and thanked God that he ever was a scholar. He advised the teachers to go on in their work and to leave results in the hand of the Lord. Mr. Carr, Mr. Piggott, and Mr. Langford also addressed the meeting, which was a very enjoyable one, and from it the teachers may well take courage and go forward.

NOTTING HILL GATE.—Cheerful and encouraging services were held at Bethesda on Tuesday, February 12, commemorating the third anniversary of the pastorate of Mr. Herring. We rejoiced greatly to find the friends of one heart and one mind, striving together for the furtherance of the Gospel, with signs following. Mr. G. W. Shepherd preached a most glorious sermon in the afternoon from "We see through a glass darkly," &c., in which the preacher set forth some of the exercises of the child of God on his pilgrimage, and the glorious prospect awaiting him at the end of his journey. Mr. Herring, pastor, presided at every meeting, and gave a succinct account of the cause during the past three years, stating that during his pastorate 50 had been added to the church roll; and they realized the Lord's presence; they adhered to the old pathway; there was no rounding off the truth; and they were improving financially. Spiritual addresses were then delivered by Brethren Evans, Sears, Parnell, and Palmer. The choir and congregation sang that beautiful hymn beginning—

"On wings of faith mount up my soul and rise."

to the tune "Inheritance," which tune will (D.V.) be presented to our readers with the June number of the E. V. & G. H. The meeting was a favoured, spiritual opportunity.—J. W. B.

SUDBORNE, SUFFOLK.—On the first Lord's-day in January we had the privilege of baptizing one, on a profession of faith in the crucified and risen Saviour; and on the second Lord's-day received him into fellowship. He had been a scholar in the school, and a devoted teacher for several years. On the 16th following a social tea-meeting was held for teachers and friends, after which a public meeting, presided over by Mr. Glasgow, the minister, Mr. W. Large, not being able to attend through cold, &c. Addresses were given by Brethren Meadows, Deering, and Rayner. Several friends had written pieces to be read. One dear sister, a Mrs. Little Faith, wrote one, but did not bring it forward until the close, so that it was omitted. Another dear young widow who had commenced writing one, was taken ill, and therefore not able to finish it. Her subject was, "The love of God." She fell asleep in Jesus the following Wednesday, 23rd, leaving four dear children orphans. She had a bright prospect of a happy home above, and said she regretted that she had not come forward openly and been baptized; but hoped the Lord would forgive her. She, too, was a devoted teacher in our Sunday-school.

DUNSTABLE.—On Tuesday, March 12th, the friends connected with the Church, congregation, and Bible-class held a social meeting. After an enjoyable tea, which was well attended, Mr. Realf delivered (by request of the Bible-class) a second lecture on "Wales and the Welsh," which appeared to afford both instruction and amusement. At the close, Mr. Warner, on behalf of the Bible-class, stepped up to the platform, and asked Mr. Realf to accept a large Gladstone travelling-bag as a token of their affection and esteem. Mr. Realf, in cordially thanking his young friends for the pleasant surprise they had afforded him, said it had ever been his desire to help the younger as well as the elder members of the congregation in their spiritual difficulties, trials, and temptations; and while endeavouring on the one hand to insist on the absolute necessity of the new birth, he aimed to encourage every soul that had a single spark of divine grace, because this proved their election, and predicted their final perseverance unto everlasting life. Several brethren present then addressed the meeting, all expressing deep regret that Mr. Realf's pastorate was now about to close.

WOOLWICH—ENON.—On Thursday, Feb. 21st, we were privileged to hold our social tea and public meeting of Church and congregation; about 150 sat down to a tea, that did credit to our lady friends. At the public meeting, the pastor, W. K. Squirrel, spoke in terms of gratitude to the Lord's goodness to us as a united people, and acknowledged the joy he felt in reciprocating the love of the youngsters, who, as he visited the homes of his flock, met him with faces shining with glee, and expected from him a real interest in all the details of their most valuable part of human life (which had fled away from himself for ever), this they had, they well knew, but he was their debtor, for often in tasting their cup of young joy, he himself felt quite boyish, even to forgetting of the cares of a man, and the heavy pressure that must otherwise often rest upon the heart and mind of a servant of God in the most happy pastorate. Our dear and valued brother, Mr. W. Abrahams, ably delivered his excellent lecture on "Our Hymns, their Authors, and History," which was not only most interesting, but a source of spiritual help and blessing: altogether it was a most enjoyable evening, to God be all the praise.

KINGSLAND ROAD.—At Ware-street (near the canal bridge) a room has been opened by our friend Jabez Whitteridge, for the proclamation of the doctrines of free and distinguishing grace. On Tuesday, Feb. 19, special services were held, when Mr. F. C. Holden preached in the afternoon. Mr. H. Hall presided at evening meeting, and Brethren Burbridge, Battson, C. L. Kemp, S. Palmer, and J. W. Banks spoke words of truth and soberness to the comfort of those assembled. Mr. Whitteridge thanked the friends for their presence, sympathy, and help. The place was full and the presence of the Lord realized.—J. W. B.

IN THE SERVICE OF THE MASTER.—Bro. C. Holton is greatly blest in his occasional visitations to Park Baptist Chapel. The word preached by him savours much of Christ. He writes: "I preached at Southminster three times on Sunday, Jan. 6, in somewhat of pain [through a scalded foot], though greatly helped. On Monday I went on to Bures, and preached in my brother's parlour to a company of hungry souls." Address—C. Holton, 17a, Raynham-road, Edmonton, London.

In Memoriam.

The Church at Ware has again been thinned by the removal by death of one of its members on March 3rd, WILLIAM MEDCALF, aged 67 years. As the pastor has been ailing for some time, I preached

in the morning, March 10th, from Deut. xxxiv. 5, 6. In the afternoon we walked on to the cemetery, where about 60 people were gathered to commit to the silent tomb the remains of our brother. After reading part of Psalm xc. and 1 Cor. xv., we sang "There is a land of pure delight," led by our blind brother, Mr. Winterton. After address and prayer we proceeded to the grave, where, after another short address amidst the dead silence, except the singing birds, we sang, "Praise God from whom all blessings flow," so that while sorrowful we sorrow not as those without hope. The pastor, Mr. Sampford, preached a sermon in the evening from Psalm cxvi. 15. May the Lord arise and have mercy on this barren wilderness.—C. HOLTON.

HENRY HART fell asleep in Jesus on January 11th, after 17 years' painful affliction, which the Lord enabled him to bear with cheerful resignation and fortitude. He was born of godly parents at Stowupland, Suffolk, on August 13, 1822, and at the age of 26 years he was convinced under the pastorate of the late Mr. J. Thornley from the words in Eph. ii. 1, and was baptized on March 1, 1849, being a member at Stowmarket four years. He afterwards came to London, where he sat under the ministry of the late Mr. Nunn, of Goldington-crescent, St. Pancras, and was admitted a member by them, and then under the ministry of Mr. George Webb, at Camden High Schools, but was not able to meet with them very often during the last three years. He was only confined to his bed three days, and his sufferings were intense. I asked him if he would like to get well. He said, "Well, my dear, if it is the Lord's will I should; but if my time is come, I am quite prepared to go, but I want the dear Lord to smile on me. I said, "Well, dear father, the Lord is always near His dear children." A little while after he said, "It is all right, my dear, oh, let me die the death of the righteous, and let my last end be like his." He also said, "How hard my bed seems, but the Lord can make the dying bed as soft as downy pillows are." He was greatly troubled about his dear and only son, who has been very ill since last September, and no hopes of his recovery. But he said, "The Lord knoweth them that are His, and can make it plain even at the eleventh hour." His mind was very wandering on spiritual things, but he was very firm on the promises of God which standeth sure. He quoted the following words:—

"Tho' plagues and death around me fly,
Till He bids I cannot die;
Not a single shaft can hit,
Till the God of love sees fit."

After a few hours I said, "How is it now, dear father; has the Lord smiled

on you yet?" He said, "No, but I am sure He will." He again said:—

"Though cisterns be broken,
And creatures all fail,
The word He hath spoken
Shall surely prevail."

His niece came in to see him, who is a member of Camden High Schools, and he recognized her, and said, "My dear I am going home to the rest that remaineth for the children of God, and about 7 o'clock on Friday morning a most radiant smile lit his face, and he exclaimed quite loud, "I'm home, I'm home!" They were almost his last words. At 8 o'clock he said to me, "Give me one drain more, dear," and he kissed my left hand four distinct times, and passed away without a struggle to be with the dear Lord. His mortal remains were laid at rest by his esteemed friend and brother in the Lord Mr. Burrows, at Finchley Cemetery, on January 16. A few remarks were made from 2 Tim. ii. 19, and his most favourite hymns were sung on Sunday, February 3. He leaves a widow, one son, and four daughters to mourn their loss, but their loss is his infinite gain. Oh, may the God of their father be the God of his dear wife and children, is the earnest prayers of his loving daughter,—M. WORMAN.

MARY MARIA WOOD, wife of Mr. Jessie Wood, late of Wansey-street, Walworth, fell asleep in the Lord on February 28, in her 85th year. Her maiden name was M. M. Martin. She was called to know the Lord under the ministry of Mr. Sedgwick, of Brighton, at 18 years of age, and joined the Church with Mr. and Mrs. Dodd, that you gave the account of so fully in the February VESSEL. She read the account with great pleasure. They were on the most friendly terms. She removed to London and married Mr. Wood. They both joined the Church at Soho 49 years ago, and after the death of Mr. Coombs they joined the Church of Mr. John Stevens, of Meard's Court, and remained till the removal of Mr. Bloomfield. They removed to Walworth, and joined the Church under the ministry of Mr. Alderson. Mr. Wood was chosen deacon, and they remained there till Mr. Alderson joined in the Down-grade movement. They then took sittings at the Surrey Tabernacle. Mr. Wood died in 1875. She was afflicted with rheumatism and confined to her room over six years; but she devoted her time to reading the Word of God, and most of the old authors, Romaine, Toplady, and others. She was confined to her bed about a month, and quietly passed away without a struggle. Her last words were, "Father, Father." Her end was peace. Her remains were buried at Norwood Cemetery on March 5, in the family grave there.

Died, January 7. Mrs. SYKES, for several years a member of the Church at Elim, Limehouse, and on February 10 Mrs. Kennedy, a member of the same Church, who many years ago was greatly blessed under the ministry of brother R. Bowles at Poplar. She was well known and much esteemed by the Lord's people for many years, both at Poplar and Limehouse. In her last days the Lord spoke with great power and comfort to her soul (Dent. xxxiii. 27).—F. C. HOLDEN, *Pastor*.

It is with much sorrow that we record the death of Mrs. SARAH COLINS HARVEY, who passed away in her sleep on November 10, 1888. We have every reason to believe that with her sudden death was sudden glory. She had been suffering for five years with an affection of the heart, but was generally bright and cheerful, and her gentle kindness made her greatly beloved by her relatives and friends. About a month previous to her decease she said to one of her sons, when speaking of death, "I do not fear to die: it is only just the going that I feel to dread." My dear mother had been a member of the Strict Baptist Church, Chelmsford, for several years, and it afforded her great pleasure in seeing Zion prosper. The last service which she was able to attend, and which she much enjoyed, was in October, when five young persons were baptized. She was interred in Chelmsford Cemetery, on November 15, the pastor, Mr. F. G. Burgess, officiating. Allusion was made to her death on the following Lord's-day evening, the sermon being preached from Isa. lviii. 1, 2. Her husband and children mourn her loss.—M. A. BAINBRIDGE.

MR. JOHN WILCOCKS, of Richmond-lodge, London-road, Croydon, fell asleep in Jesus on the 30th January, 1889, in the 80th year of his age. He was baptized at Wandsworth, and received into the Church on the 3rd September, 1832. A few years later he was removed in the providence of God to Hampstead, where he joined the Strict Baptist Church in 1837. On the 2nd March, 1845, he was chosen to the office of deacon, serving the Church faithfully until the year 1852, when he was again removed in the providence of God to Forest-hill. He then met with some friends in a room at Sydenham, occasionally going to Zion, New Cross. Subsequently he worshipped with the Strict Baptist Church meeting at Pump Pail, Croydon, under the pastoral care of Mr. J. C. Thurston; he became a member of the Church, and was afterwards chosen to the office of deacon, which office he most honourably filled in company with the late W. Kennard, for upwards of 20 years. His last illness (which was of a very brief dura-

tion) was of a nature which almost entirely deprived him of the power of articulation. This prevented him expressing his feelings as he neared the border of his heavenly inheritance. He was a bright and cheerful Christian, very unassuming, and lived a most honourable and consistent life. Many of the Lord's poor, for whom he had a particular affection, will sorely miss his kind and practical consideration.—S. J. CLUTTERBUCK, Croydon.

After a long and painful illness, Miss HARRIET HUNTER, of Waltham Abbey, departed to be with Christ on March 11, 1889, aged 28 years. She bore up under her sickness (consumption) with amazing Christian fortitude—never a murmur was she heard to utter. The last moments of her life were truly blessed. She longed to depart to be with Christ, whom she had for twelve years known and loved. Her gain is our loss. She was a member of the Strict Baptist Church, at Ebenezer, Waltham Abbey, where she was baptized January 28, 1877. Her remains were interred in Waltham Abbey Cemetery, on March 15. A very large number of relatives and friends attended the funeral. A sermon, in which the deceased was specially referred to, was preached by the pastor, Mr. W. Winters, on Lord's-day evening, March 17, from Jer. xv. 9: "Her sun is gone down while it was yet day." Her end was peace.

WILLIAM RUSSELL, aged 70 years, exchanged earth for heaven, on Tuesday, March 19. He was for many years a most loving and cheerful teacher in Soho Sabbath-school, Oxford-street, London, and was highly esteemed by all who knew him. He was a great sufferer, and quite bed-ridden for seven months. Were he living he would not allow us to extol him, but we must say we loved him for his work's sake.—H. WHITE.

Mrs. GOODE passed to her eternal home, Feb. 12, after a long affliction. Our sister was a constant member at Stonham Baptist chapel for thirty years. It was through much tribulation she has entered into rest, having been called by grace under our dear pastor, Mr. J. Grimwood, who was then supplying at Stonham when we were without a minister. Our dear sister was never so well after the death of her beloved husband. She was attached to him, and felt the loss very much. Brother May and brother Soames went to see her just before she died, and she wanted them to sing the hymn,

"My hope is built on nothing less,
Than Jesu's blood and righteousness."
She sang it quite through with such sweetness, and said she was quite sure she was going to meet her dear Saviour.—S. SOAMES, Stonham.



MR. RICHARD VARDER, OF YEOVIL.

(See page 138).

“Set for the Defence of the Gospel.”

RELIGION is a broad word which may be variously interpreted agreeably to almost every system of faith and order. But the only religion suitable to the stark wants of poor vile and helpless sinners is that which claims God for its Author, Truth for its subject, and Salvation for its end. Yea, vital religion is nothing short of a miracle, founded upon the death and resurrection of Jesus Christ, for, says the apostle to the Gentiles, “If Christ be not raised, your faith is vain, ye are yet in your sins” (1 Cor. xv. 17).

Could this grand miracle be disproved our prospect of reaching glory would be at once and for ever dashed to pieces. This blessed doctrine, though a fundamental one, is only one of several of the mighty pillars that

support the great fabric of the Christian faith, known as the New Covenant, or Gospel of God, which we are called to defend, and of which Dr. Watts so sweetly sang :

" The gospel bears my spirits up :
A faithful and unchanging God
Lays the foundation for my hope.
In oaths, and promises, and blood."

It is an old, but decidedly wrong notion, which many private believers tenaciously cling to, that the only persons set for the defence of the gospel are the public ministers of it. Now, whatever be the nature of the gifts which distinguish one believer from another, every one who loves the Lord Jesus fills an appointed niche in His glorious temple, and is expected from a scriptural standpoint to adorn his professional badge before the world.

WITH FIRMNESS AND WITHOUT SHUFFLING.

Those good brethren and sisters who maintain that they have no gifts other than to hear the word preached, and to "*try the spirits*," must admit with all honesty that there are times when even they feel compelled to make a firm stand in defence of the gospel.

We know that God sustains His own word without the aid of His children, yet He is pleased to make use of them as His servants in conveying it, through the agency of the Holy Spirit, to various parts of His vineyard.

It is, however, a solemn fact, let carnal men say what they please, that were it not for the perseverance, boldness and grace of a few staunch followers of the Lord to-day, every God-honouring doctrine and ordinance in His blessed word would soon be entirely ignored and trampled down as worthless by the professing church. This fact has been repeatedly proved more or less ever since the fall of man. Nevertheless God abides the same, as also His sacred truth, by which all men will be judged at the last great day.

THE GLORY AND SUPERIORITY OF THE GOSPEL.

We read daily of many causes in the church and in the world which are really not worth maintaining or defending ; and some that need to be defended suffer considerably through the weakness of those who defend them. However, God qualifies His servants for their work and makes them efficient in it. They are also brought to see their sufficiency in Him, and that the gospel demands every legitimate effort to be put forth by them in its interest ; although human gifts and efforts are not absolutely necessary to defend it so much as grace.

The main reason why the gospel is worthy of all acceptation and of being contended for, is, because it is a divine system and materially concerns the eternal welfare of sinners. Had the gospel been a mere human tradition or device it would long ago have been exploded and forgotten. But its glorious *doctrines, promises, precepts* and *ordinances* stand out before the mind of the believer like massive crystal rocks glistening with the image of God through the light of the Sun of Righteousness, and are of more real worth than mines of gold, and are as pure as Heaven itself. The gospel is

GOD'S MESSAGE OF MERCY TO HIS ELECT FAMILY,

and is styled respectively—"The gospel of Jesus Christ" (Mark i. 1) ; "The gospel of the grace of God" (Acts xx. 24) ; "The gospel of God"

(Rom. i. 1) ; "The glorious gospel" (2 Cor. iv. 4) ; "The gospel of salvation" (Eph. i. 13) ; "The gospel of peace" (Eph. iv. 15) ; "The everlasting gospel" (Rev. xiv. 6) &c.

The gospel declares that which no enemy has never been able successfully to gainsay ; Salvation for the vilest of the vile. It is indeed "glad tidings" to all who are made to feel their need of it, and of the Lord Jesus Christ, its sum and substance.

"The oath and promise of the Lord
Join to confirm the wondrous grace ;
Eternal power performs the word,
And fills all heaven with endless praise."

Its blessed promises are all addressed to character, and made particularly adapted to the sinner's varied needs in

"Times of sickness, times of health ;
Times of penury and wealth ;
Times of trial and of grief ;
Times of triumph and relief."

The gospel, moreover, is marvellously plain, and even dogmatic in its teaching. It testifies throughout of the sovereignty of Jehovah, and of the total ruin and depravity of man through the fall, followed by actual transgression. It also forcibly declares man's incapacity to appropriate the gospel savingly to himself by his own natural free will. The word of God tells man in ungarbished language that he is a sinner, a *lost* sinner, and utterly helpless as regards procuring his own salvation ; and more, that he is an enemy to God and the plan of salvation by Christ, and that hell must be his portion unless rescued by omnipotent grace.

"Grace all the work shall crown, through everlasting days ;
It lays in Heaven the topmost stone, and well deserves the praise."

It is therefore not to be wondered at that proud, self-sufficient man should disapprove of God's method of saving His elect ; and seek to persecute those who stand up for the doctrines and ordinances instituted by Christ and confirmed and practiced by His apostles.

THE GOSPEL IS A REVELATION FROM HEAVEN

in which is embodied the holy law of God, and which believers "delight in after the inward man."

It unfolds the eternal purposes of the Triune Jehovah in the fulfilment of His promises ; it sets forth in the purest light, the complete accomplishment of the work of Christ, the efficacy of His blood to cleanse the foulest sins ; the freeness of His grace, the prevalency of His intercession, and the sufficiency and power of the Holy Ghost as the infallible executor of the will of the Father in the eternal interest of every elect vessel of mercy.

That such a precious gospel should meet with stern opposition from worldly religionists is no great marvel to us. If they could heartily receive it without a spiritual change, it would contradict itself.

"Till God the Spirit's rising beams Breaks on the sinner's eyes,	He hates the glorious gospel scheme. And Jesus will despise."
---	--

A natural man can receive no kind of religion that does not comport with his own rationalistic views, or that runs counter to the downward bent of his perverted taste. It is as impossible for self-converted men to *love* the distinctive order of Christ's teaching as for them to create a world. This fact does not

PARALYZE THE EFFORTS OF GOD-SENT MEN

in proclaiming the fulness of the gospel as suitable to the needs of the worst of sinners, although carnally-minded men infer that it does. It rather stimulates them to press on in their work, in the hope that the Holy Spirit through it will destroy the enmity and prejudice of unconverted men, as set up by sin and Satan against God and His way of salvation, and bring them to bow at His throne of mercy, as those under the preaching of Peter on the day of Pentecost. It is to be regretted, however, that there are thousands of spiritually dead preachers in the world who foster the pride of their hearers by avoiding everything of a sovereign, discriminating character, and accommodating the truth to suit their refined feelings, the result of which is, their chapels are crowded with fashionable down-grade people who testify by their conduct that they are happy and at home with any class of professors, but the "sect everywhere spoken against"—the Strict and Particular Baptists.

It is not from hearsay, supposition, or an unkind spirit, that we thus write, but from personal observation of men and things in the religious world during the last thirty years. Who are the greatest enemies of the cross of Christ to-day? We fearlessly answer, those men

WITHIN THE PALE OF THE CHURCH OF TRUTH,

who are sapping her foundation, and destroying her landmarks by their subtle and plausible reasonings on the side of popular error. We are not deceived when brought face to face with rank Arminians or open infidels; they are as a rule far more honest in their opposition to divine truth than those persons before named.

Who are the sterling defenders of the gospel but those who know from heart-felt experience its real saving worth, and to whom its doctrines, precepts, and ordinances are of more value than friends, fame or money.

Since by sovereign grace we were converted to the faith of God's elect, the least desire to depart from the good old-fashioned gospel of the blessed God has never once existed in our mind. If we were permitted to run after the petty religious baubles of the day in preference to the solid truth of God, our wounded conscience we think would make life an intolerable burden unless forgiven of Jesus by His Spirit; we are therefore at a loss to understand how men professing to be taught of God and having apparently run well for a time, can embrace a system of religion just opposite to that which they formerly professed to love. If such a course of procedure is considered by them a progressive one,

MAY GOD EVER KEEP US STANDING STILL.

Those who are "set" by God for the defence of the gospel, are not of course *self-appointed*; but are true soldiers of the cross of Christ, who dare not desert their colours either in the heat of battle or when on furlough.

"In vain combined hosts assail, | Nor force nor fraud the building shock,
Nor shall the gates of hell prevail; | Founded on Christ the eternal rock."

God grant that all who love His dear name, and especially His ministers, may be kept faithful in unfurling the banner of the gospel, that millions of precious souls still buried in the ruins of the fall may be savingly benefited by it, and be brought to admire the beauty and glory of its Author, and to sing of His undying worth,

"When rolling years shall cease to move."

W. WINTERS, *Editor*.

A PASTORAL EPISTLE.

TO the saints and faithful brethren at the Surrey Tabernacle, grace and peace be multiplied. To seek the Lord of Sabaoth is the privilege of every quickened sinner; and to be assured that those who seek shall find is the encouragement given by that "True and Faithful Witness," who once trod the path of prayer; and even now maketh "Intercession for the Saints." It is to this privilege, brethren, you are now called: but O how much you need the Spirit poured out from on high, in order that you may pour out your hearts before God so that you may not return ashamed.

I say brethren you need the Spirit; and this need of yours has been anticipated by your covenant God; hence He has promised to give the Holy Spirit to those who ask him. What an invaluable gift; there is no spiritual exercise in which we are engaged where we can afford to dispense with the aid of the Holy Spirit. Do we read, hear, pray, speak or sing? in all we need the gracious anointing of the Holy Ghost. My heart's desire and prayer for you now is, that you may feel the presence of the blessed Paraclete. For He it is who takes of the things of Christ, and shows them to us. It is He who revives us within when we feel dead, and cold, and dry. When no dew rests upon our branch by day or night; when the word of God affords no sensible enjoyment, when the public or private means of grace give forth no supplies—when all within is desert, and without is a wilderness, and we are saying, "My hope is perished from the Lord," then the incoming of the Spirit of life—light, faith and love makes a mighty change, and the "Wilderness blossoms like the rose, and the desert becomes like the garden of the Lord: "Joy and gladness are found therein, thanksgiving and the voice of melody."

The power of the Holy Ghost is *gracious, sovereign and invincible*. Nothing can stand against it; nothing can supersede it; no substitute can be accepted for it. It is needful; it is all *essential* and truly *divine*. By the Spirit the waters were moved upon in days of old (emblems of nations, peoples, kindreds and tongues) and were eventually made to bring forth abundantly. Those saintly men who were the "Lights" of the old world—Abel, Enoch and Noah, knew what the power of the Holy Spirit was; as in after years did Abraham, Isaac and Jacob, with all the prophets who spoke and wrote as they were moved by the Holy Ghost—the undying word of God which has been a light to those who have walked in darkness and the shadow of death, is the offspring of His inspiration. Yea, moreover, the spotless humanity of the Christ of God was formed by the Holy Spirit, and in due time publicly anointed and prepared for the matchless work of His people's redemption. All the instruction in righteousness and meetness for the kingdom of God and glory which the saints experience is the work of this ever-to-be-adored divine Person. This *mysterious* influence—this *mighty* power—this *moulding* hand—this *moving energy*—this *heavenly light*—this **VERY GOD** be yours and mine to worship and adore. Do you ask my personal feeling about the work of the Holy Ghost? I reply: I am convinced there is no *vital religion* apart from it. There is no acceptable worship—no *prevailing prayer*—no *effective preaching*—no *profitable hearing*. Do what you may, or go where you will, you will never rise one single step into the region of experimental godliness but by the Holy Ghost.

Is this so? Then learn how great, how important was the work and entire mediation of the Son of God; for we receive the Spirit of God through Christ. Let us consider the love, grace and mercy of Our Father in Heaven, as displayed in the dual gift of Christ and the Holy Spirit; and thus rejoice in the sacred Trinity in Unity, that three-one God whose name is Jehovah, I AM.

It may be you will like to know how I am in regard to my health. On this point I am thankful to say that I am better than when I left home. The rest and fresh sea air are beneficial, and I hope by the blessing of God to return to my labours and beloved people strengthened and invigorated. In the meantime may the Lord bless you abundantly, and sanctify the labours of those brethren who shall speak the word of God to you.

I have been to a chapel here this morning. Of course we had a parson in the pulpit—yes, I say, a parson every inch of him. I wish he had left his parsonic self at home and appeared as a man among men, and not as an academical puppet. Every word of the sermon was read, which might be borne with if the truth had been in it. O how I longed to speak of the Gospel of God's sovereign grace, and to contradict the statement "that God had done everything in His power, and now it remained for men to improve their opportunities to their own salvation."

This is the "death in the pot" of modern preaching; and I sometimes think as long as the devil has access to human nature, this way of representing things will remain. Whilst listening, the words came creeping into my mind and spread themselves over my spirit, "Who made thee to differ?" Ah! surely it was the Lord Himself or I had been as blind as others.

Let sovereign grace be for ever praised; and on the side of that Gospel which makes no account of human goodness—and as for human badness swallows it up; may we abide; and if we must needs suffer and be cast out and despised; then let the worst come to the worst, grace in our hearts exclaims, "I will not bow down to the image *men* set up."

Wishing you every New Covenant blessing in rich abundance,

I remain, yours to serve, O. S. D.

[WE much enjoyed the reading of the above spiritual epistle, and hope many other friends may be profited by a perusal of it. Sincere thanks to the beloved author of it, and to brother John M. Rundell for his kindness in allowing its publication.—EDITOR].

OUR PORTRAIT GALLERY—No. V.

MR. RICHARD VARDER

(*Pastor of the Strict Baptist Church, Yeovil, Somersetshire.*)

MR. R. VARDER was born in the village of Harberton, in the county of Devon, on November 24th, 1829. When eleven months old his mother was taken from him by death; and at the age of nine years his father died, leaving him with three brothers and one sister, orphans. But in a remarkable manner they each proved the truth of the word of God, that Jehovah is a Father of the fatherless.

Agreeably to our wish, Mr. Varder writes as follows: I was brought up under the care of my oldest brother to the occupation of a carpenter. Yea, I may say I was taught various branches of business, and my brother

proved to be as a father to me. I trust also I can use the words of David in Psalm lxxi. 17, "O God, Thou hast taught me from my youth." I was, when quite young, at times possessed of serious thoughts respecting the majesty of God; and at times feared I should be banished from the presence of such a just and only Being for ever. In my childish simplicity I would ask the Lord to preserve me. I then felt reverence to Jehovah's name, but had no knowledge of Jesus Christ as the Friend and Saviour of lost and undone sinners. But after this I was left to fall into many things of a worldly and sinful nature; and while not altogether without convictions, yet I was left to run from God as far as a vessel of mercy afore prepared unto glory could run. But the time drew near when the Lord was pleased to deepen His work in my soul. At the age of 22 I was married, and went to reside in the village of Harbertonford. I was then a member of the Church of England, but there was no food there for a poor law-condemned and sin-cursed sinner. I was, however, soon led in the wonderful providence of God to attend the ministry of my esteemed friend, Mr. R. A. Huxham, who was then, and for some years after, the pastor of the Baptist Church in the before-named village, and under whose ministry I was led by Jehovah the Spirit to flee for refuge, to lay hold of the hope set before us in the gospel, and was much blessed and established in the precious truths of the everlasting gospel. At that time I was favoured to walk in the light of Jehovah's "countenance;" Jesus Christ in His glorious personal relationship and offices as Prophet, Priest and King, was precious to my soul; the ministry of the word was meat and drink to me. A circumstance took place at this time (1862) which led to my being brought to speak in the Jehovah's name. One Lord's day morning our minister was prevented from attending the prayer meeting, and as the Lord would have it I was asked to read a chapter, which I did and was led to make some remarks upon it, which were commended to the souls of the saints of God; but it seems the minister's eye and heart were towards me, being persuaded that the Lord would raise me up to declare His name among the Gentiles; in the course of time a cause being opened in a neighbouring village, I was thrust out into the Lord's vineyard. Mr. Huxham came to me in the vestry on the Lord's day and said

YOU MUST GO TO CORNWORTHY TO PREACH TO-DAY,

but feeling myself to be such a poor dark creature, I considered it would be nothing less than dreadful presumption on my part, and pleaded my utter inability for such a serious work, but my pleadings were in vain. No doubt the Lord was in it, although I could not realize the fact then; it seemed to me at last as a message from God, when Mr. H. said "you must go," the Lord only knoweth with what fear and trembling I walked to the place, and for the first time stood up before the few people gathered together to speak from a portion of the word of God. The portion I read for a text, if I remember rightly, was Eph. ii. 1. I was graciously helped in speaking, and have reason to believe the power and blessing of God was manifest, and from that day the Lord opened doors in various places for me, and graciously opened my mouth to speak with humble boldness in His name. In the month of August the same year (1862), I was enabled to put on the Lord Jesus Christ in the solemn ordinance of believers' baptism, a day never to be forgotten.

I was painfully tried and tempted before the time came, that I felt as a sinner my unfitness to take such a solemn step; but the Lord was present to break the snare, and our minister baptized (I think) five besides myself, and as I was the first to be immersed in the name of the Father, Son and Holy Ghost, so full was my soul of the love of Christ which passeth knowledge, that I stood and witnessed the baptism of the others, as one for the time raised above earth, sin, care and sorrow, and basking in the sunshine of Jehovah's favour; but alas! this happy season did not continue long; darkness, temptation, a deeper and more solemn opening to my view by the teaching of the eternal Spirit, the enemy was permitted to assault my soul with base temptations, beyond expression, but amidst all the Lord was graciously pleased to uphold and support me, and at times to favour me with the Spirit of grace and supplication, and graciously fulfilled His faithful promise, "When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him." The Lord was graciously pleased to give me many seals to my ministry during the eight years I supplied the various churches in Devonshire.

In the year 1869 I was invited to supply the pulpit at Corpus Christi Chapel, Stonehouse, for one Lord's-day, during the absence in London of my esteemed friend Mr. Hemington, then pastor of the church, and there I met with the late Mr. Milborne, who after hearing the word to such profit invited me to supply the pulpit at

THE TABERNACLE, YEOVIL,

which I did for two Lord's-days in the month of July, the same year 1869; this led in the opening of Divine Providence to my settlement here. I received a unanimous invitation from the Church to become their pastor, and after travelling from Devonshire to Yeovil for eight months, every Saturday, and returning to my home on the Sunday—during which time I became more particularly acquainted with my dear friend Mr. Shepherd, who for 25 years has been pastor of the Church at South Chard, and whose ministry has been much blessed among the people. Before leaving Devonshire for Yeovil, I preached at Trinity Chapel, Plymouth, over six months, when there was a congregation, I should think, of about 700 people—then my health was completely broken down, so much so, that after consulting two doctors in Plymouth I was advised to give up preaching at once, and indeed, I was so weak and prostrate that I considered in all probability I should soon be laid in the grave. But saith the Lord, "My thoughts are not your thoughts, neither are your ways My ways." This I proved in a remarkable way in coming here. I left Devonshire with my wife and eight children on Thursday, October 6th, 1870, and the change to this place, through the tender mercy of God, soon proved the means of establishing my health. The Lord was graciously pleased to make the word a special blessing to many on my first visit to Yeovil in July, 1869, among them one young man, who was then about 20 years of age, he has never forgotten the lesson; his cup then ran over; and he is now an able minister of the New Testament.

I have now been settled as pastor of the Church here over 18 years, and have proved much of the Lord's goodness and mercy toward me and mine; both as a God of providence and grace. William Huntington's "Bank of Faith" in some measure expresses my path. I have had many

crosses, afflictions, trials, deep and sore, but then there has been the blessings.

As a Church and people we live in peace. I have been favoured to baptize several during the time I have been here; and I think we have lost nearly 60 friends by death, but

HITHERTO THE LORD HATH HELPED US.

About 12 years since the chapel was renovated at a cost of £500, and was soon paid for. Thus, amidst darkness and light, casting down and lifting up, by the help of God I continue to this day.

I have been favoured for many years to supply the Surrey Tabernacle Pulpit, London, also at Zion Chapel, Trowbridge, and the Abbey Chapel, Abingdon, and desire to record the kindness and deep sympathy shewn towards me by the deacons and friends at these places, besides many other Churches in Wiltshire and Berkshire. I have realised sympathy and help in times of deep trial, affliction and bereavement, more particularly from my many friends in London.

Thus my path has been, and still is, one of changes, deep sorrows, bitter conflicts, gracious deliverances, and numberless mercies. I have once more been laid low by affliction, for three Lord's-days unable to minister to the people, but now through Jehovah's tender mercy I am progressing favourably toward recovery, after two months of great suffering. I received the greatest kindness from my friends both at home and among other Churches. I trust the God of all grace will still continue to bless His word in this day of awful departure from His truth and ordinances, for His great name's sake.

THE PRIESTHOOD OF CHRIST.

An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, on March 12, 1889, by
MR. CHARLES CORNWELL, *Pastor of Brixton Tabernacle.*

(Continued from page 114).

SECONDLY, the SUBSTANCE. We come now to a more pleasing theme; for Jesus Christ, "the high priest of our profession," is the "first-born of every creature, that in all things He might have the pre-eminence." I had no sooner written the word "pre-eminence;" than a flood of heavenly light cast its golden rays upon the New Testament. And a moment's sight of the blessed body which bore our sins on Calvary, when as a Priest He offered Himself up to God, and God accepted Him, and condemned *our sin* in *His flesh*, judging Him, but justifying us; slaying Him, but sanctifying us; cursing Him, but blessing us; frowning upon Him, but smiling upon us; giving Him the cup of death, but us the gift of life; smiting Him with the sword of justice, but us with the Gospel, called the rod of His strength, which cometh forth out of Zion; exposing Him to Heaven's wrath, but covering us with His hand; turning His soul into the drought of summer, our bosoms into a watered garden; pouring hell into His mind, but Heaven into ours! I think before I proceed farther with the subject, I had better give you a few of the contrasts, which appear between Aaron and our Saviour, touching the priesthood. (1) Aaron offered the blood of

calves and other beasts ; Christ offered *Himself* without spot to God, and His own blood paid the ransom price. We sing sometimes :—

“Nothing brought Him from above,
Nothing but redeeming love.”

(2) There were many priests in Israel helping the High Priest in the work of the sanctuary. Christ was but one ; He stood alone in His work : He *wondered* that there were none to help Him (here we see His manhood). Therefore His own arm brought salvation unto Him (here we see His Godhead). (3) The sacrifices offered by Aaron were many. Whatever the numbers were, I know one thing—that all the millions put together only made a shadow—but “this man, after He had offered *one* sacrifice for sin, for ever, sat down on the right hand of God.” (4) The priest under the law offered their sacrifices *daily* ; but, “now once in the end of the world hath Christ appeared to put away sin by the sacrifice of Himself.” (5). The sacrifices offered by Aaron, and the blood shed and sprinkled, could not put away sin ; but the blood of our High Priest cleanses the conscience from dead works, to serve the living God. (6). The blood which Aaron offered was not sufficient to pay the ransom price ; consequently, the Jews were not delivered from the yoke of legal bondage until our High Priest came. Then we caught the echo, from sacred writ—“Deliver him from going down to the pit, I have found a Ransom.” (7) Aaron offered sacrifice on behalf of many who are lost, being a priest to a chosen *nation*. But the offering of Christ was effectual and sufficient, for the redemption of both soul and body. “For ye are bought with a price.” (8). Aaron offered other flesh, such as beasts and birds. Christ offered His own, and poured out *His* soul unto death ; meeting the righteous demands of a holy law, in the very nature that had sinned. God showed our High Priest the path of life ; He was the first to tread that path from the grave to glory. (9) Aaron could put no efficacy into the sacrifice he offered. But Christ was God, and being Almighty, He offered an infinite sacrifice, equal to all infinite demands. The very element which put a prevailing efficacy into His sacrifice was in Himself. (10) Aaron was only the priest ; the sacrifice which he offered was other flesh, and the altar of stone. Christ was a priest, He was the offering and the altar ; the blood was His, and the sweet incense too. (11) Aaron was a sinner. And though by grace he was a partaker of the “divine nature,” yet he was a partaker of the nature of devils—for all sin is of a diabolical nature. Christ took not on Him that nature, He was made like unto His brethren ; and His holy nature is limited to the seed of Abraham, that is, Abraham’s spiritual seed. For our High Priest was not made like unto Cain, Esau or Judas ; who remain under the curse, but like unto *His brethren*, who are heirs of God. (12) Aaron’s offerings only secured present blessings : “This do and thou shalt live—not for ever, only in the land—and verily thou shalt be fed.” But “life and immortality are brought to light by the Gospel.” He came that we might have life, and have it more abundantly. This is the true God and eternal life. (13) Aaron’s offerings never delivered them from the power of the law. But Christ is the end of the law, He abolished that when He made an end of sin. (14) Aaron pronounced the blessing of God by the works of the law. But the blessing of Abraham’s spiritual seed comes to the Gentiles through Jesus Christ, and we receive the

promise through faith ; not by works. (15) The offerings of Aaron never turned away the anger of God, so as to make a way for eternal mercy to roll in. When the golden calf was destroyed, the Lord stayed His anger, and did not cut them off from being a nation ; yet He said, " Nevertheless, in the day when I visit, I will visit their sin upon them." I have heard my mother say, " I will let you off this time, but when you do it again, I'll pay you double." She expected I should do wrong again ; and Israel's God knew He would have cause to be angry with them again. But listen to the man who saw *Christ* brought as a lamb to the slaughter ; " O Lord, I will praise thee ; though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. Behold, God is my salvation : I *will* trust, and not be afraid."

There is one point, touching the Priesthood of *Christ*, while He was upon earth, I wish to just touch upon ; that is, when *Christ* stood upon ground that Aaron never trod. For this purpose He came of the tribe of Judah ; of which tribe Moses spake nothing concerning the priesthood. He came not of Aaron's line of succession ; that it might be evident that all things of an official nature in the Christian religion might be invested in Him. Again, mark the testimony of the Holy Ghost concerning Him, which is, that " *Christ* glorified not Himself, to be made an High Priest, but He that said unto Him, Thou art my Son, this day have I begotten Thee." He glorified not Himself. He made Himself of no reputation.

I have avoided all theological controversy in this paper. But it is constantly being said, concerning the efficacy of *Christ's* offering, that " there is sufficient value in one drop of *Christ's* blood, to put away the sins of a thousand worlds." I never deny the value put upon His blood, but we have not so much to do with the worth of the person as with the actual payment. There are men here to-day who could pay the whole of our debt, but they are under no obligation to do so. Nor can any man plead the value of a Saviour's blood, but the actual payment only. Brethren, let us put our shoes from off our feet, while for a moment we try to gaze upon the wondrous Priest of God. (1) He is a "merciful High Priest." Here He stands alone. Aaron could not—he dare not—be merciful, but was compelled to enforce all the legal claims of the dispensation under which he served. (2) *Christ* ended the *precepts*, and brought in the promises. In Aaron's order the promises were yea, and nay—yea, if you do your part in keeping the precepts ; nay, if you do not keep them. But *Christ* made the promises yea, and amen, without the precept ; to the glory of God. (3) *Christ* lifted the vail from the face of Moses ; and revealed the glory of an everlasting covenant, which had been hid for ages past, beneath the covering of legal ceremonies. (4) Behold Him in the garden ! We are indebted to the Holy Spirit for the profound meaning of what there took place. Paul, speaking by the Spirit of God, informs us, that every drop of blood which fell upon the ground ; every groan—every prayer—every cry—every tear, was an offering. (5) As there was a change in the priesthood there must of necessity be a change also in the law. Aaron never knew the law when it could not condemn ; but the Saviour's blood, having swallowed up my sin, the law is so changed that it can't condemn me now. (6) Our High Priest served not under the weak and unprofitable law of a carnal commandment, that could make nothing perfect, but He was made a priest " after the power of an endless life."

Thirdly. The **SUBLIME**. There are three things which belong to His present position in Heaven. *First*, His Royalty. *Second*, His intercession. *Third*, His blessing. As I have written enough already to occupy my time, I will close with a very few words upon Christ's present position as a priest, which might have been a subject of itself. (1) His Royalty. You read nothing of royalty in connection with the priesthood of Aaron, for he was only a priest on earth. Christ is a Priest in heaven. "For if He were on earth, He should not be a Priest. But He is set on the right hand of the throne of the Majesty in the heavens." Christ's royalty is seen first in His right. He was King as well as Priest: and being King this added Royalty to His Priesthood. Second, His position at God's right hand—there to reign till all His foes are made His footstool. Third, His achievements on Calvary entitled Him to a Royal Priesthood. He reigned over sin and death, which Aaron could not do. He reigns still over sin—Satan—unbelief, and over all the powers of the enemy. The church reigns in Him, and they also are "a royal priesthood, an holy nation, a peculiar people—kings and priests unto God."

(2) His intercession in Heaven. "He ever liveth to make intercession for them." If we drop our eyes from heaven to earth for a moment, and look around, what do we see? We see self-righteous men who do not need His intercession. They never transgress (in their own esteem), and therefore do not need the Advocate before the throne, Jesus Christ the righteous. Others, "enjoin a Roman edict and enforce secrecy on all their followers." And others are looking for a re-establishment of an earthly priesthood. I envy none of them, any more than the prodigal, with his ring and shoes, envied the elder brother. Have patience with me, while I inform you from one text, that we have an High Priest, who can be touched with the feeling of our infirmities. This is a closer union than is known to man. You may pity one, and feel *for* him: but his actual malady does not touch you. Aaron could not be touched with the sins of the Jews. He might pity them and pray for them. I have heard that no one can sympathise with a hungry man except he has felt the same. Well, Jesus Christ has felt what we feel:—

"Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For He *has* felt the same."

(3) The Blessing. This depends somewhat upon the prevalence of His intercession. "He is able to save—seeing He ever liveth to make intercession." It was said in olden time, "men shall be blessed in Him." And from His royal bounty, He supplies the needs of His people, "according to His riches in glory." See a sample of His blessings in the 5th of Matthew. Yea, He blesseth them with all spiritual blessings. "My flesh—saith He—is meat indeed, and My blood is drink indeed. Eat, O friend, and drink; yea drink abundantly, O My beloved."

One word of exhortation from the 10th of Hebrews. "And having an High Priest over the house of God, let us draw near with a true heart. Let us hold fast the profession of our faith without wavering. Let us consider one another to provoke unto love and to good works," remembering that—

"Jesus the King of glory reigns,
On Zion's heavenly hill;

| Looks like a lamb that has been slain,
And wears His Priesthood still." Amen.

THE ATONEMENT OF CHRIST.

An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, on March 12, 1889, by W. K. SQUIRRELL, Pastor of Enon Chapel, High Street, Woolwich.

BELOVED PRESIDENT, brethren and sisters and dear young people. The subject I am requested to speak to you on is a deeply interesting one. If I did not feel a sense of inability in addressing your immortal minds upon such a theme, surely the humility of all truly great and gracious thinkers (past and present), the wonder and homage of angels in connection with the study of atonement, are enough to prevent me evincing anything like a spirit of presumption this evening.

The atonement, like every other Gospel verity, is to-day upon the rack of human reasoning, or if you like, is passing through a most fiery ordeal. Its honest foes are Atheists and avowed infidels, its dishonest, dastardly and deadly foes, are preachers of "modern thought" or semi-infidelity. Alas! that such should lay claim to the appellation, "Christian minister," their pernicious teaching not only mars the atoning work of Christ, but they tone down every doctrine of the inspired Word, and having so done, they extend the hand of friendship to the "haters of God," saying in effect, with pathos in the heart and a tear in the eye—

Brethren do not let us part,
We are really one in heart,
Our views have toned the Bible down,
So we can stand on common ground.

I might here be expected to give a few samples of errors held by such as deny or mar the atonement. Let it suffice to say that he who denies the grand doctrine of the atonement, would (but cannot) hand us over a Bible without meaning, a Gospel robbed of everything that is precious in it, and that makes the incarnation useless, the awful sufferings and death of Christ such a riddle that no faith could believe or wisdom admire them.

What need was there for "God to be manifest in the flesh" simply to teach as a prophet and confirm that teaching by his death? Paul and others did as much as that, and apparently with greater success, apart from the fact, that the God-man lived a vicarious life and died a vicarious death under the law, to which personally and alone He Himself was no debtor. Thanks be to the God of truth, there is yet a vast army of Christ-loving, Christ-extolling preachers, to whom the atonement is dearer than life itself, and there are more to follow, for so the covenant runs. Faint heart! look up, "who are these that fly as a cloud, and as doves to their window," to our blessed Immanuel (Isa. lx. 8) saying as they fly:—

"To the dear fountain of Thy blood,
Incarnate God, I fly;
Here let me wash my sinful soul
From crimes of deepest dye."

I.—I observe there is no hope for fallen man, Godward or heavenward, apart from atonement. (1) Because God is unchangeable in His essence, and therefore in His attributes, which are to us the expression of that glorious Being Himself, and "is the Father of light, with whom can be no variation, neither shadow that is cast by turning" (James i. 17). Unchangeable is a word strictly speaking which can only be applied to God. In His eternal sameness the righteous find both their safety and

their comfort, but to the wicked it is an awful fact that seals their damnation, apart from atoning blood, for God is unchangeable in His infinite love of purity and His infinite hatred of sin, as proved by the state of fallen and unredeemed angels, by the damned souls in hell; by the sufferings of the great sin-bearing Christ, and the fatherly chastisements of His wayward family. (2) Because the law is unalterable, it is the perfect transcript of the mind of God; it speaks of His goodness, His wisdom, His justice; it is by this law He is pleased to govern the moral world and therefore responsible beings, and if it was wise and right to enact it, it was equally wise and right to maintain it. Now sin is the transgression of the law (John iii. 4). For the slightest flaw in thought, word, or deed, we are cursed (Gal. iii. 10), for the law only provides for the honour of the law-giver, by the penalty it enforces. Nowhere is a place found for *repentance, mercy, or pardon*, if so it would cease to be law, by ceasing to do what it promises. It has a tongue of fire which saith, "The soul that sinneth shall die." Sin and punishment are ever linked together in the government of the eternal God, a truism that can be spelt out even in this present confused condition of human existence. He who knows these facts in their proper effect upon the mind and in the heart, will sooner or later glory in the atonement and love the great Atoner.

II.—*We speak of the Great Atoner and His Atonement.* (1) He is great in His Person, as the *God-man*; and His Person we know, love, and adore, a personal intimacy with Himself has for over twenty years marked the history of the speaker. I am sure He is God, I am positive He was and is still a real man, but it would be monstrous arrogance and proud impiety to try with powers of a finite mind to divest the incarnation of mystery, or to despise it because failing in the attempt. Let us first know all about the growth of an apple, the frame of an ant, the being of a mite in the ripened cheese, or learn what an atom is, or tell the history of the dust that is blown past one by the summer breeze; till then, let proud, but puny, sinful man, remember, as one wisely remarks, that "reason can never show itself more reasonable than *ceasing* to reason about things which are above reason."

Jesus Christ did really assume the true and perfect nature of man into a personal union with His divine nature, and still remains true God and true man, without confusion of nature in one Person forever. Thus in His complex character He is well suited to act the part of Mediator between God and man. Concerning the great and wonderful Atoner our faith believes, and our souls approve that saying of Paul (1 Tim. iii. 16), "Without controversy great is the mystery of godliness, God *was* manifested in the flesh."

(2) We speak of His atonement. The idea of atonement for sin, I believe, is purely a *revelation* from God Himself, that it flows *not* from reason of the creature man, but like that division of time into weeks, with *special* regard to the seventh day, which has obtained equally among the Hebrews, the Egyptians, the Chinese, the Greeks, the Romans, and the almost, if not the entire, known world. Like *it*, I say, is the doctrine of atonement, if it could be traced, through every tribe and every age, would lead us to its Author, God. It is the lesson of the Bible: like the alphabet, he who reads his English Bible cannot read without it.

But some man will say, I cannot see it; then *that* man I believe must be a *knave*, a fool, or a madman. The atonement, or *at-one-ment*, is worthy of the Great Atoner, for like Himself it is *perfection*. But this is practically denied by the accursed system of the Church of Rome. I say *practically*, for *theoretically* they speak with another tongue. Yet think it not strange, brethren, for Roman Catholicism has been double-tongued from its birth, although I would it had been born incurably tongue-tied. They tell us that *such* is the infinite value of Christ's death, "that one drop of blood is sufficient to atone for the sins of the whole world." Yet they hold that the direct effect is only to atone for original sin, and to redeem believers from the eternal punishment thereof, hence with hellish craft they after all leave sea room for deadly errors such as (1) sins committed after baptism to be expiated by sufferings endured by believers in person (2) for the repeated sacrifice of Christ's person in the mass, (3) for pains of penance and purgatory, while for their plea for priestly absolution, sacramental grace, and indulgences, they kindly turn back to atonement's perfection, and inform us that Christ has secured an infinite fund of merit, and intrusted it to the church for her wise disposal. *One* Bible truth, like a mighty sledge-hammer, can alone break down their system, viz. the grand doctrine of righteousness by imputation, so dear to the noble reformers, and well put by Paul (2 Cor. v. 21).

There is also *another* way by which the *perfection* of atonement is lost sight of; the teaching is as dishonouring to the *great* Atoner as it is unscriptural in its tenets. It has been blown out to large dimensions by the childish wind of *false charity*, and if *you* cannot give your approval, then you must be willing to be deemed uncharitable; nevertheless a small arrow from the divine quiver of truth will spoil it; its fabric is made up largely of three words; they are Bible words I grant, viz., "world," "all," "every" (Heb. ii. 9). Is every man (1 Cor. xv. 22) made alive? (1 Tim. ii. 6). Is "a ransom for all" (1 John ii. 2), the whole world? Words which can be explained often by their context always should be examined under the light of *cardinal* truths, and not by the rushlight of any human system (1 Tim. iv. 10); thus dealt with, would simply prove that God preserves all men by His providence, but saves His people from eternal death. If Christ *did* die for all men, it was but a poor atonement in many respects; for to make salvation possible is not to save, to make holiness possible is not to purify, to fill up the gulf is not to bring a sinner to God. Christ is said to "redeem us from the curse of the law, that we might receive the promise of the Spirit through faith" (Gal. iii. 13, 14). Let me at once say an *unlimited atonement is an unlimited absurdity*. Admit an unlimited atonement to be right, and you behold the lost in hell as the purchase of His precious blood. Justice is no longer justice, for she demands satisfaction from both the offender and the great Law-fulfiller, and you blot from your view that beautiful covenant-order which shows that for whom Christ died they were elected by the Father, chosen in Christ, and all and each as Mediator whom He redeemed, He must plead for in heaven and sanctify on earth by the Spirit (Rom. viii. 33, 34; John xix. 9; Gal. iv. 7).

Nor is the glory of the atonement seen by admitting with the Socinian that the *end* of Christ's death was to produce confidence and repentance in the sinner's heart Godward, the effect is a fact; but it is

false to say it is the *end*, nor to uphold the moral government of God *only*—but embracing both these. The end of the atonement is seen in the solemn truth that the *nature* of God (and not simply *His* sovereign will) could only be appeased by, and honourably illustrated in dealing mercifully with sinners (although He had loved them from all eternity), through the atonement of His Son Jesus Christ—whose infinite dignity gives an infinite moral value to His finite sufferings, dreadful as His sufferings were, yet He did not suffer *remorse*, despair, and eternal banishment from God, which the Christless sinner must, but we are sure He endured and rendered all that was needful in the eye of law and justice, in the truest sense of His people's substitute; thus His obedience and death were vicarious (Isa. lii. 6; Matt. xx. 28; and 1 Peter ii. 24).

(To be continued).

CHRIST THE BREAD OF LIFE.

BY CHARLES MASTERSON, PASTOR OF BOND STREET CHAPEL,
BRIGHTON.

“Feed the Church of God.”—ACTS xx. 28.

THE writer remembers sometime ago attending anniversary services, and while the tea was being served to a crowded chapel, some one in the gallery shouted out, “Brother Smith, we have no bread and we are hungry.” The announcement, I must confess, startled me; but afterwards it gave rise to a train of profitable thoughts. It reminded me of the many hungry souls found in the living family of grace whose cry is, “Give me Christ or else I die,” and upon whom the Divine benediction rests: for, says the Saviour in His sermon on the mount, “Blessed are they which do hunger and thirst after righteousness for they shall be filled,” and for whose benefit the command is given to every heaven-sent minister, “Feed My sheep; feed My lambs; feed the flock of the slaughter,” and here “Feed the Church of God which He hath purchased with His own blood.” And surely it behoves His servants in this day of unscriptural teaching to take *special heed*, not only to their conduct, spirit and deportment, but to the doctrines they enunciate. To them is committed an important work, viz., To feed instrumentally the Church of God, a people chosen, redeemed, and called.

It must have been a deeply affecting sight, when the elders, overseers, or bishops (terms which are synonymous) met Paul at Miletus on his way to Jerusalem. Deeply conscious of his own indebtedness to sovereign grace he reviews his ministry and reminds them of how he had behaved himself among them. The character of his testimony, his untiring devotion and fidelity, and of his determination, God helping him, that whatever might befall, to adhere to the cause he loved so well. And then, as one who knew he should see their faces no more, delivers to them his farewell charge and says, “Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the flock of God which He hath purchased with His own blood.”

Leaving the other points just for the present found in the passage, let us try and fix our attention upon this last phrase, “Feed the Church

of God." We are not, however, unmindful of the fact that some have contended that this should be "The Church of the Lord," and others, "The Church of the Lord and God," but in no other instance does Paul use this phrase, while in many places he speaks of the Church of God—admitting the true rendering to be "the Church of the Lord" in conformity with parallel passages in the Old Testament. This would be the Church of Jehovah. In 1 John i. 7, we read, "The blood of Jesus Christ His Son cleanseth from all sin," and to know that it is with this His people are purchased, even with the blood of *Him* who is God, "is surely sufficient for believers in Him."

Let us now proceed to notice with what the Church is to be fed. O Holy Spirit give us to understand what this is; a sweet experimental knowledge of those things by which the living in Jerusalem are fed, nourished, and built up.

Consider, thoughtful reader, the several branches of Divine truth by which the Church of God is fed.

1. There is the sweet and precious truth of God's eternal, infinitely great, immutable, distinguishing, sovereign, and free love as the fountain, cause, and spring of the whole of their salvation; of Christ and all the priceless blessings of His mediation. Everlasting love, discovering itself in the gift of Jesus, the gift of the Holy Spirit, and flowing on freighted with innumerable blessings in Christ till all its objects are found bathing in the ocean of eternal rest and glory.

"All the vast blessings time can bring,
From this eternal fountain spring.
The sacred streams yield heavenly peace,
Celestial joy and growing bliss."

2. Next consider the humbling yet soul-establishing truth of *personal, absolute or unconditional election to everlasting life*. With what noontide clearness was this great truth revealed to the apostle when he penned his epistle to the Ephesians! "According as He hath chosen us in Him," &c. To the Thessalonians, "Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." To the Romans, "Moreover, whom He did predestinate them He also called," and in another place of the same epistle we read of God's purpose according to election. And we also notice how the inspired statements of one apostle are corroborated by another. Hence we read in Peter's epistles, "Of a chosen generation, a royal priesthood, an holy nation, a peculiar people, zealous of good works." "Elect," he says in another place, "according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." To feed the Church of God we must keep close to the written Word, and deal only with those things which are found therein, and which the Holy Spirit makes power and life to the soul, such as doctrine, experience, and practice, nothing to be kept back. Happy for those that can say with Paul, "I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

3. Here is another precious truth by which the Church is fed, nourished, comforted, and built up, viz., The everlasting acceptance of their persons in Christ their Head, that in Him they were loved, chosen, preserved, and called. As considered in Adam, the federal head of the whole human race, they were dead and undone, but in Christ alive and

saved as their representative and the Head of the covenant of grace, which for their present peace and future blessedness is ordered in all things and sure. We remember how this covenant sustained and solaced the soul of the Psalmist amid all his trials, cares, and distresses, and he is not alone, for God's saints have found it in all ages. All their salvation. "Having made us accepted in the Beloved," we find these ancient settlements of grace the pillow on which the soul finds repose and refreshment.

4. When Jehovah commands His servants to feed the Church which He has purchased with His own blood, He directs them by His Word and Spirit to give due prominence to the full proper atonement and sanctification for sin by the death of His Son. Here we cannot be too explicit if we would feed the flock of slaughter. That He who was very God, co-equal and co-eternal with the Father, became man, and in pursuance of the covenant of grace took the low place and stead of His people, obeyed the precept and endured the penalty thereof. That He was God, manifest in the flesh. "The Essential and Eternal Word was made flesh and dwelt among us," &c. "He was made of a woman, made under the law to redeem His people from the curse of the law. Himself being made a curse for them. Their sins were imputed to Him, and all their iniquities laid upon Him. He was made sin for them," &c. And therefore we conclude that His substitutionary work and worth secures the complete removal of all sin, because it fully and eternally satisfies all the claims of a Holy God and secures the pardon of sin by His blood, and justification by His imputed righteousness. This truth, this inexpressibly glorious truth, has been the heaven-given food upon which souls have been nourished and strengthened in all ages.

5. To feed the Church of God we must not omit to mention another branch of revealed truth, viz., *efficacious grace*, a truth ignored by many in the day in which we live. What can be known of the new birth apart from this? By nature we are totally depraved, without will, disposition, or power. The Holy Spirit, therefore, according to covenant engagements, comes and quickens into life, new creates the soul in Christ Jesus; gives a sense of sin, and leads to the Saviour for life and salvation. Born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. "Made willing in the day of His power." "Who maketh thee to differ?" "It is God by His efficacious grace." The living family of God can find no food in that ministry where efficacious grace is slighted and the Holy Spirit dishonoured in His operations upon the soul.

6. Would we feed the sheep of Christ, the Church of God? Then we must speak of yet another branch of revealed truth, viz., The final perseverance of the saints to everlasting glory. How delightful this truth is to the believer, to possess the assurance, amid conflicts and trials, incident to a wilderness state, of final preservation and perseverance unto everlasting glory. Trembling soul, this precious truth is taught with the utmost clearness in the Word of God. Ponder prayerfully the following portions: "Being confident of this very thing, that He who hath begun this good work in you will perform it until the day of Jesus Christ"; "who are kept by the power of God through faith unto salvation," &c. "That the Spirit and His graces shall be as a well of

living water springing up unto everlasting life." "That Christ will give to His sheep eternal life," &c. The subject is too large for us to handle in one short paper, and, therefore, in a word, let us say, the saints' security is grounded in the immutable love of God, the well-ordered covenant, the infinite merits of Christ, their union to Him, their life being hid with Christ in God, His intercession for them, the promise and oath of God, the glory of all the divine perfections, and the indwelling of the Spirit who will abide with us for ever. God, it is said, "Will heal the backslidings of His people, and love them freely, and will not turn away from them to do them good." "Will rest in His love and rejoice over them with singing." "Nothing past, present, or to come shall separate them from His love." "The Lord will not forsake the work of His hand, but perfect that which concerneth His saints."

Thus we see the care the Lord takes of His people to preserve, protect, defend, and save them, to feed them by His precepts, promises, and ordinances, providences, mercies, judgments, by His ministers and Spirit. Yea, He feeds them with Himself, the Bread of Life, which came down from heaven. He feeds them with the dignity of His Person, the merit of His blood, the fulness of His grace, the excellency of His righteousness, and the suitableness and glory of His offices and grace relations.

May we be found of that number whom the Lord feeds, and be made the means of feeding those whom the Lord will eternally bless. Amen.

HAVE YOU GOT A CERTIFICATE?

A KIND and generous friend to the Lord's Poor Fund sends us the following:—"A poor old man came before the guardians (*within 60 miles of London*) for out-door relief. He was told, "You know you require a doctor's certificate. Have you a certificate?" The poor man replied, "Yes!" "Who gave it you?" "I wrote it myself!" (A smile.) "Well, let us look at it." The poor man pulled it out of his pocket and handed it in; it was this:—"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength, labour, and sorrow" (Psalm xc. 10). The chairman said, "I think the certificate is good enough." It was accepted. When we read this, it occurred to us—

HAVE YOU GOT YOUR CERTIFICATE

for your long home? If we mistake not we had our certificate forty-two years ago; it was this:—"I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee" (Jer. xxxi. 3). We thought it was too good to be true; so we went to the door of mercy to enquire about it, and after knocking several times, our gracious and sympathising Guardian, with that tender mercy and compassion which emanates only from Himself,

ENDORSED THE CERTIFICATE

with these words: "I said not unto the seed of Jacob, Seek ye Me in vain."
Fellow-sinner, Have you got a certificate for eternity, and have you had it endorsed?
J. W. B.

THE PULPIT, THE PRESS, AND THE PEN.

A Reply to Mr. Philip Reynolds' Pamphlet, &c. By Henry Hall, pastor of Ebenezer Chapel, Wirtemberg-street, Clapham, London. To be had of W. Styles (Standridge & Co.), 36, Old Jewry, E.C.: the deacons of Ebenezer Baptist Chapel, Clapham, and at most of the Strict Baptist chapels throughout the kingdom. (Price 1d., 4s. per 100, or gratis if for free circulation). We deeply regret the unhappy circumstance necessitating the publication of this excellent pamphlet. Mr. Henry Hall has written his protest against the joint action of the Church and pastor at Highbury-place in a calm and deliberate manner, and with the purest of motives. No man *outside* of the pale of the Association had a more legitimate right than Mr. H. Hall to expose with all candour the scheme adopted by the pastor and Church at Highbury-place, because of his struggles in defence of the truth when deacon of Providence Church, Islington (now the Church at Highbury-place) in years past. A case exactly like the one in question occurred in connection with another Church of truth in 1857, and which the late Mr. J. C. Philpot strongly protested against. He said, when asked for his opinion on the matter: "This is just the way in which error and evil creep into Churches, and gradually undermine Gospel truth and Gospel order." The Church and pastor at Highbury-place had no right to alter God's divine order as they have done in their Church. The New Testament (both in letter and spirit) is dead against such a course of procedure; and no real spiritual good can be expected to result in the end from running counter to the commands of Christ. God grant that the Churches remaining in the denomination may never have a single addition to them in a way so radically contrary to the teaching of the New Testament. It is said that the Strict Baptists are dying out. Never; they must live until there cannot be found a Church of three members walking in the ordinances of God blameless, according to the order laid down by Christ and His apostles. May Mr. Hall's pamphlet have a world-wide circulation for the sake of God's truth.

Selah: or, the Experienced Christian's Trials, Sorrows, and Joys. By Alfred Dye, Ely: Publishing office, High-street. Within the compass of 246 pages will be found a vast amount of scriptural and experimental matter drawn from several passages of Holy Writ and from the heart of the author. We are sure that, although Mr. Dye's experience is peculiar to himself, as recorded in his work before us, it will, no doubt, meet with the acceptance of many truly exercised believers who may be led to examine it. Various chapters are written in a style rather more expository than experi-

mental, which adds in our view great value to the book in its entirety. Those who know what searchings of heart are will find much to suit them in Mr. Dye's *Selah*, which we hope will realise a very wide circulation.

Metropolitan Association of Strict Baptist Churches. Annual Record, 1889. We only wish this *Annual Record* of the Associated Churches could be placed in the hands of every Strict Baptist in this country, not with a view of inciting them to apply for membership with the Association, but that they might see the sound basis of its faith and order. The *Record* contains a very excellent report of the year's progress of the Associated Churches. The totals in the returns of the Churches during the year exhibit the following results:—Membership, 3,884; baptisms, 153; Sabbath-school teachers, 558; scholars, 6,152. The address of the president adds value to the *Record*. The Association has never published a better and more cheering annual report than the one before us, which we wish with all heartiness, God-speed.

Painless Dentistry. By J. Shipley Slipper, R.D.S. This new edition of Mr. Slipper's work on dentistry, includes many valuable opinions of the press and extracts from testimonials.

PAMPHLETS.—*Homely Chat on Confirmation*, by B. Baker, of Sturry, Canterbury, Kent. (Price 1d., 5s. 6d. per 100, post free). A very suitable tract for free distribution. It contains safe and savoury reading for persons of all ages and grades of thought. No down-gradeism is to be found in any of Mr. Baker's tracts. Published by Robert Banks, Racquet-court, Fleet, E.C.

MAGAZINES RECEIVED.—*The Gospel Magazine, The Regular Baptist Magazine, Australian Particular Baptist Magazine, Silver Morn, The Banner of Israel, Home Words, The Day of Days, The Fireside, Hand and Heart, The Fireside News, Life and Light, Case Adullam Messenger, The Lantern, The Silent Messenger, The Quarterly Record of the Trinitarian Bible Society, Zion's Witness.*

SERMONS.—*Perpetual Things* (No. 13), by J. Parnell. A very telling discourse on the nightless home on high.—*The Citadel of the Faith*, by J. E. Bennett. There are many things in this sermon of an edifying and pleasing character.—*These Little Ones* (No. 21, Brixton Tabernacle Pulpit), by C. Cornwell. A very sound sermon on a remarkably critical text.—*The Hidden Manna and the White Stone*, by J. Godsmark. A solid and pungent discourse, full of spiritual provender, well-winnowed, and suitable for mature Christians.—*Law and Gospel*, by C. Cornwell. A discriminating and searching sermon, well suited to the present state of the Churches.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

RINGWOOD, POULNER, HANTS.
 —DEAR BROTHER.—“One soweth and another reapeth.” We have experienced lately the truth of this blessed passage of Holy Writ at Poulner. After fourteen years of patient sowing, with tears often, my dear father and pastor was removed in the providence of our Lord to the realms of the blest. We could not understand the why and wherefore of this painful dispensation then, but now the words of the Master have come true. “One soweth and another reapeth.” Our hearts are overflowing with gratitude to God at what He has wrought among us. “He has done great things, whereof we are glad.” We have during this last month or so had the manifest presence of the Lord working amongst us. The brother used by God to the ingathering of precious souls to Himself, is Mr. William Lloyd of Broadstone, near Poole, a good brother who takes a great interest in us, and visits us every month and presides at the Lord’s Table. We have good reason to believe that the Lord has used him in the salvation of seven precious souls lately. A pleasing feature is, that amongst those who have been brought to the Lord are four young married men, and three out of the four have seen their partners in life brought into the fold of Jesus, as well as themselves. All the four men have been the subjects of much prayer in my dear father’s ministry, and were, we believe, converted under his ministry. On Sunday morning last (April 7) our dear Brother Lloyd led four of the above through the waters of baptism, after preaching a sermon on the baptism of Christ. The chapel was crammed, and I should think 50 persons could not get in. Our brother read 61 passages that are to be found on the subject of believers’ baptism. We are expecting three others next month. Our hearts are cheered at what the Lord has done, for He Himself has done it. In the afternoon, our brother, on behalf of the Baptist Church at Poulner, received the newly baptized ones into Church fellowship. I may say the whole village is moved; we get good congregations, and a nice prayer meeting every week. May the Lord continue to bless His Word amongst us. I am grateful that I have been sustained in carrying on the Lord’s work at Poulner, we have had much to be thankful for. Although we are in a measure isolated from a town, yet many helpers have been sent amongst us. A dear brother has lately visited us and purposes to visit us next Sunday, Mr. Gilbert of Boscombe. We may mention also, with gratitude, one who has helped us and fed us, Mr. Hames, of Milford. I trust the Lord will open the way for

him to live near us some day, as I should like him to minister to us oftener than he can at present. I am glad that we are at one on the Strict Communion question. I trust never to depart from the New Testament order, and the old landmarks to which my dear father adhered amidst much secret persecution and discouragement. With kind Christian love, yours very sincerely, E. DIFFEY.

[It gives us much joy, dear brother, to hear of your success. No doubt the seed sown by the late beloved pastor, your father, is beginning to bear heavenly fruit. The Lord bless you and Brother Lloyd, also the happy cause at Poulner.—Ed.]

To the Editor of “E. V. & G. H.”

MY DEAR BROTHER WINTERS.—I have been impressed of late to write to you respecting myself, for the general information of my ministerial brethren and friends in London and the country, which are many. How mysterious are the ways of God in His unerring providence. How many brethren in the ministry, and dear and loved friends far and near are removed from this wilderness where there are deserts, thistles, and fiery furnaces and dens of lions, to the Fatherland, and have taken possession of their mansion and arrayed with white robes and crowns of gold; and yet I, poor under-ower, and the least of all saints, am lingering on, in my lonely room of affliction, yet not alone, for I have the manifested presence of my precious Jesus, and many faithful friends, and my dear children and my very dear and valuable wife, who, by the blessing of God, has been a nurse and doctor to me.

Thankful I am favoured with good eyesight and can read comfortably. My library is the precious Bible and Watts’ Hymns. I do not cast overboard either Kent, Hart, Rippon, Stevens, or Swain, but Watts is my favourite hymn-writer. The EARTHEN VESSEL AND GOSPEL HERALD and *Cheering Words* how eagerly I look after! On their arrival I soon ransack their contents and sometimes I find some sweet things from the spicy islands. I am pleased you give us a *leading article*. I was particularly interested with this month’s, “The Lord of Hosts is with us,” and especially where you say, He was with you in your secret wrestling at the Throne of Grace. Without closet prayer there is no open reward. My dear brethren in the ministry, look well to this, especially my young brethren. Secret prayer is the grand test of discipleship.

My experience is like to that of all

Christians in affliction's gloomy vale. Even our Lord opens a door in "Achor's gloomy vale": Adam nature clings to this beautiful world; yes, in it we see the manifold works of God, especially now we arrive to the spring of the year. "The winter is pass'd, the rains are over and gone." Yet the spiritual grace life predominates and keeps the other in subordination. At times there is a great struggle between the two, but "the elder shall serve the younger."

I have been brought several times to the edge of Jordan's waters, and then raised up again, and spared to say.

"The billows swell, the winds are high,
Clouds overcast my wintry sky:
Out of the depths to Thee I call,
My fears are great, my strength is small,
Do Thou the Pilot's part perform," &c.

I am thankful to say I am once more raised up a little so that I am enabled to get up and dress myself and sit up for six or seven hours, so that life to me is enjoyable.

"Praise God from whom all blessings flow."
So, my brethren and sisters, who are in affliction and prisoners of hope like myself, I would say, be of good courage and wait on the Lord.

"Wait on the Lord, ye trembling saints,
And keep your courage up;
He'll ease your spirit when it faints,
And far exceed your hope."

The members of the Church have many of them visited me, also my dear brethren the deacons, who have often come over from Stowmarket to Ipswich on purpose to see me, which I have enjoyed much.

Our much esteemed Brother Bland has often paid me a visit, which myself and dear wife have much appreciated. May the dear Lord continue to bless him and make him a blessing in his labours of love, also Brother Kern.

Brother R. Page, of Cavendish, has written me a kind brotherly letter, for which I am grateful, and wish him every blessing for time and eternity. The Scriptural doctrines, ordinances, and promises continue to me very precious, and never more so than now.

May the Lord bless you and keep you, and cause His face to shine upon you, so prays, Yours faithfully,

Ipswich. G. G. WHORLOW.

[We trust, beloved brother, God will spare you to us a little longer. We often think of you and the happy times we have had together in dear old Suffolk.—Ed.]

STONHAM, SUFFOLK.—DEAR MR. EDITOR.—Seeing an article in your magazine upon trust deeds, I felt persuaded to ask a question of you through the E. V. & G. H. respecting our trust deed. In Mr. Caleb Broom's pastorate with us we had a new trust deed and 16 new trustees were then enrolled, and the deed was then placed in the hands of

my father in the presence of two witnesses. These last named persons are both dead, as is also my father. Of course, I being one of the trustees, and the youngest, I have taken the trust deed; but some of the members of our Church think that I ought not to hold it. The old one was in the hands of one of the old trustees when applied for. I therefore should be glad to know if you consider it right for me to hold it or not. It was only reasonable at my father's death that I should take it, not that I feel there is any honour in holding that which belongs to the Church of our God, but I think at the same time we ought to see that such things be preserved for generations to come.—A. G. H.

[If "A. G. H." is living at a distance from the cause and has no means of preserving the precious parchment in an iron safe, he had better place it at once, if agreeable to the Church, in a fire-proof chest in the vestry of the chapel, under the charge of one of the deacons. It would then be safe and handy for consultation when required.—Ed.]

PECKHAM ROAD.—BELOVED BRO. WINTERS.—Pardon me, but I feel in my heart that I must send you the enclosed letter to let you see how our dear brethren at the little chapel in Peckham Road are, by the grace of God, earnestly contending for the true faith and Gospel order. I may say I have enjoyed some very happy times with them while trying to preach among them the unsearchable riches of Christ for many years, until at last they chose a stated minister. But now, bless God of mercy, at last, they are taught from the word and spirit of truth that Christ is not divided into any party spirit; and the time has now arrived that they have cast off the yoke of bondage and again enjoy the free Gospel liberty wherewith Christ has made them free. They have again sent to me to supply the pulpit in their midst for three Lord's-days, and I feel constrained to go and help them all I possibly can, for they deserve help from all lovers of a free and sovereign grace Gospel. They are now saving, Brethren, pray for us. I must tell you, dear brother, that it was at this little chapel in the Peckham Road, a few years since, that God did make use of me. His poor unworthy servant, in the conversion of one dear soul, who was baptized, and is to-day walking in the fear of God. So you see, brother, that I am only parted from them for a short time in presence, not in heart, for I feel thankful to God for calling one dear soul by the blessed Gospel of the Lord Jesus Christ. Oh, I am thankful that they are delivered from a party spirit.—Yours in Christ, B. WOODROW, 32, Jervis-road, West Kensington, S.W.

DALSTON.—Mr. E. Mitchell, of Guildford, preached the anniversary sermon on Tuesday afternoon, April 2, from the words, "For ye are not under the law, but under grace." In the evening Mr. G. Sawyer, of Chadwell-street, presided, and after giving a short, spiritual address, called on the pastor to make a few remarks. Mr. Porter said this is the 24th anniversary of the opening, about three years of which it has been my privilege to be with you; we have had to repent of many shortcomings, and also favoured to rejoice in the realisation of God's presence, and He has been better to us than our fears. During the past twelve months we have felt the responsibility of our position; encompassed with temporal and pastoral cares, we feel the continual need of the sympathy and prayers of our brethren. Our congregations keep up, and five have been added to the Church; thus we are prayerfully and hopefully looking for an extension of the Master's kingdom. The school has 120 scholars, and we need more room. The Poor, Benevolent, and Visiting Societies work well, and we have started a fund for a new building, as the lease expires in seven years. Spiritual addresses were then delivered by brethren Mitchell, Bootle, Reynolds, Elsey, and Copeland. The attendance was good, and the Lord's presence realised.—J. W. B.

PENROSE ST. STRICT BAPTIST SUNDAY-SCHOOL, WALWORTH.

Thanks to the continued kindness of the pastor and deacons of the Surrey Tabernacle, the 17th anniversary of the above Sunday-school was again held in the commodious and noble building in Wansey-street, on Good Friday.

The pastor, Mr. O. S. Dolbey, preached a sermon in the afternoon from John v. 39. It is almost superfluous to say that it was a truthful, lucid, argumentative, Gospel discourse, and as it is (all being well) to be printed and published in a pamphlet form, it will, as the senior deacon announced after its delivery, be well-worth digesting again.

After tea, the evening meeting was held, presided over by the superintendent of the school, Mr. John Piggott. We have seen the superintendent under different conditions and circumstances, but we do not think he fills any of these positions much better than he does that of chairman. Whatever position is assigned to Mr. Piggott he endeavours to do his best in it. After singing, reading a part of Matt. xxi., and prayer, he called on the secretary, Mr. John Green, for the report. Financially considered, the report was everything to be desired, a balance of £11 odd to the good, thus showing that the money entrusted to the committee had been judiciously disbursed.

The chairman followed the secretary

with some suitable and truthful remarks. Mr. Piggott then called on Mr. Albert Boulden to give an address. If a friend in need is a friend indeed, then Mr. Boulden has proved himself such to this school. "We shall reap if we faint not," was the burden of his remarks, and most apposite they were to the occasion.

Mr. Mead, who always kindly honours the anniversary with his presence and help, spoke from "They shall all know Me."

Mr. Arnold Boulden said as much in five minutes as some men take exactly five times as long to enunciate; but Mr. B. is a worker, not a talker, and he would like to see the work of the Sunday-school carried farther afield on the east side of the tabernacle, where, as the secretary previously hinted, there is a large field, almost white to harvest.

Mr. Thomas Green, who always wishes the school God-speed, and is ready at all times to give seasonable assistance, spoke of the "schools of the prophets" of olden times as being to a great extent predecessors of our modern Sunday-school.

Mr. Mitchell we have heard and heard with pleasure and profit, in the pulpit as well as on the platform, and he seems equally good in either place. His remarks on the Bible, of course necessarily brief, were listened to with manifest interest and pleasure, and we felt sorry when he was compelled to resume his seat.

Mr. King had just time to express his good wishes for the school and teachers, then giving way to the pastor, who in a few brief but terse remarks, heartily joined in the good feelings which had been mentioned. R. S.

IPSWICH.—DEAR MR. EDITOR.—We were privileged to baptize two believers at Bethesda Chapel on Sunday, April 7, in the name of the triune Jehovah, a sister and a brother. Our sister's case illustrates the Scripture, "Cast thy bread upon the water, for thou shalt find it after many days." She stated to us that she received her first solemn impressions, concerning her never-dying soul, under an address I gave to the school at the Old Baptist Chapel, Guildford, about fifteen years ago. She also stated that a verse her dear teacher gave her to learn, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," deepened her first impression, and became her earnest prayer. That teacher was my dear wife. I name this to encourage any drooping or downcast teacher. Though

"Seed lay buried long in dust,

It shan't deceive our hope;

The precious grain can ne'er be lost,

For grace insures the crop."

—Yours in Jesus, W. KERN.

WALTHAM ABBEY.

DEAR BROTHER WINTERS,—I trust you will allow the following to appear in the columns of E. V. & G. H., as it refers to yourself. I know there would be a natural inclination on your part to out it out, but I ask, as a personal favour, that it may be inserted, being myself responsible for its publication.—J. W. B.

[Although we know the following account, by our beloved brother, J. W. Banks, relating to ourselves, to be perfectly true, we, nevertheless, greatly hesitate in allowing it to pass into print.—ED.]

WALTHAM ABBEY (EBENEZER).—Everybody always likes to go to Waltham Abbey to visit our beloved Editor at his "Ebenezer," because they are sure of a hearty welcome and a cheerful smile from the pastor, his devoted wife, and his loving Church. When we say "everybody," we mean, of course, those who love the glorious truths and ordinances of the Gospel. Thursday, April 11th, was a *red-letter-day* in the history of the Church, for, before the close of the services of this blessed day, they buried a debt of £60, which greatly rejoiced the heart of our brother W. Winters and the friends, who, when it was announced, the congregation rose and sang "Praise God from whom all blessings flow." Our devoted Editor has lived in the town for nearly fifty years; has been connected with the cause over thirty years; he is respected by his townfolk, loved by his people, and, best of all, honoured of his God, in contending for the distinguishing doctrines of grace and New Testament principles. It cannot be said of many what is our great pleasure to be able to say of William Winters—a boy in the Sunday-school in the neighbourhood, then a member and deacon respectively of the Church of which he is now pastor. He has a comfortable chapel, with excellent schoolroom, and all freehold, secured by trust deed to the Strict and Particular Baptists for ever, with a reputation unsullied and unspotted; GLORY BE TO GOD. All this has not been accomplished without much hard work, persevering against many discouragements; but upheld by the mighty power of God. We, therefore, rejoice with them, and pray that there may be to pastor and Church many years of continued usefulness and prosperity. We take this opportunity of bearing our testimony to the unique disposition of our brother as Editor, pastor, and private Christian. At this anniversary Mr. Parnell, of Pimlico, was helped to deliver a soul-cheering, Christ-exalting discourse from "Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over" (Psa. xxiii. 5). Our brother's tongue was at happy liberty,

and the people's hearts were made to rejoice in the things of God. In the evening Mr. Henry Hall presided at the meeting, and after reading a portion of Scripture, called on brother J. Howell, of Sawston, Cambs., to engage in prayer. The chairman, after expressing the pleasure he felt in being present, said we are gathered to worship God; brother Winters was not only pastor of Ebenezer, Waltham Abbey, but was pastor of us all, for he was all over the county preaching the glorious Gospel; just like his predecessor as Editor, his fame was abroad in all the Churches; and hope he may be kept steadfast in the truth. We have come here to-day to help and encourage him and the friends. Mr. Winters said, for the last twenty years we have been in debt; a friend had lent them £300, that is now reduced to £60; that friend promised, if £10 was collected to-day, he would give the remaining £50, and hand over the deeds immediately, and thus secure the chapel and school as the property of the Strict Baptists for ever. No Church were at greater peace and harmony than they; they all worked together with a single eye to God's glory and the good of souls. He (Mr. W.) would take this opportunity of expressing his thankfulness to God for putting it in the heart of brother Hall to write that pamphlet in defence of the truths and ordinances of the Gospel, which he believed would be of great good. Mr. Dearsly spoke faithfully, like a father in Israel, on the cross of Christ as a wonderful event, and (said he) God forbid that we should glory in anything else. Mr. W. H. Lee, after congratulating his brother Hall on the pamphlet he had written, gave a cheerful and telling address on the Israel of God. Mr. C. Hewitt gave us a concise speech on "those things which cannot be shaken" (Heb. xii. 27). J. W. B. tried to say a few words on the desire of God's people to be right here and for their long home. The happy meeting closed by singing,

"My grateful soul, on Jordan's shore,
Shall raise one sacred pillar more."

—JOHN WATERS BANKS.

SAFFRON WALDEN, LONDON-ROAD.—Anniversary services in connection with the Sunday-school were held April 14. Sermons were preached by Brother Maycock morning and evening, and an address to the children in the afternoon. The singing and recitations were creditably done. A little praise is due for the correct way the pieces were recited, giving satisfaction to our Brother Searle for the pains he takes with the children. Our Brother Maycock took for his text for the basis of his remarks (in the morning) Acts xi. 23. In opening his sermon he spoke of Barnabas' journey from Jerusalem to Antioch

at the scattering abroad of the apostles and brethren after the martyrdom of Stephen, and "when he came to Antioch and had seen the grace of God, was glad, and exhorted them all with purpose of heart they would cleave unto the Lord." 1st. What Barnabas saw, "The grace of God." 2nd. What he felt, "He was glad." 3rd. What he exhorted to do, "To cleave unto the Lord." The evening service was similar to the afternoon except that our brother gave us a good sermon and very stirring on the Bible, basing his remarks on Psa. xix. 18, "The statutes of the Lord are right." In his opening remarks he stated the benefits we received in this country through the Bible, notwithstanding so much hostility against it. We should search the Word so as to be as the Bereans were who searched it daily. It gives us a revelation of God Himself. It is a revelation of Christ from Genesis to Revelation. It gives a system of morality. Hold it fast, "We won't give up the Bible." It is our chart, our consolation in trial, in affliction, in sorrow. It contains the mind of God. God has revealed therein as much of His mind as we can contain, or are capable of receiving. Christ, when on earth, began with Moses, and rehearsed all through the Old Testament what was said of Him. It is inspired, that is to breathe in inspiration from the Holy Ghost, revealing what God has to say and written down by those whom it was given to do it. No book but the Bible shows us God's plan of saving lost sinners. The sun the moon and stars all show there is a God, but these do not in any way reveal the mind of God to man. Some say we have an intuitive instinct or a lapsed life which we only need to cultivate. There is no such thing in man. He is entirely lost, and the Bible only shows the way of salvation, and that salvation only through a crucified and risen Saviour. These statutes of God have a great claim upon us, and he earnestly exhorted the young to cleave to them. The attendance and collections not quite so good on account of the wet.

BURY ST. EDMUNDS, SUFFOLK.

—We have much pleasure in placing before your readers the account of our success in the undertaking for repairing and putting in all new windows, and thoroughly cleansing Rehoboth Baptist Chapel. Thanksgiving services were held on March 17th, when three excellent and profitable sermons were preached by our aged brother Hoddy, of Clare, and on Monday, the 18th, two excellent sermons were preached by Mr. H. Myerson, of London, and we believe the dew and unction of the Spirit were felt by many hearers under those sermons. It was the power of the Spirit and not the speech that made the

services profitable to the people of God. A tea was provided, at which about 60 sat down, when Brethren Hoddy, Myerson, Backhouse, Minns, and Dixon were present. Many of the readers of the E. V. & G. H. know this work was started by some who worship here, with whom a committee was formed for carrying out the work. Cards were sent out, and they now have the pleasing satisfaction to inform their friends that with the collecting cards and money collected after services, with profit arising from the tea, the debt of £46 14s. 10d. is cleared off, leaving a balance of £1 4s. 3d., which has been handed over to the church for the ministry. The committee now desire to express their gratitude to all who have responded to their appeal for carrying out the work so long needed to be done. And now we would most earnestly pray that brighter days may yet be in store for us; we have passed through many sharp and sore trials, but have not had Ichabod written on the door yet. The pulpit is supplied by truthful men, and from the good seed sown, we want to see a harvest of precious souls brought in that shall by far exceed our hope. I think after the two powerful discourses by Mr. Backhouse, on the 14th April, from Sol. Songs iv. 16, the following lines will not be considered out of place.

"Lord, see our distress, redeem us from woe.
And cause Thy rude north wind to waken
and blow.
And scatter these locusts on some foreign
shore,
To trouble this garden, Thy vineyard, no
more."

—A. H. HART.

THE METROPOLITAN ASSOCIATION, AND PROVIDENCE, HIGH-BURY.

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

MY DEAR BROTHER,—I feel bound to quote and briefly remark on two passages of Brother Reynolds' letter on p. 121 of Magazine for April.

He says:—"I contend, that if anything was admitted into the pages of the E. V. & G. H., it should have been as complete a statement as possible of what took place at the delegates' meeting." Suffer me to inform your readers that the Committee were strongly of opinion that all that the case required was a definite record of the issue of the meeting, and that this was communicated only that the Churches may know that, on a matter deemed to be VITAL TO NEW TESTAMENT ORDER, THE ASSOCIATION REFUSES COMPROMISE. Any adequate "Report of Proceedings" would fill a double number of the Magazine. The Committee formally voted upon the text of the statement, published in March, after due deliberation.

Brother Reynolds further says:—"I

am convinced that a full statement of the meeting would not have placed the officers, and especially the president, before your readers in a very edifying light. Probably that is the reason for the suppression of certain events which transpired at the meeting." These sentences are most felicitous. The officers do not shrink from fullest light in any degree whatever. The accusation of "the suppression of certain events which transpired at the meeting," passes the limits of legitimate correspondence, and I mention it in order to repudiate it with the utmost emphasis. All controversy I decline. This matter, in my judgment, is in no sense personal or local, further than in regard to circumstantial incidence, and every word, on either side, that goes beyond the questions of a wholly or partially baptized fellowship, is a most unwarrantable obtrusion. The details of the case were only suffered to be narrated to the delegates out of tender and brotherly deference to the beloved pastor of Providence.

Yours "under law to Christ,"

J. H. LYNN.

SOMERSHAM, SUFFOLK.—We were favoured again, on April 7, in leading down into the baptismal pool two candidates, a father and his daughter. How delightful to see parents and children treading in the ways of Jesus Christ. Those two, with another sister, were received into communion with us as a Church; some expressed, that the more they saw that ordinance of God's house the more Scriptural it appeared to be to them. Dear Brother, we are looking forward to June, when we hope to see you. I trust we shall be guided by the hand of God, so we shall be able to make all our friends comfortable; and may souls be blessed with those blessed truths we love, and may God bless you abundantly with every blessing. I am, yours, W. H. RANSON.

NORBITON.—It will interest you to know it was my privilege to baptize six believers, three male and three female, at Zion Baptist chapel, Norbiton, last Lord's-day, the 14th inst. The Lord God of our fathers make them a thousand times so many more than they are and bless them as He hath promised (Deut. i. 11).—THOMAS BALDWIN, Cambridge Park.

CHATHAM, ENON, NELSON-RD.—Special services were held in the above place on Wednesday, April 3, when our esteemed friend and brother, W. Winters, preached in the afternoon. The word, as applied by the Holy Spirit, came to us with heart-warming power. After partaking of tea, a public meeting followed, when addresses were delivered by brethren A. B. Hall and W. Winters,

which were listened to with profit and delight. "Save now, I beseech Thee, O Lord: O Lord, I beseech Thee, send now prosperity" (Psa. cxviii. 25).—J. C. Chatham.

SLAITHWAITE.—April 14 was a high day with us at Providence, we were favoured to baptize two and receive one from another Church into fellowship; and thus our covenant Jehovah is blessing His word and fulfilling His gracious purposes in our midst. We sincerely pray that this is the dropping before a copious shower of rich and lasting blessings upon His Church. The following account of the anniversary services appeared in the *Huddersfield Examiner*:—"The anniversary in connection with the Particular Baptist Chapel, Slaithwaite, took place on Sunday last. The congregation, both in the afternoon and evening, was very good considering the rain that fell almost incessantly throughout the day. Two sermons were preached by Mr. Jones, resident minister, in the afternoon from Rom. xv. 29, and in the evening from Isa. xlii. 6. He delivered two excellent discourses, which were very impressive and instructive, and full of pithy expressions. The choir (assisted by a few friends) sang two special anthems, 'Hearken unto Me,' and 'Send out Thy Light.' They were both exceedingly well rendered, and reflected great credit on the performers. Mr. Wm. Dyson presided at the organ with his usual proficiency. The collections amounted to a little over £23, which exceeded the expectations of the most sanguine."

A VOTE OF THANKS TO THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

DEAR MR. EDITOR,—Please allow us space to tender our hearty thanks, through your pages, to those many Baptist Churches and friends who have so kindly sent us letters of approval of our reply, and of the course we have adopted in its circulation.

We are thankful to God that He has enabled you also to withstand the innovation so speciously attempted, which, had it prevailed, would have seriously affected the Strict Baptist interest generally. You are greatly to be commended for your decisive conduct, and we trust you will continue with all your might and main, so helped by the Spirit of our God, to defend the truth of God in every branch, against the intrigues of its adversaries, be they who they may. Be, dear brother, a true Spartan—"die or conquer"—no surrender; no! Nor be a consenting party to the least compromise where truth is at stake; be an out-and-out Micaiah. We have done what we can by sending forth a reply to all the Strict Baptist Churches, in town and country, we can

think of; if any Church have not had copies, we shall be thankful if they will apply for them. To imagine that the ordinance of Christ may be abrogated by disease, is, we think, as childish an idea as was ever mooted, and mooted now, we hope, only to be crushed and stamped out, at once and for ever, with the foot of unalterable truth. In addition to writing and circulating, up to now, 6,000 copies of the reply, we shall have passed, long before this sees the light of day, a vote of thanks to the Strict Baptist Association; and as many Churches have readily fallen in with this idea, we ask them, through your pages, if they intend to do so, to be so kind as to do so *at once*; we really think they ought to do so, not that the Association wants our thanks, but we think it is the absolute duty of all Strict Baptists in the kingdom to give unmistakable evidence that they will not sanction the ordinance of Believers' Baptism to be tampered with. Several ministerial brethren have expressed their readiness to act as a committee, but nothing can be done until we know what the Strict Baptist Churches intend to do. Brethren, in the faith and order of the New Testament, kindly reply. *yea or nay*, to our Editor without delay.

We are, dear Mr. Editor, yours to serve most heartily in the truth of God.

Pastor and Deacons of Ebenezer Strict Baptist Chapel, Clapham.

[We sincerely thank our beloved brother, Mr. Henry Hall, and his good deacons for their loving and united testimony of appreciation of the firm stand we have made in defence of the *order of the New Testament* in the recent painful struggle for the truth. It is no difficult task for us to abide in the faith and ordinances of the Gospel; we do so through the Lord's help, from principle, and out of a deep felt sense of love to them from an experimental knowledge of their worth.—ED.]

DUNSTABLE.—PRESENTATION.—On Thursday, March 28th, Mr. A. E. Realfff preached his final sermon as pastor of the old Baptist Chapel, choosing as his text Isa. liv. 11 (last clause). The preacher, in an earnest and able way, set before his hearers the beauty of the Church of God, and the stability of the glorious Foundation-stone, Jesus Christ, exhorting them to be sure that they were really resting their hopes on the Rock of Ages, all other foundations being as sinking sand. After the service a lady member of the Church stepped forward and presented Mr. Realfff, on behalf of the Church and friends not connected with the chapel, a mahogany inlaid writing desk. One of the younger members of the Church then rose, and said he would also like to present to Mr. Realfff a purse of money and a motto. He then read the motto, which was

beautifully printed in colours, and contained a list of subscribers to the several presents. He also said a few words as to the love and respect which they entertained towards him. Mr. Realfff, who seemed very much affected and surprised, reminded them of the present given by the Bible-class, and also of the present made to Mrs. Realfff. He thanked them for these kind expressions of regard to him. Mr. Realfff reviewed his work among them, and said that these tokens of their love evidenced that his humble endeavours had not been in vain. This parting between an affectionate pastor and a loving people is a severe trial, and already we begin to realise what a great loss the Church will sustain through the resignation of one whose theme has always been Jesus, and Him crucified.—A. W.—[Very happy and successful services were held in the above chapel in the interest of the Sunday-school on Lord's-day, March 31st. We were called to preach morning and evening, and to address the school and friends in the afternoon. The attendance at each of the services exceeded the expectation of many, but the collections on the whole were moderate, being £5 14s. 2d. Many of the beloved friends deeply regret their faithful pastor, Mr. A. E. Realfff, leaving them, but we highly commend him for the step he has taken. The deplorable depression in the straw trade in Dunstable makes it very difficult for the friends just now to support a pastor. We therefore pray that the pastorless Church and school will be greatly encouraged, to press on in their good work, and that our beloved brother Realfff will realise the presence of the Lord going before him opening ways for ministerial usefulness where he will meet with the reward he is well worthy of. The Sunday-school is under the superintendence of brother A. Kent, who has held his office many years. According to the school statistics there are in the school 64 scholars, and 11 teachers. The teaching in the school has borne good fruit in the past, and we hope it will long continue to work in peace and harmony. Brother Holland, deacon, and other friends in the cause, helped to make the school anniversary a success.—ED.]

STOWMARKET, SUFFOLK.—DEAR BROTHER WINTERS.—I thank you for inserting in the E. V. & G. H. the last letter that I sent you in reference to our dear old pastor, Mr. G. G. Whorlow, and the New Baptist Chapel, Stowmarket. I have received several congratulatory letters from different friends upon the prospect of the union of the two causes in this town. I must tell you that the two causes have appointed a committee of members to meet together to talk over the things that

require attending to in reference to union. It is a thing that cannot be done so easily and quickly as some of our friends think, for we have met together and consulted as to the best method to be adopted. We have been holding united services in the two chapels; on Wednesday evenings; we have had preaching services at the old chapel, and Friday evening prayer-meetings at the new one. At these services the friends from the old chapel have come to the new, and the friends from the new have gone to the old, and a good number have met together at these services, and our hearts have been gladdened while listening to the earnest prayers of the brethren that the Lord would direct them rightly in this important matter; and we feel, dear Sir, that, being brought prayerfully together, we cannot meet in a better way. Should we be brought together, we feel that the old chapel would be the home of the united Church, but we should like to provide the old chapel with new benches. One friend has come forward to give a good help to meet that object, and we hope others will do the same.—Yours faithfully,
J. GARRARD, New Bond-st., Stowmarket.

CROYDON (SALEM, WINDMILL-ROAD).—Dear Mr. Editor and beloved brother in Jesus.—We mutually rejoice in the spiritual prosperity and welfare of Zion at large, but it is a cause for greater rejoicing when our own labours are blessed for the ingathering of precious souls in the sphere where we constantly labour. The Lord of hosts is with us in blessing the word preached to poor sinners. On Lord's-day evening, March 31st, we had the privilege of baptizing four disciples in the Master's name. Our chapel was filled in every part, and the congregation listened attentively to the word preached. Who can tell? the good effects produced may constrain others by the love of Christ soon to follow. The newly baptized, with a dear sister from Laxfield, were publicly received into our communion last Lord's-day, in the presence of a large congregation, when our Salem was again filled. "O magnify the Lord with me, and let us exalt His name together." So prayeth Salem's affectionate pastor,
—WILLIAM HORTON.

FARNBOROUGH, KENT (BEULAH). The pastor of the cause here, who has followed the Lord from his youth, was baptized in 1840, by Mr. Franklin, at the Eynsford. Some 49 years have passed since then. On Wednesday, April 3rd, we celebrated in Beulah the 49th anniversary of commemoration of his following Christ in the water. The service was conducted by his youngest son, Francis Barzillia Ballard, who opened the meeting by prayer. We then sang, "Come, my soul unto the throne of

grace." He then read Isa. lv., and made a few remarks upon the life of David when Absalom forsook God. Mr. Francis then said he should, like his father to offer prayer, which he did. We then sang, "Jerusalem, my happy home," and the young Christian spoke from the first chapter of John's Gospel, viz., "In the beginning was the Word." The text chosen was, "Why baptizest thou?" and the speaker afterwards addressed a few words also to the friends on the Lord's Supper, His death, resurrection, and ascension to heaven. He then made a few remarks on his father's life, and concluded by singing, "All hail the power of Jesu's name," and Mr. Barzillia closed with prayer, saying, "Crown Him Lord of all." On Tuesday, April 9th, was Mr. Ballard's 23rd anniversary of his pastorate here. The afternoon meeting was presided over by Mr. James Cattell, and Mr. Richardson and Mr. Scilley took part in the service. In the evening W. Vinson, Esq. presided, and Messrs. Cattell, Thomas Bignell, W. Vinson, Richardson, and J. Scilley addressed the meeting. The offerings of the day were for the pastor.

NOTTING HILL GATE.—The Sunday-school anniversary was celebrated on Lord's-day, March 17th, when Mr. G. Herring, pastor, preached excellent sermons. The services were continued on Tuesday, 19th, when a sound Gospel sermon was preached in the afternoon by Mr. W. Winters. Tea was provided in the schoolroom for teachers and friends, and another afterwards for the scholars of the school. In the evening our dear brother, G. Herring, presiding, read Psa. xlvi., and brother J. Spire, superintendent, offered earnest prayer. The pastor made a few remarks on the position of the school and Church, working together in perfect harmony and love. Mr. Ackland, a kind and energetic young Christian, and secretary of the school, read the annual report, which, on the whole, was of a very encouraging nature, there being 10 teachers and 74 scholars in the school. An address full of animation and Christian love, on the blessing of the Lord, was delivered by brother J. Spire; also a few words of encouragement from Mr. W. Winters. The pleasure of the service was added to by several anthems, under the conductorship of Mr. Rowley, and recitations by the scholars of the school. The Lord be praised.

PECKHAM.—At Zion, Heaton-road, special services were held on Sunday, 24th, when Mr. Harsant, the pastor, preached. On Tuesday, 26th, a good company came together, and were favoured to listen to two excellent, experimental Gospel sermons from Mr. E. Mitchell, of Guildford. It was to many a profitable season.—J. W. B.

NORFOLK AND SUFFOLK
STRICT BAPTIST PASTOR'S
CONFERENCE.

We record with much pleasure and gratitude to our Lord, the second conference of Norfolk and Suffolk Strict Baptist Pastors, which sat at Orford Hill Baptist Chapel, Norwich, on Thursday, April 11th, 1889.

The Lord reigneth over the weather as well as over all other affairs, and it graciously pleased Him to hear our prayer, and to grant us a delightful change from the previous day.

We arrived in good time at the historical old city, but our worthy President, S. K. Bland, we found already wending his even way about its streets, all unconscious of our near presence.

By half-past one o'clock, several of the ministerial brethren had been conducted to the Alexander Temperance Hotel, by Pastor G. Pung, who most ably performed the office of steward over the day's proceedings. The proprietor of this excellent hotel, Mr. Hook, had spared no pains, and had provided a most bountiful dinner at the expense of the Orford Hill friends. Never do we remember seeing a dinner better served than this, by this obliging and energetic host.

The business meeting was held in the spacious dining room of the hotel. Pastor W. Gill, of Grundisburgh, earnestly besought the Divine blessing to rest upon our gatherings.

The rules of the Society were then discussed and unanimously agreed to.

The Paper appointed for next Conference is entitled: "The Relation of the Church to the Sunday School," to be written by Pastor L. H. Colls, of Beccles.

A hearty and unanimous vote of thanks was passed to the Metropolitan Association of Strict Baptist Churches, for its faithful action in reference to the Highbury Church.

Then followed the Conference proper, which was held in the *now* most comfortably warmed, and beautifully renovated chapel at Orford Hill.

Quite a congregation had assembled to hear the Paper, prepared by the honoured Vice-President, Pastor P. B. Woodgate, of Otley, the subject being "The Secret of a Powerful Ministry."

Bro. W. Kern, of Ipswich, pleaded at the throne of grace for rich blessings to be outpoured upon our Pastors, our Churches, and Congregations.

The Paper was then read, and it was a treat indeed to listen to the same, which was of an exhaustive, powerful, and delightfully unctuous character. This excellent treatise will shortly be published in pamphlet form. The discussion upon the paper then took place, and was sustained by brethren Field, Smith, Northfield, Dearle, Gill, Colls, Pung, and S. K. Bland.

This meeting was a most profitable

and enjoyable one, pervaded as it was by a sacred spirit of harmony and gracious power, and was fitly closed by the singing of "The Doxology."

Then came the public tea, which was heartily enjoyed by a large company of friends. The lady friends at Orford Hill deserve much credit for the excellent and tasteful manner in which they served this bountiful repast.

The public meeting, under the genial presidency of S. K. Bland, commenced at 7.30 with a capital attendance. Bro. Musckett, of Yarmouth, led us to the mercy-seat in fervent supplication, and then came the chairman's address, which mainly dealt with the objects of the Conference. Bro. Dearle, of Shelfanger, Norfolk, then gave his address upon "The Denominational Interests in the two Counties of Norfolk and Suffolk," our brother gave us some interesting statistics concerning our status in the two counties, shewing that Norfolk is still rather barren as far as Strict Baptist Churches are concerned. Pastor F. S. Reynolds, of Wattisham, followed with an address upon "Steadfastness in Church Life." The choir then ably rendered the good old-fashioned Anthem, "Poland," after which came an excellent and practical address by bro. Gill upon "The Relation of the Church to the Congregation."

Pastor J. D. Bowtell, of Bungay, spoke next, upon "Preaching the Gospel to the Unconverted."

The Chairman then called upon L. H. Colls to give the closing address upon "Some Practical Remedies as a Counter to the Deleterious Teachings of So-called Modern Thought."

After singing "Once more before we part," these interesting and profitable meetings came to a close. We have much more to thank God and take courage as a Society, and we shall never forget, if we as a Conference live and grow up to maturity, the very happy gatherings at Norwich. Our Conference is maintained by voluntary subscriptions, and if any friends of Norfolk and Suffolk Strict Baptist Pastors will send a contribution to the worthy Treasurer, B. J. Northfield, of Hadleigh, they will further the objects of this new but much needed means of promoting unity and increased usefulness amongst the Pastors and Churches in Norfolk and Suffolk.

The Conference will most probably meet at Grundisburgh, in October next.

L. H. COLLS, *Hon. Sec.*

Beccles.

BECCLES. — "MARTYRS' MEMORIAL."—With hearts full of gratitude to God, this Church desires to record the merieos of the Lord, and speak well of His Name, that sister Churches may be encouraged, and stimulated with a holy ambition to be the means of extending the Redeemer's

kingdom. Several interesting meetings have recently been held. At the annual meeting of members and subscribers held in January 30th, a goodly number were present at tea, which was followed by a meeting presided over by the pastor, Mr. L. H. Colls, who read an interesting account of the history of the Church, from its formation (during the latter part of the last century, by the late Mr. Job Hupton, of Claxton, Norfolk). Several departed worthies, whose ministry was a power in the denomination, were pastors at Beccles; John Andrew Jones, Philip Dickerson, and George Wright, whose name is still fragrant to many in Suffolk. During the reading of this paper, the brethren evidently caught the spirit of that beautiful hymn,

"This God is the God we adore,
Our faithful and unchanging Friend;
His love is as large as His power,
And neither knows measure or end,"

and earnest fervent petitions were offered for a further manifestation of that love. Brethren Mount and Welton (Deacons), Stannard (superintendent), gave addresses, and from the report read by Mr. C. N. Mayhew, "Secretary of the Church," each Society was financially in a good condition, for "the silver and the gold are His" (Psa. l. 10.)

On March 25th, the Pastor's Sunday Afternoon, and Monday Evening Bible Classes, held a social meeting—Brethren Buckenham, Frankland, Mount, Stannard, and Welton gave addresses on experimental and practical subjects. During the evening the Secretary of the class (Mr. Jno. Sawyer), presented to the pastor on behalf of the class, £3 1s. as a small, (but not comparative) token of the esteem in which he is held by the young people.

The pastor, whose heart was stirred by this little event, acknowledged the gift; shortly after the meeting terminated, many being glad of having had an opportunity to encourage him (Deut. i. 38.)

Since then, the pastor has had the privilege of immersing four believers, (two from the Bible Class, and one from the Sunday School). In thankfulness to the King of Zion, we exclaim, "These are the joys He lets us know," and we plod on, desiring to put the crown on Immanuel's head, and give Him the glory.
D. S.

WHAT IS THE GOSPEL?

IT IS GOOD NEWS OR GLAD TIDINGS.

According to the Divine Scriptures it is *the best* that ever reached this world from heaven. News to be good and gladdening must be *suitable, beneficial, and reliable*. In the proportion which our minds are illuminated by the Holy Ghost to understand the Gospel we shall increasingly value and appreciate its *superlative excellency*.

It is a revelation to us of the ancient

design of our Almighty Creator to people the better country for ever from among all nations, kindreds, and tongues, which have, or shall yet, inhabit this earth, according to His own purpose and grace, and through the great Lord and Saviour Jesus Christ.

Of course this design will be *fulfilled* agreeably to His Divine foreknowledge and omnipotence.

Our creatureship implies *inferiority*, entire dependence *upon*, and responsibility *to*, our Almighty Creator. He has given out His law for our obedience: its summons is to this effect:—

"Thou shalt love the Lord thy God with all thine heart, and mind, and soul, and thy neighbour as thyself."

To disobedience, penalties are attached extending into the everlasting future.

It is submitted that all reasonable persons admit, that our circumstances are *very bad indeed*, and that only silly persons will presume they are not law-breakers; and that equally ignorant ones can deliberately conclude, in view of the Omniscent Jehovah, they can possibly break His law with impunity (though it may be possible to break human laws and go free sometimes). The Lord of lords, and King of kings, wise persons conclude, will not be trifled with.

Associated herewith, the great facts recorded in Holy Scripture concerning death, the resurrection both of the just and the unjust, the grand assize, the separation of the two classes, and the two final sentences (read Matt. xxv.).

Influence the wise who become anxious inquirers of course, if there be any remedy or relief from such a serious condition, and this remedy is, we assert, to be found only in "the Gospel of the Grace of God."

To learn what the Gospel is, we might turn back so far as Genesis iii. 15. Note the types, the Levitical law, prophetic announcements, &c., and go on to the end of the precious Book, not omitting the Psalms, but for brevity sake just note Isa. lv., Matt. i., Luke ii., John iii. 6, 1 Tim. i.; yea, go through the whole of the New Testament, and lay down this rule, that all statements of Holy Scripture relating to the great salvation of sinners, by and through the Lord Jesus Christ, are parts or doctrines of the everlasting Gospel, and the precepts are legion.

As it is "the Gospel of God," of course it will be found that "perfection" is stamped on it.

As it is "the Gospel of the Grace of God," it originated in His ancient, free, and sovereign favour, the great love of God which passeth knowledge.

All Divine attributes harmonise in the Gospel.

It is based on principles of strict equity, centring in the complex Person of the wonderful Lord and Saviour Jesus Christ and His finished work.

Also the principles of substitution, suretyship, and imputation must be borne in mind by students of the Gospel; and the infinite efficacy of the merits of the Divine Redeemer.

The purchased, or ransomed by price will be finally presented before the presence of Jehovah's glory with exceeding joy, certainly.

As it is "the glorious Gospel of the Blessed God," so its results must redound to the glory of God, Father, Son, and Holy Ghost, in this time-state and in all eternity.

Many of the Lord's children may fear they have never been truly born again of the Holy Ghost, we know; but the theology of the woman who, asked to this effect is very safe. "If I am not born again, O Lord born me again."

I should conclude she was born again already. It is a good sign when a person desires to be interested in all the blessings that result from an interest in the Lord Jesus Christ and His great salvation. Who or what originates such a desire?

During the last fifty years I have read a good deal, thought, heard, observed, and reflected a good deal, and mixed with various classes during a very active life, from low to high in society; but I have never yet been able to discover any thing to be named conducive to the amelioration of the condition of my fellow men even in this life, morally, socially, or religiously, to be compared with the Gospel.

Its teachings, influence, and practice would transform this world into a paradise comparatively.

"You may search from Britain to Japan,
And no religion shall be found,
So just to God, so safe for man."

If it be, even as these few words may serve to suggest, what might be said by more able writers than the present, although he is an old student of the Book of Books. H.C.

ROCHFORD, ESSEX.—We deeply regret to learn, through our dear brother Mr. James Moss, of Canewdon (the last of the male members of the recently defunct cause at Rochford) of the break-up of the Strict Baptist Church in the above town. A meeting of the members and trustees of the cause was called on Dec. 26, 1888, to consider what had best be done with the old chapel, and it was agreed by a majority of two to one to sell the property and divide the money between three of the nearest causes of the same faith and order. Subsequently the property was sold for £100, and after paying £1 for expenses of sale, £99 were equally divided between the three nearest causes of truth—viz., Thundersley, £33; Prittlewell, £33; and Southminster, £33. Acknowledgements from each of the respective causes have

been received by Mr. James Moss. The little chapel at Rochford was formerly a cottage converted into a suitable place for worship, and in which we have had several enjoyable seasons in the past, when the place has been crammed with hearers. Our dear brother Mr. Moss has done his utmost for many years at a considerable sacrifice to himself and family to keep the doors open, and if others had laboured as he has, the cause, humanly speaking, would not have become extinct.—E.D.

WHITECHAPEL.—LITTLE ALIE-STREET.—The seventy-second anniversary of the Sick Visiting Society was held on Thursday, April 11. After the usual tea a goodly company assembled at the annual meeting, when our pastor, Mr. R. E. Sears, called upon the respected president of London Association of Strict Baptist Churches, Mr. C. Wilson, to preside, which he did in his usual genial manner. The ministers present being Messrs. J. T. Bootle, J. E. Elsey, H. Myerson, H. F. Novey, J. Parnell, and W. Tooke, sen. Our pastor implored the divine blessing. The chairman then called upon the secretary to read the report, which showed that during the year 226 visits had been paid to 74 persons, 13 of whom had died either while being visited or soon after the visits were concluded; and the sum of £22 12s. had been distributed amongst them, many of the recipients being in great distress and destitution. Several cases were mentioned where we believe permanent good has been done. The divine favour and blessing evidently rested upon our labours. The balance-sheet showed a sum of £1 11s. 2d. due to the treasurer. After a few remarks from the chairman, Mr. J. T. Bootle moved the adoption of the report, and referred to his connection with the society first as a visitor and then for several years its secretary; he claimed to know something of its working and its value. Mr. J. E. Elsey seconded the motion, which was put and carried unanimously; the chairman remarking that he hoped the balance due to the treasurer would be wiped off by the collection, and a goodly amount left in hand to go on with. Earnest, warm-hearted, and encouraging addresses were given by the brethren present, and the meeting, from commencement to its close, was marked with success, much spiritual enjoyment and profit, and, above all, it was felt that the Lord was in our midst. The meeting closed with singing, "All hail the power of Jesus' name," and our pastor pronounced the benediction. The collection amounted to £4 4s. 6d., for which we are truly thankful. To God be all the glory.—T. J. S.

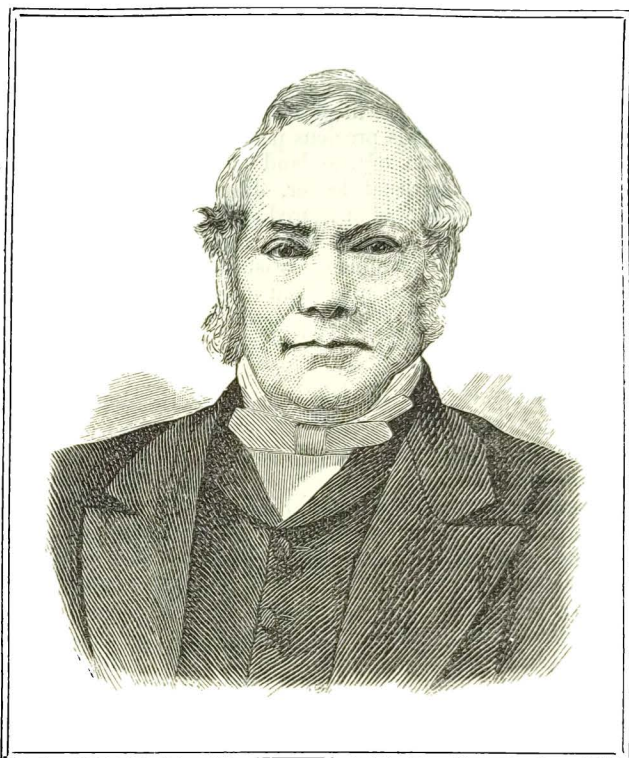
In Memoriam.

In affectionate remembrance of our beloved mother, Mrs. ANN HARDING, who fell asleep in Jesus and entered into rest, Feb. 15th, in the 88th year of her age. She was in former years a worshipper at Zion Chapel, New Cross-road, Deptford, under the ministry of the late Wm. Filton. Interred at Paddington Cemetery. Feb. 21st.

JAMES PARROTT, a member of the old Baptist Church, Dunstable, between 30 and 40 years, and deacon four years. The subject of this brief memoir was called by grace when only eight years of age. He was at that time residing with his parents in the village of Charlton, a little distance out of Dunstable. One Lord's-day morning (as he himself informed me a short time before his decease), whilst he was scaring birds from the harvest fields, he was suddenly, and in a most unaccountable manner, seized with such strong convictions that he began to weep bitterly. In this unhappy state of mind he continued some hours, weeping until he could weep no longer. In the afternoon he went to Sunday-school as usual. It was connected with a Wesleyan Chapel, the only Nonconformist denomination represented there at that time, although years ago there had been an important Baptist interest in the village, under the pastorate of a Mr. Brittain. His teacher noticed his sadness. By-and-bye she kindly asked him if anything was the matter. He returned no answer. Then she said, "Do you want to pray? You had better ask God to help you." He felt to his dying day the kindness of that lady teacher, and said he endeavoured to take her good advice. He continued under this soul-exercise a long time, some years indeed. Of course he was now an eager listener to the various preachers who came to that Wesleyan Chapel. But not being able to get what his soul longed for, he felt it his duty to try other places of worship, for the anguish of his soul was intense. He therefore walked to different towns and villages around Charlton, and heard nearly every minister of every denomination who was within walking distance, but with no better result. At length some friend asked if he had ever heard the late Mr. Shepherd, of Dunstable. He said, "No," and forthwith resolved to visit Dunstable the very next Sabbath. He did so, and the Lord was pleased to set his soul at liberty. This led him, as a matter of course, to attend regularly the old Baptist Chapel, walking from Charlton each Lord's-day. About this time, being one day in a public-house with his working companions, he was seized with an impression that it was

the wrong place for such as he. Accordingly he resolved, by the help of God, to quit at once and for ever all such houses and society. So he asked his companions, "How much have we each to pay?" The sum being named, he placed it upon the table, walked out, and never did the like again, nor did he remember ever meeting any one of those men anywhere from that day forward. After his soul was so blessedly set at liberty under Mr. Shepherd's ministry, he felt it his duty and privilege to present himself as a candidate for baptism. When before the Church he could say but little, and wondered at their acceptance of him. Our brother was not favoured till near the time of his death with that full assurance which it is the believer's privilege to enjoy. But about a month previous to his departure an article in a number of the *Gospel Magazine* was marvellously blest to this end; so much so that he said to me soon after, "I know all is well with my soul. I am only waiting for the Lord to come and take me home; and I am sure that for me to depart will be to be with Christ, and that is far better." Throughout his protracted sufferings he was enabled to exhibit at all times the fortitude and sweet resignation of a true Christian. And on March 29th, the very next day after I had preached my last sermon as pastor, I was called to inter our beloved brother, which I could in all confidence do "in sure and certain hope of a resurrection unto eternal life." He was indeed a meek, humble, patient, conscientious, and Christ-like man; always the same, whether praying in the house of God, or working at his calling; always devout, watchful, and ready to help in every good thing. As a deacon, I never had other than kind words and smiles from him; and I felt, as his pastor, that he was always in sympathy both with the Church and myself in everything that was for the good of Zion and the honour of God. His brethren in the diaconate will miss him, and so will the Church. May God comfort the hearts of his bereaved relatives.—A. E. REALFF.

JOHN ROGERS, aged 74 years, exchanged earth for heaven on Tuesday, April 16th. He was for nine years deacon of Rehoboth Baptist Chapel, Horsham, and also six years superintendent of the Sunday-school. He was at his post, and read to the children on the preceding Lord's-day, and at the prayer-meeting on Monday evening he gave out hymn 1061 (Gadsby's selection), and then concluded the meeting. On Tuesday, while doing a little work for his son, he was taken with the third fit, and expired in a few hours. His remains were interred at the above chapel on the following Lord's-day.—J. GARNER.



THE LATE MR. SAMUEL COLLINS, OF GRUNDISBURGH, SUFFOLK.

(See page 168).

“Lines in Pleasant Places.”

HAPPY is the man who is fully conscious of the position he occupies as being of God's appointing. In such a condition of life he is greatly fortified against disappointment, as his success, he well knows, whether great or small, is given to him by the Lord, who is too wise to err and too good to be unkind.

“Lord, may this be my motto still,
‘The lot is cast,’ and at Thy will,
Whether the same's adverse or not,
I wish Thy own shall have my lot.”

This feeling of steadfast reliance upon God's providence and grace does not produce indifference, or neglect of the use of lawful means.

for the promotion of His glory and the interest of Zion; but acts as a grand stimulus to the mind in pressing onward through evil and through good report.

“Billows of disappointment roll
 Along the restless tide of time,
 But Gospel hope bears up the soul
 Till an eternal calm shall shine.”

Thus, in consideration of God's unerring wisdom, the Psalmist could say, “The lines are fallen to me in pleasant places; yea I have a goodly heritage” (Psa. xvi. 6). This precious portion of God's word refers of course to the literal division of the land of Canaan by Joshua (who stands as a type of our spiritual leader, Jesus) between the tribes of Israel. Each grant of land was measured with great exactness, and its wealth, beauty and other advantages were, in every minutiae, taken into account, so as to prevent if possible dissatisfaction. They all had indeed cause to say their lines had fallen to them in pleasant places.

The Lord knew, however, that they needed to be frequently reminded of the sacredness of the property entrusted to them, because of its typical character shadowing forth the blessings of a New Covenant dispensation. Therefore He warned them on several occasions

AGAINST DESTROYING THE LANDMARKS.

that had been divinely arranged for them.

Special reference is made in Scripture to the preservation of the ancient boundary lines which divided the respective allotments of the tribes of Israel (Deut. xix. 14; Job. xxiv. 2; Prov. xx. 28, &c.), and notice is also given against any infringement of those rights which belonged to His chosen heritage. If such restrictions were necessary to maintain peace under the old covenant, how much more should we strive to maintain intact New Covenant lines of truth, marked out by infallible wisdom for the benefit of the church of God till He shall “appear the second time without sin unto salvation” (Heb. ix. 28).

THE JOTS AND TITTLES OF GOD'S WORD.

It would be well for persons, who lightly esteem, and set at nought as non-essential the practical testimony of Christ, to read more attentively and prayerfully His golden sermon on the Mount, especially Matt. v. 17—20. He there, in describing the intrinsic value of truth, regards with emphasis the *jots and tittles* of His word; and issues a solemn injunction for the preservation of strict conformity to His commandments which He would have us adhere to, not *in spirit merely*, but in word and deed. Such as obey His orders are considered by Him as doers of the words and not hearers only (James i. 23). Not one of the least of His commandments can be ignored without doing violence to the harmony and beauty of the whole of them. How can any person be esteemed for his work sake whose main object consists in seeing how he can get to Heaven without the observance of New Testament law. Christ says “Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven” (Matt. v. 19). May God help us to keep within the *lines* of divine truth and not attempt to break through them; if we wilfully violate the sacred order of scripture sure enough we shall smart for it (Eccles. x. 8).

RECOGNITION OF GOD'S MERCIES.

When we think of God's kind providence and grace to us from our

earliest days up to the present hour, we are filled with amazement, and can unite in song with Addison:—

“Ten thousand thousand precious gifts
Our daily thanks employ,
Nor is the least a cheerful heart
That tastes those gifts with joy.”

Truly, having more than bread and water in this life, with the promise of the life that is to come, the words of David are strictly applicable to us. “The lines are fallen to us in pleasant places; yea we have a goodly heritage.”

In each precious allotment is couched everything concerning the child of God, even his daily struggles with the enemy, his pains, sorrows, losses, crosses and joys, both temporal and spiritual; all are marked out with the utmost precision.

The life we now live is not the result of accident or chance, but when under divine tuition, we recognise God in it.

LIFE IS FULL OF GOD,

yea God is life itself; but life without God is not life, it is only a miserable existence. Life's way is full of paths both narrow and intricate, which necessitates a constant guide who knows all the way and can see the end from the beginning. Like as the lines that divided the boundaries of the children of Israel, so divine Providence has mapped out our career; and when we are led to realize that God knows our position and all that encompasses our steps, the way becomes less rugged, and trials rather easier to bear.

“Blind unbelief is sure to err,
And scan His works in vain:
God is His own interpreter,
And He will make it plain.”

Thus, truly happy is the man who is contented with his lot and enjoys it; “Yea, happy is that man whose God is the Lord.”

We read of no dissatisfaction, or at least very little, between the tribes of Israel about the measurement of their respective allotment after they received them from their chief captain; all they had to do was to go in and possess the land; so with us, the good land is all lined out before us, our faith beholds it; and the day we hope will come when, vile and sinful as we feel ourselves to be, we shall share in the inheritance of the saints across the river, and sing:—

“Eternal glories to the King
That brought us safely through;
Our tongues shall never cease to sing,
And endless praise renew.”

W. WINTERS, *Editor.*

Churchyard, Waltham Abbey, Essex.

WHEN God bestowed blessings at once in election, He found Christ work to purpose; when Christ had finished salvation, He findeth the Holy Ghost work for ever.—*Dr. Goodwin.*

JOHN HAZELTON.—By W. J. Styles. The new edition of this work, which contains some additional information, is now ready, price in cloth boards, 2s. 6d., or bevelled boards, gilt edges, 3s. 6d., Post free from the publisher for P.O.

OUR PORTRAIT GALLERY.—No. VI.

THE LATE MR. SAMUEL COLLINS, OF GRUNDISBURGH, SUFFOLK.

ONE of the greatest and grandest Suffolk preachers of the Gospel of the past, known to us, was Samuel Collins, of Grundisburgh. It was not in sunny Suffolk that our ears and heart were first charmed by the pouring out of his soul in tremulous accents on Gospel themes, but in that highly favoured sanctuary at

HILL STREET, DORSET SQUARE, LONDON,

of which John Foreman, of blessed memory, was the renowned pastor so many years. It was in the early days of our Christian career, mainly, that we spent several happy Good Fridays in succession at Hill Street, with our beloved wife and her parents and friends, and there we heard Samuel Collins preach gloriously on one of those long-to-be-remembered days. James Wells preached in the morning, John Foreman (as was his usual custom) in the afternoon, and Samuel Collins in the evening. In the morning of that day Mr. Collins sat on the left hand-side of the chapel under the gallery, and Mr. Wells, on rising to commence his sermon, cast his keen eyes toward Mr. Collins, and with a shrewd kind of twist of the mouth said, "There sits my brother Collins, he has been busily criticising my 'Jacob and Esau' lately, mind I don't give him a broadsider this morning!" This pertinent remark produced a sudden titter throughout the chapel, but which quickly subsided as the preacher rapidly turned to his subject. Prior to

SAMUEL COLLINS PREACHING AT HILL STREET

on the evening in question, we heard for many years consecutively on certain days, in the same chapel, dear old George Murrell, of St. Neots; and never shall we forget the number of fine, old John Bull-sort of worthies who sat at the dinner table in the long schoolroom, with Mr. Foreman at their head, many of whom had come from Suffolk, Cambridgeshire, and other parts of the country, for a thorough good, spiritual feast, and who did not, we should judge, go away disappointed. We were accustomed to see Mr. Collins, for a few years afterwards at the annual gatherings of the Suffolk and Norfolk Association, and to hear him speak occasionally from the huge pulpit in the Association tent. His voice was then mellow (yet plaintive), and his language rich and full of the Gospel of Christ. We did not know his worthy compeer,

THE LATE MR. GEORGE WRIGHT, OF BECCLES,

whose biography, by Mr. S. K. Bland, is before us, neither did we ever hear the famous pastor of Meard's Court preach—the renowned John Stevens—but we have had the happiness of knowing in person many bright pulpit-stars now shining in glory, such as James Wells, John Foreman, Philip Dickerson, John Cooper, George Murrell, Israel Atkinson, Samuel Milner, Charles Box, Thomas Pooke, Charles Waters Banks, George Moyle, George Wyard, William Bull, John Slate Anderson, John Hazelton, William Palmer, Samuel Cozens, T. J. Messer, Thomas Stringer, P. W. Williamson, William Brown, J. Brand, E. Beazley, Henry Wise, William Crowther, William Carpenter, William Houghton, Thomas Steed, William Collyer, John Dixon, Robert Bird, J. W. Dyer, Searle, and other ministerial lights of equal and lesser magnitude, whose souls have long filled their respective places in the temple above. There are still

A LARGE CLUSTER OF PREACHING STARS

in this lower sphere, who—

“Confirm the tidings as they roll, and spread the truth from pole to pole,”

and who are not to be outvied by any of the bright satellites of the past. With all due respect to the valiant men of bygone days, it has never been our aim to strike young living ministers with the bleached bones of their great predecessors because, as is too generally supposed, they are in no way equal to them. God has always had His witnesses for truth, and He always will have, although the Church may be favoured with a larger number of them at one time than at another. It is folly to suppose that all men are naturally gifted alike. Dr. Johnson remarks “that no two people can be half an hour together but one shall acquire an evident superiority over the other.”

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

THE LAST PUBLIC APPEARANCE OF SAMUEL COLLINS

was, we believe, at Wattisham, on October 1, 1879, at the jubilee of the Suffolk and Norfolk Particular Baptist Association. Our last sight of his venerable person was at Fressingfield, on June 6, 1878, when, after the congregation had sung,

“Keep silence all created things,”

he read with great pathos, Psalms lxii. and lxvii., and offered prayer, during which we noticed tears flowing freely from the eyes of many of the worshippers. The last time he preached in his own much-loved pulpit was on October 29, 1876; his text on that occasion was from Rev. xiv. 13. It is considered that Mr. Collins was baptized by good old John Keeble, of Blandford-street. Mr. Bland, in his interesting memoir of Mr. Collins, says: “I have heard him pathetically describe the first time he preached before his pastor, Mr. Stevens (from Rom. v. 1), and his nervous state in the service; how he exhausted all his thoughts on the passage long before the time of closing, and then in despair ‘began at the other end, and worked his theme backwards.’ Also Mr. Stevens’ kind words of encouragement afterwards—‘All right, Sam; if you can get through a muddle like that, I can trust you anywhere.’” (See *Gospel Herald* for 1881, p. 321). During Mr. Collins’s long ministerial career at Grundisburgh, he was regarded as the champion preacher of the Gospel far and near. We remember, when visiting the cause at Rishangles two years ago, the beloved pastor, Mr. George Harris (who was a member, in his early days, of Mr. Collins’s Church, and by which he was sent out into the ministry), pointing out to us a pond in a field near his house, and under the shadow of the old Parish Church, where his old pastor, Mr. Collins, baptized a number of persons

IN THE PRESENCE OF 2,000 SPECTATORS,

and one of that number we buried last year in Waltham Abbey Cemetery.

Mr. Collins took an active interest in the Suffolk and Norfolk Particular Baptist Association, which was formed (out of an older Society) at Grundisburgh in the October of 1829, the jubilee of which he lived to see held at Wattisham. We remember his fine old chapel at Grundisburgh, when the Association met in that locality three years ago. Our

highly esteemed brother, William Gill, is the present pastor, and worthy successor of Samuel Collins. In 1833 the *Gospel Herald* was originated by Mr. Collins, and edited by him for twenty-five years. He held his pastoral charge at Grundisburgh for nearly fifty years, and resigned it in 1876 without a blemish on his character.

Mr. Collins was a Northamptonshire man, born in the parish of Culworth, in that county, December 2, 1798; and after a long and useful life, chiefly spent in the Lord's service, he fell asleep in Jesus on Sabbath-day evening, July 17, 1881. The last words he was heard to articulate were: "All—all glory!" His disembodied spirit now fully realizes that eternal "weight of glory" which he so long patiently waited for, and is satisfied.

"Thither our weak and weary steps are tending—
Saviour and Lord do Thou with us abide!
O guide us homeward where our wanderings ending,
We shall see Thee, and shall be satisfied!"

EDITOR.

THE PASTIME OF FOOLS.

An Address delivered at the Sunday-School Baptist Chapel, Devonshire-road, Greenwich.

BY J. BURNHAM PEGG,

Bath House College, Twickenham.

"Fools make a mock of sin."—Prov. xiv. 9.

THE words must not be regarded as a text, but as a motto; and their use must be to keep your mind fixed upon my subject. And it is one which every man, woman, and child knows something about; which pleases those most who know least of it; causes most trouble to those who understand it best; which those in heaven are least conversant with; which those in hell continue to understand more and more, and never know fully; which I wish I had never known, but now desire to know perfectly. Such is the subject for my words, and your thoughts, and it is embraced in our motto: "*Fools make a mock of sin.*"

There are only six words, and they can be easily remembered; but it is profitable to notice that the word here rendered fool means impious, *one who has no religion*. The one word may be used for the other. People who have no religion are fools! Our Lord's teaching conveys the same thought. There was, in His day, a sharp, careful, prudent man. That person had so prospered that he had no room for his crops and treasures without building more barns and storehouses. He determined to do this; he would rest; he would settle down in competence; but God spoke to him, and you will observe the name He used in His address: "*Thou fool*, this night is thy soul required of thee." Some men regard those who are concerned about eternity as fools; and those as wise who interest themselves only in concerns that are ended at the grave. David uttered an opposite opinion. He selected the worst of the class, and declares of him: "*The fool hath said in his heart, there is no God.*" In two men you have the best and the worst, and they are both termed *fools*. All then of the class, all without religion, are fools; and in some way they give outward evidence of their character; for, "*Fools make a mock of sin.*"

Fool is an ugly word, and I trust you will never use it in anger or contempt. If you do, then by being readily excited by temper, or by speaking evilly of a mind formed by God, you will merit the name of those who make a mock of sin. But it is evidently an appropriate term. I knew two men, partners, who lived in the West Indies. One was a diver. And a large vessel laden with merchandise, worth £40,000, had gone down in the harbour of St. Thomas. To secure the goods, and free the place from the incumbrance, was a task undertaken by the two men. The task was divided. There was the actor many hours under the water during months of skilful toiling, labouring with all his power of mind and body. The other remained at home; floated the business; raised capital on every saleable article that was available; waited, watched, hoped and grew weary. He grew thin and pale; his property was mortgaged; his possessions went at a fourth of their value; and the family faced probable beggary to sustain the undertaking. This continued some two years or more. The men were not fools. They did succeed. But, if all this toil, weariness, and sacrifice were wisely endured for an uncertain temporal advantage, what a fool must he the one who not only neglects the word of God, the House of God, prayer, and every right act, but even makes a mock of sin!

There are so many men who delight in being singular, that one would not be surprised if there were some who strove to be singular in monstrous wickedness. History furnishes the record of one who burnt himself alive in order to be famous, and who for this was revered by the heathen world. And there are probably other monsters in sin; but can it be possible *many* continually strive to make a mock of sin? The number is not only large, but there are none who did not, or do not belong to it: "All we like sheep," stupidly, and stubbornly "have gone astray, we have turned every one to his own way." The man who wrote our motto was unrivalled in wisdom. Yet he was no exception. If you had lived in Judæa during his life, you would have seen some of those ugly statutes, such as you have wondered at in the British Museum, and the Crystal Palace. The people called them gods; crowds bowed in worship before them; and, these were greatly increased by the courtiers from Solomon's palace. His wives imported them from Egypt; his money paid for them, his son countenanced them, and lost a large part of his kingdom as a punishment for his sin. These conditions would not have been, if Solomon had not himself been of those concerning whom he wrote: "Fools make a mock of sin." And who first of our number, in the sight of God can plead "Not Guilty" to the same charge?

It is to be hoped you would not laugh at idol-worship. But to sport with the drunkard prostrate in the street; to be amused at an idle jest; to watch men battering each other into hideous shapelessness; to lie for amusement; to break the Sabbath; and to be disobedient for one's advantage, are deeds done by those who hold sin lightly, who make a mock of sin. This may be allowed generally. But denying the evil, crowds will flock to see a misguided creature dance on a tight-rope. For a time the feats of skill amuse. Then the performer reels, and falls from an appalling height; and the wretched life thrown away. A man swims down Niagara; another tries the rapids, and fails; and crowds watch the mangled corpse as it floats along. These deeds are very like self-murder,

and the spectators abettors of the crime; design is only needed to render the acts complete. Satan once tempted Our Lord to perform an act of presumption while he should be the spectator, and you know His rebuke was:—"Thou shalt not tempt the Lord thy God." The words may admit more than a particular meaning; they mean certainly, that presumption on the mercy of God is condemned. Those who assist it, and witness such fatal acts, are not free from blood-guiltiness, while they thus "make a mock of sin."

All sin is so full of danger now for the godly, and such a cause of unceasing agony to the ungodly hereafter, that the Psalmist wrote of it as the great origin of suffering. "Fools because of their transgressions, and because of their iniquities are afflicted." It is said of Charles Keen, that he kept a tame tiger by his side, for the sake of the amusement he gained on seeing the terror shown by his visitors as they observed its presence. This continued until one day its rough tongue drew blood from the master's hand; then its wild instinct impelled it to tear the arm from the shoulder downwards. His life was spared, but the pain and the weakness were with him till death. And many a man has suffered in his soul, as this did in his body, from the worse than wild beasts he has nourished in his breast. Pharaoh, and the Egyptians with him, despised the message of Moses. Their land was visited with pestilence, and disaster, the loss of the eldest sons, their lives, and their souls. Saul rejected the word of the Lord and His prophets; the kingdom was torn from him, and he seemed to die without hope of salvation. The Jews contemned our Lord, and His apostles; their nationality was lost; their city destroyed; and they are outcasts to this day. And it is a Scriptural fact, confirmed by history, and falling within the experience and observation of God's people, that sin often entails present punishment. When it does not, an eternity of punishment follows; for, "God is not mocked, whatsoever a man soweth, that shall he also reap."

The plague which broke out in the time of Edward III. was extremely terrible. It raged in every part of Europe. Cities were desolate, fields were untilled; people were shunned lest they should disseminate the germs of the disease; one-third of the inhabitants died; and the gloom of despair fell upon the survivors. But its ravages were limited to a few years; and its effects bounded by a given area. The fire of London was so vast, that people said the Judgment-day had come. But its ravages were confined to the City, and ended in a few days. In the Gallic wars Cæsar is said to have sacrificed 1,000,000 lives. But this slaughter ended in seven years, and the terror and misery it caused passed away in a generation. But who shall map out the landmarks over which the influence of sin shall not pass; or, who shall define the period of its duration? You have read how God said, He would have war with Amalek for ever. He does not utter such threats against the innocent. The sins of the fathers were transmitted through their posterity, and were practised by them. And the diffusion of sin is as remarkable as its transmission. Hezekiah's deeds form a pertinent illustration. He shows the Assyrian ambassadors the riches of his palace, and the temple to gratify his personal vanity. They see this wealth, and covet it. Their instigation brings an invasion upon the land; slaughter, devastation and destruction visits the cities, and captivity was the lot of the Jews. In their banishment, the practice of idolatry was almost universal; for, in

Babylon, not only an extensive city, but a large district, Daniel, Shadrach, Meshech, and Abednego, are the solitary exceptions of whom we hear, who refused to unite in the idolatry of the country. How much further the evil spread, does not appear. Scripturally sin is compared with leprosy, on account of its destroying and epidemical character. One sin leads to another, and none can foresee its results. Like a weed it grows, yields seeds, and these falling reproduce an hundredfold. This process goes on, and the weed becomes the dominant growth. Its blighting, blasting influence extends widely, and through generations. Yet "Fools make a mock of sin."

This is not a theory, but an axiom. Sin entered this earth with Adam, and entailed a curse on the entire human race. With it came pain, sickness, sorrow, despair and death. The whole creation travailed in pain; and men mocked still; God was moved with pity, and appointed one mighty to deliver. And the world saw Him in mockery; and mocked at still fouler and darker crimes. The Son of the Living God was sent to obey a law which man had broken, sin assumed the form of selfishness, and thrust the unknown stranger into a cattle-trough outside a caravanserai in Bethlehem. Sin took the form of envy, and in the massacre of the babes in that town hounded Him down to take His life. Sin took the form of unbelief, and it was written of Him: "I am become a stranger unto My brethren, and an alien unto My mother's children." Sin became rebellion, and a mighty conspiracy was formed against Him of Scribes, Pharisees, Levites, and people, until He could say: "They that sit in the gate speak against Me, and I am become the song of the drunkard." Sin dragged Him to the judgment-bar, and there He was mocked with a sham regal robe, and a reed for a sceptre, with being spat upon, mocked in His power, and office, by soldiers, and by people, judges, and rulers. He was nailed to the wood, and in company with murderers suffered a death of anguish and contempt. In His death-throes the thieves mocked Him, and those who passed by joined in the sport. His language is, "Reproach hath broken My heart; and I was full of heaviness! and I looked for some to have pity, but there was none; and for comforters, but I found none." Then did He open a way of salvation for those who cease to mock at sin, for those who seek His grace; for those who seek deliverance from the fearful sin at which once they mocked; and over which they will always grieve if made heirs of His grace.

Sins against a holy God;
Sins against His righteous laws;
Sins against His love, His blood;
Sins against His name, His cause;
Sins immense, as is the sea,
Hide me, O, Gethsemane.

THY KINGDOM COME.

*A few lines written after attending a "Church Meeting" at the Surrey Tabernacle, S.E.,
Feb. 4, 1889.*

O BLESSED season! glorious Lord,
Thou dost endear Thyself and word,
Whene'er Thy people meet.
But there are times that Thou hast chose
To calm their fears, confound their foes,
As Zion's conquering King.
And who can utter words that tell
The joy that doth each bosom swell,
As they behold Thy spoil?
New Kent-road.

The solemn awe with which they trace,
The secret workings of the grace,
That magnifies Thy name!
The hearty welcome in the word,
"Come in, thou blessed of the Lord,"
No longer stand without.
Girded afresh, the privileged few
With warmer zeal plead now anew
The prayer—"Thy kingdom come."

ANNIE M.

N

THE ATONEMENT OF CHRIST.

An Address delivered at the Annual Meeting of the Metropolitan Association of Strict Baptist Churches, on March 12, 1889, by W. K. SQUIRRELL, Pastor of Enon Chapel, High Street, Woolwich.

(Concluded from page 148).

III.—The atonement is replete with all we need for (1) *Doctrine*, and until we can build brick houses without foundation, and grow flowers in our gardens without roots, and a man can walk erect minus of his backbone, till then we cannot possibly have stamina in one's religious life, apart from doctrinal truth. We need, as Paul says (1 Tim. iv. 6), to be "nourished *up* in the words of faith and of *good* doctrine, whatever is contrary to God's word. Paul was uncharitable (?) enough (yet I admire him) to speak of it in the first *verse* as the "doctrines of devils," nor can we separate truth from Christ, or Christ from truth, so the cry of preachers, "Jesus only," but not the truth, proves at most to be but the cry of a babe in divinity.

(2) All we can possibly need for *experience* from *atonement* flows a hope to the most despairing, for according to the Atoner's own words, He came to *seek* and to *save* that which was lost (Luke xix. 10), and although ready to perish, He who mourns for sin and about sin, until He looks on him whom his sins did pierce, in that very *bitterness* of soul, shall find the *marks* of an elect vessel of mercy, and rejoice; for well he may—not in a speculating atoner, but in the Christ of God, who accomplished and made salvation certain, and by whose Spirit we are taught the demerit of sin, and also the fulness and suitability of those words (1 John i. 7): "The blood of Jesus Christ, God's Son, *cleanseth us* from *all* sin." (2) The atonement: by it we *richly enjoy* all things in *Grace*, that could be named, beginning if you please with the new birth, speaking of adoption by Jesus Christ, of sanctification by His Spirit, of everything which makes up Christian experience, grace to live, grace to die, and glory to crown it all, and every thing we *owe* to the fact, "that Christ was cursed for us," nay more, "made a curse" (Gal. iii. 13), and through that fact we are "*blessed* with all spiritual blessings in heavenly places, or things in Christ" (Eph. i. 3). (3) By it we "*richly enjoy*" all things in *providence*, my Father's forecare, as seen at Calvary, is highly luminous at times, it has so emitted its rays of light over the entire pathway of this mortal life that we have become as giants in His strength (Psa. xxvii. 1). Here also we may learn the happy use of a logical mind, as displayed by *Paul* (Rom. viii. 32) in relation to the mode and manner of divine giving, of such things as we may need in the pilgrim way.

By it we richly enjoy all things in *creation*. Many of us were born with a deep love for nature; our tiny study is a room with four walls, but our larger, more healthy, and God-made study—is roofed in only by the sapphire heavens and the fleecy clouds, and walled round by the beautiful horizon. We admit this love for nature has been both quickened and intensified by the writings of men, but we claim for the *atonement* by Jesus Christ, that in our personal experience it is a wonderful key to the heart of nature, and the most glorious medium through which a finite mind can study the handy works of Him who in Psa. cxlvii. 3, 4, we see with the *same* hand, counts the stars, writes out

every name, yet bindeth with *love's bandages* the wounds of His suffering child.

IV.—The atonement is replete with all we need for *practical* godliness. By it *alone* we know how rightly to bear another's burden (Gal. vi. 2) or to forgive the wrong-doer (Col. iii. 13). Forbearing one another and forgiving one another, "if any man have a quarrel against any, even as Christ forgave you, so also *do ye*." By it I strive against *my own will*, for I am not my own, and am constrained by another's love, even the love of the great Atoner, who voluntarily gave Himself. "He *loved me*, and gave Himself for me," is a scripture which makes us pray daily for a true spirit of self-renunciation. By it we see the simplicity and beauty of the Lord's Supper, and our privilege in relation thereto; to us it is nothing more or less than a memorial service, bringing before the mind by simple and *unchanged* elements the dying and doing of our blessed Lord, "This do in remembrance of *Me*" (Luke xxii. 19, 20; 1 Cor. xi. 24 to 26). By it we glory in maintaining Scriptural *Baptism by immersion*, for as we see by Rom. vi. 4, 5; Col. ii. 12, and Gal. iii. 27) nothing less would do, as that rite does, by outward sign of an inward change, viz., that we have been dead with Him, and *raised* with Him to newness of life.

And now, if these things be true, and true they are, as a Denomination, and more so as an Association of Churches of Truth and New Testament order, a glorious future is before us. *Courage*, brethren, let "*onward*" be our motto, a thousand shames if we dare to hide our light; up to the hilt let us serve our once bleeding but now exalted Master. Is not His cause dear to our hearts? and has He not permeated our souls with His blessed truth, and brought us together to set us as a "defence of the Gospel" (Phil. i. 17). I grant you *the times* are against us, *so much the better*, if otherwise, it might suit such as the noble soldier who, at the first *smell* of powder, retreated, saying with much feeling, but no *pluck*, "I believe in the adage, Live and let live." But *men* holding truth as we do, and with the might and power of the Holy Ghost as our helper, shall surely find, as others have, that opposition only gives us greater boldness in the faith. *Lastly*, a great future is before us, for the *times* are *with us*. I speak as unto wise men, *judge* ye what I say. Are not the signs of the times for us? does not the world sigh, and the professing world cry, for men that believe *something*, and that something with their *entire* being? Men become tired of that kind of business carried on by religious flirts, for they are here to-day and gone to-morrow, and even the worldling is beginning to see it is a poor Gospel, a poor preacher, and poor church life, that must be built *up* and kept *up* by catering for the world's amusements. Yet rather brethren is this for the *furtherance* of the Gospel. God give us *all* the undaunted courage we need "To go in and possess the land." *Amen and Amen.*

"INHERITANCE."—The copy for the tune to be found on the following page has been supplied by our brother, G. W. Shepherd. It gives beautiful expression to the words of the hymn 501, Denham's Selection, and 909, Stevens. We feel confident its insertion will give great satisfaction to our readers. The words are grand, and the strains of the tune are sweet and harmonious.—J. W. B.

INHERITANCE.

1 On wings of faith mount up, my soul, and rise View thine in -

her - i - tance be - yond the skies; Nor heart can think, nor

mor tal tongue can tell, What end - less pleasures in those man - sions dwell:

Here my Redeemer lives, all bright and glorious, O'er sin, & death, &

Here my Redeemer lives all bright & glo - ri - ous.

hell, He reigns,..... He reigns..... He reigns vic - to - ri - ous.

2
No gnawing grief, no sad heart-rending pain,
In that blessed country can admission gain;
No sorrow there, no soul-tormenting fear,
For God's own hand shall wipe the falling tear.
Here my Redeemer lives, all bright and glorious.
O'er sin, and death, and hell, He reigns victorious.

3
No rising sun his needless beams displays,
No sickly moon emits her feeble rays:
The Godhead here celestial glory sheds,
The exalted lamb eternal radiance spreads.
Here my Redeemer lives, all bright and glorious.
O'er sin, and death, and hell, He reigns victorious.

4
One distant glimpse my eager passion fires!
Jesus! to Thee my longing soul aspires!
When shall I at my heavenly home arrive?
When leave this earth, and when begin to live?
For here my Saviour is all bright and glorious,
O'er sin, and death, and hell, he reigns victorious

THE BLESSED DEAD.

MRS. JANE HANDFORD.

DIED on March 19th, 1889, in the 26th year of her age, Jane Handford, formerly a hearer at the Surrey Tabernacle, Walworth, but for upwards of 5 years a hearer at Gower Street Chapel, London.

My beloved wife (whom I had known from her birth, her mother and my mother having been intimate friends, and both for many years members at the Surrey Tabernacle) was the subject of convictions when quite a child. When she was very young there was much excitement about the world shortly coming to an end; and the feeling of what would become of her preyed on her mind night and day. Sometimes she would think to herself, "if the end comes, surely I shall repent then, that will be enough to melt the hardest heart." At other times she would wish that she might see some good person die, as she thought that that might move her heart. About this time also I believe she was terrified by dreams at night, but the details which she related to me have escaped my memory. On seeing the funeral of a young child, an acquaintance of hers, she came home in tears, as she wished it had been her instead, for she thought that if she had died at that age she should have gone to heaven. She once asked her mother what it was to repent, and her mother replied "it is to be sorry for your sins but not to go and do the same again." She thought if that was the case it was no use for her to try and repent, as she could not refrain from sin. She would even envy cats and dogs because they had no soul. All this took place when she was of very tender years.

In her childhood and youth she had a most trying path providentially: and in her latter years she had stroke upon stroke of bodily affliction, suffering repeatedly from the effects of a hereditary local weakness, besides which she had to endure the shock of the sudden death of a dear child. About two years before her death she was laid down with a species of gastric fever, and was not expected to recover, but the Lord mercifully heard many earnest cries on her behalf and she was raised up again. About four months afterwards she was seized with the commencement of the train of mysterious afflictions which it pleased the Lord to bring upon her, and which terminated in her death; for although she was greatly relieved last summer, yet on the approach of winter she got worse, and the death of her mother occurring in December last, with the excitement attending the funeral, humanly speaking gave the final stroke, consumption long suspected distinctly manifested itself, and she gradually sank. In addition to these trials and afflictions, it seemed to be her lot all through life to have to suffer scorn and contempt from one and another. She was, however, I believe, one of the Lord's jewels, and constantly watched over and cared for by Him.

On one occasion when my dear wife got quite rebellious about the death of her child and several subsequent disappointments, she was silenced by the application of the words, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." In September 1887, she was brought into great trouble of soul about her state for eternity. While sitting in Gower Street Chapel one Sunday evening she suddenly became possessed of the feeling that her heart was about to stop and that she should drop down dead, and the same feeling was afterwards repeated, which made her perfectly miserable, as she felt if her heart ceased beating she would be in hell. She was afraid to lie down to sleep at night lest she should wake up in perdition. I told her I did not believe the Lord intended to send her to perdition, but that on the contrary He was manifesting her as one of His; and that I had been praying for it for four years. She became a most diligent searcher of the word of God, and would frequently turn away from it to attend to some domestic duty, and then turn back to it for a few minutes again. She used to say that at this period every time she went to the word it seemed

to speak to her, and she was many times helped at the throne of grace. She would say that at these times her prayers seemed "to go right up." She said she had felt what Mr. Wren once said of himself, when she read the Bible it made her want to pray, and when she prayed it made her want to read the word again. She heard Mr. Wren preach from Rom. viii. 5, "They that are after the flesh do mind the things of the flesh, but they that after the Spirit the things of the Spirit," and as he opened up the subject she felt she had the evidences of a spiritual mind. About this time in reading her attention was arrested by the passage, "Beloved, think it not strange concerning the fiery trial that is to try you," &c. She said it seemed to speak to her—"Beloved." And she thought "Beloved," "does that mean me"? And the "fiery trial" "What can that be"? Since then she has indeed had to pass through a fiery trial. About this time this passage was much on her mind, "I will bring the blind by a way that they know not," &c. She was much tried that she had not a proper sense of sin nor had truly repented, and one day while walking up and down the room thinking of her state, the following words were applied to her, "They shall look on Him whom they pierced," and there was such a light cast upon them that she said to herself, "Oh I see it is that which makes them repent, looking on Him whom they pierced," and much comfort came with the words. On the following Tuesday evening she went to hear Mr. Dennett, and was crying for mercy all the way to Chapel, and in the course of his sermon Mr. Dennett said, "If you are brought to cry for mercy you shall surely have it, even if it does not come till your last moment," and he then repeated the passage which had been so much on her mind, "They shall look on Him whom they pierced." This greatly encouraged her, and she always cleaved to it as a word from the Lord, even in her darkest moments. I do not remember whether the events took place just in the order in which I have related them, but I know that she was gradually raised to some hope in God's mercy.

About two or three months before my dear wife's departure she had a strong presentiment that her end was near. She then fell into a state of great darkness of mind, and horrible temptations assailed her. When in this condition she wrote to Mr. Wren and told him the trouble she was in, and received a most encouraging letter from him. An opinion Mr. Wren expressed that there was more working beneath than she herself could see was confirmed by remarks that she dropped occasionally and by her great tenderness of conscience at about this time. Some little time after this, I remember one night in particular, when she had been in great distress, she told me that she was helped to cast herself at the footstool of mercy and she received some sensible relief. At a portion of this period the hymns—

"How shall I pour out my complaint,"

and

"Tis a point I long to know,"

expressed her feelings. The following hymn was also much on her mind,

"Yes I shall soon be landed
On yonder shores of bliss."

She would frequently ask me whether I still prayed for her, and said how she would pray for me if the Lord blessed her. Although easier in her mind she had not received the full manifestation she wanted, and it is remarkable she had an impression that she would not get it till her last moments. She could not bear the excitement of conversation, and her breathing being so oppressed she could only speak with difficulty. The day before she died I elicited from her that as she aroused from her frequent dozes various promises and texts came to her mind, and she named the following: "When thou passest through the water I will be with thee." "I will pour water upon him that is thirsty." "He is

faithful that promised." "The same yesterday, to-day and for ever" (she had frequently had some of these applied to her before).

On the morning of the day on which she died she expressed her gratitude for what had been done for her in such a heavy affliction. Some time after she said "pour," "water," "thirsty," evidently trying to tell me she had again that promise, "I will pour water on him that is thirsty."

She had a sharp death struggle for about five or ten minutes, and just at the close she turned her head round on the pillow and cast her eyes upwards, opening them as wide as she could with a look of surprise and astonishment, and her eyes remained transfixed for a minute or two, as if she had become unconscious through the vision, her face having a very ghastly aspect, and she then rolled her head back again and gently breathed her last. What was present to her astonished gaze during those few fleeting moments never will be known in this world. I followed her as it were to the very portals, and never before seemed so close on the confines of the invisible world. I looked, but nothing was visible to me. I have a sweet persuasion, however, that after her life of trouble, affliction and sorrow she is now safely landed

"On yonder shores of bliss,
There with her powers expanded,
To dwell where Jesus is."

and that the change to her is indeed gain, although her loss to me I feel can never be made up in this world.

T. J. HANDFORD.

MR. WILLIAM TUCKER,

Pastor of Mount Zion Chapel, Hitchin, Herts.

WILLIAM TUCKER was born July 14, 1829, at Melksham, Wilts, of humble parentage. His father was a Christian man belonging to the Independent Denomination, at which school William attended. He had strong convictions of sin from early childhood, and had many narrow escapes of death, and in looking back upon the many miraculous preservations of life, he would often say:

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

At the early age of twelve, he left his home and went to Bath, where he was exposed to great temptations with evil companions. After two years he returned home, and went to learn the baking business, when like many others, he was anxious to get away from parental control, and hearing of a situation at Trowbridge, in Wiltshire, he resolved to go, thinking he could there enjoy the wicked company of his friends, and go to greater lengths of sin. He was naturally very cheerful and fond of singing, by which means he soon found plenty of companions who were ready to help him on in the downward road to destruction. He often went to the barracks, and had a great desire to be a soldier, and asked the sergeant to enlist him; instead of which he talked seriously to him, and advised him never to enter the army, telling him of the many hardships of a soldier's life. He unwillingly took the advice, and many times spoke of it, admiring the hand of God in it, little thinking at the time he was so soon to be enlisted in the army of King Jesus, and to fight so different a battle. He often had convictions of sin when singing and amusing his companions, and was terrified, inasmuch that he was compelled to run out, fearing the house might fall upon him, and that he should be killed and sent to that place where the fire would never be quenched. He had not been there more than six weeks when the time arrived for effectual calling. He was in company with some soldiers who were fighting, but

in an instant the words sounded in his ears, "Rejoice, oh, young man in thy youth, but remember, for all these things I will bring thee into judgment," and other similar portions of Scripture were sounding in his ears. He left his company fearing the earth would open and swallow him up, and never went with them again. Sin now became a great burden to him. All his sins from a child were brought to his remembrance, and he could see no hope of mercy. He continued in this state for some time, often fearing to close his eyes in sleep lest he should awake in hell.

He resolved to go round to all the chapels except "Zion," where on leaving home his friends advised him not to go, as they believed in the doctrines of grace; he said he would not, little thinking that the doctrine of election would ever be so dear to him; and these were the people of his choice. He used to walk behind the minister, Mr. Warhurton, and try to walk in his footprints, feeling that to be an honour. One Sabbath morning, being the anniversary at Bethesda Chapel, he was asked by a friend to go there; he went, feeling very unhappy. In the pew in which he sat was a leaflet with these lines on,

" Forget thee, no, I never will,
I cannot thee forget,
My side bears witness of thee still,
As do My hands and feet."

The first hymn sung, was

" Gracious God incline Thine ear,
My request vouchsafe to hear,
Hear my never-ceasing cry,
Give me Christ, or else I die."

Every word spoke the language of his soul. The minister gave out his text, "Cast thy burden upon the Lord and He will sustain thee;" and then traced out the path of the burdened sinner, and pointed to Christ as the great burden-bearer, and to His sufferings on the cross for sins. His burden soon began to roll away, until he had such a sight by faith of Christ on the cross suffering in his stead, he felt his guilt and fears were all gone and washed away in the Redeemer's blood. He left the chapel rejoicing, and went alone in the fields, where he had many times gone wringing his hands with anguish of soul, now blessing and praising God. He could now say with the Psalmist, "Let the beasts of the field and everything that hath breath praise Him; praise Him, O my soul." He was always at chapel when the doors were open. Friends soon noticed his regular attendance, and had conversation with him, and proposed to him to join the Church. He was fully convinced of baptism, but shortly after this he was removed to Bradford-on-Avon. There he was favoured to attend the ministry of Mr. Wm. Hawkins, which was greatly blessed to him. He had to go for some miles in the country to serve customers, and always carried in his pocket his Bible and D. Herbert's Hymns, which he greatly prized. Those were memorable days to him, and he often spoke of the sweet communion he had with his God on those roads. He much enjoyed the seven o'clock prayer-meetings on Sabbath evenings. He was proposed and unanimously received as a candidate for baptism, and on Sabbath morning at eight o'clock, May 1, with nine others was immersed in the river Avon by his beloved pastor; the sun shone brilliantly, and several hundreds of spectators were there; that sweet hymn was sung,

" Precious Jesus here we are,
Come to witness and declare,
We are Thine redeemed by blood,
Called and proved the sons of God."

His soul was filled with the love of God, doubts and fears were all gone; he thought he should never have any more trouble but should go singing all the way to heaven, which he then hoped would not be long. He felt

"If such the sweetness of the streams,
What must the fountain be;
Where saints and angels draw their bliss
Immediately from Thee."

He often longed to be there, but in this he was mistaken, he had to live many years, and to pass through many trials and conflicts, and proved that it was through much tribulation he must enter the kingdom; but he often looked back with pleasure to those days of his first love. After a time he left Bradford and went to Devizes. Whilst there he was greatly exercised respecting the work of the ministry; it was a great trial to him, which only God knew. On one occasion he was going to a village called Rowde, a little distance from the town, when he stood and entreated the Lord to take it from his mind, and never again allow such presumptuous thoughts to enter his mind, considering his humble birth, his want of education and ignorance he felt altogether unfit for such a work, when the following words were applied with great power, "God is able of these stones to raise up children unto Abraham." He felt then persuaded that God would in His own time raise him up to preach in His name, and he hoped it would be in a way that he might have no hand in it. Shortly after he had a serious illness, brain fever, his life was quite despaired of, and when given up by his medical attendant and all around him, he felt sure he should not die, because he had not yet preached the Gospel. This illness was the means in the providence of God of his leaving Devizes; after much prayer for direction he was led to go to London. It was many weeks before he could succeed in obtaining a situation, his faith being greatly tried. At length he succeeded; but did not remain there long; the master being an ungodly man, wished him to do many things which his conscience would not allow him to do; so he left there, hearing of another situation with a God-fearing master. He had not been long there when the master told him he wanted to sell the business, and knowing that he was anxious to settle in life, thought it would suit him. At first he could not see his way to have it, but soon every obstacle was removed, and he took possession in July 1851, and on the 11th of August we were married, and resolved to work hard and try to increase the business, but it was not the Lord's will that we should be very prosperous there; business in the neighbourhood gradually went down, so that it became a great trial, and his mind became still more exercised respecting the ministry. On one Monday morning, a young friend who often went out to preach, called to see him. After a few words had passed between them, he said, you have to go and preach next Sunday; to which he replied, "I am sure I have not;" the friend said, I was at Staines yesterday, when the deacon asked me if I could recommend them a supply for the next Sabbath, I said I knew a young man who ought to preach, but has not yet; the deacon said, there must be a first time, you give him notice of it to-day and send him. When he found his friend was in earnest he was obliged to go away and lay it before the Lord, and entreat Him if it were His will that he should go that He would give him a message to go with. The great anxiety it was to him I shall never forget. On the Friday the following words came with power to his mind, "Preach the Word." He thought that was to be his text, and said, "Yes Lord, by Thy help I will;" he had arranged to speak first the essential Word, second the ingrafted Word, and third the incarnate Word. On Saturday it was all taken from his mind, but he looked upon this as the authority given him from God to go forth to preach; and being a busy Saturday he had but little time for meditation. At 6 o'clock on Sabbath morning he left home without a text. Just before the train arrived at Staines these words in Isaiah xxviii. 16, "Thus saith the Lord: Behold, I lay in Zion for a foundation; a stone, a tried stone, a precious corner-stone, a sure foundation-stone; he that believeth shall not make haste." This was June 27,

1852; when he came home he said he had felt very happy, and the people expressed that they had had a good time in hearing.

(*To be continued*).

MR. ROBERT MOWLE.

STOKE ASH, SUFFOLK.—During the past year death has been very busy amongst us. Many loved faces and forms we miss, but their memory is blessed. Since the removal of our Brother Miller, another dear old friend has been taken home, Brother Robert Mowle. He was, on Feb. 23rd, suddenly removed from this world of sin to enjoy the rest that remaineth for God's people. How he was first brought to think about eternal realities I know not; but his long consistent life proved the reality of his religion. It was a pleasure to meet with him and his godly companion in their comfortable and peaceful cottage, and hear him speak of some of the things he had experienced since he had been a student in Jesus Christ's school. His voice pleading at the throne of grace we have often listened to with delight. He was baptized at Stoke Ash on July 13th, 1845. Thus he was a member nearly 44 years; during all that time he never removed from the locality. The welfare of the Church to which he belonged was very dear to him; quietly, and without ostentation, he sought to serve in any way he could, until a short time before his death. His place in the sanctuary was very rarely absent, but now he has gone to swell the throng around the throne; we cannot wish him back, but thank God for his life and consistency. His body was laid to rest in the quiet burying-ground adjoining our chapel. On Lord's-day morning, March 3rd, our pastor, Mr. Charles Hill, referred to our departed friend while preaching from 1 Thess. iv. 14. Among other things Mr. Hill said: "It is rather singular, but since last May eight aged members of this Church have died, their united ages amounting to 647 years! Thus all of them, with the exception of one year, averaged 81 years! Our departed brother was, as a man, plain, honest, and simple; his character was marked by the strictest integrity; he worked on one farm over 60 years, which speaks well for him. He sought his master's interest, and was one of those good old-fashioned labouring men, now almost out of date; we wish there were more like him. He was very regular in his attendance both at public worship and at the prayer-meetings. He knew in whom he believed and understood his sentiments, and was not ashamed to defend them. Now he is gone. "My soul is all right," he told the doctor, and passed quietly and confidently away. God be thanked our friends have lived so long; God be thanked for their Christianity. May He raise up others to fill their places. Amen.

P. BARRELL.

MRS. MILLER.

It was stated a short time since in the E.V. & G.H. that our dear friend, Miller, had gone home, but had left an afflicted widow to mourn his loss; but it was not for long—only a few short months have fled by, and now the Lord has taken our dear sister home. She was brought to feel herself a sinner when about sixteen years old. How she was brought out into light and liberty we know not; but reference to the Church book shows she was baptized in April 1831. Thus she was a consistent member of the Church at Stoke Ash nearly 58 years. She was married to her late husband about 55 years; as they never removed from this locality what changes they must have seen during that long period, as they travelled backward and forward to Stoke Ash—changes in their home, changes in the Church and among the congregation, but none in Him they loved and served. Our sister was much afflicted the last few years of her life; but, when able, filled her place in the Lord's House. When compelled, through affliction, to be absent, her heart was there; and often she expressed to friends how intensely she longed for the sanctuary. Unlike her husband, with whom

she lived so long and happy, she possessed not a bright and cheerful disposition, but on the contrary, like Hannah of old, she was a woman of a sorrowful spirit, but she knew in whom she had believed. God mercifully sustained her amid all her trials and affliction; and to the last she was enabled to look up at the hills from whence her help came. After the death of her husband, she felt very lonely, as she missed him so much and longed for home on high, but wished to be submissive. On Saturday morn, April 6th, she was as well as usual; she had thought of trying to be present at chapel on the coming Lord's-day, as she possessed a strong desire to once more gather round the family board and partake of the emblems of a dying Saviour's love, but God willed otherwise. Before the Saturday had passed away the messenger came (somewhat suddenly, humanly speaking), and the ransomed spirit, that had been tenanted in the body 76 years, winged its way to the many-mansioned home. On April 12th, the grave that contains the redeemed dust of our Brother Miller was re-opened, and there the body of our dear sister was laid to rest. Several members of the family and many friends were present. On Sunday, April 14th, Mr. Hill referred to the life and death of our dear departed friend, while preaching from 1 Sam. i. 15. We thank God for what grace made those who have during the past year been removed from our midst to the garden above; but, oh! our heartfelt prayer is: "Lord, raise up others to fill the vacant places."

P. BARRELL.

THE PULPIT, THE PRESS, AND THE PEN.

BOOKS, TRACTS, &c. — *Strict Communion*. By the late James Wells. Every word of this excellent tract we most ardently admire and endorse. It is a precious little gem of a book, which we hope will be circulated far and wide, and be greatly blest of God to His Zion. There never was a day equal to the present for slighting the ordinances of Christ. Mr. Wells's tract, therefore, is doubly valuable for its Scriptural sentiment and timely issue. It may be had of Mr. S. Crowhurst, 39, Crampton-street, Newington, S.E. Post free six for 7d., or twelve for 1s. 1d.

The 12nd Annual Report of the Little Alic-street Sick Visiting Society. From the funds of this Society £22 12s. have been distributed during the past year to several persons visited, also spiritual advice given where needed. Friends possessing a little surplus money could not do better than send it to the Secretary of this Society, T. J. Stevens, jun., 31, Raven-street, Whitechapel, E.

Keep the Channel Clear, and Pray One for Another. These capital little tracts may be had of the author, W. Rowton Parker, Crowle, Doncaster. Assorted packets, 1s. 6d. per 100.

The True and the Untrue; or, A Visit to Two Sunday-schools. Every Sunday-school officer should read this dream. London: The Clear Type Press, 16, Brunswick-terrace, Camberwell-road, S.E.

Our Evangelical Standpoint. The real question in the Lincoln case. By J.W. Marshall, B.A. A subject of little interest to us. We highly esteem many

evangelical Churchmen; but have no sympathy whatever with State-Churchism. Were the established Church cleansed of its Roman Catholicism and made to stand on its own merit as non-conformist Churches do, with only the Holy Bible as its guide, we would from our heart wish it God-speed. The Book of Common Prayer, which is of human make, has caused more disruption in the so-called Church of England than any other uninspired book; much of it, we admit, is good, but Christians require no such dead and useless forms in the worship of God. The Bible, and the Bible only, is the one book for private and public devotion.

MAGAZINES TO HAND.—*Pioneer Quarterly; Life and Light; Fireside News; Banner of Israel* (monthly parts 7d., post free 8d.: R. Banks & Son, Racquet-court, Fleet-street); *Fireside Pictorial Magazine; Care Adullam Messenger; The Day of Days; Hand and Heart; Home Words; Silver Morn; Zion's Witness; The Lantern; Silent Messenger; Regular Baptist Magazine*.

Fugal Times, with their Associated Hymns. Edited by John Courtney, Precentor. London: Sunday-school Union, 56, Old Bailey, E.C. The law of association between hymns and tunes was never better studied than in Mr. Courtney's arrangement. These hymns and tunes are by old masters, and such as we have been familiar with from our childhood. They still live in men's memories who have heard them, and are as fresh in our ears to-day as when we were first acquainted with them.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

AGED PILGRMS' FRIEND SOCIETY.

The 82nd annual meeting was held, May 20th, in Lower Exeter-hall, under the presidency of Frank A. Bevan, Esq., who was supported by Messrs. A. J. Baxter, W. L. Holland, E. Mitchell, and J. Ormiston, and by James Inskip, Dean of Achonry, W. J. Parks, J. E. Hazelton, secretary, and other gentlemen. After the meeting had been opened with singing and prayer, the Secretary read selections from the annual report, which referred to the steady growth of the regular income of the Society as a proof of the increased regard for its welfare manifested by the Church of Christ. In common with other institutions there had been a great falling off in legacies, only £208 having been received, being the lowest total during the last ten years. Annual subscriptions had amounted to £3,015, being an increase of £130 on last year, and the highest total yet recorded. Donations had amounted to £1,622, and the 19 auxiliaries had paid in upwards of £1,191 during the year. For the first time in the Society's history the Committee were able to report that the pensioners number over 1,200, the total being 1,210, and the pensions paid during the year amounted to £7,665, the recipients being fairly divided between the metropolis and other places, 680 living in London and 530 in other parts of the kingdom. Mr. J. T. Morton, for the seventh time, had presented his valuable gifts of blankets, groceries, flannel, etc. Reference was also made to the Society's work in Camberwell and Hornsey-rise Asylums, and to the Homes at Brighton and Stamford-hill. The Society has sustained a great loss by the decease of Sir J. W. Alexander and other liberal friends. In conclusion, the Committee regarded the future with renewed hope, and earnestly desired that the Society might become a yet greater blessing to the Christian aged poor.

POULNER, NEAR RINGWOOD.—We had the "moving of the waters," again in our midst on Sunday morning last, when our Brother Lloyd baptized one friend in the name of the Trinity. The chapel was filled with spectators, and a very solemn address was given by Brother Lloyd, from Luke ix. 26. We had expected another to follow the Lord, but he was hindered by affliction; however, we are trusting he will come forward next month. We felt it good to be there and to be engaged in the happy work of attending to the blessed ordinance. May the Lord bless us. Amen.—E. DIFFEY.

NORTHAMPTON.—The 29th anniversary was held at Providence on Sunday and Monday, May 12th and 13th. Mr. Jull, of Cambridge, preached two sermons on Sunday to good congregations. Mr. Wren, of Bedford, preached on Monday afternoon, after which a tea was held in the school-room. Mr. Burrell, of Watford, preached in the evening. The collections were such as to enable us to meet current expenses. We desire to feel very grateful to the Lord for all His providential goodness, but we long to see the blessing of God attending the Word faithfully preached by our pastor, Mr. Walker. No additions have been made to the Church this year. We have lost by death three members of the congregation, who were all in their measure and degree supporters of the truth of God, viz., Mr. Reynolds, Mr. Luck, Mr. Button. Mr. Luck and Mr. Reynolds, though not in fellowship with us as a Church at the time of their death, were at one time deacons of the above chapel. Mr. Button, who never made a public profession of faith, was a constant attendant and supporter of the cause. May the Lord raise up others to fill their places, and lead us to see His hand is with us in the conversion of souls.—J. B.

CANONBURY.—We had no knowledge whatever until quite recently of the existence of a cause of truth "at Ebenezer Baptist Chapel in the rear of 9, Sebbon-street, Halton-road, London, N." If there is a real need of a cause in this immediate locality, no doubt support will be found for carrying it on. Mr. J. Whitaker, who writes on the subject, is mainly responsible for rent, &c., of the place; connected with which is, we are informed, a Sunday School of between 60 and 70 scholars, with a Band of Hope.—Ed.

MIDDLESBROUGH.—The good friends in this locality are anxious to erect a little sanctuary for divine worship by August next. The population is very large, but lovers of the pure Gospel are few and poor. The friends themselves, with their beloved pastor, Mr. Charles Haggerty, late of Woolwich, are doing all they can, but cannot raise much. They are sending out to various Churches stamped and addressed envelopes with the hope that each friend receiving one will place in it six stamps (more if they please), and return the same to Mr. C. Haggerty, Oakfield Villa, North Ormesby, Middlesbrough. This appeal is a very modest one, and within the reach of almost all persons to answer. We wish the pastor and people all needed success.—Ed.

ACTON TABERNACLE.

MR. WM. ARCHER'S PASTORAL ADDRESS.
Delivered April 30th, 1889.

To the church and congregation meeting for divine worship in this House of God. Beloved friends, let me entreat you to make yourselves well acquainted with the map of the country, the written word of God. "I have made Thy testimonies," said one, "the man of my counsel;" in other words, what God has testified I have consulted, I have regarded, and well studied. Whatever books we may neglect, God's Book cannot be disregarded safely. It is this which tells us of the existence of that better country, even a heavenly one, it is this which tells us of the way to it, that it is by believing in Jesus, who is emphatically called "the way, the truth, and the life," and that there is no other name given under heaven whereby we can be saved, but the name of Jesus. His name comprehends all that He is, all that He has, and all that He is doing—His name, His nature, and His works; for He is not in His name what He is not in His nature, and He is not in His name what He is not in His works: and unto them that believe He is precious. Christ is not divided. He that knows the want of Christ knows what is essential to salvation; and He that knows the want shall know the blessedness of possessing Him, for he who wants Christ, Christ wants and will have. It may be helpful, too, not only to make the Word of God your constant companion, but also to make the mercy-seat, the throne of grace, your constant place of resort. "Pray without ceasing, praying always, making supplication for all things," are expressions containing directions of the best and safest kind, the authority for which cannot be disputed, and proportionately so acted upon, will have an influence over our whole lives. Prayer is the ordained medium of our conversing with God. It is in this way we may tell Him our sorrows, show to Him our trouble, confess our sins, acknowledge His mercies, give Him hearty thanks for what we have, and entreat a continuance of all needful supply. It is here we may carry our friends and our foes, our helps and our hindrances; and it is here we may sigh when we cannot speak, and wish for what we cannot ask, and hereby have fellowship with God. Brethren, as you prize peace of mind and quietness of soul, let me entreat you not to restrain prayer before God: keep up, as much as in you lieth, intercourse with heaven; He that prevails here will find himself the better prepared for conflict with the world, the flesh, and the devil. O, to be familiar with God in prayer, it confirms hope, promotes faith, creates boldness, begets humility, and deadness to the world, proportionately as God so indulges us. Have you stated

times for prayer, brethren, if you can: morning, noon, and night will I pray, said David. Many high national religionist will laugh at you, and cry, Legal, legal; the course, however, prescribed by the Word teaches the best, the safest, and is the most profitable. and, doubtless, will secure the richest experience. We have no right to expect God but in His own way; the purpose, the promise, and the precept agree, there can be no question. We read of God's purposing in Christ, and we read of His promising in Christ, and we no less read of the precept by Christ, that whatsoever we ask in His name, believing we shall have. Duty and dependence appear to be God's order; duty in the discharge of the precept, and dependence on the promise in the expectation of the blessing sought and wanted. In keeping His command is the reward, though not for keeping. Prayer neglected will tend to legal and spiritual destitution, create distance from and shyness with God: for he that becomes prayerless becomes reckless; for though we take our bodies to the house of God, yet if we be there prayerless we shall be there profitless, and our cry will be, "O, my leanness, my leanness!" Preaching without praying is likely to be preaching without power; and hearing without praying is likely to be hearing without edification. There is nothing meritorious in prayer, nor will our prayers alter the purposes of heaven; but the purposes of heaven are not our rule, but the precepts of heaven are. Let us, therefore, be found in the practice of them, for Jesus hath said, "If any man serve Me, him will My Father honour." God grant the members of our churches power to stand in these things, and more peace and prosperity must be the result.

WOODFORD - ROAD, FOREST - GATE.—Special services were held in Claremont-house, on Friday, April 19th. The afternoon service was conducted by brethren Kempston and Maycock, when a goodly number attended to hear the word. We were quite full at tea; and in the evening the place was filled with attentive listeners. The chair was taken by Mr. Margerum (the pastor), who made some remarks founded upon "As many as are led by the Spirit of God they are the sons of God." Brother Maycock gave a very telling, interesting and earnest address for nearly an hour, which was listened to with the most marked attention, from "The statutes of the Lord are right," which was followed by brother Buttery upon "What is thy beloved more than another beloved?" A very interesting, enjoyable, and profitable meeting; and in all points we say that a better we cannot hope or expect to have in this vale of tears.—A. J. M.

**THE LATE MR. AND MRS. WOOD
AND THE CHURCH AT EAST
STREET, WALWORTH.**

DEAR SIR,—Will you be good enough to give this letter a place in the E. V. & G. H. with as much prominence as the statement to which it is a reply. In the April number, page 131, you insert a notice of the death of Mrs. Mary Maria Wood, and in that statement occur these words, "they (*i.e.*, Mr. and Mrs. Wood) remained there (East-street Chapel) till Mr. Alderson joined in the Down-grade Movement." This statement is absolutely untrue in both particulars. Mr. Alderson never joined in the Down-grade Movement any more than Mr. Spurgeon, with whose position on that question you have expressed your approval. Nor did Mr. and Mrs. Wood leave the Church on any such ground. A committee had been formed to frame rules for the government of the Church, and Mr. Wood took offence at one of the rules (and he was the only one in the Church who did so), and on that ground alone left. We were all members of the Church at that time. Mr. John Box was also a member and a deacon at the same time. Two of us were members of that committee. We were afterwards deacons together, and two of us are still deacons. We not only were in close official relationship with Mr. Alderson, but on terms of intimate and unbroken friendship, and we had every opportunity, both publicly and privately, of knowing his sentiments; and we repeat our statement that the allegation made in the April number is without the least foundation, and we know that it has deeply wounded our old friend and pastor, as well as others. Nor has the Church joined the Down-grade Movement, for it still remains a Calvinistic and close communion Church. Yours truly, H. G. DALLIMORE, E. FALKNER, W. BALDOCK, East-street Baptist Chapel, Walworth, April 17, 1889.

BRIXTON.—In all respects the meeting to commemorate the fifth anniversary of the opening of Brixton Tabernacle on Tuesday, May 14th, was good. The tone of the meeting was truly spiritual; the speeches were savoury and soul-refreshing. The chairman, Mr. W. Kempston, led off with some remarks on the quickening influence of the Holy Spirit in the experience of God's living family. Glad brother Cornwell was kept firm in the truth, and did not believe he would ever "change his views" to suit rich or poor. Mr. Bush got to the hearts of the people while speaking from "Nevertheless, we made our prayer unto the Lord." Mr. Rundell gave goodly words on Christ as the foundation of the believers' hope. Mr. Mitchell spoke of the perpetuity of the work of Christ from "He that hath begun the good work will carry it on."

Mr. Holden was encouraging in his remarks upon "The cause that is too hard for you bring it unto Me." Mr. Carr was forcible in his enunciation of "O give thanks unto the Lord." Mr. James Lee and Mr. Carr, of Leicester, offered prayer. Mr. Cornwell gave financial results of the past year, for reduction of debton building, which, from collecting-cards, promises, etc., brought the amount up to £349 2s. 3d., including £9 16s. from those who promised at the meeting of the Metropolitan Association of Strict Baptist Churches held in March last, and we think honourable mention ought to be made of Mrs. Ponsford's collecting-card which brought in £176; also profit of Mr. Cornwell's sermons, £19. All these items are included in the above total. Those who help themselves deserve encouragement, and we hope the next year the amount may be doubled. It is a noble, convenient sanctuary, and we long to see it free; and if we are spared, and it meets with the approbation of the Editor, we will make a proposition to our readers later on. In conclusion, we call our readers' attention to a wicked report that has been circulated to the effect that "the chapel is Mr. Cornwell's private property." This is a false, slanderous, and evil statement, spread abroad to injure the cause. Mr. Cornwell has no more private interest, financially, than the remotest stranger to God's truth. The building is the property of the Church. We hope no mind will be unduly influenced by this evil report.—J. W. BANKS. [Good Friday services: Sermons were preached by Mr. Cornwell. About 200 sat down to tea. In the evening the pastor presided, and speeches were delivered by brethren Burbidge, Wise, Whitteridge, Holden, Battson, Harris, and the pastor.—R. GUILLE.]

ASH, KENT.—A very interesting service took place here on Tuesday, May 14th. The cause here is in connection with Meopham Baptist Chapel, of which Mr. A. B. Hall is the pastor. The memorial stone of Ebenezer Baptist Chapel was laid by W. Beach, Esq., of Chelmsford, who made some very good remarks, and mentioned that they were thankful for the beautiful day the Lord had favoured them with. Mr. A. Dalton led us in prayer, and Mr. J. Cattell said the old chapel had been pulled down to save it from falling, as it was very dilapidated indeed. Mr. and Mrs. Beach kindly placed on the stone £7, and various friends came forward and placed on the stone from £5 to a shilling, which they did quite voluntarily, and it amounted to the splendid sum of £55 8s. 2d. One hundred sat down to tea, which was kindly given by different friends. A public meeting was held in the North Ash Barn, presided over by W. Beach, Esq. Mr. E. Wood led us in

prayer, and then the pastor read a very interesting report about the old chapel, from the year 1814 to the present time, which we quite enjoyed. Addresses were then given by brethren J. Cattell, E. Wood, A. Dalton, T. Cogswell, J. Goldsmith, and the pastor, who stated that what they had in hand and what they had received that day amounted to £125 towards the new chapel, which will cost about £140, and he heartily thanked Mr. and Mrs. Beach and all friends present for their generosity and liberality in helping them that day, and also those who had contributed since its commencement. We concluded our meeting with the Doxology, which is as fresh as ever, and we all felt it was a day long to be remembered by us.—A. C.

EAST DULWICH—BOARD SCHOOL, HEBER-ROAD.—The seventh anniversary of S. B. Sunday School was held on Sunday and Tuesday, May 12 and 14. On Sunday afternoon addresses were given to the scholars by Messrs. Hurst, Crowhurst, and Rumsby, and on Tuesday the chair was taken by Mr. F. J. Harsant, and addresses to the parents and friends were given by Messrs. Tynell, G. W. Clark, and others. A report was read and prizes distributed to the scholars. A good number met together on each occasion to encourage the superintendent and teachers in their work and labour of love. We look back and see the gracious hand of the Lord during the years that are past, and confidently look forward to His help in the future, praying that the word may be blessed to some of the scholars, and unto the triune God shall be all the praise.—E. C. C.

DONCASTER BAPTIST CHURCH, CROWLE.—On Sunday, April 14th, special sermons were preached by Mr. W. Rowton-Parker, pastor, and collections were taken on behalf of the Crowle Moss Mission, a noble work which was commenced nearly two years back by the present pastor. On the following Tuesday, April 16th, a public tea was held in the schoolroom, under the management of the ladies connected with the church and mission. A social evening followed, presided over by Mr. J. Pickering, who gave an excellent speech bearing upon the objects of the gathering; the pastor followed with a very encouraging report of the mission; and other speakers testified to the excellence of the work and the manifest blessing of God attending it. Collections good. The seventeenth annual tea in connection with Mrs. Jones' Bible class, was held in the schoolroom, on Monday, April 22nd, when 104 sat down to tea. A social evening followed, presided over by the pastor, W. Rowton-Parker.

THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES AND PROVIDENCE CHAPEL, Highbury.

Mr. Henry Hall and the Editor of the E. V. & G. H. conjointly acknowledge with gratitude the receipt of upwards of 100 favourable replies from various causes of truth, including a number of votes of thanks to the above Association for the bold and united efforts rendered in defence of New Testament order. Other kind letters continue to flow in from different parts of the country.—ED.

LOWESTOFT.

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

DEAR BROTHER,—I am happy to inform you that the Committee of the Suffolk and Norfolk Home Mission have resolved to re-open the chapel in Toning-street, Lowestoft (which has been closed for more than a year), and to endeavour to maintain the regular preaching of "the Gospel of Christ" there. They have paid off the mortgage and taken the responsibility thereof upon themselves, are now having the place put in thorough repair, and we hope the opening will take place in June.

We shall be glad to hear from any of our brethren who may be visiting Lowestoft during the summer and autumn, and who would be willing to render help in preaching the Word.

I need hardly add that this effort has been, and will continue to be, a considerable tax upon our funds; so that any additional contributions to the Mission will be thankfully received by brother Charles Hill (Brockford, Stonham), Secretary, or by yours faithfully,

S. K. BLAND, *Treasurer.*

Warrington-road, Ipswich,
May 16th, 1889.

ALDRINGHAM.—**RECOGNITION SERVICES.**—On Monday, April 22nd, services of a special and interesting character were held. In the afternoon, at 2 o'clock, a large congregation had assembled in the spacious chapel to hear the sermon by our esteemed brother, Charles Hill, of Stoke Ash, who we are sorry to say, was prevented from being present through illness, to the disappointment of many. Our beloved brother, Charles Suggate, of Halesworth, was unexpectedly called upon to preach, who was greatly helped of the Lord, and gave us a good, solid discourse from the words, "He shall see His seed" (Isa. liii. 10). At 5 o'clock about 200 sat down to tea. At 6.30 the evening meeting commenced. Mr. R. A. Huxham, who at this meeting became the recognised pastor of this Church, gave out a hymn. Brother S. K. Bland offered the recognition prayer, and after the singing of another hymn gave a most instructive address on "the Word

preached and believed among us," which was listened to with the deepest interest. Brother Glasgow gave words of faithful exhortation and sweetness. J. R. Debnam spoke from the apostle's exhortation, "Brethren, pray for us," etc. Brother Suggate followed with a few words on a seed that shall serve Christ. Brother Bland then, as a member of the Church, gave to the pastor the right hand of fellowship, wishing him and the Church the many blessings of the Redeemer's grace, and a long and useful ministry among them. During the evening some very choice anthems were sung by the choir. After the hymn, "Once more before we part," was sung, and the benediction of the pastor, the happy meeting closed with the heartfelt prayer, "God bless our pastor and the Church."—J. R. DEBNAM.

WOOLWICH.—ENON.—The seventh anniversary of the pastorate of W. K. Squirrell was held on Tuesday, April 30th. Brother Dolbey, of Surrey Tabernacle, preached a most helpful discourse from Eph. v. 25—27, treating the text in following order: (1) The object of Christ's love, the Church; (2) The love of Christ towards this object. (3), What this love led Christ to do; (4), The great end in view. Throughout the service it was manifested that the preacher was happy in the enjoyment of God's eternal truth. About 200 friends sat down to a tea which was ably served by the ladies; after which a public meeting was held, presided over by J. Boulden, Esq., in a manner that bespoke of divine guidance and help; while brethren Dolbey, Bush, Copeland, and Dalton delivered words perfumed with the ever-endearing name of the Lord Jesus. The pastor asked the chairman to call upon our valuable and aged brother Abrahams who as a deacon of many years' standing, rejoiced to speak of the blessing of peace and prosperity enjoyed by us as a Church. The pastor also with gladness of heart, spoke words of felt dependence upon the Lord. The meeting closed by singing "All hail the power," &c.

WANDSWORTH, WEST HILL.—DEAR BROTHER,—I send you a few particulars of the progress of our Building Fund, with a brief report of our annual meeting on May 7th. Our lady friends were again very successful in disposing of a great number of articles, the product of another year's toil, the result being a considerable addition to our fund. The spirit of liberality has never been so manifest amongst our members and friends as during the past year; a goodly number have cheerfully contributed £5, and some even more; whilst others have as readily added donations in various sums down to 10s, towards the extinction of the debt; and with the kind assistance of the Strict Baptist

Association in granting us a loan of £230, we have just paid off the mortgage of £500, with a balance in hand something over £60. We have only now to raise a further sum of £169; we shall then enjoy our own freehold, exempt from all encumbrances of a pecuniary nature. Should this report meet the eye of any friends who would like to assist us, any contribution will be gratefully received by the deacons, or the building committee. We desire to render praise to Him who is the source of all good, for such manifest proofs of His divine regard. When we consider how the Lord hath wrought for us in this undertaking we are amazed. The original cost of the property, with some extras, was £925; the builder's account was nearly £620; the interest paid on money borrowed, including legal expenses, £266 12s., making a total of more than £1,800. Toward meeting this expenditure the handsome sum of £1,264 has been collected in various ways, considerably by the ladies' industry, by boxes, by collecting cards, &c., also by the sale of a portion of the surplus land for £300. Our gathering this year would have been exceedingly cheerful but for the fact we missed the genial face of dear brother Tomlins, who was with us when this noble project was first set on foot. Touching allusion was made to his memory by our worthy chairman, brother Kempston, also by brother Jeffs in the opening prayer. The chairman read and expounded the Word of God; his remarks telling plainly that he still held fast the form of sound words; the same glorious truths we heard him preach at the waterside nearly 20 years ago. Messrs. Thomson, Lambourne, and Wakelin, spoke well and wisely. This happy meeting was brought to a close by prayer in the usual way.—B. DRANE.

CLAPTON.—DEAR BRO. WINTERS,—Grace, mercy, and peace, with divine help, be yours. Can you spare a little space just to inform numerous friends that, through undeserved favour and tender mercy of my gracious God, I am recovering from illness that brought and kept me very low and feeble for several weeks past. I am again able to resume labour in which for more than forty years the good Lord has kept me serving causes of truth. Therein I am desirous to be firm and steadfast: "Faint, yet pursuing." I tender heart-felt thanks to my brethren in the ministry, whose considerate and thoughtful regard to an old comrade has been cheering and refreshing. The Lord make it up to them. Also I would most gratefully own the kindness and fervent charity or love of many friends in several parts where I have ministered during the long term of service the Lord has sustained and strengthened me.

For all their kindness in ministering to mine and me is owing my deep and felt gratitude. These Christian acts of loving service and sympathy have been light arising in the darkness. The atonement is resultful, and these are the outcome of a practical soil that cause Christians and keep them ministering spirits. There has been this spirit and heart in kindnesses shown to me. I think I shall be spared a little longer, and am theirs to serve in the Gospel we love.—J. H. DEARSLY, 46, Glenarm-road, Clapton.

WELLINGBORO'.—**ZOAR.**—The Lord was with us here on Easter Tuesday, April 23rd, when two soul-stirring sermons were preached by our kind-hearted brethren Josiah Morling, of Over, and J. W. Wren, of Bedford. A cheering company sat at tea. The profits of the day were not quite sufficient to meet the demand of interest upon the mortgage; but as soon as this was known, which was before we closed the meeting, some kind friends spontaneously made up the deficiency. If all the lovers of truth in England that could afford us one penny each, would send it to us through their respective deacons, I feel sure our debt of £300 would soon be cleared off; this would not be a burden. Who will respond to this appeal and help the struggling people at Zoar!—A. BLISS, Wellingboro'.

WALTHAMSTOW, EAST-AVENUE.—Special services were held on Good Friday. Mr. Milbourne gave a good discourse in the afternoon. Tea was afterwards provided, and many partook thereof. A public meeting was held at 6.30, at which Mr. J. Kingston presided, and read the 46th Psalm. Brother Sharpe then implored the Lord's blessing, and the chairman made a few encouraging remarks; after which the Church secretary read the quarterly financial statement. Brother Woodhouse (Treasurer to Building Fund) followed with a short address, showing the gradual progress of that fund, and expressed the hope that, although our efforts were of a limited character at present, the day would speedily arrive by the help of friends in Walthamstow and of other Churches, when a comfortable place of worship would be erected, which is greatly required. Mr. Mace (Forest-gate) then commented upon 2 Tim. iii. 5, as to "Godliness: its form, its power." Mr. Fountain (Ilford) suitably noticed Acts xxvii. 23, "Whose I am and whom I serve." Mr. Cullingford (Croydon) clearly described the nature of the Christian Church. Mr. Hewitt (Ponders End) spoke well upon John xix. 25, "There stood by the cross." Brother Turnpenny (secretary), having subsequently entered the meeting, gave details of the donations towards the

building fund. Thus we were again favoured to listen to interesting and thorough Gospel addresses. The friends then separated, feeling that it was good to be there.—J. SHARPE.

UPTON PARK.—First anniversary held at 19, Ferndale-road. A sermon was preached by Mr. W. Symonds; after which about 30 sat down to tea. Mr. Lovelock presided at evening meeting, and gave a very encouraging address. Brother Debnam engaged in prayer; after which a report was given of the year's proceedings. Brother Howard spoke on the first ripe fruit. Brother Symonds addressed us from Rom. viii. 1, and spoke sweetly of union and communion. Brother Ryder spoke of Christ the door. Brother Gibson gave us a brief account of his early life in connection with the Strict Baptists. Brother Debnam made a few remarks on the words, "Hope on." A most cheerful and happy meeting was brought to a close.—R. F. RUSSELL.

CHRISTIAN SYMPATHY.

DEAR MR. WINTERS,—Permit me a small space in your long and safe-sailing VESSEL, which I have taken and read ever since it was first published, now about 44 years, to help freight her with a few lines of commendation and worthy praise to our long suffering and sore-afflicted Brother William Hazelton in the dreary and wearisome ward of a hospital, surrounded with many others who are sick likewise. God grant, like himself, they may be sick souls some of them; amid all, this may prove a word or crumb of comfort unto them.

"THY WILL BE DONE."

Of all the graces which God the Eternal Spirit adorns the Christian character with, submission to the Divine Will cannot be considered the least, or deemed the smallest importance, although we must be perfectly aware that nothing short of Almighty and Divine influences can enable us to bear up under the innumerable trials and afflictions to which we are exposed while sojourning through this waste howling wilderness, but at the same time we must maintain that by Divine aid we are not only able to endure them, but sometimes to glory in them, and thus it was with the apostle when he exclaimed, through the aid of the eternal Spirit, and His grace, "Most gladly would I rather rejoice in my infirmities, that the power of God may rest upon me."

It was nothing but this that created that holy transient tranquillity in Aaron, the High Priest of the Lord, when the sore judgments of Jehovah were exercised against his undutiful sons, when they offered strange fire before the Lord, that he held his peace. And thus it

was with Eli in the depth of his distress, arising from a somewhat similar nature. And Job, that highly favoured, though deeply tried, servant of God, in distress, knowing that his Redeemer lived, and being satisfied that all the events of Providence would ultimately close in his advantage, sums up the whole by saying, "Shall we receive good at the hands of God, and shall we not receive evil likewise, and yet though He slay me, yet will I trust in Him." And like the apostle, could rejoice to think he was worthy to suffer for His sake.

And now to come closer home, what is it but this that enabled our dear Brother Hazelton to lie so passive, so submissive, patient, calm, and peaceful resignation in the hot furnaces which is to try him. Ah, you and me know well, and all the other grace-taught family, for there is a most blessed and absolute promise for this, namely, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Heaven bless the dear man; water and satiate his dear soul with an increased revelation of it. And while he lies ruminating and meditating upon the untold transcendent glories which await him, may he be enabled to more fully unfold heaven's mysteries to the comfort and consolation of his own soul. I have known and sat under the dear man off and on ever since he has been at College Park, and often under his ministry have I sat and sung with the immortal Watts.

" Oft have I sat beneath His smiles,
And parts of heaven possessed,
I'll bless Him for all mercies past,
And trust Him for the rest."

He is not what I call a great preacher, and I hope he will forgive me for saying so, for I live almost close to him, and I know he not only preaches Christ, but he lives and walks Christ, for he is a man of almost blameless reputation, and when I say he is not a great preacher, I mean he may be to the young in grace. But it was my happy privilege and mercy nearly 50 years ago to be born and quickened under the ministry of the immortal David Denham and Brothen of Oxford, suckled, nursed, fed, and established under some of the great veterans of truth, such as Fowler, Gadsby, Joseph Irons, Silver of Jarvis-street, George Abrahams, Tiptaft, Philpots, Wells, Foreman, Murrell, and others. Some time after this I removed into Suffolk, and there I was equally blessed under George Wright of Beccles. Park and Cozens of Ipswich, and the last, not least, Charles Hill, Stoke Ash, and sometimes your own dear self. Heaven still bless you, and make your ministry, life, savour and power to many a poor sin-sick soul.

What a marvellous mystery is it to our poor finite conceptions over the

sovereign dealings and leadings of our "covenant-keeping God," and His inscrutable providence. Here the careful, loving, affectionate husband, there the beloved mother, the tender wife, the useful minister, and some of the most valuable members of society, are easily removed by the insatiable, merciless, hand of death, who executes his commission in spite of all connubial affection, parental sympathy, the sorrows, murmurings, and grief of helpless infancy, and the most convulsive pangs of agonizing nature. While, on the other hand, the poor, destitute alien, the seemingly useless idiot, and some of the pests of society are permitted to stretch the thread of life far beyond the period of three-score years and ten; still, while we keep in mind that not a "sparrow falls to the ground without our heavenly Father's notice," we feel satisfied, however painful and mysterious these events may be, they must be slight, because God Himself does them, and shall not He, "judge of all the earth, do right?" Yes, with the immortal poet we say again—

" Here He exalts neglected worms,
To sceptres and a crown,
And then the following page He turns,
And treads the monarch down.
Not Gabriel asks the reason why,
Nor God the reason gives,
Nor dare that favourite angel pry,
Between the folded leaves.

And so it is ours to wish and say—

" THY WILL BE DONE."

In my sorrow, toil and woe,
In every conflict with our foes,
Help us to say, however, Lord,
Thy will be done,

In all our trials, fears, and pains,
Let us but know, our Jesus reigns,
Then will we shout in lofty strains,
Thy will be done.

Whatever may our souls dismay,
However dark may be our way,
We still would whisper out and say
Thy will be done.

Should we in adverse straits be placed,
And all our earthly comforts waste,
Help us to say in this sad case,
Thy will be done.

Should all our kindred friends forsake
And leave us to deplore our fate,
Oh, may we say in this our state,
Thy will be done.

Should sickness lay our bodies low,
And all our mental powers forego,
Submissive say, 'twas ordered so,
Thy will be done.

Obedient may we ever be,
Dependent on the "Sacred Three,"
Contented, saying unto Thee,
Thy will be done.

And now in conclusion, once more bless, abundantly bless, comfort and console our poor afflicted brother, not forgetting your own dear self, with all the ransomed, redeemed, and blood-washed throng. And whether he lives or dies, may it be in peace, for Christ our Redeemer's sake, while I trust I remain

one with him and you, in covenanties of love and blood and manifested mercy.

JAMES MOAT.

8, Hollytree Terrace, College Park,
Lewisham.

WEST HAM.—The sixteenth anniversary of the Sunday School was commemorated on April 28th, when sermons were preached in the morning by J. Griffith, and in the evening by J. Copeland. On the following Tuesday, after a tea, served in the schoolroom, a public meeting was held, presided over by Mr. Upsdale, the superintendent, in the unavoidable absence of Mr. I. R. Wakelin. The report presented by Mr. Oakey, the secretary, showed that there were upwards of 300 scholars on the books, the attendance averaging 112 in the morning and 251 in the afternoon. The teachers and officers on the staff numbered 21, with two exceptions all members of Christian churches. During the year five of the elder scholars had made confession of faith unto salvation, and had publicly avowed their allegiance to King Jesus by walking according to His command in the ordinance of believers' baptism. There was a Bible-class on a week evening for elder scholars, and the Band of Hope was also doing good work, having upwards of 100 members on its books. The meeting was addressed by the late pastor, J. J. Clinch, and by brethren J. E. Elsey, J. Griffith, R. E. Sears, and J. Thomson. Hymns and pieces were sung by the scholars in a manner that drew forth warm commendation from the speakers. The meeting was very encouraging, and the collections were good. Praise the Lord.

THE SUPPLY SYSTEM IN OUR CHURCHES.

DEAR BROTHER WINTERS,—I have read with pleasure the address of Mr. C. Wilson to the M.A.C. To my mind he has pointed out, in a truly practical way, some of the serious evils existing amongst our churches to-day, especially in regard to the supply system, into which so many of them seem comfortably settled down, so that they do not appear to desire or even to pray earnestly that God would fulfil His promise and give them "a pastor after His own heart," and I much fear it is as Mr. W. hints, that it is a cheap Gospel such churches are seeking for, at least, some of them. I am fully aware that some churches would be only too glad of a pastor, but see no way of supporting him. I fear his suggestion as to each giving a tenth will be deemed by a vast majority of our people far too great a demand upon them, but he has shewn very forcibly that the supply system is liable to fall very heavily at times on the pastors of poor churches, and that it is far better that a salary should be

given; but on the other hand, many grievous things have occurred where a salary is given, in cases where unpleasantness has arisen, and the congregation falls off, and the income diminishes; it then becomes a heavy burden on the church, and especially on the deacons, to provide the stipulated salary; but there is yet another class of men in the ministry of whom Mr. W. has not spoken, I mean such as are in business, and have to labour all the week with their heads and their hands, having but little time for reading or meditation, and who would gladly be freed from their secular calling if they could see an honourable way to it. I much fear that in such cases some persons sitting under such ministers withhold their proper share of support on the assumption that it is not needed, and so the minister is compelled to continue his business because he sees no prospect of the needful support without it. I trust Mr. W.'s very clear, plain, and truthful address will be taken to heart by the churches of our denomination far and wide, and that earnest prayer may ascend to our heavenly Father to give to all His churches pastors after His own heart, and that the time may soon arrive when every truly godly and acceptable pastor may have no need of the aid of secular employment, and when every Church of Jesus Christ, large or small, may have a God-given pastor, and so under the outpouring of the Holy Ghost churches and pastors may realise mutually the benefit and blessing of not only believing, but also walking and labouring in perfect harmony with the New Testament pattern of this Gospel dispensation. Wishing you much of the Lord's blessing in all your labours of love.

Yours for Christ's sake,
JAS. MUSKETT.

WALTHAM ABBEY (EBENEZER).—A public meeting (preceded by a tea) was held on Thursday evening, May 8th, 1889, with the purpose of thanking Almighty God for His providential kindness in freeing the cause from a debt of ten years standing. Several trustees of the church were present, namely, Messrs. H. I. James, E. Casey, R. Ash, G. E. Wild, W. Pallett, sen., W. D. Maynard, and the pastor, W. Winters, who presided. The meeting was then rendered most interesting by profitable and timely addresses from Mr. Edward Casey, Mr. Randall Ash, Mr. Henry Isaac James, Mr. George Easton Wild, Mr. Charles Hewitt of Ponders End, and the pastor. The very pretty little freehold chapel is now out of debt and in trust to the Strict Baptist Denomination for ever. The meeting closed with earnest prayer by Brother Casey, followed by the doxology.

HORNSEY, ELTHORNE - ROAD.—**MY DEAR BROTHER WINTERS,**—We have abundant cause to bless the Lord, that although we have no abiding place, only as we are led about and guided by His unerring counsel, He is graciously pleased to bless and seal our labours with spiritual success. We have lately had the privilege of baptizing two believers, as the firstfruits of my labours in this locality, having served the Lord's people here for the first three months this year. To Father, Son, and Holy Ghost be all the praise.—I remain, yours in Jesus, W. OSMOND.

A HINT TO FRIENDS WHO ENTERTAIN "SUPPLIES."

DEAR MR. EDITOR,—Do you think it is wise, or kind, on the part of those who entertain "supplies" on the Sunday to take up their time during the interval between morning and evening services with complaints of the management of the cause, the peculiarities of certain members thereof, and the shortcomings, &c., of the whole community? On young ministers more especially it has a sad effect, and such have admitted to me that although they got on well and sweetly in the morning their minds were in confusion and bewilderment for the evening. Of course, we know that the Lord can blessedly overrule all this, and lead the mind of the minister away from all sublunary matters while he proclaims Christ Jesus the Saviour of sinners. How much might be spared the "supply" who leaves his own home on Sunday (sacrificing more than many imagine) to minister in other parts of our Lord's vineyard if those who profess to profit by his ministrations were content to leave him to his own meditations in the afternoon, and allow him to follow the apostle's determination, viz., "to know nothing among men but Jesus Christ and Him crucified," and unselfishly resolve to settle their own squabbles among themselves.

Do, dear Mr. Editor, try what a word from you will do. **LA SYMPATHIE.**

[We have, in days past, witnessed many times, to our sore grief, the evil arising from such Sunday afternoon gossip, as described by our correspondent, and consider those persons who fill the ears of their ministerial guests with the faults and failings of their Christian companions are not real friends to God's Zion. It would be far better for the "supplies" themselves, and the friends to whom they may be called to minister, if they were allowed a little time for rest and quiet study. Many of the itinerant brethren work hard all the week early and late, and require to be alone for a while for thought and private communion with the Lord. A little spiritual talk afterwards at the tea-table would then prove

a happy prelude to the evening service. It is impossible for any man to be of much service for any length of time to God's family without study; and if brethren cannot get it during the week friends ought to consider them where they stay during the intervals of worship on Lord's-days.—ED.]

WIDCOMBE, BATH.—"When the Lord turned again the captivity of Zion, we were like them that dreamed. Then was our mouth filled with laughter and our tongue with singing." This has been of late the experience of the Church at Widcombe under the pastorate of Mr. John Huntley. Many years of faithful preaching by our beloved pastor and earnest prayer by the brethren have been followed by a gracious outpouring of blessing in our midst. Tokens of the Divine approval have not been lacking in any one of the 28 years during which the Gospel has been proclaimed here by Mr. Huntly, but this year our covenant-keeping God has sent the blessing in showers. Our hearts have magnified the Lord as we have seen and heard of the triumphs of sovereign grace in many young men from the Bible-class, and also in some more advanced in life. On Sunday, April 28th, the chapel was crowded to witness the ordinance of Believers' Baptism administered to four female and ten male candidates. The pastor's feelings may be imagined while he had the joy of baptizing one of his sons. A most solemn season was enjoyed, and we could most feelingly say, "Truly God was in this place." "This is the Lord's doings, and is marvellous in our eyes." May our Father bless the young men, and call out from their number some who shall be His witnesses here, and to the uttermost parts of the earth.

SNODLAND.—Special services were held in the Town Hall in connection with the cause of Truth in the neighbourhood on Wednesday, May 8th, when we were helped to preach the Gospel afternoon and evening. A good company of friends attended each of the services. Our friend, Mr. Thomas Hollands, we were regretful to find not in his usual health. We earnestly hope the Lord will soon restore him. He, with his good wife and family, gave us a hearty welcome, as did also the beloved pastor, Mr. E. Wood, and his Christian wife. God reward them for their work of love in the interest of His cause. The faithful deacons, Sunday-school superintendent, and teachers are united and happy. It gave us great pleasure to meet several dear friends from Maidstone, Meopham, Chatham, and Gravesend. May prosperity attend the labours of Brother Wood and his loving co-workers in the cause for Christ's sake.—ED.

BIGGLESWADE, BEDS.—MR. W. WINTERS.—Many thanks for your kindness to us and for your good services amongst us here on Good Friday at our anniversary. I am glad to say that we had such a good anniversary, we were favoured with such a beautiful day. We had good congregations, two excellent ministers, three capital sermons, a goodly number of friends to tea (more indeed than I expected), and we had fair collections, so I consider it passed off well, the Lord be praised! We had a very good day on the following Sabbath with our dear Brother Tooke, sen., and good congregations. He felt at home with us, and seemed to enjoy his visit here amongst us again.—Yours in the Lord, E. S. KING.

[Sincere thanks to our brother and sister King for their kindness during our brief stay at Biggleswade. We spent a very happy day at Providence, and were exceedingly glad to meet our dear brother John Bonney once more, also Brother Willson of Biggleswade. Brother E. Gentle of Shefford, and last but not least, Brother W. Tooke, sen., of Clapham, whose sermon we greatly enjoyed in the afternoon of the day. Friends from Clifton and other surrounding places were present. The Lord very graciously bless the cause of truth at Biggleswade, prays—ED.]

CAMDEN TOWN.—At the Avenue Chapel on Easter Monday the fourth anniversary of the pastorate of Mr. R. Burbridge was held. In the afternoon Mr. W. Winters gave us a sound, solid, savoury discourse. In the evening Mr. Burbridge presided. Mr. John Chandler read Psa. lxxii., and Mr. A. Markham offered prayer. The chairman said, all the goodness and all the mercy we have experienced during the last twelve months is of the Lord; man must be left out, and the praise and glory given to His great name. We hope that we may still be held together, and that when the lease is out, we trust the Lord may find us another place. The Church has never been more prosperous than now since I have been speaking in His name; no credit or merit belong to me, recollect that; I have always stuck to the good old paths, and I am quite sure if the truth does not succeed, error will not. We received in eleven during the year, and are still sowing in hope. Spiritual addresses were delivered by Messrs. W. H. Lee, H. Hall, H. Myerson, P. Davies, and W. Winters. A gentleman in the body of the meeting proposed a vote of thanks to Mr. Hall for the pamphlet he had written in defence of Strict Baptist principles, and to the Metropolitan Association for the action they had recently taken; this was seconded and carried unanimously by the large audience rising and holding up their right

hand. The place was quite full, and the Lord's presence realised. We are very thankful to know that the honest, plain testimony of our good brother Burbridge is owned and blessed of God; and it was quite cheering to see him surrounded by such a noble body of young men and women, who so cheerfully welcomed friends from other causes.—J. W. B.

STEPNEY.—At Rehoboth, Wellesley-street, the 40th anniversary of the Sunday-school was celebrated. On Sunday the pastor, Mr. W. Waite, preached two excellent sermons. On Easter Monday Mr. John Hunt Lynn preached from the words "After the power of an endless life" (Heb. vii. 16). The preacher was sweetly assisted by the help of the Holy Spirit to open up his text in such a manner that did our hearts good. Tea was provided at 5 o'clock. The evening meeting was presided over by Mr. Kempston. It was his pleasure to know the superintendent, Mr. Hayter Scrivenor, and he believed him to be a thorough out-and-out doer of the word. The superintendent then read his report, which certainly went to prove that the school was in a very flourishing condition. Our esteemed pastor, Mr. Waite, then delivered a thorough discriminating address, which he finished by showing the use and abuse of Sunday-schools. They were abused when used as nurseries to the Church of God; but when kept in their proper place an indispensable use and blessing. Mr. John Hunt Lynn followed with some very sound words, "Ye know that your labour is not in vain in the Lord." Mr. F. C. Holden then very warmly addressed the meeting, and he prayed the blessing of the Lord may still more abundantly attend the labours of the teachers. Mr. Wakelin gave a very suitable address to the children. Mr. W. H. Lee gave a very stimulating address from the words, "Yet a little while and the world seeth Me no more, but ye see Me, because I live ye shall live also." All was good—good attendance, good preaching, good speeches, good tea. To God be all the glory. Amen.—G. R. PITTMAN.

PECKHAM ROAD.—There has been some misunderstanding of my letter in the E. V. & G. H. for May (page 154). I beg to say I do *not* refer to those good friends who have left the place, but to those who now meet at Peckham-road with their senior deacon, Brother Edwards, who wish to go on as formerly without any *party spirit*.—B. WOODROW, 32, Jervis-road, West Kensington.

[Owing to the length of your reply, and the want of space, we extract the bare gist of your meaning for publication, the other matter contained in your letter we consider too discursive and unnecessary to need insertion here.—ED.]

AMERICA.

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

DEAR BROTHER WINTERS,—Though we are strangers in the flesh, yet I trust that we are (through the rich and sovereign grace of God) related in the Lord. We take your much valued magazine, the E. V. and G. H., and I can assure you it is very much appreciated by us, because the trumpets that give a certain sound are very scarce in this age; but thanks be to God there are some men left to us yet who are not afraid to fearlessly echo the truths of God, pure and unadulterated, as they are set forth in His holy word. Let the world say what it may. We came from Wellingborough, in Northamptonshire, seven years last December (I was then eleven years of age), and England is still dear to our hearts.

I was made a subject of electing grace last June, and I now feel that it is "not by works of righteousness that we have done, but according to His mercy, He saved us by the washing of regeneration and the renewing of the Holy Ghost," and we who are God's children can truly say with the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy and Thy truth sake," (Psalm cxv. 1).

There are a few Churches in this country called Primitive Baptists that have the same doctrine as the Strict and Particular Baptists of England, except in a few points, which I would like to ask your opinion on. They hold that the washing of feet is an ordinance established by Christ (see John xiii. 4—17). And they do not have Sunday-schools, because they claim that there is nothing in the Bible to uphold them. I ask the above purely for information. Please answer, either through the medium of the E. V., or by mail, and oblige.

Yours in Christ,

ARTHUR COX.

St. Lenox, Ark., U.S. America,
April 11th, 1889.

BIERTON.—Special services were held in this neat little sanctuary on Thursday, May 16th, when Mr. W. Winters preached two sermons. The attendance at each of the services was good, especially in the evening. Bro. White gave out the hymns. He is a very worthy brother, and preaches the good old-fashioned Gospel of Christ. Brethren Upcraft, Lester, and J. Smith were present, also Messrs. Monger, Todd, Simpson, and others. The good deacons and superintendent of the school were united in their efforts to make the services successful. A goodly number partook of tea, and all things passed off in a most satisfactory manner. This Church abides faithful in the truth. The pulpit is supplied by various godly brethren. The Sunday-school is in a

happy and successful position. Mr. Monger helped to swell the congregation on the occasion by the party he brought. Several friends from Aylesbury and its surroundings favoured us with their company. Mr. Todd kindly entertained the minister, who was thoroughly at home in his happy work. God be praised. Amen.

SHOULDHAM-STREET.—The annual meeting of the teachers in the Sunday School and members of the Singing Class was held on Tuesday, April 30th, when upwards of 50 sat down to tea, the gift of our kind Superintendent and his wife, Mr. and Mrs. Oakes. At 7 o'clock a public gathering was held, to which the friends and parents had been invited; the Superintendent presided and read a portion of God's word, after which the secretary and treasurer of the singing class, Mr. Guttridge, read a report of the work done by the class during the winter months, after which, under the conductorship of Mr. J. Steele, a most excellent programme was carried out, consisting of recitations by the junior members, and anthems and part-singing, interspersed with hymns, by the members of the class. The teachers were much pleased to see such a large number of friends, and also have much pleasure in stating that the attendance of the senior scholars in God's house is regular and increasing. They hope that the good seed sown will by the blessing of the Holy-Spirit find a lodging place in their hearts and bring forth fruit a hundred-fold to the praise and glory of our Triune God.

CARLTON RODE, NORFOLK.—DEAR SIR,—I write to tell you of another happy service held at the old favourite spot, on Easter Monday. Mr. G. Pung preached in the afternoon a powerful sermon, referring chiefly to the importance of prayer, and urged his hearers to stand firm to the grand old-fashioned Gospel of Christ. A goodly number sat down to tea, after which in the evening a public meeting was held under the presidency of our beloved pastor, R. B. Home, and addresses were delivered by Mr. A. K. Davidson, Mr. T. Sparham, G. Dearle, and G. Pung, all touching upon the subject of prayer. It was felt good to be there by many, as was seen by their happy faces. I have read many of your pieces in E.V. & G.H. and which have cheered my heart. On the first Lord's-day in May another special service was held, and a pleasing sight it was to see our pastor lead into the baptismal waters four young converts, varying from 17 to 23 years of age. Our pastor took for his text Matthew xxviii. 20 I am glad to say that we are in peace and prosperous.—Yours faithfully in Christ,
ROBERT Z. GOODRUM.

TOLLINGTON PARK.—Mr. H. Boulton, pastor of Zoar Chapel, has, for the past five months, been suffering from a very severe attack of sciatica. Our anniversary on Easter Monday was very successful, the only one thing was the non-presence of the pastor. We do hope and pray that he may be speedily restored and again to come forth to preach Christ, feeling sure that we have your sympathy with us in our trial.—H. S. BOULTON.

HORNSEY RISE.—Anniversary Services commemorating the 25th anniversary of the cause, and the 25th of the pastorate of Mr. W. S. Waterer, and the 23rd of the opening of Ebenezer, Elthorne-road, were held on Tuesday, May 5th, 1889. Mr. W. Heathfield presided. The aged pastor said, in 1864 a room was taken in the Hornsey-road, and a few people were gathered together; it soon filled. Gradually the passage, stair, &c., became full. Money was collected and this chapel was built and opened in 1866, an illustration of which appeared in the **EARTHEN VESSEL** for that year; the foundation stone was laid by the late John Foreman, and among those who took an interest in furthering the cause there were Messrs. G. Wyard, J. Hazelton, J. S. Anderson, Green, Griffiths, also C. Wilson, and Robbins, of Mount Zion. Since the chapel was erected a good, capacious school-room has been added. Thus the work of the Lord has been carried on. Infirmity has prevented Mr. Waterer from being in his pulpit constantly for some time, but the truths of the Gospel have been preached by various men of God. Mr. Osmond, formerly of Hoxton, has been preaching to the people most of this year, and the Church have unanimously given him a call for six months, with a view to the pastorate, commencing in July next. On this occasion Mr. Mitchell, of Guildford, preached in the afternoon, and addresses were delivered in the evening by Messrs. Burbridge, Dearsly, Mitchell, Tooke, and W. Osmond. Mr. Bartlett read a report, which said that our present position was brighter and stronger than for some time; we adhere to the same principle and doctrine as when we commenced, and having obtained help of the Lord we continue to the present. Mr. Marriott offered prayer, and the meeting closed with a hymn of praise, and the benediction of the pastor. On the previous Sunday sermons were preached by Mr. Waterer and Mr. Box.—J. W. B.

BOW.—GOOD FRIDAY MEETINGS.—Bro. Holden preached a good sermon in the afternoon. Bro. Turner presided at the evening meeting, and struck the right keynote by stating that 40 years ago he heard the late James Wells

preach at Chelmsford, and the Lord blessed the Word to his soul and brought him to see light in God's light. Our brother gave a very good account of his call by grace and the life of God in the soul. The Chairman gave us a very liberal donation. Bro. Waite gave us kind words; Bro. Dearsly some substantial food. Our brother seems to strike root downward. Bro. Kemp in a cheerful speech spoke of the way to God. Bro. Alfry on the old things. The collections were good. Thus we praise God and take courage. Thanks to a friend for 20s. for building fund. £400 still owing.—W. H. LEE.

TUNES FOR CONGREGATIONAL PSALMODY.

DEAR MR. EDITOR.—In answer to the question asked by R. C. L., I for one would say by all means stick to the good old tunes. Having been in London two or three years, I have had the opportunity of hearing several ministers of various denominations, and I have found that where private opinion, reformation of character, &c., are preached as part essentials to salvation, and that where the life (when on earth) of Christ is put to the forefront and the crucifixion made a secondary consideration, these I find are the very places where the *good old tunes* are discarded for those of more recent manufacture, undoubtedly to more fitly accord with the preacher's modern make-ups. If our good old tunes are to die out because they were sung by our grandmothers, I wonder what our present-day reformers would say were they to hear the hymn mentioned in Matt. xxvi. 30. I myself should very much like to be familiar not only with the words, but also the tune.

I am, sir, yours sincerely,

A. KEMP.

Rotherhithe, May 14.

FOREST-GATE, E.—Claremont House, Woodford-road.—On Tuesday, May 14, our anniversary services were held in the Norwich Hall, when two sermons were preached by Mr. Ebenezer Marsh, of Laxfield. At five o'clock a goodly number sat down to tea, and altogether we had a very pleasant and a spiritually profitable anniversary.

In Memoriam.

In affectionate remembrance of ANNA, the beloved wife of Robert Fordham, Saxlingham, Norfolk, who died April 22, 1889, aged 68 years. The subject of this memoir was born of godly parents, and through divine grace became an earnest seeker after truth at an early age. She was baptized in the year 1847, and united to the (then) Strict Baptist Church at Diss, Norfolk, under the pastorate of J. P. Lewis, whose ministry

made a powerful and life-long impression upon her. After Mr. Lewis's resignation the Diss Chapel lapsed into "open order," whereupon she and her husband withdrew therefrom, and subsequently they settled at Saxlingham, Norfolk. She was afflicted in body greatly for several years prior to death, during which time she was much troubled as to her interest in Christ's finished work; the fear of death was sometimes intense, but at eventide it was light, for during the last fortnight of her life this fear was entirely removed. Her last words were, "Joy and peace in believing." She was a faithful friend, a tender mother, and an affectionate wife, greatly respected by a large circle of friends. Our sister Fordham (of the above sketch) was the beloved wife of our good brother Fordham, of Saxlingham Church, who, for many years, has served the Churches of Norfolk with acceptance and profit. She was also the beloved mother of our worthy friend and member of Orford-hill, Robert Fordham. May the Lord comfort each of the bereaved.—GEORGE PUNG, Pastor, Norwich.

We record with sorrow the death of Mr. PERRY, who was one of the oldest male members of the Church at Homer-ton-row, having been in fellowship 44 years. He was the founder of the Sunday-school there, in which he laboured as superintendent for 14 years. He died May 8, and was buried on the 13th in Bow Cemetery. His age was 84. Friends Haines, Barmore, and Oakey followed him to the grave and took part in the funeral service.

We deeply regret to learn that our kind friend Mr. THOMAS SANDERS, with whom we dined when last in Rushden, has passed to his eternal rest. His remains were interred in Rushden Cemetery. In addition to the relatives and friends, the chief mourners included Messrs. John Claridge, Samuel Knight, George Perkins, and Walter Lewis, Foster Vorley (deacon, Succoth Chapel), Benjamin Vorley (secretary, Sunday-school), the teachers and members of the choir connected with the above-named place of worship, and the members of the Bible-class of which Mr. Sanders had recently been the conductor: also Messrs. John Cave, Arthur Cave, Ebenezer Claridge, Samuel Knight (sen.), Fred Knight, C. L. Bradfield, W. Wilkins, Chas. Bayes, Geo. Bayes, Arthur Ashby, J. S. Clipson, and John Sargent. The Cemetery Chapel was crowded to its utmost capacity, many being unable to gain admission, an impressive service being conducted by Mr. W. J. Tomkins (pastor of the Old Baptist-meeting), who referred in feeling terms to the excellent character and disposition of the deceased as a loving husband, a

dutiful son, and an affectionate brother. The choir and the congregation having sung the hymn, "Rock of Ages," the body was borne to the grave by four old employees. The coffin which was of polished oak, with the inscription, "Thomas Sanders, died March 27th, 1859, aged 40 years." As tributes of respect to the memory of the deceased, beautiful wreaths were sent by Mr. and Mrs. E. Claridge (Westward-villa), Mr. and Mrs. Jolley (London), Mr. A. C. Ashby, the machinists and fitters, the rivetters and finishers, and the members of the Sunday-school class conducted by the deceased. The members of Succoth Baptist Chapel also contributed a porcelain wreath with marbled stand and glass-dome shade.

JAMES ENGLAND, aged 86 years, passed peacefully from earth to heaven on Tuesday, April 16th. For nearly fifty years he had been in connection with the Church of the Old Baptist chapel, Bradford-on-Avon, and for forty years superintendent of the Sunday School, and thirty-seven years he had filled the office of deacon. Our brother was called by grace when comparatively a young man, and was deservedly esteemed by his fellow-members for his devotion to the duties of his office, and his upright, consistent, and godly life. He was favoured to fill his post in the sanctuary, as clerk, till within a few days of his decease. He was present at all the services on the Lord's-day, April 7th, and the last hymn he gave out in the evening was 1062 (Gadsby's), the closing verses of which are so beautifully expressive of the desires of a true saint:

"Yet we hope the day to see,
When we shall from earth be free;
Borne aloft, to heaven be-brought,
There to praise Thee as we ought."

"While we still continue here,
Let this hope our spirits cheer,
Till in heaven Thy face we see,
Teach us, Lord, to live to Thee."

We little thought, as these words fell from his lips, that we should never hear his voice again in the service of God on earth. On the following Friday, April 12th, he was suddenly seized with a paralytic stroke and was unable to speak, and lingered on till the next Tuesday, when he quietly passed to his Father's home above. His counsel and presence will be very greatly missed, but our loss is his "eternal gain." He leaves an aged widow to toil on a little longer in the pilgrim pathway; also two children, one of whom is in Australia, and who, at the time we write this, has no knowledge of his father's death. May the Lord graciously support them under the bereavement, and bring others to fill the vacancies death is making in our ranks on earth. So prays—AN EARNEST SEEKER FOR ZION'S WELFARE.



MR. HENRY MYERSON, PASTOR OF SHALOM CHAPEL, HACKNEY.

(See page 199).

Eternal Mercy.

“Mercy shall be built up for ever.”—Psa. lxxxix. 2.

WITHOUT wishing in the least to exaggerate, or to extol one divine attribute at the expense of another, we must say that MERCY, in our soul's estimation and experience, stands out as one of the grandest evidences of eternal love existing in the scheme of unmerited salvation, the very sound of which produces at times inexpressible melody in our ears, making our very heart to leap for joy,—

“Mercy sheds a cheering light,
On the purposes of Heaven;

Mercy is the Lord's delight,
Shining on our sins forgiven.”

The realization of MERCY in a poor, helpless, undone sinner's heart can never find full vent in audible language. What could be more astonishingly delightful to a condemned prisoner in his cell, pinioned ready for execution, than MERCY? Such is the position and feelings of

a sin-burdened soul when MERCY, in the hand of the Spirit, is powerfully brought to him: he then can sing:—

“Thy mercy in Jesus, exempts me from hell;
Its glories I'll sing, and its wonders I'll tell;
'Twas Jesus my Friend, when He hung on the tree,
Who opened a channel of mercy for me.”

MERCY IS THE SWEET NAME OF JESUS.

David, in pouring out his soul to God for MERCY, says (Psa. cxxx. 4), “There is forgiveness (or MERCY) with Thee that Thou mayest be feared;” or as Dr. Hawker says, “There is Jesus with thee,” &c. Jesus is, evidently, the MERCY promised (Luke i. 72). MERCY is essential to the very nature of God in Christ. It is perfectly free in its operations, through the wounds of Jesus. Its source is in Him, and nothing out of Himself can be the cause of it. The misery of poor sinners is not the *cause* of MERCY; neither are the sufferings of Christ the *cause* of MERCY, but the blessed *effects* of it. MERCY flows from the sovereign will and pleasure of Jehovah: and blessed be His name, it is infinite, inasmuch as it pardons infinite offences committed against Himself who is infinitely holy, and affords infinite and eternal good to all the election of grace.

MERCY IS, MOREOVER, UNCHANGEABLE,

and ever precious through Christ, who is the “same yesterday, and to-day, and for ever.” MERCY is everlasting, as shall be realized and celebrated by millions of ransomed souls in glory.

“Mercy, when the heart shall fail, Will all needful help afford;	Mercy shall o'er death prevail; Hallelujah to the Lord.”
---	---

All needful grace flows through the same channel; and all benefits, whether temporal or spiritual, proceed from divine MERCY. Creation bears unmistakable marks of MERCY, for since the curse, that which the earth yields beyond “thorns and briars” is through MERCY. The providential dealings of God, whether fully enjoyed or not, overflow with MERCY. MERCY sparkles in every turning of life, and illuminates every page of Holy Writ, and is seen on every milestone heavenward. The threshold of glory glistens with MERCY, the light of which is visible, more or less, to the poorest, doubting child of God when passing through the valley of the shadow of death. MERCY, through the merits of Christ, abides with the believer to the last, and enters heaven with him. He clings to it when all else appears to give way; and no sinner taught to cry for MERCY need despair of it; however vile and wretched he may feel himself to be, he will sooner or later sing,—

“Mercy my redemption planned,
In the covenant ordered well:
Mercy plucked me as a brand,
From the fire of sin and hell.”

No sinner will obtain an entrance into heaven but through MERCY. From first to last, MERCY is the effect of the *love* of God the Father, through the atoning *blood* of His dear Son Jesus Christ, and the infinite *power* of God the Holy Ghost. May every beloved reader of the EARTHEN VESSEL AND GOSPEL HERALD be brought savingly to realize the true value of sovereign MERCY, and to sing,—

“Without Thy sweet mercy I could not live here,
Sin soon would reduce me to utter despair;
But through Thy free goodness my spirits revive,
And He that first made me still keeps me alive.”

W. WINTERS, *Editor*.

OUR PORTRAIT GALLERY.—No. VII.

MR. HENRY MYERSON, PASTOR OF SHALOM CHAPEL, "THE OVAL,"
HACKNEY.

MY DEAR BROTHER W. WINTERS,—I forward you as requested a short sketch of my life. I was born January 12th, 1827, in the parish of Bethnal-green, in the county of Middlesex. At the age of six years I was placed in the Hebrew School, Palestine-place, Cambridge-heath, which school belongs to the London Society for Promoting Christianity among the Jews, my father being a Polish Jew, and having embraced the Christian religion. After a lapse of eight years I was apprenticed to the clock trade. My mother was a God-fearing woman, and my first impressions were, under God, obtained from her dear lips. She taught me to lisp God's name in prayer, and told me of a beautiful heaven and of a dreadful hell, and that God would punish bad people in the burning lake. She taught me also to sing of Jesu's love. I can almost hear her now singing that much-loved hymn,—

"Jesu, lover of my soul, let me to Thy bosom fly."

and although only about four years old then, I can to this day remember how dear that hymn was to me.

OH, THE BLESSING OF HAVING A GODLY MOTHER!

She has long since gone to heaven, and I hope through God's grace to meet her there. My impressions were greatly deepened at school, the religious training of the boys being carefully maintained. Thus was the seed of divine grace sown in my heart at a very early age, but alas! as is too often the case, at my leaving school and commencing the pursuits of life, I was surrounded by bad influences, which for a time produced injurious results. My master, as well as the men he employed, were not only worldly men, but blasphemous and most degraded; and encouraged sinning rather than the fear of God, the result being that the good seed sown in my soul for a time appeared to wither and die, and the hidden evils of my heart were, to a very alarming extent, displayed. Yet, nevertheless, in spite of myself and the sad temptations with which I was beguiled, God mercifully kept the spark of divine life still smouldering in my heart to burst out into a blaze to His glory in after life. Many and sharp were the gnawings of conscience; heavy was my heart, and the fear of death and judgment constantly haunted my soul.

At about the age of seventeen the Lord graciously interposed, and at once put a stop to my mad career; thanks to His blessed name, or I must have gone on in this path of sin to this day. A dear brother in the flesh, a God-fearing young man, remonstrated with me on the course I was pursuing, and the sad end it would terminate in, and urged me to attend the House of God. His entreaties took effect, and the next Lord's-day found the brothers seated side by side in the house of God in Crown-street, Long Acre, listening to an earnest preacher, a Mr. Blake. and from that time the Lord was pleased to deliver me from the snare of Satan, and constrained me to look to Him to be preserved in the future. For a long time I was under the law, and could not feel my sins forgiven or my soul saved; but at length the Lord delivered my soul from bondage by graciously applying to my soul the dying words of Jesus,—

“IT IS FINISHED.”

About the age of 28 I was strongly impressed with a desire to preach the Gospel, and after much prayer for the Lord's direction and help, I commenced preaching in the open-air, and on one of these occasions I made the acquaintance of Mr. Thomas King, who is now a deacon of the Surrey Tabernacle, and we have been close friends from that time. I did not continue to preach long in the open air before the Lord sent me to deliver His message of mercy to His people at Romford, and I proclaimed the Gospel of Christ there for sixteen months, and about the same length of time at Egham, near Staines, and both of these places of worship filled under my ministry. From Staines

THE LORD DIRECTED MY STEPS TO SHALOM CHAPEL, HACKNEY, in a most marvellous way. Mr. John Bonney, who was led to see and embrace the truth through my instrumentality, was impressed to seek out a place for me to preach in in London. He came specially to see me on this subject one Saturday night, some 30 years ago, and told me that he had felt uneasy and anxious about me all the day, and God had sent him to be my “Joseph,” and with these impressions on his mind he took me to see my predecessor, and we found him very ill. My dear brother Bonney asked him if he would allow me to preach in his chapel once a month. “Well,” said he, “I cannot decide that now, but if you will come to a tea-meeting on the following Tuesday (which was to be convened for his benefit), he would then let us know.” On the morrow, being Sunday, we decided to go to Shalom Chapel and hear our brother Hislop preach. When we arrived at the chapel, no minister was in the pulpit, and the congregation was in a state of consternation. After some time the dear man of God entered the chapel from the vestry, looking like a dying man, and managed to get to the singers' pew, being too weak and ill to ascend the pulpit stairs. He cast his eyes on me and beckoned. I of course went to him. He gave me the Bible, and asked me to preach to the people. This I consented to do, and afterwards he spoke approvingly to his flock on what I advanced. On the following Tuesday brother Bonney and I went to the meeting, and you may imagine our surprise when we were informed that our dear brother had breathed his last on the previous evening! On that never-to-be-forgotten occasion I was requested by the deacons to occupy the pulpit on the next Lord's-day, and, thank God, I have been sustained by Him there until now.

“Here I raise my Ebenezer.	And I hope by Thy good pleasure,
Hither by Thy help I've come,	Safely to arrive at home.”

All the old members have gone home but four, yet thank God we have a good Church of about 80 members, and I venture to say that there is not a more loving and peaceable people to be found anywhere. The Lord has greatly blessed and honoured me in the work of the ministry, and has maintained me in the pastoral office over one Church nearly 30 years, and my one theme has been, and now is, and I trust it will be until my eyes are closed in death,

“THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH.”

I am thankful to tell you, dear brother, that our gracious Lord still owns and blesses my ministry, as many can testify, and I pray God that you may be long spared to be a blessing to the cause of God and truth.

Yours in Christ Jesus, HENRY MYERSON.

Pastor, Shalom Baptist Chapel, “Oral,” Hackney-road, E.

THE CHURCH OF CHRIST AND HER FOUNDATION.

BY MR. B. J. NORTHFIELD, OF HADLEIGH.

The Annual Sermon for the Suffolk and Norfolk Strict Baptist Association, preached on June 6th, at Somersham.

“Upon this Rock I will build My Church; and the gates of hell shall not prevail against it” (Matt. xvi, part of verse 18).

THE discourses of Christ to His immediate disciples and followers when upon earth are full of interest, and it is well to be acquainted with the powerful teaching of these utterances. Not the least interesting would be the study of the different characters and dispositions of His disciples, such as the loveable spirit of John, the zeal and enthusiasm of Peter, etc.; but this is a minor matter compared with the all-important truths He delivered to them. Yet nothing can be of greater significance than the character of our Lord, as herein lies the weight or importance of His testimony. It was because His character as the Great Teacher was not rightly judged, etc., that He was misunderstood, and His testimony set at naught. Grosser mistakes, we think, have never been made than those associated with our text. We will not let this glorious Scripture abide under the wings of the papacy, although they have tried to rob us of one of the grandest testimonies of our triumphant Lord by claiming it. Their system is deceptive, and their secret power and working most astonishing, that we need to pray as ever, “Deliver us from evil,” and “Thy kingdom come.” Unhappily, too many are ready to believe the pontiff, who (assuming to be Peter’s successor) maintains that upon this text is proved that all Christianity is supported by the Pope of Rome, and that union to him and his teaching is essential to salvation. Even should our text mean that Peter is the rock referred to, the apostle was not superior to the other disciples, as the Word teaches (Eph. ii. 20; Rev. xxi. 14), but representative of them all. We share the conviction that our Redeemer in the statement of these words refers to the testimony of Peter in his wonderful confession, “Thou art the Christ, the Son of the living God,” upon which glorious truth, as upon a rock, Christ will build His Church.” We are content with this version, and feel confident in its agreeableness with Bible teaching. Let those who feel disposed to do so, build their hopes, etc., upon a poor, undependable person as Peter proved to be, yet I am sure the apostle himself would censure such a proceeding, and call it as in his epistle, “a stumbling at the word,” whilst at the same place he describes Christ alone to be “the chief corner-stone” (1 Peter ii. 6). The Saviour asks, previous to our text, “Whom do men say that I the Son of man am?” Not that He was solicitous merely for the opinion of the world, but this seems to be the way He works to a still greater question, “But whom say ye that I am?” upon which follows Peter’s answer. We may gather from our Lord’s questions lessons. It is well (whilst we may be to a great extent regardless of the world’s estimate of us) to be concerned in some measure as to the opinion of the good and wise. Our Lord teaches us, after Peter’s confession, that flesh and blood did not reveal this truth to him or his brethren, but “My Father which is in heaven,” says Christ. All proper views of the person, work, and glory of Christ must be by the Holy Ghost, as saith the apostle Paul (1 Cor. ii. 14), who also declares that, “We preach not ourselves, but Christ Jesus, the Lord,” including Peter. So Peter did not preach himself, but Christ as the foundation

Christ *must* preach of Himself. So we have Him taking Peter's confession as a text in the present instance, and the truths He thereby declared will shine forever. Let us turn our attention to the sublime discourse of our Saviour, in which we see four things:—1st. The sure foundation of the Church. 2nd. The Church as a building. 3rd. The Church's glorious Builder. Lastly. The everlasting security of the Church.

I.—*The sure foundation of the Church.* In all buildings we must commence with *foundation work*. Especially in the matter of the Church's salvation must it be so. Although it may be said that "He hangeth the earth upon nothing," this is not the case in the redemption of God's people, for that hangs upon Christ, as it is said: "And they shall hang upon Him all the glory of His Father's house." He bears the weight; He sustains the building. The Church has a *good and solid foundation*. Some foundations are not so, the consequence being that buildings soon give way. How different the house built upon the sand, to that erected on the rock. The sandy foundation of all that is contrary to the Gospel (however great its resemblance may be to it), we strongly condemn. Many are building upon the sandy doings and goodness of the creature and erroneous doctrines. What awful issues in this matter will be disclosed in the last great day, when the storm of wrath will destroy all that is not built upon Christ! Brethren, let us have a foundation, not of any sort; may it be a good one, which will stand for ever. *Christ is the only foundation of the Church.* Upon this foundation other rocks or living stones may be united and cemented together, forming a secondary or subordinate foundation (Rev. xxi. 14). Is the Church a building of mercy? Mercy is founded upon the Christ of God, who, in the dignity of His Person as God-man, in the perfection of His stainless life, in the satisfying merits of His atoning death, His resurrection from the grave, and endless life of glory above, is the Rock upon which the Church is built.

"So guilty, so helpless am I,
I dare not confide in His blood;
Nor on His protection rely,
Unless I were sure He is God."

The foundation is that upon which the building stands. So the Church stands upon Christ. Earth's columns may bow, shake, and be moved, but the Lord Jesus will never fail, for He is firm, durable, and unchanging, as the metaphor of a rock signifies. Just a word about *the position of this foundation*. It is laid in Zion (Isa. xxviii. 16; 1 Cor. iii. 11), in the covenant of grace, in the Gospel, as its glory and stability, in the hearts of the godly, as their life, hope, joy, comfort, peace, and bliss.

II.—*The Church as a building.* Many things might be said upon this. First, let us notice the *extensiveness* of this building. John, in Rev. vii. 9, speaks of it as a great multitude. Our Saviour said, "Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven." Our Suffolk and Norfolk Association is a part of this sacred edifice. Its extensiveness is parallel with the individuals possessing divine grace, for all such are a part of it. Its *glory* claims our attention. Her glory may be spoken of as *given* (John xvii. 22), which she shares in union with her beloved Lord in the matter of salvation. The Church has an *acquired* glory. As God by

His grace enables, so do the members of this building show forth His praise, and appear glorious. Her glory is *unsurpassed*. She has no compeer, in addition to her beloved Head. Her glory is unequalled. Glorious in Jehovah's eyes, and in her own, too. May we be amongst her living members to share her glory, which we may also say is *everlasting*. Whilst kingdoms decay, and the world shall pass away, yet the glory of the Church abideth ever.

We next speak of the building's *Owner*. Christ says *My Church*, and His is the only real Church. It is His by *donation of His Father*. "My Father which gave them Me," etc. (John x. 29). The Church was given to Christ in a well-ordered covenant. She is His by the *purchase of His blood* (Acts xx. 28). Well may His people be so dear to Him, as they were so dearly bought. His life of self-sacrifice and death of atoning merit combine to purchase them. Nor will He lose any of the purchased possession.

" O'er Heaven's gate a motto stands engraved.
' Let sin alone be damned, but sinners saved.'
And o'er the gate of hell's dark dismal cave.
' Jesus the purchase of His blood will have.' "

The Church is Christ's *by the operation and indwelling of the Spirit*. The Spirit forms our souls anew by grace. We are the workmanship of this divine Person. By the Spirit's work we are Christ's manifestly to the world; experimentally, to our own joy and satisfaction, for "the Spirit itself beareth witness with our spirit, that we are the children of God."

Let us now glance at *the material of this building*. Not a compilation of bricks and mortar, not an assemblage of all people of a parish. No, no! But *sinner's saved by grace*, snatched from eternal woe, and made the partakers of divine favours. The chief of sinners, all kinds of sinners, from the towering height of intellectual calibre to the gutter or sink of human depravity and woe. Human disparities are nothing when God works. The rich and poor, learned and illiterate, gentle and rough, are made one, and if our religion has not taught us to love the brotherhood of Christ irrespective of worldly difference, I say without reluctance, it is a poor and vain thing that we call by this lovely name. All *the material undergoes a process of squaring*, etc., for fitness in the building. What a rough state we are in by nature! What a change must take place to fit us for forming a part of this sacred building! He that created the world must new create us, which new creation is manifested in godly sorrow for sin, seeking the face of the Lord, love to the Christ of God. In short, one of the sweetest evidences that we are of this material is to feel—

" A guilty, weak, and helpless worm, | Be Thou my strength and righteousness,
On Thy kind arms I fall; | My Jesus, and my All."

Some of the material is more prominent than other. This may token the prominent position of ministers and others raised up to great service in the Church. But position makes no difference to the indispensableness of every part of the building. Some parts may be out of sight, but answering a purpose. The Lord has His hidden ones, who are equally loved and cared for. There is also *variety* in the material used (Eph. iv.), but all for the perfecting of the edifice.

We now consider *the completion of the building*. It is a matter of *certainty*. Nothing by chance with God. This word has no place in the vocabulary of God's everlasting covenant, which is "ordered in all things and sure." Also of *contemplation*. We contemplate with unspeakable

delight its completion, and meanwhile its progress cheers us. Our soul is ravished with the anticipation of being with the Saviour when He shall say, "Here am I and all the children whom Thou hast given Me." Further, we remark its completion to be a matter of *satisfaction*. To God the Father, in the objects of His love reaching the heaven of love; to the Redeemer, in the complete salvation of His redeemed; to the Spirit, in the glorification of the subjects of His grace. Tell us not that our God is a frustrated, disappointed, and impotent Being. He will joy over His people for ever. To angels there will be participation in satisfaction as their redeemed companions shall in one complete family circle join the employment of the ransomed in heaven. Satisfaction to the whole Church of God. To you—to me. The song of one of our brethren cheers us now, who sang with faith, hope, and delight, "I shall be satisfied when I awake with Thy likeness."

III.—*The Church's glorious Builder. Christ takes the matter in His own hands*—I will build. This He does efficiently, by the Spirit; instrumentally, by the Gospel and His servants. *He is always about the building*—never off the premises, so to speak. There, to command and encourage His servants. He places one here and another there, and changes their position as He pleases. He converses with them. He lends them His helping hand. In all matters, especially those too difficult for them; they have Him to apply to. He can direct and advise all His servants, for He understands all branches of the work. There, to see the right material put into the building. He knows all He has paid for, and claims the same. He will see it all used, for He has no waste material. There, to take an interest in the matter. There is no part but what He takes delight in, for it is all His own. If it should be in any way incomplete, His glory would be tarnished, His honour stained. He rejoices over all His employés, is interested in them and their work, and all the material, of which they also are a part. The Builder has *determined ability*. We may have determination without ability, or ability without determination. Christ has both.

Determination, devotedness, and ability characterised His state of humiliation. Is He less so now? No; a thousand nos! He says *I will build*. We may apparently be hindered. But God reigneth. Brethren, Christ cannot be successfully opposed; nor can we, as far as He works through us and by us. He has *unparalleled skill*. Skill is a knowledge of a thing, combined with activity and expertness to practically carry out that knowledge. Truly our Lord has all this. Infinite in knowledge, wisdom, power, love, and grace, He carries on His work, whilst

<p>"Our souls through various scenes are Oft vex'd with trifling cares; [drawn.]</p>	<p>But His eternal thought moves on His undisturbed affairs."</p>
--	---

If any of us, my beloved brethren in the ministry, may have much rough and tiresome work to do, with perhaps but little encouragement, and the consciousness of no wisdom and power in ourselves, let us remember with joy that we are welcome to apply to the Great Master of the Works, who is able to make darkness light, crooked things straight, rough places plain. And these things He has promised to do for us, "and not forsake us."

IV.—*The everlasting security of the Church.* "The gates of hell shall not prevail against it," by which expression we understand the

power, policy, and dominion of hell and darkness, all the contrary influences which oppose the Gospel, emanating from Satan, through his agents and works. The gates of a place are significant of the place itself (Gen. xxii. 17; Psa. lxxxvii. 2). The gates of popery and paganism, and all other hostile powers, although they may assail, shall not prevail against the Church of Christ. We learn that *the Church has her foes*. We have need to be thankful for them, too, in some respects, as they have often promoted our good and God's glory. Whatever foes the Church may have, none shall prevail. We shall be more than conquerors through Him that hath loved us, and we would love Him intensely for ever telling us what no one could have said had He not said it: "The gates of hell shall not prevail." The security of the Church is on account of the *solidity of her foundation*. She has an immovable, invulnerable Rock for her safety. Our feelings may vary, but the foundation of our hope never shakes. If, as the Lord's redeemed, we are depending on Christ, feeling at times His Word precious, His fruit sweet to our taste, we cannot be finally overcome. The *perfection of the workmanship* put in the building is also its security. The work of our triune God must stand. The chosen material shall answer the purposes of grace; the precious merits of Christ in its purchase, with the gracious operations of the Spirit in bringing the material together, all unite in the perfection of the building. It is not merely a patched affair. I know a row of houses called "Rubbish Row," and have been informed it is so named because partly built with rubbish. The Church of Christ is not built with rubbish, although in a state of nature the material may be regarded as worthless, yet grace makes it valuable and precious. The *guardianship of her Owner* is another source of the Church's security. He has not only died for His Church, but lives for her—lives to supply her need, to watch her interests, to guide, bless, preserve, and glorify. In buildings of importance watchmen are always on guard, and "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even for ever." He has, moreover, said, "No weapon that is formed against His Church shall prosper." This is the kingdom which cannot be moved. This is the people that God will defend. This is the building that God will protect. Whoever may be regardless of the interests and claims of the Church, God will never desert it, Jesus never cease to love it, the Holy Ghost ever abides with it. O may we be numbered amongst her living members, and form a part of that structure, against which "the gates of hell shall not prevail." Amen.

"FOR that that is determined shall be DONE." This world is full of changes—full of what appears *uncertainties*. Time, like a large wheel, has been rolling on from the morning of the creation until now, and will roll on until the mysterious end shall come. When Ezekiel saw this he cried out, "O wheel!" When God made Adam he was on the top of the wheel, but he was soon at the bottom; then, by grace, he rose up again. So with Abraham, he was at the bottom, then grace brings him on to the top. So the Church of old was (1) in Abraham's house; (2) in Isaac's house; (3) in Jacob's house. So of the Church in our time. There was a famous Church in Gray's-inn Lane, with William Huntington; in Meard's Court, with John Stevens; in Jewry-street, Aldgate, with Mr. Silver; all have gone. Others have sprung up, and the wheel is moving on.—*Railway Jottings by the late C. W. Banks, Jan. 8, 1880.*

ISAAC AND REBEKAH.

A Sermon by MR. E. CARR, of Leicester, preached in Zion Chapel, Trowbridge, Sunday evening, May 19th, 1889.

“And they called Rebekah and said unto her, Wilt thou go with this man? And she said, I will go.”—GEN. xxiv. 58.

WE are quite sure that this 24th chapter of Genesis reveals a most remarkable display of Divine providence. We have before us a picture of God's dealings in grace. In our text Isaac stands as a most remarkable type of the Lord Jesus Christ. Further, we are quite sure there is such a thing as a divine calling, and when a sinner is truly called by grace, that sinner is never left short of oneness with Jesus. He is in union with Him. Now, then, have you been called by grace? You young people, where are you? In our text we have a description of effectual calling. God's calls are always effectual, they are effectual in bringing the poor sinner to the arms of Jesus, as Rebekah was brought to the arms of Isaac. Now stop! By and by we must die. Before another twelve months have rolled round most likely some of you will be in your graves. True, but where will your souls be? Either in the embrace of the great adversary or in the arms of Jesus. It must be one or the other. We now stand before God either called or uncalled, either regenerated or unregenerated. If you and I are not called like Rebekah, to turn our backs upon everything we possess, we must sink for ever, we are out of the true secret. Now, shall I tell you what it is to be called by grace? A great many people make a great mistake on that point. Do you know that there are many who think they are called when they are not? They look as if they were safe in the arms of Jesus when all the while they are not. What a dreadful thing it will be to go before God in the last day and say: Lord, Lord; as if we knew Him so well, and then for Him to turn round to us and say, “I never knew you.” In our text we will, by God's help, notice three things:—

1st. Rebekah's call: “And they called Rebekah.”

2nd. The important question: “Wilt thou go with this man?”

3rd. Her willingness to go: “And she said, I will go.”

Firstly, then, Rebekah's call. It was an effectual one. You see Rebekah was sought for. “Oh!” says one, “you are beginning at the wrong end.” Did you think I was going to tell you Rebekah sought Isaac first? Before Rebekah sought Isaac she was sought for. Jesus seeks His people first. Do we not read of the shepherd who left the ninety-and-nine in the wilderness and went to seek the one that was lost? Here was effectual calling. Eliezer sought out Rebekah. God had appointed her for Isaac, that in accordance with Divine providence there might be a match formed between them. God does the same with us. He seeks us out that there might be a match formed between us and Jesus Christ. We are made willing. Rebekah did not know anything about Isaac till she was instructed. She did not seek him; she was satisfied with her father's house and idols, but Abraham sent his servant to give her new eyes. She had things put into her mind that she never dreamt of before. That is what God does with us. He gives us new eyes, and we find out things we never thought of before. Rebekah was then instructed. What

message did the servant bring? He brought her a message about Isaac. I am come here to tell you about Jesus. Some of you know about Him. He took poor strangers into union with Himself. There were other maidens in the land of Mesopotamia. But they did not want to hear about Isaac. They were not interested in him. What a mercy if we are called as Rebekah was, to be one with Jesus. Rebekah was 300 miles away from Isaac. How was it possible to go on such a journey? She did not know the way. Are there any here like this, whose language is,

“GIVE ME CHRIST OR ELSE I DIE”?

You have knelt down and tried to pray, but found you were unable to. You have wanted to get to Jesus, and yet you could not. You have had no more power in yourself to go to Jesus than Rebekah had to go to Isaac. Her desires were awakened, her affections were stirred up. She is made willing to leave everything for Isaac's sake, to go to one she had never seen. She saw that Eliezer was a servant of God, and she felt she could not do too much for him. Why was that? This is the reason. She loved. “We know that we have passed from death unto life because we love the brethren.” Do you love the children of God? Do you look at them and wish you were like them? My dear friends, it is a good thing to have that love towards God's people in our hearts. The other maidens who came to water their flocks did not see in Eliezer what Rebekah did. She saw he was a man of God. If we are effectually called, we love God's people, and we cannot think too much of the Lord Jesus Christ. I have often felt when I have been in perplexities that I should like to change places with some dear old man, who would soon reach heaven. This is the love we have for Christ's servants, and it is only seen by effectual calling. Then in order to go to Isaac she had to separate herself from her father's house and idols. See; she was brought to Isaac. She did not trouble a bit about the things she had to leave behind, so she could get to him. The love of the Father is everything for poor helpless sinners. The people of God are willing to give up everything for Him.

Secondly, the important question. Then this question was put to Rebekah. It was a testing question. Eliezer asked it in order to draw out her heart, to see what she was. It was also a leading question; and, thirdly, it was a decisive question. “Wilt thou go with this man?”

Firstly, it was a testing question. It proved her. How was it Rebekah was willing? It was because her heart was one with Isaac's; she knew he was suitable for her. Jesus is suitable because He has paid our debts, and borne the cross we deserved. Rebekah's heart had been wrought upon. What do you think of it? Are you willing to go to Jesus? It is hard work to do this. When God calls His people He makes them willing. Now comes Rebekah's answer. Did she believe the message? Yes! she believed everything she heard about Isaac. How few there are that believe the testimony of the Scriptures concerning Christ! How many persons believe in Christ, but do not want salvation! Those who truly believe have a faith that produces fruit. They are made willing. Would you be willing to be Christ's, and Christ's only? If you are really

willing your faith will stand the test. You know your helplessness, unworthiness, and sinfulness. Did Rebekah say she was willing; but what was the good as she was so far away from Isaac? God finds a way when He brings a poor sinner to Him. It was a testing question. Wilt thou go with this man? Would she have been happy apart from Isaac? If she would, she would not have been willing to go. What is our hope? If we are content to be apart from God we shall perish forever. We must be one with Jesus, by eternal union one. I believe that some of you feel that Jesus is the one thing needful, and without Him we must perish. You have many longing desires to be with Him. Look at Rebekah, she was willing. It tested her hope. She only loved Isaac on the ground of what she had heard of him. Do you love Jesus on the ground of what you have heard of Him? Wilt thou go with this man? Are you ready to give up all? She had to be led aright by Eliezer to get to the one she loved. It was a leading question, also,

“WHAT THINK YE OF CHRIST?”

What an important question. Many people think Christ is a blessed example, and yet they do not follow it. Christ ever liveth to intercede for us. I want to know this, friends. I feel content to be nothing so that He may be all and in all. If we want to know about Jesus Christ, we shall be like Rebekah, we shall love Him and want to be one with Him. Rebekah said, I will go. The Lord makes us willing to go. Now, this question was, *thirdly*, a decisive question. Upon her answer to this depended Rebekah's future happiness or sorrow. Wilt thou go with this man? Her heart had been wrought upon by God. If we love Jesus we are willing to go with Him and die with Him. Are we willing to follow Him? His path was one of trials and tribulations. It is through much tribulation we must enter the kingdom of heaven. We shall find also that it is a path of prayer. How about your hearts, friends? It is heart work, you know. Rebekah had not taken a step from her father's house. Perhaps that is the case with some of you. You may have a desire for Him, but you have never taken a step towards Him. Jesus gives you a desire, and sometimes even old Christians feel they have nothing but a desire after the Lord Jesus Christ. They seem so far from Him. When God wants to bring us near Him, He sends us queer camels to go with. Sometimes the loss of relatives and friends. Rebekah had to lose all her friends. God sends us various losses and perplexities. We are brought in this way to Him.

Now, we will notice, *thirdly*, *Rebekah's willingness*. She gave a very decisive answer to the question, “Wilt thou go with this man?” She said, “I will go.” She was brought to a point. I do like this decision. We find that some people look as if they were the children of God, and they come to the Lord's house regularly, but by and by when trials come their religion wears off. When they are brought to a test they are proved wrong. Rebekah was the appointed wife of Isaac. It was appointed from all eternity. Sometimes our love seems to wear off, but if God has effectually called us, he puts His hand to it a second time. Rebekah was called away. When? After she was made willing. *Mark*, there was something very peculiar in her *willingness*. She was willing to go to one she had never before seen. She gave herself en-

tirely up in response to the message Eliezer gave her. So it is with God's people. They are made willing to give themselves up to Him through His word. There is only one way to Isaac. It is described in God's Word to be one of tribulation. Rebekah's journey was a long one, and the path was unknown to her. Suppose she had said, "What beautiful presents these are Isaac has sent me! How I shall like them! I would rather stay at home and admire them." If she had she would not have had much love for Isaac. She would only have loved him for his presents. Is that how you love God? It is cupboard-love if you do. It is not worth a snap. Why did Rebekah value these gifts? She valued them because they were tokens of Isaac's love to her. Do you want to value God's gifts more than Him? They come from Him and will send you to Him if your love be real. Now-a-days there is a great deal of sham religion. You at first think it real. When it is put to the test it gives way. If we be true Christians we are ready to part with all in order to get to Jesus. We are either ready or unready, willing or unwilling. It is a blessed thing to be made willing to give ourselves entirely up to Christ, for Him to do as seemeth Him good. Rebekah said, "I will go." Are you willing, friends? What a mercy if you are! When you can say, "I will go the way He trod. I know He will take care of me." You cannot go in your own strength, and yet by precious faith we feel a willingness.

We are willing to endure what He endured, willing to serve Him, willing to drink of His cup. No difficulties stopped her. She said, "I will go." May we through the grace of God be made willing to go. Are you on the way, my friends? When you go to Him you will find He is coming to meet you. "And they called Rebekah and said unto her, Wilt thou go with this man? and she said, I will go." May God bless these few remarks. Amen.

*(Specially reported for the EARTHEN VESSEL AND GOSPEL HERALD by
MR. G. FRYER.*

THE LIVING REDEEMER.

Notes on a Sermon preached by the late MR. JAMES WELLS.

[DEAR Mr. WINTERS,—A goodly number still living heard the late James Wells preach a sermon in the Old Surrey Tabernacle on Sunday morning, January 25, 1857, from Job xix. 25.]

"FOR I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." The preacher said, We must make a distinction between inspiration and that which is inspired. Eliphaz and his friends said many things they were not inspired to say, but Job wrote them by inspiration. These are the words of Job, and we notice,

(1) The recognition of eternal redemption.

(2) The prospect embodied in that recognition.

"I know." How did he know this? By divine revelation.

Job may have lived in the days of Isaac.

There were several good men of whom we have an account, and no doubt some of whom we have no account.

We must know something of the value of this redemption. Wherein lies the necessity for it?

The law of God.

This is something for those to contemplate who feel themselves to be lost sinners.

What a wonderful deep is the judgment of God !

When we have done our little all in life, we have the dreadful hour of death to meet, and after death the judgment !

Apart from this redemption it will make a man wish, when he comes to the dissolution of soul and body, that he had never had an existence. However tender our conscience may be, whatever religious zeal we may have (even give our bodies to be burned), unless we are brought to the language of our text, "For I know that my Redeemer liveth," we cannot be saved.

How did He redeem ?

By paying the ransom price Himself to the law of God and the justice of God, embodied all our hell. We never could have terminated them ; He did, He is an infinite person.

The best of all evidence of interest in these things is a reception of these truths in the love of them. Various are the ways and means the Lord takes to ground us in this redemption.

In that day slaves existed. It was a common thing for a nobleman to redeem a slave. The slave would say, the nobleman intends on a certain day to give me my freedom, but presently hears he is dead, so that all hope of his emancipation is at an end. Job here, I think, intends a contrast. "I know that my Redeemer *liveth*," and at a certain time will give me my freedom. This was Job's salvation, exaltation, and glory ; whereas I was blind now I see that my Redeemer *liveth*. If my sins have entailed death, here is a redemption from that death ; entailed the curse, here is a redemption from that curse. There is not a day in which God does not view us in the perfection of this redemption. He is ours in a way of necessity, acceptance, and affection.

He shall stand at the latter day upon the earth. This cannot mean the Judgment day, for then we shall meet the Lord in the air. But once in the end of the age He will appear to put away sin and open a way of communication between God and man. He says, "I am the God of Abraham, Isaac, and Jacob," pointing to Christ.

Jacob laid upon other than literal ground, viz., God's truth. He was brought to rest on God's immutable oath and promise.

Where the blessed God is, where the sun never goes down, we can say, "God is my rock and my salvation. of whom shall I be afraid?" This is the only ground a poor sinner can rest his weary head upon.

That which God had spoken to Jacob of would last for ever, therefore He would never leave him.

Surely the Lord was in this place and I knew it not.

The Saviour said to Nathaniel, "Hereafter ye shall see heaven open." Ah, said he, that's just what I want (I was afraid I should see hell open), and angels ascending and descending on the Son of Man.

He stood upon the earth in the dignity of His person.

What a sweet thought that while Adam fell (and we are always stumbling), yet we have a Representative who never fell, and who represents us in heaven, as pure as He is pure.

"In Him was light."

He is the God-man.

Sin must annihilate this Divine Person before it can destroy us.

Sin is not infinite ; its object is infinite.

I cannot allow that sin is as mighty as the Godhead of Jesus Christ.

Nothing will encourage our confidence in God like a knowledge of the dear Saviour.

Every one that is truly enlightened, is so by Jesus Christ.

The unpardonable sin is not unpardonable from the greatness of it, but from the nature of it.

If this testimony has a place in your heart, it is as surely thine as that you exist. The word of God declares thou art a son of God.

However painful the means, may the Lord God Almighty increase our faith.

[I feel sure if you could find room in the EARTHEN VESSEL AND GOSPEL HERALD or *Cheering Words* for the above, many of your readers would be glad to see it. Henry Fuller, 1. Paragon, Streatham Hill, 1889.]

ACROSS THE RIVER.

MR. JAMES FARREN.

A Member of Salem Baptist Chapel, Windmill Road, Croydon.

MY Brother Beloved in the Lord, and Dear Mr. Editor,—Death is making many inroads among our Associated Churches, and we have of late felt it severely, four of our number having been removed in six months. Our beloved brother, Mr. James Farren, aged 87, our oldest member, has just been called home to his mansion of rest. He was the first who sought admittance into our Church, upon my acceptance of the pastorate in Croydon in 1884. He was a man loved and highly esteemed by us all. His seat at the sanctuary was seldom vacant; whenever the doors were opened for worship, our brother was there; weather, however adverse, would never keep him from the house of the Lord; the prayer meetings were his delight, and he would frequently exclaim,—

“I have been there and still would go,
’Tis like a little Heav’n below!”

But our brother is gone. Oh, we miss him, we miss him, at Salem. His son-in-law, Mr. Barker, in whose house he lived and died, has kindly sent us the following particulars:—

About 1822. The first circumstance remembered by his only daughter, relative to his early religious life, is the fact of his being a Sunday-school teacher at a small chapel in Lewisham-street, Westminster, where he first met his future wife, who had just come up from Devonshire, from sitting under the

MINISTRATION OF MR. WOOLLACOTT,

whom afterwards she was the means, in the hands of the Lord, of bringing to London.

In speaking of Lewisham-street Chapel, it comes strangely to the mind of the writer, H. Barker, that it was in this identical chapel his own father became deacon and precentor (when the chapel had passed into the hands of the Independent body), when he, a little boy, together with a younger brother, were proud to consider themselves members of the choir.

From Lewisham-street Mr. Farren, with the Church, removed to Romney-street Chapel, Westminster, where he remained in membership about thirty years.

Our brother subsequently entered into membership with the Church at Meard’s-court, Soho, primarily under the instructive ministry of Mr. John Stevens, and latterly under Mr. Bloomfield.

Removing to Wandsworth, and from thence to Belvedere, in Kent, he joined the Church under Mr. Goodman.

In the course of God's providence, on the decease of his wife, he accompanied his daughter to Croydon, where he ever considered it one of his greatest privileges to have united in membership with the Church of Christ in Windmill-road, under the pastorate of Mr. W. Horton.

Of his private life it may be mentioned, that the earlier part was passed in the service of Royalty, having served under George IV., William IV., and Queen Adelaide; and such was the confidence reposed in him, that whenever commissions required more than ordinary trustworthiness and promptitude our venerable friend and brother was the one deputed to carry them out.

Of his recent life, but little need be said here, when so much is generally known of the consistency of that life, and his constant endeavour to so faithfully serve both God and man, and to remember, as the writer does, his frequent use of a favourite motto (so sure in his case in each particular): "With long life will I satisfy him, and show him My salvation."

Of his last brief and almost only illness, it may be observed that he was in his usual health on Wednesday evening, and attended the usual week-night service on April 17, and his pastor, as was his usual custom after service, conducted him to his home; the following evening, Thursday, 18th, he attended the prayer meeting in Derby-road Chapel, and his last act there was, in sweetly and calmly pleading at the throne of grace; this was his last public prayer, and the sweetness and fervency of that prayer will not soon be forgotten by those present, as the language unfolded to us the sweet intercourse he enjoyed with his God. He was taken ill at the chapel, reached his home with difficulty, and passed a restless night, but seemed to revive again on the Friday morning, but only to droop so low on Saturday as to require medical attendance.

HIS DYING MOMENTS AND LAST WORDS.

On the Lord's-day we thought it desirable to send for his pastor, Mr. Horton, who kindly called after the morning service, and after trying in vain to elicit responses to his questions, he fervently engaged in prayer, and departed; on his daughter endeavouring to discover whether her father had been able to follow him in his prayer, he faintly intimated he had, and then at intervals feebly uttered the following sentences:—

"Part no more." "To be for ever with the Lord." "The Lord is merciful." "Bless the Lord for mercy and grace." "He prays for the Lord's presence and blessing." "The Lord bless us." Here he paused, and appeared to be sinking; again his daughter enquired if he knew her, he responded, "So misty," he then appeared unable to articulate, though evidently endeavouring to do so. He gradually and painlessly sank, till just as day was breaking; and so calmly as to be almost imperceptible to the sorrowing but anxiously watching circle of friends, who had been hourly expecting and looking for the end. He thus sank into his last sleep, but only to awake and find his spirit in that place where there is no night, but only endless day. Thus passed away our aged brother to that "better land on high." Our loss is his eternal gain. His remains were deposited in his family grave at Brompton, the former part of the service conducted by his sorrowing pastor, the address at the grave by his relative, Mr. John Briscoe, was appropriate and affectionate, sorrowing most of all that they should see his face no more. His funeral sermon was preached by his pastor from the words chosen by himself: "With long life will I satisfy him, and show him My salvation." May our end be as happy and peaceful as was his.

The Lord bless and comfort the bereaved, is the sincere prayer of Salem's affectionate pastor,

WILLIAM HORTON.

THE LATE WILLIAM TUCKER,
Pastor of Mount Zion Chapel, Hitchin, Herts.
(Continued from page 182).

ONE Sabbath in January, 1853, Mr. Tucker went to Southill, after that to Stotfold, then Ashwell. He baptized three at the formation of the Church now meeting there. He then had an invite to Hitchin, which led to his being settled there, and preached his first sermon there June 27, 1853; and on September 13, 1857, our present Church, Mount Zion, was formed, on Strict and Particular Baptist principles; ten were on that day baptized by my dear husband, and with two others, were received into the newly formed Church by Mr. Kershaw and Mr. Godwin. The word was greatly blessed, so that the present chapel was full to overflowing. The foundation stone of Mount Zion Chapel was laid October 22, 1859, by the esteemed pastor, Mr. Browne, of Godmanchester. On March 7, 1860, the new chapel was opened, and in 1873 the debt was all cleared off. In June, 1884, Mr. Tucker was very poorly, and complained of his tongue, and our medical man pronounced it to be cancer. After passing through an operation, he was able to speak a little, and in six months he could preach once a day on the Sabbath, and afterwards take the entire services as usual. In July, 1886, he found a difficulty to swallow; our fears then were great; he again went to London, and also consulted our own doctor, but nothing could relieve him, he gradually grew worse, and not being able to take proper nourishment, his strength began to fail. In addition to this we had another severe trial: the end of September our third son came home ill with rapid consumption, and in less than five weeks he died. This was a great trial to his father in addition to his own weakness.

On the first Sunday in December, Mr. Tucker, when he entered the pulpit for the last time, preached a short sermon from 1 Tim. vi. 12, after which he administered the Ordinance of the Lord's Supper. He was not able to reach the chapel again; in January we had the New Year's tea at our house instead of the chapel; he spent part of the time with the friends in speaking a little and prayer, this was his farewell meeting with them. During his illness he was favoured to enjoy much of the Lord's presence at times, was overwhelmed with the goodness of God to him; once, in particular, when I entered the room, the tears were running down his dear face; I asked him what it was, he said, "Oh, my dear, I have had such a sweet time of meditating upon the sufferings of Christ, and my own personal interest in them." He bore his affliction with great patience and resignation, not a murmuring word escaped his lips, but he longed for the happy time to come to change his faith to sight, and often said:—

"O glorious hour! O blest abode!
 I shall be near, and like my God;
 And flesh and sin no more control
 The sacred pleasures of my soul."

He had been conversing with a friend, when he said, "I am so tired, I must rest a little;" but he added, "when I get to Heaven, there will be no weariness there; oh, no, there will be sweet rest in Heaven." At another time a friend said to him, "You have had to pass through the waters and the fire," he said, "Yes, the waters have come into my soul, I have had many ups and downs in my life, and many changes I have seen,

'Yet have been upheld till now;
 Who could hold me up but Thou?'

But amidst all changes I have found Jesus to be 'the same yesterday, to-day, and for ever.'" At another time he was asked if he felt happy, he said, "Yes, firm upon the Rock of Ages—

'On Christ the solid Rock I stand.
 All other grounds are sinking sand.'

On the last Sabbath eve, January 23, he was down stairs for the last time, several friends came to see him, he spoke to them respecting the chapel which was so dear to him, and said he had often felt as happy there as he could be this side of heaven, and had prayed to God many times to send prosperity in His time, but it had not been His will to do it, but he hoped the few would keep together, and that the Lord would raise up some one who would preach the same truth he had done for the love of it, and not for gain. The last time he got up was on the following Saturday, when the doctor called, who told me that he was fast sinking and it was high time for me to send for my daughters that were away. I sent telegrams at once, they arrived the same afternoon, he was quite sensible and pleased to see them, and spoke of others who were abroad, and said how much he should like to see them once more. The next day, Sunday, about twelve o'clock, he was taken for death, he wished those who were not in the room to be called, he tried to raise himself up in bed, I held him up, and he then said, "I am going home," and then took a most affectionate farewell of each, kissed us all, and shook hands, thanked us for our kind attention to him, and said *good-bye, good-bye*; turning to me he said, "My dear, we have been together many years, but now we must part for a time, but God, your God and my God, will take care of you." His countenance so changed, his dear face beamed with delight, the sight of which we shall never forget; he then raised both arms, and looking upward, exclaimed: "Oh, beautiful! beautiful! wonderful!" He evidently had a sight of the happy land he was shortly to enter. He did not converse much after. Several times I asked him if he was still happy, if Jesus was still precious, he smilingly said, "Oh, yes!" At another time he pointed to his head, and said, "Crown," and then to his hand. I said, "You are going to wear a crown, and have a palm and a harp in your hand." He said, "Yes, that is it." After, he pointed to his eye, I said, "Eye hath not seen, nor ear heard," &c. He said, "Yes, that is it." After that I heard him singing for some time very faintly, I could not understand a word. On Tuesday night he became quite unconscious, and did not take any notice after. He remained in that state until a quarter-to-four on Thursday afternoon, when I perceived a change in his breathing, he breathed as softly as possible, and at four o'clock his happy spirit took its flight, to be for ever with the Lord.

E. TUCKER.

Hitchin, Herts.

THE SPEAKING BLOOD.

<p>THERE is a tempest in my soul, To-night life's billows heave and roar, I see, as tossed from wave to wave, Nor ship, nor shore : ground. Huge doubts are here, thick, thundering And terror surges like a flood; Is it, O Christ, is it for me— The speaking blood?</p> <p>Somehow, upon the tumult wild, The very words have breathed a calm:) And on the sinews of my soul Falls Gilead's balm: A power which I have felt before, This spell of sin-wrought terror breaks; There is a rift in every cloud, For the blood speaks.</p>	<p>O God, it were not <i>ours</i> to dare, A hope so awfully sublime; Thy mighty willingness has said That for <i>all time</i>, And for all sins that we may mourn, For all perversities of will, For all defections in our lives— It speaketh still.</p> <p>Thou hearest it, oh, <i>righteous</i> God; Christ stands before Thee with His wounds; What wonder, since Thou seest <i>Him</i> there, That <i>grace</i> abounds!</p> <p>The spotless victim shows <i>His</i> worth On the seared sinner's miseries, God smiles, and into heaven itself That sinner flies.</p>
---	--

*I would, O Jesus! I would praise,
But impotence calls back the song;
I love Thee, as Thou know'st, and wait
With yearning strong,
For the fruition of my hope,
A sight of my redeeming God.
And everlasting light upon
The speaking blood.*

Galleywood, Chelmsford.

M. A. CHAPLIN.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

SUFFOLK AND NORFOLK STRICT BAPTIST ASSOCIATION.

The pleasant little village of Somersham was perhaps never more lively and busy than on June 5th and 6th. Friends from town and country gathered early together beneath the spacious tent in a meadow kindly lent for the occasion by Mr. F. Green. At 10.30 on Wednesday morning the usual service commenced, presided over by the Moderator, Mr. W. Gill, pastor of the church at Grundisburgh, who offered prayer and announced a hymn, Mr. Sewell presiding at the harmonium. Prayers were offered by Mr. E. Marsh (Laxfield) and Mr. Sheldrake, after which the Moderator delivered his address, saying it was his object to say a few words on the position in which they were placed. The early disciples received at Antioch the name of Christians, and they would be well content to maintain the same name and the same position that they maintained, but innovations and alterations had been made by those passing under that name, so that their position was a peculiar one. He could give them an instance of the difficulties with which some of the country pastors had to contend, and which he thought it was right his hearers and others outside should know. In a certain village, the name of which he should not give, except to any friend who might be curious to know it afterwards, a certain lady went into a certain house. A little new-comer had arrived, and of course it was very essential that this little innocent child should receive from the hands of the parish priest absolution, or baptism. It must be regenerated or its safety would not be secure for a future world. Said the good woman, "I do not quite see that there is any need for my child to be christened." "Oh," said the lady, "if you do not, think what an awful thing it would be for this child to die and then be shut out from heaven." The woman said no, she did not believe that quite, and the lady replied, "Well, now I will tell you what I will do, if you will agree to have the child baptized, I will give it a cloak and a hood." That was a very tempting offer for a poor woman, and the consequence was that she hesitated and at last she consented. What possessed the dame God alone knew, but after leaving the house she returned and said, "Well, I have been thinking about my promise, but I cannot give it the cloak; I will give it a hood." And the woman rejoined, "Well, then, if you can't give it a cloak but only a hood, I am not going to have my child christened." Now, they had to contend against things of that description, and he maintained their position

to-day was very different from what it had been in the past. They took their stand upon Bible truth, and he was bigoted enough, if they liked to call him so, to believe that if they gave a man an open Bible and an honest heart that man would be a Baptist. He could not be less, and more than that was not required. We stand simply and purely on God's Word. It is this that only justifies our separate position. Though amongst the smallest bodies of Nonconformists we claim by far the longest name and probably the longest independent history. They were Nonconformists as distinguished from the Anglican Church. The Established Church derived its emoluments from the State, exactly as any department of the Civil Service, it is only right and fair the State should control those it pays. Farmers were constantly complaining about the tithe, and not long since one brother said to the speaker, "If it were not for these abominable tithes, how much more we could give to the cause of God." Three millions of money were extracted from their pockets for the support of a Church in which many of those who paid it did not believe, I have not a word to say against many of the clergy: all we want is that the Church should be separated from the State. They were Nonconformists from necessity, and not choice. More, this was a respectable name given to the separatist in 1662. Our ancestors were Nonconformists before them, and never did conform. Dissenters, yea, and more, the very dissidence of dissent. They claimed independent local church government. As Baptists they held that baptism was a duty devolving upon every believer. The duty of every believing man was to follow the Lord Jesus Christ, and carry out His positive commands. They, therefore, retained the ordinance as it was first delivered to the first Christians. It could not be denied that there was growing up around them a false Liberalism, fidelity to conviction being regarded as old-fashioned in this enlightened age. Denominational fidelity was stigmatised as a mark of little-mindedness and sectarian bigotry. He wondered where these individuals were who cried out so much because they talked about principle, and about denominational distinctions. Did they wish to slip out of the meshes of the net, if they could, by saying, "Oh, we are in a happy condition; we do not belong to any sect at all." Well, it only meant this, that they were starting a new sect, and that they were of all sects the greatest of sects. Whilst he admitted that there might be good men in every society, there was a

spirit of general love creeping into their midst, which said, "Oh, let us love them all." That general love for all meant precious little for anybody. He maintained that it was their duty to take their stand clearly and to maintain their principles in all their integrity. He should like their young men to try to understand why their fathers and their mothers were Nonconformists. Let them see its history and its sufferings; let the blazing fires of Smithfield flash into their memories and move their hearts, and there would be no fear of their young men. Passing on to their needs, the Moderator said first of all they stood in need of the power and presence of the Holy Ghost, not simply, as they sometimes spoke about it, as a Divine influence, but in its Divine personality. It was very well to go to meetings to get their enthusiasm aroused and their sympathies awakened, and to form resolutions as to what they would do when they got older, but let them commune alone with God, and feel that it was in Him that their strength lay. A spirit of faith and courage was needed in the ministry, for moral cowardice was one of their besetting sins. Numbers of men could be found who would stand unflinchingly to be shot in battle, and when the first line had been swept down the second would move over the dead bodies of their comrades. Our Lord had full knowledge of our danger, hence the solemn warning, "Whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's, and the glory of the holy angels." The disciples had need of courage, there was everything in their message to excite scorn. They had to preach Christ the crucified One as Redeemer and King. The offence of the cross has not ceased, and our ministry will awaken the same opposition and contempt, it will be scandal to some, folly to others. We, too, must be courageous, and carry the war into the enemies' country.

We need the spirit of life and service in our churches. The Church is a Divine institution, and we believe we have the mind of Christ in the constitution of our Churches. They are congregations of faithful men and women. The basis of our fellowship is personal faith of each member in the Lord Jesus Christ. Men are not born into the Church, and do not acquire membership by virtue of their birth. Each believer enters into fellowship with Christ and then into fellowship with His people. The life of the Church was to go forth in worship and in work; members were not to be mere spectators and hearers, but living worshippers. They praise, they pray, their whole nature responds to spiritual service. It is not one man praying for them, seeking to awaken

the spirit of prayer, but the whole assembly of believers as one man speaking from one heart. There is a common sympathy as on the day of Pentecost.

Nor did the Church answer its end in the world simply by worship, however devout and spiritual that worship might be. Church life must begin in fellowship with Christ, but it would speedily flow forth in holy deeds. The Church steadfast in the apostles' doctrines and fellowship and in breaking of bread and in prayer, touched the world. And the Lord added unto them daily such as were being saved. The Church was a holy society into which the believing penitent would be welcomed; the tender and oppressed would find sympathy and healing, the weak would find nurture and strength.

The nearer the Church comes to Christ the richer and more beneficent its life. Our Lord taught this in deeds, not words. Greatness in the kingdom is greatness of service. Whosoever shall be great among you shall be servant of all.

I have read of a story of a boy who had heard in the Sunday School something about going to heaven, and he said, "Teacher, do you think the angels will come and fetch me with chariot and horses?" The teacher said, "Yes, if you are very good." The boy brightened, and he said, "Do you think they will let me sit on the front seat and drive?"

Well, he knew people like that in the churches—mere grown-up boys, who, if they could not sit in the front seat and take the reins and whip, would do nothing.

The spirit in which the service must be rendered is not in a dull mechanical way. You will remember the occasion on which the disciples of Jesus sought to cast out the evil spirit, but in vain, perhaps with the very words they had heard their Master use. Did this not show something of the mechanical spirit in the disciples? The form was there, but the power was absent, and when they inquired of Jesus why they could not cast him out, He said, "How be it this kind goeth not out but by prayer and fasting." Easy-going souls who have never denied themselves, have never wrestled with the world, the flesh, and the devil, are not likely to cast out the devils that afflict mankind.

As to the future, he reminded them that the future of the Church largely depended upon what they made it to-day.

We need the spirit of consecration. The presence of a few devout souls may breathe new life into the Church, while the spirit of the quarrelsome, or lukewarm, or worldly professors, must produce unfruitful results.

Then there needs the spirit of self-sacrifice, and where this is cultivated, giving will become a means of grace. These familiar lines are often sung—

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demand my life, my soul, my all."

Then they drop Alexander the copper-smith into the collection plate!

Let me urge upon our pastors and upon the members of our Churches an increased love for souls, and necessity of family prayer.

There are responsibilities. We are not responsible for our success, but for our faithfulness. Our Lord does not say, well done successful servant, but, "Well done, thou good and faithful servant," &c. We are responsible for the way which we present the truth. The Moderator believed much harm had been done by the harsh, un-Christlike way in which their sentiments had been put before the public, and he hoped that the gospel would be preached intelligently, so that it did not grate upon the ears of its hearers. Let them, with the means that God had given them and the ability He had conferred upon them, do their best in His service.

Mr. S. K. Bland then, with the assistance of other ministers present, read an abstract of the reports from the various Churches.

After singing, prayer, and the benediction, the friends resorted to the provision tent close by, where a substantial repast awaited appetite, and to which ample justice was rendered.

In the afternoon brother John Hunt Lynn read the Scriptures, and offered prayer. Brother R. E. Sears announced hymn 154, which was heartily sung. Brother Lynn, being one of the chosen preachers for the first day, delivered a most soul-inspiring discourse from the words, "Vessels of mercy" (Rom. ix. 23). Brother J. R. Debnam, of Horham, announced hymn 15:—

"Thy mercy my God is the theme of my song,
The joy of my heart, and the boast of my tongue."

Prayers were then offered, interspersed with hymns, in which brethren Lamb, Cordle, Suggate, and others, took part.

The evening service was commenced by brother W. Glasgow announcing a hymn. Brother A. Knell then read Gal. iii., and brother C. Suggate prayed. Mr. Styles followed with a good discourse on Heb. vii. 27, after which Mr. S. K. Bland gave out the concluding hymn—

"Come, ye sinners, poor and wretched"—

and Mr. C. Hill offered prayer, and pronounced the benediction.

On the morning of Thursday a large gathering of friends assembled in the tent at six o'clock for prayer and praise, conducted by brother W. Glasgow, pastor of the Church at Tunstall, who also presided over the after ministers' prayer meeting. At 10.30 the preaching service began, brother W. Gill gave out a hymn.

and W. Winters read Eph. ii., and brother E. Marsh offered prayer. Brother B. J. Northfield, pastor of Hadleigh, then preached a very savoury sermon from Matt. xvi. 18 (latter clause). Brother W. Gill announced the closing hymn, and brother R. E. Sears offered prayer and the benediction. After dinner brother W. Gill opened the service with a hymn; brother P. B. Woodgate, of Otley, read the Scriptures; and brother S. K. Bland prayed; brother J. Cordle having given out hymn 71, brother L. H. Colls, pastor of Beccles, preached an experimental sermon from Rom. i. 16, after which the Secretary announced that a profitable circular letter had been prepared by Mr. C. Broome (Fressingfield). It had been unanimously adopted, and would be shortly printed. He made feeling mention of several aged, useful brethren, who had been removed by death; read a short letter from Mr. W. Hazelton, who had been paralysed just after preaching at the Association Meetings last year, and was still incapable of leaving his bed; told of generous aid being sent for the weaker Churches by friends at a distance; and then proposed hearty thanks to Mr. Frederick Green for the use of the meadow on which the tent was pitched, to Mr. Snell for accommodation for horses, to Messrs. Wilson and Gowing for conveyance of tent, &c., to many friends for hospitality shown during the intervening night to ministers, messengers, and visitors, and to the Somersham friends for their energetic services in preparation of meals, &c. All of these were cordially rendered, and after prayer by Mr. Ranson, pastor of the Somersham Church, and the closing hymn, the assembly once more gradually dispersed.

The Secretary stated that, God willing, the Association would hold its next Annual Meeting at Occold, and that brethren C. Hill and R. A. Huxham would preach the Association sermons. In case of failure of either, brother Berry, of Hoxne, would preach.

At the Association gathering we noticed brethren Kern, G. Harris, W. Harris, Bowtell, J. R. Debnam, W. Debnam, Bonney, Cornwell, Cordle, Dickerson, Pung, Sewell, Knell, Brown, Gill, Field, Glasgow, Suggate, Hill, Grimwood, Lockwood, Bland, Styles, Beddingfield, E. Haddock, S. Haddock, J. Pooche, Sears, Lamb, Colls, Northfield, F. S. Reynolds, Rush, Flavel, J. Morling, A. Morling, Brooks, Marsh, Berry, Wright, Lynn, Woodgate, Dearnle, Burrows, Garrard, Leggett, Winters, and others.

Somersham Chapel is a plain and commodious building, capable of holding from four to five hundred persons, brother Ranson is the worthy pastor. The Lord has owned and blest his labours during the present year; six have been added by baptism, and one from another

Church by experience. Our best thanks are due to Mr. Ladbroke, who kindly offered us comfortable lodgings; we rested, however, at the house of brother B. J. Northfield, at Hadleigh. We cannot pass from the subject of the Association gatherings without expressing our deep-felt gratitude to our dearly beloved brother, J. W. Banks, for the valuable service he rendered in the interest of the Association. If our Churches had a few more self-sacrificing men of God like John Waters Banks in their midst, the result would, under divine blessing, soon be made manifest. We are sure he will never be fully rewarded here. The Lord graciously bless him and all his, prays the EDITOR.

SOMERSHAM, ALDRINGHAM, AND ALDEBURGH.

"AND being let go, they went to their own company." And so it was with us. June 4th we left London for Somersham, the scene of the annual meetings of the Suffolk and Norfolk Association of Strict Baptist Churches, arriving there in the afternoon. We found brethren Ranson, Squirrell, and his co-workers hard at work preparing for the coming two days' services. Already a number of friends from London and other parts had arrived in fond anticipation of true spiritual intercourse, Christian fellowship, and the sacred worship of God in the (to many) familiar tent. These services are always looked forward to with sacred pleasure, and, so far as we have witnessed, a whole-hearted welcome is given to all in the name of the Lord, which is reciprocated by mutual Christian greetings, emanating from the love of Christ in the heart, clearly manifesting one heart, one mind, with a single eye to the honour and glory of God and the good of His cause. These services are more fully described by our esteemed editor in another column. At

ALDRINGHAM

we enjoyed the hospitality of Mr. and Mrs. Huxham, where, for three days, services were held on behalf of the Sunday-school connected with the cause at Aldringham. We have witnessed many Sunday-school anniversaries, but we never saw greater manifestations of interest in the welfare of the children and young people than here. The persevering self-denial of the teachers in the spiritual and temporal interest of the young is worthy of example and deserving of record. It has, we observe, a threefold influence—(1) It creates in the heart of the young and rising race love and affection to their teachers; (2) it keeps them from mixing with those who indulge in the vanity and follies of the world which everywhere abound at holiday times, and (3) it instils into their young minds a reverence for the house of God. Thus, on Whit Sunday,

Monday, and Tuesday, June 9th, 10th, and 11th, the anniversary of the Sabbath-school at Aldringham was duly and suitably celebrated. On the Sunday Mr. Huxham preached in the morning, from the words, "The year of My redeemed is come," in which sermon there was milk for babes and strong meat for the fathers. In the afternoon, long before the time for commencing the service, the chapel was well filled, the pastor presiding, and instead of reading a portion of Scripture, Israel Nicholls recited from memory *Psa. xxxiii.*, and Mr. Huxham offered prayer, petitioning the Holy Spirit to impress the words on the heart as well as the memory. Several other portions of Scripture were recited, and hymns suitable were sweetly sung by the children. The afternoon service was brought to a close by a dialogue written by the pastor, and recited by Alice Botwright and Mary Masterson. In the evening Mr. Huxham delivered a sermon from *Rev. v. 6*, the children leading the service of praise.

Monday was intended to be devoted to healthful recreation and distribution of prizes on the large common facing the chapel, but the rain prevented the gathering till after mid-day. The rain having then ceased a little, children and friends made their way to the chapel, where an ample tea was provided and served with willing hands. After tea a long table was placed in front of the chapel, and in the presence of many spectators Mr. Huxham presented every scholar with a book, and Mrs. Huxham dispensed a suitable garment to each one, accompanied with a few kindly words. A stall for the sale of work made by Mrs. Huxham and other ladies was erected, and superintended by the Misses Gosling. The articles were the gift of the ladies, and the revenue went towards the liquidation of the remaining debt on the new stable recently erected.

Tuesday was again devoted to service in the chapel, both afternoon and evening, when a great number of pieces were recited, and hymns sung. The training of the scholars is due to the kind and indomitable perseverance of Mr. Pearson, Miss Pearson leading with the harmonium. Five teachers, W. Ralph, C. Masterson, W. Harling, A. Markwell, and H. Pearson gave a dialogue on "Punctuality." A duet,

"There is a beautiful world,
Where saints and angels sing,"

was effectively rendered by H. and E. Pearson, and the chorus,

"May we be there,"

was taken up by the scholars. The occasion was a spiritual feast to many, and the tear of joy and hope flowed from many an eye as some of the tiny children and older scholars as they

delivered the sacred pieces they had committed to memory. May we be favoured to visit them again, and hear that signs have followed these sweet and sacred exercises, is our earnest prayer.

At Aldeburgh we much enjoyed the sea-breeze. This is a quiet seaside resort, with a neat little chapel on the beach, where service is held on Sunday evening and Thursday evening. Visitors to Aldeburgh or Thorp in search of a place of truth will receive a hearty welcome at Aldringham, a distance of about two miles. [See advertisement.]
—J. W. BANKS.

NEW CROSS ROAD (ZION).—Our late beloved pastor used to say, "God buries His workmen, but carries on his work." We desire to be thankful that the latter part of this saying is true of us, as well as the first part of it. Thus, after the painful comes the pleasant. God has taken His servant home to Himself, but the work of saving souls and gathering them into the visible fold still goes on.

"Till God the Son shall come again,
It must go on. Amen, Amen."

For the first time since the death of our pastor the baptismal pool was opened on Wednesday evening, May 29th, when Mr. Realf, late of Dunstable, preached on the heart-opening and attention to divine ordinances of famous Lydia, of Thyatira (Acts xvi. 14, 15), after which, upon a profession of their repentance towards God and faith in the Lord Jesus, he baptized four young sisters and three young brethren in the name of the sacred Three in One. We have thus a proof that the lambs have been fed by the kind brethren who have occupied the pulpit from time to time, and we have no proof that the sheep have been starved. By the memory and sweet fragrance of former favours, we pray that "our Lord Jesus Christ Himself, and God, even our Father, which hath loved us and given us everlasting consolation and good hope through grace," may comfort our hearts under the loss which as a Church we have sustained, and establish us in every good word and work. There is also a prevalent desire amongst us, which finds expression in our common supplications, that God will send us another pastor, in His own time, after His own heart.

"That as His kingdom grows,
Fresh honours may adorn His brow,
And shame confound His foes."

—G. RUFFELL.

RYARSH, KENT.—Special services were held here on May 29. Mr. J. Parnell preached good, sound, and savoury discourses. Many were present from Snodland, Maidstone, and Meopham. May prosperity attend the cause at Ryarsh.—G. HAMMOND.

THE OPENING OF A NEW PLACE OF TRUTH AT BROOKLYN, AMERICA.

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

DEAR BROTHER.—We, John Higgs, James Prior, and Charles Graham, have opened a place in Brooklyn, in Americus Hall, 176, Grand-street, for the preaching of the Gospel of Christ. It was opened for worship on Sunday, April 7, 1889, in the afternoon only; Mr. Higgs preached then, and the 14th as well. It was announced on the 7th that Charles Graham would conduct the services on Sunday, 28th, which was done, and on May 5 as well. Last week I wrote to Mr. Higgs, he being the most capable person to write to you, that we had commenced a meeting. If it were noticed in the E. V. & G. H. it might assist strangers coming this way where they could hear a faithful Gospel sermon preached, and that we had stretched out our hands across the water to our dear brethren in England as the headquarters of our Churches of our faith and order; and it was given out that Mr. Prior would preach on the 19th. He sent Mr. Prior to me to say I must write the letter to you. I asked to have Mr. Higgs write a draft of a letter, and I might add something to it. Mr. Higgs said, "No; you write the letter yourself." You have now my reason for writing to you.

Ever since I left the pastorate of the Zion Baptist Chapel I have urged the true brethren to do something to have the living Word preached. When this meeting was decided upon, as they did not know of any one in New York but myself that would take any interest in it, I said I will come with all my heart and be a listener. The other two brethren both live in Brooklyn. Brother Higgs advertised in a Brooklyn paper that there would be an English Strict Baptist meeting at Americus Hall, 176, Grand-street, Brooklyn. After he finished his sermon I rose and explained the advertisement. We acknowledge England to be the headquarters of the Strict and Particular Baptists throughout the world. The first Baptist Church was formed in England in 1632; and their writings had been translated into French, German, and Italian; in fact I believe in all or most of the languages of Europe, and their magazine goes to-day into all quarters of the globe.

ARTICLES OF FAITH.

We have opened this place and our belief is in one God in a trinity of persons, Father, Son, and Holy Ghost, or Holy Spirit; and we believe in the total fall of man in the garden of Eden, which has filled the world with violence, wickedness, and woe; the eternal and unconditional election of a certain number of persons known to God alone, out of every nation, tongue, and tribe;

effectual calling in time of the whole election of grace in Jesus Christ; the all-sufficient grace of God in passing through an ill-natured world; the final perseverance of the saints to the end of their days, and their final entrance into the heaven of heavens where God and angels dwell; the resurrection of the dead, and the final judgment of the just and unjust, and the everlasting punishment of the wicked, and the eternal happiness of the righteous. These doctrines we believe are absolute, irrevocable, and as unchangeable as God Himself, for "He is not a man that can lie, or the son of man that He should repent."

You see, dear brother, I have been cornered to write this letter; but it is a free-will offering as well from my very heart; publish just what you wish of it, and leave out what you think is unnecessary, for I don't pretend to have the knowledge of an editor. I shall not let the brethren see a line I have written; only they will see what you publish, that is all.

Old England is highly favoured to have so many faithful men in this degenerate age. May the Lord be with you, and make your face to shine as Moses' shone when he came down from the Mount; and that you may be blessed in your basket and in your store, in the Church and in the world. I have a hope that I shall hold on and out to the end. I have had many mercies; but my kind heavenly Father has always provided me with plenty of ballast. I suppose it has been needful.

I remain, sincerely and truly yours
in the best bonds,

CHARLES GRAHAM.

New York, America.

May 14, 1889.

[God be thanked for the interest taken by our three beloved friends in the newly-instituted cause at Brooklyn, America. We most heartily wish them success in the highest and best sense. Our warmest thanks are also due to Mr. Charles Graham for his interesting report of the same. As soon as our funds will allow we will send a parcel of magazines to our kind American friends for free distribution, that both friends and strangers may know the principles we hold and practice.—Ed.]

CROYDON — SALEM, WINDMILL ROAD.—Most enjoyable services were realized here on Whit Monday, Mr. J. Parnell preached in the afternoon, and Mr. W. Winters in the evening. The beloved pastor, W. Horton, was happy and greatly encouraged by the success of the occasion. Brother J. Cullingford, brother E. T. Davis, and others, were present. May the Lord very greatly bless the united and flourishing cause at Salem, under the faithful ministry of our beloved brother, W. Horton.—Ed.

CLAPHAM RISE — REHOBOTH. — Very excellent services were held here on Whit Monday. Mr. W. Winters preached in the afternoon to a full house. Tea was served in the school-room. The beloved pastor, Mr. W. Tooke, Senr., was well supported in the evening by brethren H. Hall, J. Parnell, W. H. Evans, J. Battson, and others. Brother James Lee ably presided. Brethren Flint, Howard, Garrard, Runneckles, and other ministerial friends, were present. The meetings were most enjoyable and successful. To God be all the glory. Amen.

HERTFORD — EBENEZER. — Special services were held on Whit Tuesday, June 11. Mr. W. Winters preached in the afternoon, and F. C. Holden in the evening. The cause at Hertford is rather at a low ebb just at present, the beloved pastor, Mr. Robert Bowles, having had to experience much trial in maintaining his honourable position, as also great prostration of body and mental anxiety. We firmly believe the dear Lord, who has hitherto been his stay, will keep him faithful in the truth. He is a worthy brother of long-standing in the gospel, whose private and public character remains untarnished. We were pleased to see him surrounded by a few loving friends. Brother J. Sampford (of Ware), brother Samworth (deacon), and brother G. Winterton, were present.—Ed.

HOXTON—BETHEL, NEWTON ST.—Anniversary services were held on Tuesday, May 28, when a weighty and savoury sermon was preached in the afternoon by brother W. Winters. After the tea, to which a good number sat down, a public meeting was held, presided over by I. R. Wakelin, Esq. Brethren Winters, Parnell, Langford, Arther, Flack, Waite, and the pastor, gave addresses. The worthy chairman put the meeting in good tune by his forcible and well adapted remarks. The speakers rejoiced with the Church at the goodness of the Lord during the past year, and felt glad at seeing so many tokens of returning prosperity, and of the state of peace and happiness the cause was in. It was indeed a happy commemoration. May the divine blessing rest abundantly upon all present on that occasion.—I. J. B.

IPSWICH (ZOAR).—We were privileged to spend a very happy day with the deacons and friends of this cause of truth on Whit Sunday. The faces of many dear friends cheered our heart, and we highly esteem them for their love to Christ and His blessed truth. We hope the Lord will soon send them a faithful pastor, who shall go before them and instrumentally build them up in their most holy faith.—Ed.

CHATHAM—ENON, NELSON ROAD.—The 47th anniversary and formation of the Church took place on Lord's-day, June 9th, when two sermons were preached by brother H. Haddow (recommended to us by our esteemed friend, Mr. John Bonney). Text, morning and evening, Col. iii. 1, 2. A vein of discrimination and experience ran through both sermons. On Monday afternoon, June 10, brother T. Vincent gave us a comprehensive, spiritual, and savoury discourse from John iv. 24. Tea was partaken of at the close of the service. At 6.30 the public meeting commenced by singing 940th hymn (Denham's). After the reading of the 133rd Psalm, brother Goldsmith, of Gravesend, offered earnest prayer. The Annual Report was then read. Addresses were also delivered by brethren Dalton, Wood, and Vincent, their themes being principally the powerful operation of the Divine Spirit in the souls of the vessels of mercy, who are so dear to the Trinity in Unity. Our gracious Lord favoured us with showers of blessings.—J. C.

ENQUIRY AND ANSWER.

DEAR BROTHER WINTERS.—On the cover of the E. V. & G. H. (page 7 for June) is an "Enquiry."

1. "Is it consistent for a minister of a Strict Baptist Church to baptize persons joining denominations other than Baptist?"

Answer: Acts viii., in the case of the Eunuch, and *consider* what Church, when he returned, did *he* join? or was there any *there* to join?

Suppose a godly person about to sail for the Antipodes, say in a week, possibly to a sparsely inhabited place, and knows not whether there be *any* Church formally constituted or not. He would, of course, come under New Testament *directions, personally*, and as a rule, seek to *initiate such*, as seed, or if you prefer it, a *seedling*.

So far as my knowledge of Holy Scripture goes, believers' baptism is a *right* which every disciple of the Saviour can ask to be acquiesced in; the *baptizer*, if satisfied with the candidate for baptism, on a profession of his faith, has no *authority to refuse*. He will, of course, give judicious *counsel*, as good as he fairly *can*; but he is not *responsible*, in any degree, for the subsequent action of the baptized.

2. "Has the pastor the entire control of the pool, or the Church?"

Answer: No *sensible* pastor would be likely to act contrary to the *majority* of the Church, on any *such* point; and if a *very* sensible man, would direct the applicant to some brother minister, who had more common sense than the majority of his fellow members, where the *proper* would be willingly attended to, in favour of the applicant's *scriptural right*.

3. "Is it correct to *warm* water for candidates for baptism?"

Answer: Perfectly so, if *needful*, and moreover, it ought most certainly to be *done in such a case*.

I have no doubt your enquirer is a very conscientious person, and I fully respect his scruples; but perhaps he cannot exactly inform us of the index of the thermometer about Jordan, or Enon, &c.; moreover, he may not have a very delicate wife or daughter, or himself suffered from rheumatism, or ever had rheumatic fever. Perhaps he may take a *cold bath* every morning; I prefer *mine*, when I commence it, about May, *tepid. at my age*; and if any one requested to be baptized, and the water was not properly suited to the health and constitution of the candidate, I should say I will distinctly not be a party to the proceeding. I know very well what replies may be made to such old-fashioned remarks as these, and repeat my great respect for conscientious scruples; but on a review of a long life on some points I may have erred in being "righteous over much," and come under the interrogation, "Who hath required *this* at your hands?"

If these few lines should relieve your anxious enquirer, and other readers, it will greatly please and reward me for the pains I have taken in this short reply.

Yours truly,

HENRY COUSENS.

Buckhurst-hill, Essex.

June 1, 1889.

CHATTERIS.—On Monday the friends connected with Zion Chapel conducted Jubilee services in connection with their cause. In the afternoon Mr. J. Jull delivered an earnest discourse to a large congregation, which was followed by a public tea. The trays were presided over by several ladies of the congregation. About 300 persons sat down, and had the weather been favourable a still larger number would have been present. At seven o'clock a public meeting was held in the chapel. Mr. James C. Smith occupied the chair, and was supported on the platform by Messrs. J. Jull, Flavel, Northfield, and Copeland. The chairman, in his introductory remarks, gave an interesting report, which he had extracted from the minutes, showing that the cause was established in 1830. He cordially thanked the friends from other churches in the town and neighbourhood for their kindness in being with them upon the occasion of their Jubilee. He reminded those present that a few months ago they had throughout the land celebrated the Queen's Jubilee, and if it was right for nations to hold such celebrations, was it not right for churches and Christians? The chairman stated that their cause was established in Hive

End, at Bethel Chapel. On the 25th of April, 1830, the Church was formed, and consisted of 17 members, under the guidance of Mr. Lingey, who was succeeded by Mr. Eason, who afterwards left for Ely. In 1838 they left Hive End and worshipped at Mill End, upon the premises of Mr. Gee, Mr. W. Palmer taking the pastorate. On March 5th, 1889, the two causes joined. The speaker then alluded to the building of the present chapel, its cost, &c. The end gallery was built in 1850, and the two side galleries in 1851 and 1852. Some years later the vestry was built, at a cost of £180. As far as the building itself was concerned, it was a great success; but the Church had had days of prosperity and days of adversity. Sometimes the chill winds of adversity had been severe. He then called upon Mr. Flavel, who gave an interesting report of his early associations at Chatteris, and the mode of church life and government at that time. Mr. Northfield delivered an encouraging address, taking as a foundation the words, "I will never leave thee; I will never forsake thee." Mr. Juil and Mr. Copeland also addressed the meeting. The chairman announced that there was a small debt, amounting to about £10, which he was sure would be cleared off by the day's services. The singing of the Doxology brought the meeting to a close. Miss Lucy Smith presided at the harmonium, and the choir sang appropriate hymns. — *Local Paper.*

COLCHESTER. — **ST. JOHN'S-GREEN CHAPEL.** — The Sunday-school anniversary services were held here on Sunday and Monday, May 26th and 27th. The sermons were preached by the pastor, Mr. W. Brown. The report showed the income for the past year to have been £1614s., and the expenditure £183s. 7½d. The scholars number 171; teachers 15. Mr. R. Wigley, superintendent: Mr. H. S. Dennis, secretary.

WITH THE "AGED PILGRIMS."

Thursday, June 6th, was a bright afternoon, and there were many cheerful faces, not only of the pilgrims, but of those who had gathered with them to celebrate the fifty-fourth anniversary of opening of the Asylum at Camberwell. Mr. Baxter had engaged to take the afternoon service, and at the time announced for it to commence there was a good gathering of friends from various parts of South London. The reading of the Scriptures, singing, and prayer being concluded, Mr. Baxter spoke from the words of Psalm lxxxix. 1, "I will sing of the mercies of the Lord for ever"; a profitable and encouraging discourse being delivered. Following this service came a well-provided tea, after which a public meeting was held in the tent erected in the

grounds of the Asylum. Mr. Parks, the active and energetic treasurer of the Society, in the absence of Mr. Frank Bevan, took the chair. He invited Mr. Rundell to read Hebrews ii, and to engage in prayer. Addresses were then given by Canon Richardson, of Camden Church; Mr. W. Tubb, of Camberwell New-road; Mr. Launcelot Holland, the vicar of All Saints, Hatcham; Mr. Wiley and Mr. Thomas Carr, of the Surrey Tabernacle, and Mr. William Jackson.

A vote of thanks was proposed by Mr. Creasey to the chairman. In the interval between the services some of the visitors inspected the homes of "the pilgrims," and there was a general expression of pleasure at the comfort and cleanliness of the rooms.

The anniversary of the Hornsey Asylum will be held on July 5th, and those of our readers who have not had an opportunity of attending one of these anniversary meetings should reserve the afternoon for the purpose of a visit.

SURREY TABERNACLE. — Large gatherings took place at the Surrey Tabernacle on Wednesday, June 12, to commemorate the second anniversary of the pastorate of Mr. Dolbey. Whenever we visit this sacred sanctuary—for it has proved to be a sacred and hallowed place unto many—the words of the Psalmist come into our mind, "Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name." Former associations, old friends and faces, the genial, generous, and munificent bearing of the deacons and Church towards many of the "watchmen on the walls," who have "crossed the narrow sea"; the earnest contention for the faith and practice of the Gospel; the experimental ministry of the present, and the grateful recollections of the previous pastor; the noble structure, the adherence to the old and simple mode of worship, tend to kindle in our breast a sense of gratitude, "to be thankful unto Him and praise His name." May God, in His rich, free, and sovereign mercy, continue to smile on pastor and people, so that many may be quickened in their heart by the Holy Spirit, and led to exclaim:

"My soul, how lovely is the place
To which thy God resorts;
'Tis heaven to see His smiling face,
Though in His earthly courts.
With His rich gifts the heavenly Dove
Descends and fills the place,
While Christ reveals His wondrous love,
And sheds abroad His grace."

On this anniversary occasion Mr. Dolbey read the Word and invoked the divine blessing on the services; and Mr. Mitchell, the pastor-elect of Chadwell-street, preached the sermon. At the evening meeting the pastor presided, and addresses were delivered by Messrs.

Bush, Mitchell, and the deacons. Between the services the refreshing meal was served, and mutual Christian intercourse was enjoyed. The collections were devoted to clearing off the debt incurred by making some necessary repairs and renovations, so that all could unite in the Doxology for spiritual and temporal blessings once more enjoyed in the Surrey Tabernacle.

HORSELL COMMON.—Anniversary services, in this time-honoured sanctuary, were held on May 29. Mr. W. Winters preached morning and afternoon. At the latter service brother J. Bonney kindly read and offered earnest prayer. Brother E. Mitchell preached in the evening. Dinner and tea were served in a very superior manner in a building adjoining the chapel, beautifully fitted up for the happy occasion. Brethren Turner (late of Ripley) and Rush were present, also friends from London, Norbiton, Guildford, and other places. Mr. Holdforth gave out the hymns, which were very heartily sung. Miss Joy, and other kind friends, were active in making visitors happy and comfortable. The day was fine, and the services much enjoyed. Praise the Lord.

HACKNEY OVAL.—Very happy services were held at Shalom on May 21st, commemorative of the anniversary of the pastor, Mr. Henry Myerson. Mr. W. Winters preached in the afternoon to an appreciative audience. At tea the schoolroom was well filled. In the evening our beloved brother, William Kempston, presided. Bro. J. W. Banks opened the meeting by announcing hymn 735 (Denham's). The chairman read part of Matt. vii., and brother J. Sanders offered prayer. Brother Kempston, in a happy and well-timed speech, remarked that during the month he had presided at no less than four public meetings. He expressed his sincere pleasure in visiting his beloved brother Myerson and his good people, because of their firm and united attachment to the truth as it is in Jesus. He thought it to be no small matter for a man to stand in one place preaching the Gospel for thirty years, as brother Myerson had done in the strength of God. He knew that the people at the Oval loved a heart-learned Gospel such as their pastor had tasted, handled, and felt. Brother C. Cornwell spoke well on the power of Christ in casting the unclean spirit out of the poor Gadarene. After a few words from us on the spirit of Christ in the prophets, brother R. Burbridge dilated excellently on the doctrines of grace (Titus ii. 7). Brother H. D. Mobbs made a glowing little speech on the beautiful word, Ebenezer. Mr. J. Lee announced hymn 940, which he prefaced with a few sweet remarks. Brother E. Porter was capital on

spiritual light; brother J. Kingston dwelt with warmth of feeling on the sheep of Christ; brother J. Haynes gave out hymn 180, and the chairman closed with prayer. Brethren Banks, Branch, Hitchcock, and others were present. God bless our faithful brother Myerson and his worthy deacons and members. — Ed.

OUR MISSION IN INDIA AND CEYLON.

MR. H. F. DOLL'S WHOLE TIME NOW DEVOTED TO THE WORK.

The steady growth and increasing spiritual usefulness of this Scriptural agency for the promulgation of Divinely revealed truth can but be, to all who are interested in the spread of Immanuel's kingdom, a matter of great joy.

Recognizing with devout gratitude the many tokens of Divine favour attending the faithful labours of our brethren, H. F. Doll and J. Noble, and the missionaries and teachers under their superintendence, we are increasingly anxious that our churches throughout England should take kindly cognizance of the work being carried on by us in "the dark places of the earth," in making known to the heathen the holy principles of the faith of our Lord Jesus Christ in doctrine and practice. A gracious and practical interest has already been aroused among our brethren in the antipodal colonies, at the Cape, and in America, a like interest has widely extended in the home provinces of our own land, securing for our mission the aid of numerous friends in Strict and Particular Baptist Churches. The Committee, while most grateful for these tokens of Divine approval and appreciating very deeply the hearty co-operation of friends and sympathisers, would nevertheless like that it should be more generally understood that our anxieties for the efficient carrying out of our designs and maintenance of our work are considerable.

Personal and faithful supervision in the immediate spheres of operation occupied by our mission is now of the utmost importance. Considerable relief of our anxiety in relation to the work at Madras, and in the very extensive district of the Tinnevely, where our dear brother, Mr. Walter Doll, and his beloved wife, devotedly labour, has been realized by the retirement from his secular employment of Mr. H. F. Doll, who, from the commencement of the present month, according to arrangement previously made by the committee, devotes his whole time to our mission as our faithful and trusted superintendent.

This step, of course, involves a considerable extra charge on our finances, and demands energetic measures upon the part of the committee, churches, and individual friends, in order that

our annual income may be adequately increased to meet the increased expenditure. It will be a satisfaction to all our friends to know that the home executive devote much time to this great and good work, without pecuniary reward, that the whole income has been, and is still, devoted to the maintenance of our brethren abroad, in their arduous and self-denying labours. On these grounds we again with all earnestness ask for the support of each church in our beloved denomination, feeling assured that love to the Lord, and deepening concern for the accomplishment of His wise and gracious purposes in the ingathering of the heathen nations to the light, liberty, and joy of His heavenly kingdom, will induce a liberal response to this appeal for urgently needed assistance in our work.

Our honoured and devoted secretaries, Mr. Josiah Briscoe, 58, Grosvenor-road, Highbury New Park, N., and Mr. I. R. Wakelin, 33, Robert Street, Hampstead Road, N.W., will be happy to afford information, and to receive contributions. And our treasurer, Edward Mote, Esq., 16, Thornhill-square, Islington, will thankfully receive any sums devoted to this good cause, either as donations or bequests.

Hoping to receive the kindly attention of numerous friends, this statement and appeal is submitted generally to the Strict and Particular Baptists of England, with the fraternal regards of

JOHN BOX,

President of the Mission, Soho Chapel,
Shaftesbury-avenue, London, W.C.

PECKHAM ROAD.—MIZPAH.—On Monday, June 10, at 5 o'clock, a tea was served, after which we were favoured with the company of our ministerial brethren, J. Wheeler, B. Woodrow, J. T. Bowtell, B. Brain, A. Welch, and R. Howard. The evening service commenced at 7 by our brother Wheeler giving out hymn 920, Gadsby's selection. Brother Bowtell read Psalm xxxi., and offered prayer. Brother Woodrow gave out a hymn, and brother R. Howard preached from Psalm xlviii. 12-14, when we were favoured to look at Zion's bulwarks, towers, and palaces, and to meditate upon that wondrous-working God, who is our God for ever and ever, and who will be our guide even unto death. A happy, profitable, and enjoyable time was realised. We heard one lady remark that "There had not been so much love in the place for many years." We trust it is but the beginning of days that the Lord may bless abundantly this section of His Zion, and satisfy His living ones with heavenly supplies, that peace, harmony, and love may have an abiding place in our midst. So prays—ONE WHO WAS THERE.

BERKHAMSTED NEW PARTICULAR BAPTIST CHAPEL.

Services were held on Thursday, May 23rd, in connection with the laying of memorial stones of a new Particular Baptist Chapel in King's-road. The proceedings showed great vitality on the part of the friends interested, and considerable outside sympathy. The friends have met for worship in the Working Men's Club-room and elsewhere, and from the strength and devotion they manifested they seem to be justified in the step they have taken. Mr. John Shipton conducts the services, and recently a Sunday-school has been added. Many visitors from neighbouring places attended, including, Tring, Chesham, Lee, Hemel Hempstead, Gaddenden Row, Wilstone, and other villages were present.

The services commenced with a sermon in the Town Hall by Mr. Cornwell, at which there was a considerable attendance. On the platform were Mr. G. W. Thomas, who conducted the devotional part of the service; Mr. J. Shipton, Mr. W. Wood, Mr. Fuller, and Mr. Kendall. Hymns from a small selection (printed for the occasion, and sold at 1d.), were sung at this and the subsequent services.

Dinner was served at 1.30, to which more than fifty sat down.

At 2.30 the proceedings in connection with the stone-laying commenced. There was a large attendance. Mr. Abel Mead, of Chesham, is the builder, and the cost of the building will be about £250. With the schoolroom, it will accommodate about 150 people. After singing, prayer was offered by Mr. Fuller, and Mr. C. Wilson, of London, laid the first memorial stone, assisted by Mr. Mead (builder) and Mr. Mothersole (workman). Mr. Wilson, having declared the stone well and truly laid, said they had met to raise a building in which to worship Almighty God. They were told to "despise not the day of small things." He placed on the stone £5, and £5 for his son-in-law, Mr. Charles Harris; and in response to his appeals various sums were added, making £15 4s. 6d. Mr. Wood prayed. Mr. J. Lee, of Forest Gate, laid the next stone. His desire was that the God of heaven would bless their efforts there. Speaking of forty-five years' experience in the trade, he suggested the addition of some support to the outside walls. He was an entire stranger, but he was pleased to be present and to place £10 on the stone. Other sums were laid on the stone making £15 6s. 6d. Mr. Belcher offered prayer. Mr. John Shipton laid the next stone, saying he could look back on years of labour, and looked forward to the same. Their faith in the Rock of Ages was as firm as the foundation of that town. The contributions on this stone amounted to £28 3s. Mr. Mead

(builder) placing £21 on it. Mr. Kendall prayed. Mr. G. W. Thomas laid the last stone, on behalf of Mr. Johnson, J.P., of Gravesend, who was unable to be present. A further sum of £4 5s. was laid on the stone, making a total of £62 12s. Prayer was offered by Mr. J. Taylor.

Nearly 200 sat down to tea in the Town Hall.

A public meeting followed, and Mr. Wilson ably presided. Mr. Lee engaged in prayer.

Mr. Shipton followed with an address. Words failed him, he said, to express his feelings of thankfulness on that occasion. Their good brother, Mr. H. Wise, who formed the church, had passed away, so it fell to his lot to make a statement. For twenty years they had struggled on, with many difficulties and dangers, but God had helped them, and they acknowledged His mercy. At one time all things seemed against them, but the Lord had opened their way, and with a gift of £10 they made a start, and had met with one friend after another. He thanked all friends for their ready help.

The Chairman, in his remarks, said he had never been to Berkhamsted before, and he must say it was a place worth coming to see. As Strict Baptists, they took credit for being the nearest to the New Testament order, as he supposed other people thought they were also, but they had to allow to others the same as they claimed themselves.

Brethren Cornwell, Thomas, Fuller, Lee, Belcher and Wood gave excellent addresses.

A collection was made, amounting to £8 19s., to which the chairman added a guinea, making it £10. Mr. Lee promised £5 more.

The meeting closed with the singing of "All hail the power of Jesu's name," and prayer by the Chairman.

The proceeds of the day realised upwards of £80.

Help towards liquidating the remaining part of the debt will be gratefully received by J. R. Shipton, High-street, Berkhamsted, Herts.

LIMEHOUSE (ELIM CHAPEL, PEKIN STREET).—Two very excellent services were held on Tuesday, May 28th, in commemoration of the 6th anniversary of laying the foundation stones of the present neat and commodious sanctuary. In the afternoon brother J. Bush preached a sound Gospel sermon to a large and appreciative audience, after which many friends partook of tea. Although not privileged to be present to participate of it, we understand it was a right good one. In fact, Elim, as of old (Exod. xv. 27), is justly noted for all that is good and great. Mr. J. Haines presided, and in his usual kind and faithful manner discharged his

office very efficiently, and which he supplemented with a good donation. Addresses on the best of themes were given by brethren F. C. Holden, pastor, W. H. Lee, J. Bush, F. C. Noyes, C. Cornwell, W. Tooke, sen., and the writer. Collections, inclusive of Sunday, £16 5s. 5d. Prayer closed the happy day's services. We arrived home at midnight through the drenching rain. —ED.

BRAINTREE.—The 25th anniversary of the Albert-road Baptist Chapel (which has been lately renovated) was held on June 9th and 10th. On Sunday three sermons were preached by Mr. J. D. Fountain, of London, when there were good attendances. On Monday sermons were preached in the afternoon and evening by Mr. A. J. Ward, of Glemsford; and between the services a number of the friends partook of a social tea. Amongst those present were friends from Halstead and Tolleshunt D'Arcy, and a party from Chelmsford, including Mr. F. G. Burgess (the Baptist pastor there) and Mr. J. Hazelton, who assisted in the evening service. The collections showed an increase over previous occasions.

WELLINGBORO' TABERNACLE.—The anniversary of the Sunday-school of the above place was held on Lord's-day, May 19th, when sermons were preached, and an address delivered to the scholars in the afternoon by E. Marsh, of Laxfield. Our congregations were large. Throughout the day special hymns and anthems were sung by the scholars. On Tuesday evening, May 21, a public meeting was held, presided over by Mr. Lissenden, in the unavoidable absence of Mr. D. Dalley. After reading and prayer by Mr. Lester, the chairman (who is the worthy superintendent of the school), called upon brother Wright, the secretary, to read his report, which stated there were in attendance 176 scholars, with 22 teachers, 2 senior Bible-classes, and a class for adults, conducted by our esteemed friend, Mrs. Mather. Financially the account was very satisfactory, the total receipts for the year had been £25 10s. 5d., while the expenditure was £23 16s. 7d., leaving a balance in hand of £1 13s. 10d. A new organ had been obtained for the school, the expense of which the friends very readily met. After a few timely remarks by the esteemed secretary, brother King, of Carlton, followed with a soul-stimulating address on the words, "Help, Lord;" full of Gospel truths, well told. Brother Warren, of Irthlingboro', spoke from Exod. ii. 9, with his heart full of his subject. After a few remarks from Mr. Marsh, heartily wishing his beloved friends at the tabernacle God-speed in their work, and thanking them for the

good collections during the Lord's-day and that evening, the beloved superintendent spoke words of loving counsel, closing the meeting with prayer.

STOWMARKET.—**NEW BAPTIST CHAPEL.**—**DEAR BROTHER WINTERS.**—I am sure you will be glad to learn that the two Baptist Churches in this town have agreed to become one. They do not think of engaging with supplies for either chapels beyond what are engaged. On the fourth Lord's-day in June the united Church spent that day in special prayer and thanksgiving to God for His goodness to them as a Church for many years. We had a united members' tea meeting on Tuesday, May 14. Fifty-four members were present at tea meeting in the New Baptist Chapel, which was far beyond our expectation, and our dear old pastor, Mr. G. G. Whorlow, was present, and spoke to the members, giving them the very best advice to act upon when united together. Our brother, Mr. S. K. Bland, who has taken a very great interest in this union, was also with us, and gave good sound advice to all present. A very happy evening was spent, and a spirit of love was manifested in our midst. A very comfortable tea, provided without charge on the voluntary principle, and the money was given to the needy cases of the members. A spirit of prayer, a spirit of unity is being realised, and we hope and pray that we may see the Lord's hand still bringing sinners to Jesus' feet to claim Him as their Lord.—**JAMES GARRARD, New Bond Street, Stowmarket.**

SHEEPSHED—BETHESDA CHAPEL.—On May 28th, 1889, the ordinance of believers' baptism was administered in this place, and a Church was formed according to New Testament order on strict communion principles, by Mr. Carr of Leicester, assisted by Mr. Wardle. May the Lord bless. Signed on behalf of the Church, **JOHN BRIERS.**

STONHAM.—This time-honoured sanctuary was well-filled on Whit Wednesday, when Mr. W. Winters preached two sermons. A large body of friends partook of tea, more than on previous occasions. The beloved pastor, Mr. J. Grimwood, announced the hymns, and was, with his beloved wife and friends, very happy. Friends from Mendlesham, Crowfield, Blakenham, Stoke, and other places were present. Brethren Hall, Pryke, and Moy, office-bearers, were active and happy in their much-loved work. This cause is one of the green spots in this barren wilderness. The faithful and loving ministry of brother J. Grimwood is much appreciated, and the friends are united in true Gospel peace. God ever bless the cause at Stonham. Our very best

thanks are justly due to Mr. and Mrs. Soames for their genuine kindness in providing for our needs during our stay in the village. God reward them, we cannot.—**ED.**

GLEMSFORD.—Providence Sabbath-school anniversary services were held on Lord's-day, May 26th, when three sermons were preached by Mr. A. Baker, of Needingworth. This was Mr. Baker's first visit since he left this place seven years ago. The day was looked forward to by very many of his old friends with pleasing anticipation, plainly indicating that that Gospel which by the Holy Spirit he was taught to preach still abode with sweet savour on the souls of many. The congregations were large. Three discourses were delivered during the day, and the preacher seemed happy and at home in his work. The texts of the day were Prov. viii. 17; Psa. cxlvi. 5; Ephes. ii. 13.—**ROBERT PAGE CAVENDISH.**

WADDESON, BUCKS.—A kind friend writing us respecting the anniversary of the cause of truth where our dear brother White preaches, says:—On Thursday, May 30, father and mother went to Waddesdon to hear Mr. Cough-trey, and had a very happy time. I am so sorry I was not at home when you preached at Berton, but feel you are no stranger, having heard you preach at other places. The mother of one of our members came to hear you in the evening, she went home and told her husband she had not heard a sermon she liked so much for a very long time, and she was a corpse the next evening (Friday) at 6 p.m. It was very sad; so we trust you came to Berton for some good.—**M. A. TODD, The Poplars, Berton, Aylesbury.**

EXPRESSIONS OF GRATITUDE FROM OUR AFFLICTED BROTHER, W. HAZELTON.

DEAR BROTHER WINTERS,—After being in the hospital more than six months I am again at home; am still unable to sit up in bed, and at times suffer great pain; but my general health has somewhat improved.

Will you kindly thank all friends for their love and sympathy to me and mine in this heavy trial. I have been surprised and humbled at the goodness of God manifested in so many ways. Prayer on my behalf has been offered continually in almost every place, and the expressions of love and esteem from far and near have been too varied and numerous to describe. Will friends continue to remember us at the throne of grace. The future is wisely hidden, but undoubtedly our God has some gracious purpose to fulfil by which He will glorify Himself. How glad I should be to resume my much-loved work of

preaching the Gospel. In former years He has graciously owned our feeble efforts, and not a few have borne testimony to His blessing on the preached word, both in the conversion of sinners and establishment of saints; but He can dispense with any of His servants and carry on His work notwithstanding. The will of the Lord be done. May every murmur be hushed, and our mind stayed on God, that perfect peace may be enjoyed. I have had much of His presence and some sweet communion, although the enemies are still strong and lively.

Should opportunity arise we shall be glad to see you. I have not written before as it is so difficult to write in bed, when one cannot sit up. I do not pretend to poetic genius, but I twice sat in your study and may have caught a little of its spirit. Thought you might look at the enclosed, and then perhaps find room for it in the waste-basket. Pray for us.

Yours in Christian love,

WM. HAZELTON.

[Your hand-writing again affords us pleasure. Who can tell what the Lord intends to do with you, and through you yet. Many heart-felt prayers are offered to God for your recovery. May you realise precious answers to them. "Is anything too hard for the Lord?" The poem in our next issue, if possible.—Ed.]

PIMLICO. — REHOBOTH. — Monday, June 10th, anniversary services were held. Mr. C. Cornwell preached an excellent sermon from Matt. xi. 25. About 70 partook of tea. In the evening the pastor presided at a public meeting. Brother Cole offered prayer. The chairman said, in the year 1849, this place was first opened as a place of truth; about eight years after that a Mr. Freeman was the pastor, and in the year 1871 the late John B. McCure formed the present Church at the Surrey Tabernacle. Thus God for 40 years had maintained His truth in this place, and he hoped God would make him the honoured instrument in bringing many out of Satan's kingdom. Mr. Evans said he was pleased with the prayer of brother Cole; he spoke from Psa. cxxii. 8. Mr. S. Banks spoke from Heb. vi. 17, 18; he showed that the anchor was like the oaths and promises of God, sure and steadfast.

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

Preston Davies made some profitable remarks from Judges ix. 13. Mr. H. Miller said some very good things from Deut. xxxiii. 3. Brother Harris said we are about to reseat our chapel, and we have about 25 collecting cards out; if those friends that have the cards will

bring them in this day three weeks we shall feel greatly obliged. Brother Cornwell made a few closing remarks. The meeting was closed by singing. "All hail the power of Jesus' name."—S. W. B.

BUNGAY (SUFFOLK).—We thankfully record a very happy day on May 22nd, when special services were held to welcome Mr. J. D. Bowtell, as pastor. In the afternoon, Brother Colls, of Beccles, was greatly favoured in offering prayer. Brother Bonney, of Biggleswade, was chairman for the day, and gave a clear definition of a Gospel Church as the pillar and ground of the truth. After a statement by the pastor of the Lord's dealings with him in his call by grace and to the ministry. Brother Woodgate followed with a choice pastoral address, full of fatherly counsel. In the evening Brother Lockwood, of Beccles, prayed, and after a sound, stirring address from the chairman, Brother Colls being impressed with the words, "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel," &c. Brother Smith, of Claxton, gave good advice with illustrations from the words, "As I live, saith the Lord, I hate to put away," and Brother Woodgate followed with a few closing remarks. The day was fine, the congregations good, collections good, and everything appeared to combine to enhance the happiness of the day.—MINIMUM.

STRATFORD. — GURNEY ROAD. — Eighteenth anniversary of Sunday-school celebrated on Sunday, May 12th, and Tuesday 14th. On the former day, sermons in the morning and evening were preached by the pastor, Mr. J. H. Lynn, and Mr. J. W. Styles, respectively, which were very much appreciated, and most suitable to the occasion. The address in the afternoon was given to a full school, by Mr. Steele, of Keppel-street. On Tuesday, the tea was attended by a satisfactory number, and the meeting at 7 o'clock, ably presided over by Mr. I. R. Wakelin, when addresses were given by Mr. S. Banks, Mr. Kemp, Mr. R. Thomson, Mr. J. H. Lynn, and Mr. J. Copeland, which were specially helpful to the teachers and others present. The special hymns provided for the anniversary were sung heartily by the children, under the proficient and intelligent conductorship of Mr. C. Fereday. The secretary, Mr. S. J. Taylor, read the annual report, the substance of which is as follows:—Teachers and reserved staff, 29; scholars, 384 (including 120 infants, and 48 in the senior Bible classes for young men and women); average morning attendance of teachers and scholars, 8 and 131; afternoon, 22 and 298. Net increase of scholars for the year, 32. Three scholars baptized

and received into the Church during the twelve months, making 29 since the school was established. (Thanks to God for *this* Sunday-school surely.) Monthly prayer meetings of teachers, also of senior scholars, quarterly addresses of teachers to the school, quarterly tea and conferences of spiritual blessings, have all been regularly held, and proved very helpful to those taking part in them. Mr. J. W. Davies, after five years' constant service, resigned his office as secretary, on account of ill-health and business, and desires for a class to teach. The finances of the school were: Full total income, £40 13s. 8½d.; expenditure, £35 17s. 0½d.; balance to 1889, £4 16s. 7½d. £5 5s. donation was given by the school to the debt of the Chapel Building Fund, and £2 19s. 5d. was usefully spent on Bibles and hymn books. The collections at the anniversary services this year were £14 5s. 6d. On the whole we were smiled upon this anniversary by our Heavenly Father as much, if not more so, as in any former year. To God be all the glory.—S. J. T.

MENDLESHAM GREEN, SUFFOLK. Splendid gatherings of friends assembled here on June 16th and 17th, to commemorate the Jubilee of Jireh Baptist Chapel. On Lord's-day Mr. W. Winters preached three sermons, and Mr. S. K. Bland preached in the afternoon of the following day. In the evening a public meeting was held, when several brethren gave addresses. A fitting gift—a beautifully bound Bible for the pulpit—was presented to the Church by Mr. A. H. Hart, of Bury. Mr. W. Winters testified as to the value of the book as he handed it to Mr. Scharf, senior deacon. Mr. D. Dickerson responded on behalf of the Church in a few well chosen words, and the kind giver, Mr. A. H. Hart, expressed his thanks at the Church's reception of his present. On the fly-leaf of the Bible was written, "Presented by Alfred Herbert Hart (a native of this place) to the Church worshipping at Jireh Baptist Chapel, Mendlesham Green, on the occasion of its Jubilee, June, 1889." At the services there were friends from Crowfield, Bury, Stonham, Stoke, and other churches.

In Memoriam.

In affectionate remembrance of ANN WISE (widow of the late William Wise, Baptist minister, High-street, Marylebone), who passed to her eternal rest on April 20, 1889, at the ripe age of 89 years. "Earth exchanged for heaven." Our sister will be greatly missed by her sorrowing family and the little Church at Shouldham-street, where she was held as an honourable member in loving esteem, and we may add by all who

knew her, for her marked stability of Christian character. We had the happiness of paying her many profitable visits (mutually consoling) during her illness, and have felt and truly witnessed the good hand of our ever-merciful Father in His supporting grace—both to our dear departed sister and to her loved ones who surrounded her as constant prayerful watchers (and by God's gracious aid) with holy fortitude; but as it is recorded the time came when Israel must die. "Prepare us, gracious God, to stand," &c. To follow with the same good hope through grace in the anticipation of the glory crown as portrayed by our blissful poet Swaine, hymn 746, "And may I hope that when no more," &c. Her remains were interred in Abney-park Cemetery, April 27, by our esteemed friend and brother Mr. Wintle, with whom we paid our last respect to her, and in loving memory of one who had just gone before. Our highly-esteemed brother Sadler, in accordance with the wish of the family, preached her funeral sermon at Shouldham-street.—E. HARRIS, senr.

My beloved daughter, EMILY KATE, has been called away at 23. There was nothing remarkable about her conversion; but she had led a quiet, consistent, Christian life for about 9 years. She died in a measure suddenly; she was at chapel when I was preaching on Wednesday, May 26, at the Tottenham Hospital on Friday, on Saturday out for a walk; on Tuesday, 26th, she passed away without a struggle or a groan; the Lord having graciously removed all consciousness from her, so that she knew nothing of pain or the fear of death; for which I am truly thankful. She had advanced in her knowledge of divine things gradually since she had been attending with us at Park Chapel. I introduced her to the Church, and she was received in on January. All three of us, wife, myself, and her, sat together at the Lord's table on the first Sunday in May, and now, the first Sunday in June, her place was vacant. Our brother C. Hewitt officiated at the funeral, on Friday, May 31, at Chingford Cemetery. The Lord gave, the Lord hath taken away; blessed be the name of the Lord.—C. HOLTON, 17a, Raynham-road, Edmonton, N.

Died June 4, peacefully in her sleep, Mrs. ELIZA IRESON, of Kentish-town, aged 64 years. Her remains were interred in Highgate Cemetery on Saturday, June 8, Mr. W. H. Evans officiating. At Mount Zion, Chadwell-street, Mr. Northfield on the following Sunday evening preached a funeral sermon for her and the late W. Milbourne, to whom we shall (D.V.) refer more fully next month. The text was, "Blessed are the dead who die in the Lord."



MR. WILLIAM LARGE, PASTOR OF SUDBOURNE, SUFFOLK.

(See page 232).

“Spiritual Desires.”

“Lord, all my desire is before Thee.”—Psa. xxxviii. 9.

MANY professedly religious persons speak almost contemptuously of spiritual desires as though they were of little or no importance in point of proof of being born again. But let it be understood that real godly desires have in them the germ of glory, for where desire in the soul after God and truth is, glory will be sure in the end. Those who treat godly desires lightly know very little of their value. Thousands of new-born souls rarely get beyond desire for years; but there is more in a real desire for Christ than many persons are willing to suppose. From whence do holy desires spring but from the promptings of the Holy

Spirit within the soul? It is impossible for an unchanged person to desire the sensible presence of God.

"Come, humble souls, and view His charms,
Take refuge in His saving arms;
And sing, while you His worth admire,
Christ is the treasure I desire."

Spiritual desires are linked to God, because they come from God, and cannot be diverted from Him, or satisfied without Him. Christ the anointed One, or Messiah, was for four thousand years the desire of all the Old Testament saints (Hab. ii. 3), and in due time

"THE DESIRE OF ALL NATIONS"

came, as prophesied by Haggai (ii. 7), and filled His house with glory, which glory made the latter house to be greater than the former.

Christ is indeed the desired one now. His blessed person, attributes, offices, and works are objects of the desire, more or less, of every spirit-taught soul. The one central desire of the believer is Christ. He may be possessed of a thousand other desires, but the one ever to the front in his experience is Christ, and Christ only, as we sometimes sing:—

"Jesus is all I wish or want; For Him I pray, I thirst, I pant;	Let others after earth aspire, Christ is the treasure I desire."
--	---

As the tree of life was the glory of Eden, so Christ, the Tree of Life, is the glory of the Church militant and triumphant (Rev. xxii. 2); and in this sense we understand the words in Prov. xiii. 12, "Hope deferred maketh the heart sick; but when

"THE DESIRE COMETH, IT IS A TREE OF LIFE."

This passage is beautifully answered in verse 19 of the same chapter: "The desire accomplished is sweet to the soul."

The believer, however weak and trembling he may be, is rarely without desires after God; and in the lowest ebb of his experience he can say with the prophet Micah (vii. 1), "My soul desireth the first ripe fruit;" and what but Christ is the firstfruit of God's everlasting love to sinners? He indeed is the accomplishment of the desire, which is sweet to the soul. The desire of the new life—the hidden life—is to love and serve Christ. All the soul's desire is before the Lord (Psa. xxxviii. 9), and to His name (Isa. xxvi. 8); and truly "The desire of the righteous shall be granted" (Prov. x. 24).

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

The desire of every minister of the Gospel is to preach Christ, and we are more than ever convinced that no real and lasting good can be effected without He is the sum total of what is preached. To preach anything in the place of Christ is to mock and insult those who come to worship Him, and is a

BURLESQUE ON THE CHRISTIAN MINISTRY.

That which of course applies to preachers applies also to teachers in Sabbath-schools, and parents.

In a spiritual desire there is much true prayer, also a real fervent longing to be like Christ and to be with Christ, freed from the dominion and power of sin.

"Prayer is the soul's sincere desire Uttered or unexpressed;	The motion of a hidden fire That trembles in the breast."
---	--

Desire is a request of the soul for the supply of its wants. David in his "last words" beautifully expresses the fulness of his soul when referring to God's everlasting covenant, of which he says, "This is all my salvation, and all my desire" (2 Sam. xxiii. 5).

In a holy desire there is deep-rooted love to Christ, the object of its secret affection. A desire is more than a wish; there may be a wish where there is no real ground for hope; but a genuine desire after God is always closely associated with a *good hope*.

GODLY DESIRE IS LINKED TO FAITH.

If the soul had no faith in Christ it would not desire Him. Thus we see faith, hope, love, and godly fear sweetly allied to desire, which is often sincere, vehement, and enduring, and which the Lord encourages and strengthens by His precious promises and visits; for He has said, "He will fulfil the desire of them that fear Him" (Psa. cxlv. 19). This fact is proved by millions of ransomed souls now in glory (Psa. xvi. 11). The main objects of a Christian's desires are that his sins may be forgiven and subdued, his affections enlivened and fixed on God as the supreme object of his heart's love, his afflictions sanctified, and his whole life devoted to the service and glory of God. The desires of the new life within find

NO SATISFACTION HERE.

This the Psalmist knew when he said, "I shall be satisfied when I awake with Thy likeness" (Psa. xvii. 15).

"Not here! not here! Not where the sparkling waters
Fade into mocking sounds as we draw near;
Where in the wilderness each footstep falters—
'I shall be satisfied!' but oh, not here!"

Earthly friends, wealth, pleasures, yea, all that the world calls good or great, can never fill the place of Christ in the soul of a believer; compared with Him such things are odious (Phil. iii. 8). This proves to some extent the genuineness of desire after Him. Such anxious souls often say of Jesus, both openly and in secret:—

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

Beloved reader, is this the sincere language of your troubled heart? Can you say from the depth of your soul,—

"Compared with Christ, in all beside
No comeliness I see;
The one thing needful, dearest Lord,
Is to be one with Thee!"

Is the sincerity of your love to Christ questioned by you? Is your soul's interest in Him a point you long to know with a greater certainty? Then be assured, dear friend, whoever you are, Christ is interested in you, and that your soul is right for glory, die when you may; for God would not have taught you to desire Him and to prefer Him above and beyond all else beside had He not determined to save you with an everlasting salvation.

"Had not Jesus loved you from before Adam's fall,
How came it about that He loved you at all?"

W. WINTERS, *Editor*.

OUR PORTRAIT GALLERY.—No. VIII.

MR. WILLIAM LARGE, PASTOR OF SUDBOURNE, SUFFOLK.

DEAR BROTHER WINTERS,—I am obliged to you for sending for a sketch of my life, spiritual and temporal. I am such a debtor to sovereign grace that I hardly know where to begin the wonderful task, and think the language of Kent is very appropriate:—

“ My God, when I recount Thy thoughts
Of love concerning me;
And where began the vast account
Except from all eternity.”

I was born at Syleham, Suffolk, on October 3, 1814, of poor but godly parents, who afterwards removed to Hoxne, where I attended a Sabbath-school, managed by teachers who walked from Diss, a distance of about six miles, thus showing their earnestness. Here we used to commit portions of Dr. Watts' Catechism to memory, and which much impressed me with the need of a Saviour's forgiveness; but these feelings passed away, and I became careless about the things of God; but always feared a falsehood, and trembled at an oath.

Time passed and I was apprenticed to a wheelwright at Hoxne. It was at this time I realised myself as a sinner before God, and experienced the joy of sins forgiven, and the sense of a Saviour's presence and love.

I WAS BAPTIZED AT HORHAM BY MR. MATTHEW HARVEY, and joined the Church there, and afterwards removed to Martlesham, Suffolk, where I followed my trade, attending the ministry of dear brother Samuel Collins, of Grundisburgh, whose memory is exceedingly precious to me, and to whose wise counsels I owe much.

In the villages around Grundisburgh

I FIRST BEGAN TO PREACH,

and was sent to supply at Hadleigh, which I did for 18 months, driving 16 miles each Sabbath morning and evening. Here I had the happiness of baptizing several persons in the name of the Lord, whose souls were given me as seals to my ministry.

MY FIRST PASTORATE WAS AT SUTTON.

That Church becoming destitute of a pastor I was sent to supply for them, and, accepting a call to the pastorate, was publicly ordained by Mr. Samuel Collins, of Grundisburgh, the following ministers being present:—Brother Isaacs, of Chelmondiston; brother Pawson, of Waldringfield; brother Day, of Tunstall. Here I stayed rather more than nine years, during which time, on August 10, 1852, I was married to one who has been a right hand to me in every sense. Here, too, the Lord blessed the preaching of His own Word, and brought many precious souls to Himself through the preaching of His Word; thus giving me encouragement to press on through many trials and difficulties.

In 1859 I resigned the pastorate at Sutton, and removed to Butley (where I am still residing), and supplied the Church at Tunstall for 14 months. I then received

AN INVITATION TO PREACH AT SUDBOURNE

to a few friends meeting in a small building, for the use of which they paid the sum of 4s. per month. A collection was made, and at the end of the month, after the rent was paid, there was a balance left for me of

1s. 7½d., which increased at the end of three months to £1 3s. 3d. This sum I returned to them as a nucleus towards building a chapel; the small band having grown so we had no room. A piece of copyhold land was bought, which was exchanged for freehold, on which a chapel was built at a cost of £203, and opened on November 26, 1863. It was enlarged about three years after, and a gallery put in for the Sunday-school at the cost of another £117, which, by the good hand of our God, has all been paid. And He has blessed His Word in bringing sinners to Himself, and in feeding His saints with the bread of life. There is a good attendance on the Sabbath, and we have a good Sunday-school and an earnest band of teachers

I am now in my seventy-fifth year, and am much enfeebled, but I still keep on, for the harvest truly is great, but the labourers are few.

I am, dear brother Winters,

Yours sincerely,

WM. LARGE.

Butley, Wickham Market, Suffolk.

THE ETERNAL PRIESTHOOD.

Notes of a Sermon by MR. I. BURNHAM PEGG, of Bath House Collegr., Twickenham, preached at Whitton, on Lord's-day, April 28th, 1889.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—Heb. vii. 25.

THE Church to which Paul wrote his famous letter to the Hebrews was composed almost entirely of Jews who had joyously accepted the Gospel from the ministers of Christ. And their zeal was so great that they obtained this honourable witness from the apostle: "Ye had compassion on me in my bonds, and took joyfully the spoiling of your goods" (x. 34); and it is added that "God is not unrighteous to forget your work and labour of love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister" (vi. 10). But a condition of decay commenced after the early peace in believing had worn away by contact with trial, and intercourse with error. And he who once commended them now appears as their accuser, saying, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat" (v. 12). Those very men who had aided the saints, who had been glad to lose their possessions in the interests of believers, who had ministered to their wants, who were still free of their gifts, men thus distinguished had retraced their steps, retreating into a second spiritual childhood, and, as if they had never been taught, were compelled to learn the A B C, the forgotten elements of the religion of Christ. And this I regard as a frequent experience of a returning prodigal taught in the heart by the Spirit of God.

I have a garden in which the worms have so greatly multiplied that I cannot plant a flower or a vegetable without fearing it will be destroyed by them. And what a warning to us the apostle's record is, lest we should cherish any evil influence till it is equally productive, and destructive of spiritual reputation and service. Yet if we be in this condition there may be hope. So the apostle here uses the comfortable assurance, "But, beloved, we are persuaded better things of you, and things that

accompany salvation" (vi. 9). There is no spot so barren that if the streams of life divine flow to it shall not again be fertile. Doctors may tell us of patients past hope. Men may speak of businesses which cannot be bolstered up, they are so insolvent. Our Lord never found a soul so diseased that it was beyond His skill, nor a bankrupt sinner so involved that the treasury of mercy could not render sound. There cannot be room for despair where the ear and heart are open, and, blessed be God! He often forces them open when shut. And these believers had sadly declined; they were going back from Calvary to Sinai, from the teaching of Christ to the law of Moses. They doubted whether a man could be saved without obedience to the Jewish ritual, and thus began to doubt the sufficiency of faith in Christ for justification. And particular by particular it is carefully proved to them that the law given by Moses was not a saving force, but a figure and shadow of what was accomplished by Christ, and the great exponent and administrator of that law, the high priest, has his office contrasted in two ways with the priesthood of Christ.

His ministry was *imperfect*, but that of Christ is *perfect*: "For the law made nothing perfect, but the bringing in of a better hope did," by which we are able to rest in His atonement, who is "able to save them to the uttermost that come unto God by Him." And the priests of the Aaronic line performed temporary functions: "They truly were many priests, because they were not suffered to continue by reason of death;" but our blessed Lord "ever liveth to make intercession." For the sake of clearness, observe in order—1. The priesthood of Christ is eternal: "He ever liveth to make intercession." 2. It is appointed for those endowed with an enlightened faith, those that "come unto God by Him." 3. It is necessarily efficient, for "He is able to save to the uttermost."

I.—*The priesthood of Christ is eternal.* This is implied in the word *ever*, which, being the English rendering of the Greek *pantote*, not only includes the future, but the past, and may be better rendered by *always*. His standing before God for the people is from everlasting to everlasting. And the eternal Father sees them with complacency and love always through the person of their Mediator. Appointed to this sacred service by the First Person of the blessed Trinity, self-devoted by infinite mercy, and anointed and upheld by the Holy Spirit, He appears to offer a perfect service and sacrifice to an offended God for a criminal race. This is dogmatically affirmed to be the one object for which He appears in the sacerdotal character and office. "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people" (ii. 17).

By the election of the Everlasting Father, by an act of personal devotion, by the ratification and the sealing of the blessed Spirit, He becomes identified with a race of rebels and traitors against the Most High. The condition involved a voluntary limitation of His power, a perfect restriction of the operations of His divine wisdom and knowledge, and such a concealment of the ineffable majesty as was dimly shadowed out when the view of the glory of God was given to Moses in the cleft of the rock, covered by the hand of Jehovah. In acting for us He came to our level, without being tainted by our infinite pollutions.

The new-born, the God-man, became weak, helpless, teachable as a child, a sharer in all human needs, a sympathetic partner in the cravings of our kind, till in the bloom of manhood His soul was presented as a pure offering for transgression. The sinlessness of His life and soul was a fact, but by His identity with us He was, according to His gracious will, impeached as guilty, and by this charge made a criminal for all the heirs of salvation. We had but one Mediator. If He acted in vain, we must have fallen; and if He atoned, there was complete redemption. And from the days of Adam till "the day of the Lord" there never was provided another way of access to God, and there never will be, for "There remaineth no more sacrifice for sin." But "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). It is as when, after a revolt, a city is captured by a mighty king, and a sentence of death and destruction is proclaimed from the throne of the conqueror, his heir goes out to wear the garb of the treason-felon, die for his deed, vindicate the law, and by the pricelessness of the sacrifice avert the expected doom.

No mind can estimate the humiliation to which our Lord was stooping in His intercession: "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of man; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. ii. 6—8). That appears to me the most perfect summary which words used by man can present of this undertaking. Our Lord, regarding Himself as the co-equal of the Father, gathers the rays of the divine glory into a tabernacle of our nature, subjects Himself to the weaknesses, wants, and sorrows of an un sinning life, endures the overwhelming force of a death more bitter in agony than was ever known, and thus bitter in every aspect. In each particular of His endurance and acts there is a renewal of the great humiliation.

The Emmanuel, God with us, is nestling in Mary's lap, or followed by Herod's sleuth-hounds on the weary road to Egypt. The Eternal Word is the outcast of the nation, the tribe, and the home. It is the Son of God who pleads to His Father while the signs of the torment force their way through the human form, and tearful prayer is heard again and again in Gethsemane. It is the life-giving Lord who grants the prayer of the dying thief, and yet cries, "My God, My God, why hast Thou forsaken Me?" David was a type of this life, when fleeing from Absalom, and, though king of Israel still, sheltering in holes, deprived of succour, escaping from danger, and dreading death. But how poor a type could he be who came from the sheepfolds of Judea! Yet the service did not destroy the dignity, the royalty and rights of our Lord. Like as Alfred in the camp of the Danes, made the object of the jests uttered by Guthrun's courtiers, and playing the rôle of the harper, was still ruler over these fair realms; so in the days of His humility we still behold "His glory, the glory as of the only begotten of the Father," but as at Sinai, so in Judea, Jehovah's glory covered with a thick cloud, into which the eye of faith alone can look.

The idea of a *sacrificial intercession* is contained in the terms of the text. The word *entuychanein*, used for *intercession* in the infinitive, supplies the sense of *making intercession with substitution*. The same

thought is expressed when it is used in Rom. viii. 34: "It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Even as the Jewish high priest could not enter the holy of holies without blood on the day of atonement, so our Lord, when He appeareth before God to plead, presenteth the signs of His sacrifice. A thirty-three years' exile from the habitations of resplendent glory; a period of perfect, sinless servitude; an entire rejection of all which could contribute to ease, enjoyment, or advancement; an obedience to the moral, judicial, and ceremonial law of body, soul, and spirit, were offerings which the Lord of the law, on whom no claims could be imposed—for this one King was above law—presented for us to the eternal Father. What sufferings there were I know not; and no shadowy thought can body forth in dimmest outline the culminating point of agony in the death of the cross.

"Yes, man for man perchance may brave
The horrors of the yawning grave;
Or friend for friend, or child for sire,
Undaunted or unmoved expire:
From piety, or love, or pride—
But who can die as Jesus died?"

II.—His salvation is appointed for those endowed with an enlightened faith: "Those that come unto God by Him."

The entire blessings of Christ's work are not restricted to those who inherit its highest and most enduring privileges. The creation and preservation of the world, and all providential favours, are the gift of the Father through Christ: "For of Him, and through Him, and to Him are all things; to whom be glory for ever. Amen" (Rom. xi. 36). Greatly intellectual endowments, right impulses, the amelioration of social conditions growing out of the teaching of Christ, are all the effects of the Spirit's work, who is sent of Christ to carry to completion the work of mercy; and in these, and many other ways, the words of John appear to be applicable: "In Him was life; and the light was the life of men. . . . That was the true light, which lighteth every man that cometh into the world" (John i. 4, 9). But every merciful gift of God was designed for the elect: "All are yours; and ye are Christ's, and Christ is God's" (1 Cor. iii. 23). They again are the light, and the salt of the world, and cause the places round about them to become a blessing. And incidentally the unbeliever is a debtor to mercy, and a sharer of some benefits, temporarily enjoyed, which come from divine love. In a like manner, I presume, when Noah builded the ark for the saving of his house, there were some workmen who perished in the flood, and who for one-hundred-and-twenty years obtained wages, food, and clothing through its construction. But when the ungodly pass from the company of the righteous in the day of the great separation, alas! alas! for the drought, and the famine, the darkness and death, where there shall be ceaseless weeping and gnashing of teeth.

Beyond these limits all intellectual knowledge of the truth merely adds a new class of ideas to the former store; and it no more profits its possessor than additional heaps of gold profit the miser who could not, or would not, employ them. The Spirit of God must make the truth a living power, and so effective that it produces life, for "Except a man be born again he cannot see the kingdom of God" (John iii. 3). It is not mere alteration in habit, or associations, however brief or protracted.

It is not merely the change of the will, nor of the memory, nor of the understanding, nor of the affection; it is the birth of a *new man*, and in him there are produced totally different features in all these parts of the spiritual being. The foot might travel new paths, the eye regard new objects, the hands engage in strange service, the ear bend to fresh teachings, and the tongue utter new sounds; but if these results were not produced by their becoming the organs of the spirit of the man, there is new action, but no new life; for "the flesh profiteth nothing." But when the soul of a man is new-born he does show new impulses and useth his bodily members as instruments of righteousness.

Where the Spirit giveth life, as in the natural world, there is motion, so in the soul born of God there are signs following. But, as in the natural world, motion varies greatly where life exists, from the almost imperceptible movements of some polyps to the swift flight of the eagle, so is it in the family of God. But this always takes one form, there is a *coming to God*. The desire, the aim, the thought, the cry, the sigh, the groan, the hope, the faith, the love, may, any one or all, go after God as the needle after the magnet; but whatever be the character of this tendency it is continuous in the sense of never entirely coming to an end. For the soul of man is not more certainly immortal than is the new life given by the Spirit. I hope I know something of this coming to God; but if I do, with interruptions, sometimes very near the last expiring gasp, it has been going on over thirty years. Some here can mark out a longer period for its continuance.

None can come to God otherwise than through Christ. God has provided one Saviour, and there is no other promised; and Paul pronounces a curse against any man who would preach another, and declares of the future that "there remaineth no more sacrifice for sin." The Spirit's work is specifically in connection with the Lord's work, "to bring all things to remembrance, to take of the things of Christ, and show them to the eye of faith," and He will not perform this gracious service for some, and leave others in a condition of spiritual ignorance. He that cometh to God does so through Christ, and no man cometh to the Father but by Him.

III.—His salvation *is necessarily efficient*: He is able to save them to the uttermost.

Eis panteles, to the completion, rather than *to the uttermost*. For there is no possible case too desperate for Him; no heart so hard or dead that He cannot break it or quicken it; no mind so changeable that He cannot fix its affection and dominate its powers. There are those who doubt, and by their doubts seem to limit His power; and the very reasoning which stands in the way of faith, has so little pretext for its encouragement that it stands against all evidence and all scriptural testimony. That reasoning seems to give the lie direct to the divine invitations and promises. Where there are any signs of repentance and faith there is the Spirit's work, and that work is not a failure. To all who have any such evidences I commend this parable: He "commanded that they which could swim should cast themselves first into the sea, and got to land. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land" (Acts xxvii. 43, 44). Those who are spiritual will solve its meaning, and, may-be, some storm-tossed and fearful mariner may learn that a blessed Christ is able to save to the uttermost.

WALKING TOGETHER.

Notes of a Sermon preached by the late Mr. John Hazelton, at Mount Zion Chapel, Chadwell-street, Clerkenwell.

“Can two walk together except they be agreed?”—Amos iii. 3.

THE children of Israel were the national Church and people of the God of heaven, and they were so constituted by His divine and merciful sovereignty. They were conducted by God in safety and honour into the land of promised rest, and Jerusalem was the place where they met for public and constant worship. The covenant under which they existed and flourished, or otherwise, as the national people of God, was a conditional covenant between God and themselves. God proposed certain conditions to the people, and they accepted them; and He promised to fulfil certain promises which He had made to them. The land was to be fertile and fruitful if the people observed the way and worship of God. The people themselves were to increase and multiply and be blessed if they continued to serve God according to His own will and word, and they promised their God that they would worship and serve Him, and not follow Baal and sink into idolatry, and so long as they fulfilled the conditions of that covenant the land yielded abundance: they had the early and latter rain, the people increased and multiplied, and also their flocks, and according to the tenor of that covenant God addresses the people once and again by the prophet Ezekiel: “Turn ye, turn ye from your evil ways, for why will ye die, O House of Israel?”

Now these words of God are applied, by mistaken people, to sinners generally, and explained as if they expressed a wish on the part of God that all men and women would turn from their iniquities and be saved; whereas God expresses the conditions of that covenant which existed between that national Church and Himself. They had departed from that living God, and He said, “Turn.” The people, however, closed their ears against the words of their covenant God, and they did die as a nation and Church, and were carried away into the cemetery, and the bearers were Nebuchadnezzar and his army; they carried that corpse away into the land of Babylon, where the nation was buried for 70 years.

A little lower down we have the resurrection of dry bones, representing the revival of that corpse, the peculiar nation. These dry bones, said the God of the people by the prophet Ezekiel, are the whole House of Israel; they have said that “Our hope is lost, we are cut off for our parts,” and God’s promise about the 70 years will never be fulfilled. However, the time had nearly arrived for the national resurrection, and the nation arose from the dead when Cyrus came into power; and it came again into the land and lived as the national Church and people of God.

Now according to the tenor of this covenant our God addresses His people by His servant Amos. “Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt.” It is, however, the privilege of the children of God that they live, not under a conditional, but an unconditional covenant, and that God is their God unconditionally and absolutely. Let us lose sight of the children of Israel, and the literal meaning of the text itself, and take as comprehensive a view of

the subject as we can. And let me, in the first place, *illustrate the text*; and then, in the second place, look at it *in relation to some of the works of God*.

In the first place, let us try to illustrate our text. It indicates generally and universally an immutable principle, that persons cannot walk together except they be agreed. God and the sinner cannot walk together except they be reconciled. Men and women cannot walk together in harmony unless they be agreed as to the road and way in which they walk; besides, there must be mutual sympathy. Now, in taking a general view of the subject, I may apply it, in the first place, to God's justice and mercy. I like to go as high as this, and begin here, for I think the text should be thus applied. Divine justice and mercy are very frequently personified in the Word of God, and ministers, for argument's sake, often personify justice, and speak of it as holding a flaming sword and wielding a sceptre. But the Second Adam makes His appearance. "Unto you is born this day, in the City of David, a Saviour, which is Christ the Lord." The Second Adam sheds His blood and undoes the work of the first Adam, satisfies Divine justice, and meets all the claims of God, and mercy comes to justice again, and becomes united to her, and works and walks in concord and eternal harmony with the sovereign perfection of Jehovah. Divine mercy provided the ground which justice occupies, for she occupies new ground through the mediation of Christ. She holds in her hands the precious blood of the Lamb, and she has received of the Law-fulfiller's hands the fulfilled and magnified law. Mercy provided all this for Justice, and Justice has taken this new position, and guards the honours of Mercy with her sword, and saves his subjects for ever, so that they have embraced each other over a dying Christ, and over dying sinners, and have kissed each other, which is a token of pleasure, love, and delight, over the saved souls and bodies of countless millions.

Now, Justice and Mercy walk together in every branch of salvation. For instance, in relation to the sinner's pardon, or God's method of forgiving sinners, we read that God "is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." I dislike to hear from the pulpit that mercy is the darling attribute of God; that grace, pity, and compassion are the favourite perfections of Jehovah. Why, Mercy does not dim the glory of Justice, or obscure the beauty of Divine truth; she does not cast a shadow on the rights of Jehovah. Mercy did not come upon the premises until Justice said, "I am satisfied"; and now Justice and Mercy walk together, to pardon the guilty, and therefore it is the act of Mercy and of Justice also. Christ, if He died for me, demands the pardon from the throne for me; and that pardon, which is signed by God, comes to me as an act of justice as well as Divine mercy. They walk together in harmony in the justification of sinners, that He might be just in justifying, and I would speak very reverently when I say that it would be unjust on the part of Jehovah not to justify the man and woman for whom the dear Redeemer died. The robe that was made was wrought out for them, for angels did not need it; and if you still ask for whom was it wrought out, I say, for the beings whose names were on the high priest's breastplate, and Justice received it for them, and they have a

divine right, founded on the Saviour's mediation, to this robe of His obedience.

And then with regard to the preservation, perseverance and progress of every child of God. I know you feel it is all of mercy that you have a hope. Cannot you go a good deal higher, or take a wider view of the subject? It is a mercy that you are alive, and that you persevere; but look on the other hand, and you will find that justice is planted with mercy, and that she demands your preservation, for mercy and truth go before the face of God. Does Christ plead in heaven, and is His intercession based on His sacrifice? What does He say? "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." And is that a weak petition? Is that like your prayers and mine? Does He not know that He has a right to present that petition? Does He not know that He can righteously demand our preservation? And if He can do so, our preservation is a question of justice as well as of saving mercy.

And then, lastly, with regard to your glorification, mercy and truth walk together. Mercy and truth come into the cell to me, and pardon me, take off my fetters and set me free, lead me to the wardrobe and clothe my soul with the beauties of salvation, and mercy and truth will walk together with me if I am what I profess to be, and will guard my departing spirit, see me safely beyond the confines of this world, and present me before the throne of my saving God, for they are blended and agreed, there is harmony Divine between them, and therefore in the great business of salvation they walk together.

Now, by way of further illustrating the subject, we may apply the principle indicated to God and the sinner, and there are two or three ways in which they, being agreed, walk together. In the first place, in the way of blood, they walk together in concord, holy fellowship, and peace. Do you know what communion with God is? Have you walked with God a little way? I do not ask whether you walk with Him a whole day or a week. Some people say they always enjoy the light of God's countenance, and do you know, my friends, I just take the liberty of not believing them. It may be that I measure other people's corn by my own bushel. Perhaps I cannot make it agree with the recorded experiences of God's dear people. However, there are times, happy moments, and perhaps hours, when God and the soul sweetly walk together in the lines of blood, for Christ is our peace, and hath made both one, and in this way only do God and poor sinful man walk together in holy agreement. Sin separated God from man, and man from God, and constituted them enemies to each other—morally considered, God the enemy of man, and man the enemy of God.

When the Spirit comes to the heart of a sinner He regenerates it, and the life of God is implanted. He takes the great seal of heaven and impresses the image of God, and where God sees His own life and image He sees Himself, and there is harmony between Him and the sinner so saved, and this being the case there is more or less of holy fellowship and communion; thus two different and otherwise distinct parties are brought together, and walk together in connection with the work of the Spirit.

This may be considered also as involving submission to the will

of God. Some of you I know are passing through affliction. You have not always felt that it was easy work to walk in agreement with God, your nature and reason would have taken another road; rebellious feelings have arisen in your bosoms, and you have struggled against the way and appointments of your heavenly Father. Now this is not walking together; no agreement for the time between the Ruler and the ruled. The Ruler says that is the way, and the ruled says, I will not walk in it if I can help it, and there is rebellion; and we cannot talk about enjoying the presence of God under such circumstances, but there are times when the sinner says, "It is the Lord, let Him do what seemeth Him good."

And now look at the text in connection with the angels of God and God's saved Church. Angels consider the friends of God as their friends, and the enemies of God as their enemies. This must be true if David was right: "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against Thee? and if that was right in the heart of a human creature, surely a similar feeling must be right in angels? Sin separated angels and the sinner; but salvation has united them to us, and made their interest and ours identical: there is no clashing now between God's angels and God's saved people. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" They rejoice in that which brought us back to God and to themselves, and in that arrangement under which they are ministering spirits for the saints.

It will also apply to professors of religion and the world. If one is only a professor of religion he can walk with the world; he is in agreement with it; their course is the same; their company is the same; you will find them both at the same theatre; and the mere professor sits in his box and pays as much attention to what is going on as the non-professor. What is the cause of this? There is harmony between them concerning this matter. But how is it that you, if you are a possessor of the grace of God as well as a professor, cannot go to the theatre or other places of worldly amusement and fill your needy minds with the husks that the swine eat? By this "we know that we have passed from death unto life, because we love the brethren." This a safe test.

In the next place the text will apply to the saints of God. I think that a good many of God's people, whilst they are sound in heart are very unsound in the head; but there are two vital points in salvation about which they are all in agreement. And what are they? The mediation of Jesus Christ and the Holy Spirit's regenerating work. I never give up these two points; and you may bring persons to me who hold views diametrically opposed to what I hold, and I feel they are children of God notwithstanding, if they are sound in their hearts on these two vital points, the blood of the Lamb and the necessity of the personal operations of God in the heart. He who repudiates the grace of God is not a Christian, and I cannot walk with him; you may walk with him in politics, but in the things of God no godly man can do so; and he who tells me there is no Holy Ghost, and that regeneration is a human fancy, tells me that he is not a Christian. Thus the saints of God walk together in harmony in these two respects—relemp-
tion by Christ, and regeneration by the Spirit of God.

Well, further, with regard to fellowship. Can two walk together unless they be agreed? Oh, sir, you must not talk about creeds. You cannot have a Church without a creed, and you cannot have a Church with two creeds. There is a Tory Society and what was it formed for? Why for the purpose of advancing Tory principles, and if they give up those principles they give up their existence, and the same may be said here as to the Church of God. What is it existing for? for the purpose of upholding and advancing certain principles. One says, "Let me come into your Church, friends; but I don't see with you in all things." Then go somewhere else, my friend; how can two walk together except they be agreed? Oh, my friends, there should be harmony and concord in Christian Churches, and if there is no union, how can there be communion? Two things we contend for—unity of spirit and unity of the Spirit.

There is another point which deserves a little attention, and that relates to husband and wife; for in this respect, how can two walk together except they be agreed? I would say to my young friends, be careful as professors of religion and as godly young men and women, and see that you do not fasten a corpse upon yourselves to carry about all the days of your life. Oh, she is so amiable and kind; but she—aye, what?—but I don't think she possesses the one thing needful. Be not fickle; the marriage union is a life-long one, and if there are important differences between one and another, those differences will break forth and show themselves in the family, and my text asks the question, "Can two walk together except they be agreed?" And the text would include minister and people too; for the agreement between them cannot be too close, and perfect, and spiritual. He does not see as the Church sees; then how can he and the Church walk together? One of the loveliest sights on the earth is that of a united Church, deacons, and minister. "I have compared thee, oh, my love, to a company of horses in Pharaoh's chariot"—trained perfectly, and all pulling one way.

I intended, but time is gone, to look at the text in relation to the works of God. I thought I would in the first place show that the text might be taken as an argument for the original holiness and perfection of man. God cannot create any being hostile to Himself, therefore man is not what he was when he came out of the hands of his Maker. Then I would have said that the text can be taken as an argument for walking in God's ways; but if you change God's ordinances and appointments, you will have to walk alone: for how can two walk together except they be agreed? If God said, Offer a Lamb, and the people offered something else, God withheld the tokens of His approval and blessing, and therefore we cannot be too particular in this respect.

Lastly, I thought of looking at it in connection with prayer. Here is an important point. If the Holy Ghost indites my prayer, then I am in a state of agreement with God; when I pray, that prayer will sooner or later be answered, if my heart is in accordance with God's appointments; but all my prayers are not indited by the Spirit, the old man shows himself, and I want ease, and this, that, and the other, and I am not in a state of harmony with God, and therefore John says: "If we ask anything according to His will, He heareth us," and in order that we may ask according to His will, the Spirit beareth our infirmities and maketh intercession for us according to the will of God.

And then to walk in agreement with God in death! I think this constitutes the peace of a dying bed, to lay our heads on our pillows in death in harmony with God and His attributes and perfections, and then to have our God stand by when our spirits are departing, and to receive our souls at last, and then to realise the meaning of those words which I do not understand: "They shall walk with Me in white; for they are worthy;" "for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes." Amen.

SEVEN PROMISES.

An Outline of a Discourse delivered by Pastor Daniel Allen, of Sydney, Australia.

I. **T**HE command is against fellowship with the world. 1. In Rome (Rev. xviii. 4). 2. Fornicators (1 Cor. v. 9). 3. Marriages (Dent. vii. 3; 1 Cor. vii. 39). 4. Friendship. Israel, Micah xxv.; Jehoshaphat, 2 Chron. xviii.; Solomon, 1 Kings xi.; Hezekiah, Isa. xxxix.; Peter, Matt. xxvi. 69; Paul, Acts xxi. 24.

Lev. xxvi. 12; Isa. lii. 11; Col. ii. 18.

II. The command is to come out of all these.

1. As Noah out of the old world (Gen. vii.).
2. As Abram out of Babylon (Gen. xii.).
3. As Lot out of Sodom (Gen. xix.).
4. As Israel out of Egypt (Exod. iii. 10).
5. As Jonah out of the Fish (Jonah i. 17).
6. As Paul out of the Pharisees (Acts ix.).

III. The command is to be separate.

1. As Ruth was from Moab (Ruth ii.).
2. As Moses was from Pharaoh's daughter (Heb. xi. 24).
3. As Aaron was from Dathan (Micah xvi.).
4. As Peter was from his ships (Matt. iv. 18).
5. As Paul was from Gamaliel (Acts ix.).
6. As Luther was from Rome (Rev. xviii. 4).

IV. The command is, not to touch evil things.

1. As Israel touched not the swine (Lev. xi. 7).
2. As Israel touched not the dead (Lev. xxii. 4).
3. As Israel touched not the leprosy (Num. v. 2).
4. As the priest touched not a harlot (Lev. xxi. 14).
5. As Daniel touched not the king's wine (Dan. i. 8).
6. As Paul touched not the gods (Col. ii. 18).

These four commands are urged by five great questions, or holy arguments.

I. What fellowship can *sin* have with *holiness*? Nabal's drunken breath, with Abigail's holy breathings? Michael's mocking, with David's voice of praise? (1 Sam. xxvii. 3; 1 Chron. xv. 29.)

II. What communion hath light with darkness? Light in David cannot blend with darkness in Saul. Light in Abel will not mingle with darkness in Cain. Light in Peter will not blend with blackness in Judas (1 Sam. xxi. 11; Acts i.; 1 John iii. 12).

III. The serpent has no concord with Christ, who shall bruise his head (Gen. iii. 16).

What concord was there between these in Christ's temptation? (Matt. iv.).

IV. What part has John with Mrs. Herod? (Matt. xiv. 3.)

What part has Elijah with Mrs. Ahab? (2 Kings i. 1.)

What part has Mary with Tom Paine? (Luke x. 42.)

What part has the no-god fool with the wise Paul?

V. What agreement has God's tabernacle, by Moses, and the tents of Baal-Peor, by the 24,000 women? What agreement between Solomon's temple, and the temples his wives put up? (1 Cor. x.; 1 Kings xi.)

All this clearly implies impossibility. Sooner can you mix hell and heaven, devils and angels, God and Satan, sin and holiness, oil and water, iron and clay, than you can mingle the pot-house with the house of God, the race-course with the pilgrimage of God's saints, the ball-room with the holy room for prayer, the profane song with the songs of Zion, the play-house with the House of the Lord, or the cards with the Holy Book of God.

These four commands are further urged upon the children of God by seven promises.

1. "I will dwell in them," as My holy temple.
2. "And walk in them," as My garden of pleasure.
3. "I will be their God," to save and bless them.
4. "They shall be My people," to worship Me.
5. "I will receive you," to love and bless you.
6. "I will be a Father unto you," to provide for you.
7. "Ye shall be My sons and daughters," to love and serve Me.

"Saith the Lord Almighty."

Can these five arguments of God fail to draw the children of God from the companionship of an ungodly world?

Finally, they cannot fail to do so. Can these precious promises fail to separate the heirs of God from this perishing world of vanity and sin? They never can fail to do so, for,—

*"The voice that rolls the stars along,
Speaks all the promises."*

SABBATH THOUGHTS, JUNE 9, 1889.

BY WILLIAM HAZELTON, OF LEWISHAM.

"Her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework" (Psa. xlv. 13, 14).

OUR Lord is altogether lovely. He is seen in many aspects, wears different titles, and sustains various offices, but is glorious in them all. Faith beholds Him as a suffering Lamb bearing our accursed guilt, and so affecting is the sight that the soul weeps, wonders, and adores. She sees Him rising from the tomb, and beholds Him reigning on the throne, and then exclaims:—

*"All over glorious is my Lord,
Must be beloved and yet adored."*

Whether she looks at the crown of thorns on His brow, or at the conquering sword on His thigh—whether she views Him in humiliation and pain, or beholding His glory cries, "In Thy Majesty ride prosper-

ously." He is, in her esteem, always "Fairer than the children of men." The fact is, she needs the whole of Him; all His work, all His greatness, all His glory is her salvation. She delights in hearing His praises sung, and His beauty described.

Now this love and esteem is mutual. He loves her with more than equal warmth and fervour, and, if He is her *all*, she is His *all*. She admires His beauty and craves His presence, while He admires her, and calls her near to Him. She feels nothing is too good and great for her Lord, while He delights in her every appearance, and sings, "Her clothing is of wrought gold; she shall be brought unto the King in raiment of needlework."

We first notice HER BEAUTIFUL DRESS, and observe *it is costly*, of wrought gold. Adam in Eden had a robe beautiful and fair, such as none of his sons have worn. The like cannot be found on earth to-day, and no human power—if all combined—can make its equal. He wore the fair robe of innocence, spotless and pure he could in this dress meet his God, but, lovely as it was, it cost nothing. Angels are bright and glorious, their robes are pure as heaven itself, and rich enough to appear in the presence of their Lord. God is pleased to look at an angel's dress, and pleased to accept angelic service; but all this cost nothing. Gold it may be, but not *wrought gold*. He made it with a word: "He spake and it was done." The believer's dress, however, cost something. Earth is the place where it was made, but it is worth more than a world. Measure the Saviour's merit, tell the worth of His obedience and blood, think of the groans and labours of incarnate God, look at Calvary and see Him suffer, bleed, and die, tell the worth, not only of His work, but of *Himself* as well, and that is the cost—the inconceivable price—of their wrought gold dress:—

"Richly my soul art thou arrayed
By the Great Sacred Three,
In sweetest harmony of praise
Let all thy powers agree."

Remember, too, this dress is *complete*. "Her *clothing* is of wrought gold;" she is "*covered* with the robe of righteousness." So perfect is it that another is not required; it hides all that should not be seen. Heart sins, head, hands, and feet sins are out of sight, and the work of Christ appears:—

"The Saviour's obedience and blood
Hide all my transgressions from view."

He is the Rock, and His work is perfect. There is not a flaw or rent anywhere to be seen. The creature is covered, the perfections of the Lord are beheld. She who in herself considered is from the sole of the foot unto the head "wounds, bruises and putrifying sores," covered with this robe, arrayed in wrought gold, is "all fair," and without spot, or wrinkle, or any such thing. It is a *Court dress*, the robe in which she is brought to the King; but notice, it is her travelling dress as well. The text implies no change when she reaches the palace of her Lord. My friend, you will not be safer and richer in heaven than now. The dress you wear on the road is the same you will wear when at home. It will last you all the way thither, and will be worn for ever afterwards—

"The Righteousness of Jesus,
Once applied 'tis always on."
"No age can change its glorious hue,
The robe of Christ is ever new."

Note again, it is a *Covenant dress*—the Wedding Robe supplied by the King, and the Marriage Covenant sealed. The dress of the Bride must be equal to the dignity of the occasion, and the wealth of her Lord. Here is a robe, perfection itself, the very best that even Christ could produce, or God require, and one which shall glorify both Giver and Receiver to all eternity; upon which attendant angels will gaze, while they join in the chorus of praise at the Marriage Supper of the Lamb.

We will notice, secondly, HER PRESENTATION TO THE KING. "She shall be brought." The Holy Ghost is the efficient power by which this is accomplished. He brings them from afar, and fulfils His purpose of love.

This is done *in their conversion*. By nature they have no love for their King: "The carnal mind is enmity against God;" the will is perverse, His laws are hated, and His grace despised. But when the Holy Ghost quickens the soul, and conveys light to the mind, the heart is broken, the will subdued, and under the intolerable load of a sin-burdened conscience the soul seeks relief. It sees itself naked, and longs for a covering; condemned it cries for pardon, and when all other sources have failed and every hope is blighted it turns to King Jesus. Ashamed, forlorn, naked and helpless, ready to despair and self-condemned, it fears to approach Him, yet durst not turn from Him. At length Jesus is seen to smile, and hope in the soul revives; the Holy Spirit leads him near, and—

"Lest the shadow of a spot
Should on that soul be found,
He takes the robe the Saviour wrought,
And casts it all around."

Now brought before the King in raiment of needlework, and clad in wrought gold, joy supersedes grief, tears of anguish cease to flow, and the warmth and power of saving love is felt. Some of us can never forget the auspicious day when for the first time we could triumphantly sing—

"'Tis done, the great transaction's done,
I am my Lord's, and He is mine."

Then death lost its terrors, Satan we felt had lost his prey, and we had found peace and joy. Even now the remembrance of it warms the heart, and makes the tear start from the eye. O how mysteriously merciful and mercifully mysterious is the grace of God which changes rebels into friends, and brings the far-off nigh!

She is brought before the King in *Church-fellowship*. The church is His abode, His meeting-place with His bride, and—

"Stands like a palace built for God
To show His milder face."

The soul ransomed from the jaws of death, with all its native enmity conquered, and love reigning, longs to unite with the saints. But listen! while the cry of many is, "see what I have done for the Lord," this one says, "I will declare what the Lord has done for me." Trembling, yet hoping, weak in itself, but leaning on everlasting might, it enters His courts and gives a reason for the hope it possesses; and pointing to its only covering exclaims, "He made it and gave it to me, it fits me and is just what I need; without it I dare not appear before Him; but O, I hope—and I believingly cling to this hope—that—"

"Midst flaming worlds in these arrayed
With joy shall I lift up my head."

The King approves and smiles, and loving His people and Himself, she finds in His Church a home.

Again, she is brought before Him *to receive comforting grace*. Earth is a place of storms, where faith is severely tried. It has been so "that neither sun nor stars for many days appeared, and in so great a tempest almost all hope of being saved was then taken away." Unbelief—that mysterious something, which believes everything but God—then becomes strong, and fierce temptations distress the mind. The King, however, is watching the poor sufferer. "He maketh the storm a calm, so that the waves thereof are still; so He bringeth them unto their desired haven." And says, "Wherefore didst thou doubt?" Here again assurances of love are given. He who called her, and clothed her, delights in her still. She has found Him whom her soul loveth, and proves His love unchanged and unchangeable. He wipes the tears away, and bids her fears depart; and clothed fit for the King, she is brought into the banqueting-house, where floats His banner of love, and where the soul is satisfied as with marrow and fatness. O, how faithful is the Lord, how deep His love, how rich His mercy! If He be for us, we shall outride every storm, overcome every foe, and be brought unto the King in clothing of wrought gold, and in raiment of needlework.

This will be fulfilled *in consummating glory*. Brethren, there is a singular, invisible, and indissoluble connection between our first cry for mercy, and the shout of eternal victory. We believe to the saving of the soul He purchased us at a price too great to be forgotten, and clad us in robes too dear to be lost. The soldiers will not cast lots for our robe, although they did for His. Believe me, we are expected in heaven; but though poor as poverty itself, we are not going there in pauper's clothes. Eternal truth guards the soul, and love covers all the ground; Jesus will lose none of His property. Bright angels will be pleased to see us, and our clothing will be such that they will gladly form a guard of honour while we approach the King. He wrought the robe on earth for us to wear in heaven, wrought it in agony that it might be ours in glory; He wept that we might sing, toiled that we might rest, died that we might live; took our sin and shame and gives us His honour and His joy; our guilt became His and His righteousness became ours. Now He is waiting till all His blood-bought host, clothed in wrought gold, shall be brought before Him.

Let us now DRAW ONE OR TWO INFERENCES. First, observe, *Our Lord will own nothing but His own work*. The tears you shed, and the cry you utter, and the sigh that heaves the breast, are all His own production, and He is not ashamed of them. The religion He gave you, and all its legitimate consequences shall be owned by Him. In heaven He will see nothing but what He has wrought. He will delight in every ransomed sinner, for He procured their freedom; their clothing is beautiful in His esteem, for it is His own workmanship; their songs shall yield Him pleasure because He is the author of their eternal joy.

Learn too, *The saints shall praise none but the Saviour*. The phraseology of the text excludes all boasting. If she comes to the King it is because she is "brought," and this is not contingent on her own will, for "she *shall* be brought;" if she is clothed it must be with robes which no working of her own could procure. "Shall come,"

apprehends her at first, holds her fast, and presents her to the King at last. True love admits no rival, and goes partner with none. "Grace all the work shall crown." The saved sinner is well pleased that so it should be, and looks forward to the time when—

" We too amid the sacred throng,
Low at His feet shall fall:
There join the everlasting song,
And crown Him Lord of all."

[Our brother Mr. A. H. Riddle, writes us the following note, which, with our dear brother Hazelton's paper, we willingly insert:—

My dear brother Winters,—Our dear Pastor, Mr. W. Hazelton, although confined to his bed, enjoys sometimes the presence of the Lord, and has been favoured with precious thoughts concerning the dealings of God with His Church. I asked him to write out some which he referred to; when visiting him recently he did so, and we had them read at our usual prayer-meeting to-night. I send them on to you, and if you think worth while they might be as a cup of cold water to some thirsty child of God who comes to the EARTHEN VESSEL for a little draught by the way. Wishing you all needed grace in your arduous labours, I remain, yours in hope of eternal life. A. H. RIDDLE.]

ETERNAL UNION.—ROM. VIII. 35.

SHALL tribulations' fires, however fierce
And lasting though they be, thy soul to pierce,
Divide believers from their God above?
No, none shall separate us from His love.
Shall dire distress, with dread alarms, dismay,
Fright from us peace, we would enjoy alway?
Shall persecution come with wicked hate
From Satan's courts, thy pains to aggravate?
Shall famine stretch thy aching body low
Till Death attendant, seems to mock thy woe?
Shall nakedness refuse thy limbs to hide,
No clothing in thy poverty provide?
Shall peril startle, and with anxious fear
Alarm thee, when appears no succour near?
Shall sword at last, a cruel end to all,
Strike through, and shall thy body helpless fall?
These all, or separate may be thy lot,
But God abideth faithful, changes not.
Perfection's number—seven, these ills declare,
And perfect is our God without compare.
Then learn, believer, that thy God above
Will never separate us from His love.

Forest Hill, S.E.

W. C. B.

THE SIGHING OF THE PRISONER.

" Make no tarrying, O my God."

<p>O LORD, 'tis weary waiting, When will deliverance come? Why seem I thus forsaken? Why left so much alone? My heart and flesh are failing, Around me foes appear, And I, my state bewailing, Am tempted to despair. Pause, O my soul, consider, Why art thou thus cast down? Thy God will yet deliver, He cannot thee disown.</p>	<p>His covenant is well ordered, In all things 'tis the same; Thy sufferings are included, As gifts * in Jesu's name. He knows full well thy weakness, And measures all thy pain, He ne'er can leave thee helpless, He will thy foes restrain. It may be weary waiting, But Christ was weary too; And now, with love unchanging, He feels and cares for you.</p>
---	--

Lord, give me grace to trust Thee,
But do not tarry long,
Make haste, and I will bless Thee,
In never-ending song.

WM. HAZELTON.

THE PULPIT, THE PRESS, AND THE PEN.

John Hazelton: A Memoir. By W. J. Styles (2nd edition, revised). London: R. Banks and Son, Raquet-court, Fleet-street, E.C. Price 2s. 6d. This is indeed a noble record of one of the best of men saved by grace, who deserves to be held in perpetual remembrance. In reading this Memoir a second time we observe that a few important improvements have been carefully made by the hand of the reviser, which has added value to the work. We rarely tire in reading those passages of it which refer directly to the career of our dear departed brother, Mr. Hazelton. The book is cheap, and the printer and publisher has performed his part of the business exceedingly well. We hope this second edition of the Memoir of Mr. Hazelton will become popular, and realize an extensive circulation.

Grace Recorded; or, His Goodness Rehearsed. By Esther. London: R. Banks and Son, Raquet-court, Fleet-street. Price 1s. and 1s. 6d. Those who love real godly experience will find much in this little volume of poetry to entertain them. The book is neatly turned out, and reflects considerable credit on the printer and publisher.

The Hadleigh Messenger, with Cheering Words. This valuable little monthly has reached its 20th number. We sincerely hope that when our brother, Mr. B. J. Northfield (who has conducted the local portion of the magazine), leaves the neighbourhood at the end of the present month, a good friend will be found in the cause to carry it on as usual, until a pastor shall be settled over them. We also hope that our March friends will assist their new and beloved pastor to localize *Cheering Words* in a similar way to that of *The Hadleigh Messenger*, only to a larger extent if possible. We shall also esteem it as a very great favour if the friends our brother Northfield is leaving, and those to whom he is going, will do their utmost to extend the circulation of the EARTHEN VESSEL & GOSPEL HERALD.

Leaflets for Letters. By M. A. Chaplin. Our gifted friend has written and published a large number of poetical leaflets, varying in size and price. They are all excellently sound, and most suitable for inserting in letters, books, &c. As there are two or more publishers of these leaflets, we think it would be best for friends requiring samples to send direct (with postal orders or stamps enclosed) to Mrs. M. A. Chaplin, Galleywood, Chelmsford, Essex.

Pulham - St. - Mary Strict Baptist Church, Her Present Distress, and the Correct Cause. By R. W. Murrell. To be had of the writer, Carlton-grove, Dickleburgh, Scole, and of B. Taylor, 75, Cambridge-street, Unthinks-road, Norwich. Price 2d., post free. Friends

interested in the welfare of God's cause will thank Mr. Murrell for his timely account of the position of the Church at Pulham, over which our beloved brother, Benjamin Taylor, was pastor for 47 years.

Convents and the Confessional. By H. M. Seymour, M.A. Published at 5, Raquet-court, Fleet-street. Price 2d. A capital tract, full of important information on the internal and external movements of the Church of Rome.

The Secret of a Powerful Ministry. By P. B. Woodgate, Pastor of Otley, Suffolk. London: W. Wileman, 34, Bouverie-street, Fleet-street. Price 2d. This carefully-prepared pamphlet was read at the Norwich Meeting of the Suffolk and Norfolk Strict Baptist Pastor's Conference, April 11, 1889. Its subject-matter is full of sound Gospel teaching, such as our Churches require at the present day.

Tracts. By W. Rowton Parker, Pastor of Crowle, Doncaster. Assorted packets 1s. 6d. per 100, to be had only of the Author.

Footprints on the Sands of Time. By Robert Steele, London. Offices, 5, Raquet-court, Fleet-street. Price 3d. A most interesting and valuable little book.

Christianity versus Popery. By Robert Steele. Price 1d. This precious gem of a book is worthy of a world-wide circulation.

MAGAZINES.—To hand *The Banner of Israel* (monthly parts, 7d.); *The Silver Morn*; *The Regular Baptist Magazine*, published twice every month at Mexico, Mo., America; *Consecration* for June contains a good portrait of Lord Radstock (price 1d.); *The Lantern*; *The Cave Adullam Messenger*.—*The Particular Baptist Magazine* (Australia). Interesting and Truthful.—*Pure Truth Mission Leaflets*. Excellent for persons who have only a few spare moments for reading.—*The Silent Messenger*.—*The Aged Pilgrims' Friend Society*, 82nd Annual Report. Most interesting and gratifying.—*Life and Light*. These two great qualities are needed everywhere.—*The Monthly Record*. An excellent exponent of the Protestant faith (price 1d.).—*Zion's Witness*; *The Gospel Magazine*.

SERMONS.—*The Leper.* By C. Cornwell. A suitable sermon for the times. Also *The Mystery of Faith*. By the same Author. Should be read by thousands.—*The Dark and Crooked made Light and Straight.* By J. Parnell. Sound and readable.—*Infant Salvation.* By F. W. Keene. To be had of F. Kirby, 17, Bouverie-street, London. Very profitable reading. We hope those parents who have been bereaved of dear children will read this sermon. Price 1d.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A GREAT REPRESENTATIVE MEETING OF THE
STRICT AND PARTICULAR BAPTISTS,
AT THE SURREY TABERNACLE, WANSEY-STREET, WALWORTH-ROAD,
LONDON, ON JULY 11TH, 1889.

Notes by W. WINTERS, of Waltham Abbey.

"Firm as a rock Thy truth shall stand,
When rolling years shall cease to move."

WE have seen many splendid gatherings in support of the truth of God in various chapels connected with our beloved denomination, but hardly ever remember to have witnessed a more potent and representative one than that held in the Surrey Tabernacle, Wansey-street, Walworth-road, on Thursday, July 11th, 1889, in defence of the action recently taken by the METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES in upholding, at a critical moment, the scriptural order of New Testament ordinances. As we entered that noble and commodious sanctuary, our heart burst forth in silent ejaculatory prayer for the blessing of Almighty God to rest upon the important occasion, followed by the adapted lines of the immortal Watts, on Psa. 132—

"Here let the Son of David reign,
Let God's Anointed shine;
Justice and Truth His court maintain,
With love and power divine."

Our most sanguine expectations were more than fully realised as we drank into the Christ-like spirit of the services, and found ourselves surrounded by so large an assembly of gospel ministers, deacons, and friends from various parts of London and the country.

We hesitate not in saying that many more sound, godly ministers and friends would have been present had they not mistaken the true purport of the meeting. Not a few good men of truth, who are thoroughly with us in the faith and order of the Gospel, thought that the speeches would most probably take a controversial turn, and that many unpleasant personalities would be thrust out during the day; but we are delighted to say that nothing of the kind was advanced, either by our beloved brother O. S. Dolbey in his excellent sermon in the afternoon, or by those dear brethren who addressed the evening meeting. If there were any persons in the Surrey Tabernacle that day who expected to witness a disruption between brethren in the truth, or of seeing the occasion end in a mortifying failure, their expectations were not realised. It was not persons that were assailed and exposed, but gross errors.

It was felt by our kind and faithful brother, Mr. Henry Hall, of Clapham, and others, that the time had arrived when

A DECIDED STAND FOR GOSPEL PRINCIPLES

should be made against those grievous innovations in Church discipline which have been so warmly contended against in our pages since March last. In order to carry the united project into effect, the kind-hearted pastor and deacons of the Surrey Tabernacle readily came to the assistance of the friends, and allowed them the use of their magnificent Tabernacle for the occasion, it being by far the largest and most suitable building in the denomination.

During the services we were pleased to see Mr. O. S. Dolbey, pastor of Surrey Tabernacle, with his beloved deacons, Messrs. J. M. Rundell, Albert and Arnold Boulden, S. Crowhurst, T. Carr, and other officers of the Church. Also ministerial brethren, H. Hall, Clapham; G. W. Shepherd,

Dorset-square; J. Box, Soho; I. C. Johnson, Gravesend; J. Bush, Surbiton; W. H. Lee, Bow; R. E. Sears, Whitechapel; P. Reynolds, Highbury; G. Herring, Notting Hill Gate; J. H. Lynn, Stratford; R. Burbridge, Camden Town; W. Tooke, sen., Clapham; J. Parnell, Pimlico; W. Harris, Pimlico; H. Myerson, Hackney; I. B. Pegg, Twickenham; C. Cornwell, Brixton; W. Waite, Stepney; I. Ballard, Farnborough; J. Bonney, Biggleswade; W. Winters, Waltham Abbey; H. F. Noyes, Poplar; W. Archer, Acton; S. T. Belcher, Watford; J. T. Bootle, Hoxton; F. Green, late of Plymouth; C. Gordelier, Hackney; B. Woodrow, Kensington; J. Wheeler, Peckham; J. Whitteridge, New North-road; W. Horton, Croydon; C. Hewitt, Ponders End; C. Z. Turner, late of Ripley; G. Crutcher, Tooting; J. Sanders, Hackney; A. Runeckles, Wandsworth; T. Baldwin, Camberwell; N. Oakey, Kentish Town; C. H. Flint, Notting Hill; J. Battson, Brixton Hill; E. T. Davis, I. Hitchcock, &c. Also Mr. C. Wilson, President of the Metropolitan Association of Strict Baptist Churches; Messrs. W. Weston (of Watford), W. Jones, E. Tickner, Mills, S. G. Brown, G. F. Gray, J. Franklin, J. Tinson, M. Cobb, J. W. Banks, Brooks, E. Jeffs, R. Ash, W. Pallett, C. Saville, J. Stevens, and others. The ladies who presided at the tea-tables were Mrs. Hall, Mrs. Rundell, Mrs. Dolbey, and Mrs. Jones (daughter of H. Hall).

MR. O. S. DOLBEY'S SERMON.

The afternoon service commenced punctually at three o'clock. Mr. J. M. Rundell having announced a hymn, Mr. O. S. Dolbey read Rev. ii. and iii. After prayer and singing (Hymn 55, Wells' Selection), Mr. Dolbey gave out his text (Matt. xxviii. 18), and preached a good substantial Gospel sermon, which he divided and sub-divided in the following order:—

I.—*The Person speaking*, Jesus, who is (1) the child, Luke i. 26—31, ii. 1—11; (2) the Youth, Luke ii. 46, 47; (3) the Man, Luke iii. 16—22, iv. 2—18. He performs good works, is hated of men, betrayed, condemned, slain, and raised to life again.

II.—*The testimony He bears*. "All power is given," &c. (1) The Mediator's power in heaven is (a) a ruling power over angels, 1 Pet. iii. 22; Ephes. i. 20; Psa. x. 3; (b) an intercessory power as Priest upon His throne, Zech. vi. 13; Heb. vii. 25. (2) *His power in earth over all creatures* (a) kings and princes, Prov. viii. 15, 16; Dan. iv. 30—37; (b) men in general; (c) the lower order of creatures, Psa. viii.; Heb. ii. 8; (d) the forces of nature, Job xxxviii.; Psa. cxlviii. 8; (e) the circumstances of men, 1 Sam. ii. 6—8. (3) *He hath a gracious dispensatory power* (a) to give spiritual and eternal life to those given in Him, John xvii. 2; (b) to give repentance, with faith, hope, pardon, peace, joy, yea, all needful grace on earth, and glory in heaven. (4) *He hath power* to choose, qualify, and send out men to preach the Gospel, to teach all nations, and thus make disciples—"Go ye, baptize them." Teach. Thus the necessity of the observance of all His commandments; (a) Christ's sole power to command, or make laws, and institute ordinances, as set forth in Old Testament writings, Isa. ix. 6, xxxiii. 22; Psa. lx. 10; (b) our encouragement and support, "Lo I am with you all the days until the end of the ages;" (c) Emmanuel, Matt. i. 23. Amen.

At the close of the service a beautiful tea was provided, and of which a large number of ministers and friends partook.

THE EVENING MEETING.

After tea a much larger number of friends assembled together, and at six o'clock all present appeared to be very anxious to gather what was likely to be advanced by the noble galaxy of speakers on the platform. Mr. Henry Hall, presiding, opened the meeting by calling upon Mr. J. M. Rundell to give out the first hymn (No. 10)—

"Now to the Lord a noble song,
Awake my soul, awake my tongue!"

Mr. O. S. Dolbey then read Matt. iii. and 1 Cor. xi., from 21st verse, and Mr. J. Parnell, of Pimlico, offered fervent prayer. Mr. W. Tooke, sen., of Clapham, announced Hymn 152—

"Happy the church, thou sacred place,"

which was sung with much feeling and power, under the leadership of Mr. J. M. Rundell.

Mr. H. HALL, the chairman, then rose and said:—

Christian Brethren and Friends,—As this meeting is not of an ordinary character, I have, for reasons which I need not mention, committed to writing what is necessary for me to state this evening, that I might have it to refer to at a future time, should it be required.

I must, in the first place, ask you to allow me to express my deep obligation to the pastor and deacons of this Church, and to the Strict and Particular Baptists in general, for the kind Christian sympathy which they have shown me.

It is deeply to be regretted that circumstances should have arisen within the pale of the Metropolitan Association of Strict Baptist Churches to render any action on our part necessary; but as they have arisen, we have felt it to be our absolute duty to meet those circumstances with a "Thus saith the Lord," without a moment's delay, in defence of the New Testament order of Church fellowship, and to send it through the length and breadth of the land, in the hope that, through the mercy of God, the evil, which the attempted innovation of our Church order was likely to create, sent, as the particulars relating to that attempted innovation were, to nearly all our Strict Baptist Churches, might be averted.

We are thankful that we have not mistaken the minds of our Strict Baptist Churches, as they have almost to a man expressed their high and most cordial appreciation of the course we have adopted, and have, to the extent of something like one hundred Churches, accorded their hearty approval of this meeting. (Here Mr. Hall held up for the inspection of the friends two large parcels of letters of sympathy from upwards of 100 Churches in town and country.)

To read all the letters we have received would be very interesting, but would, we fear, entrench too much upon your time. We must therefore content ourselves by reading two of them, one from a Church in the country, and another from a Church in town, which are fair specimens of the whole.

The one from the country Church reads thus:—

"The pastor, deacons, and Church fully endorse and sympathise with you in your expressions of approval of the stand taken by the Metropolitan Association of Strict Baptist Churches, and by the Editor of the **EARTHEN VESSEL AND GOSPEL HERALD**. They also cordially agree with your suggestion relative to the holding of a public meeting."

The other is from a Church in town, and reads thus:—

"We heartily approve of your proposal to hold a meeting, and wish it all success, and trust it will be a large one, from which may go forth a very clear and distinct sound."

Brother Dearsly, who has gone to his rest since this meeting was arranged also wrote: "Fully and heartily will I (D.V.) attend the proposed meeting."

In accordance, therefore, with these hearty and generally expressed wishes of the Strict and Particular Baptist Churches, their ministers, and friends, this meeting has been convened to encourage one another to abide firmly by the law of Zion's King, which is clearly defined in the New Testament, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," is the language of the Son of God. And also to give our Strict and Particular Baptist ministers—the advocates of our faith—an opportunity of advancing their principles against innovations of every kind, come from what quarter they may, and thereby give unmistakable testimony to the whole professing Church, yea, to the world at large, that they, as our leaders, and we as their followers, are determined, by the help of God, to give practical proof that the Strict and Particular Baptists of the 19th century are closely allied to those of the first century, and are of the same calibre, and will declare the same sentiment—viz., "Whether it be right in the sight of God to hearken unto men (or bodily ailments, or physical deformity) more than unto God, judge ye."

The law of the Jerusalem Church in the first century was, "They that gladly received the Word were baptized and added to the Church," and that is the law of the Strict and Particular Baptist Churches of this century, and to which we hope ever to abide, "So help us, God."

If I may be allowed to be so presumptuous as to make a suggestion to our

Strict Baptist ministers, I would say, Brethren, speak out! speak boldly! but speak according to the oracles of God: diminish not a word; and may God Almighty help you, and bless you, and make this meeting to be exceedingly beneficial for the propagation of the Gospel throughout the world, especially to the whole of the Strict and Particular Baptist Denomination, for Christ's sake.

The CHAIRMAN then called upon Mr. G. W. Shepherd to move the first resolution, viz:—

“That this meeting feels that the position maintained by the London Associated Churches of Strict Communion Baptists commends itself to the sympathy and support of all the Strict Baptist Churches, whether associated or otherwise.”

Mr. Shepherd expressed his pleasure at being able, in a humble sense, to compensate for disappointing the Surrey Tabernacle friends on a recent occasion. He disavowed any idea of being there with the view of injuring our brother, Philip Reynolds, or even of making more than a mere passing allusion to the event that had led to the meeting—namely, the act of one of our Churches in association, disapproved of by the general body, and the desire of all Churches, not as yet associated, to express their concurrence and approval therein.

Mr. Shepherd also disclaimed any sympathy with the assertion made in some quarters that we were putting *forms* before *faith*, technicalities before godliness. Remarking in humour to his friend the chairman, that the resolution was but a peg to hang a speech upon, and that undoubtedly the audience would expect him to travel considerably beyond its limits, he proceeded to discourse as follows:—

In the first place, that the will of God was the law of His creatures, whomsoever or whatsoever they might be—men or angels—or if there were any unknown beings, in unknown worlds, it would be the same thing, “Thou shalt love the Lord thy God with all thy heart, with all thy soul,” &c. It is ALL in any case. let the capacity be what it may.

We cannot find space for our brother's arguments, but must leave our readers to work out each statement, if they feel pleased to do so.

The second point was, that the *children* of God are under deeper obligation than any of His creatures.

That although it doth not yet appear what we *shall* be, yet if it be so, that *now* are we the sons of God, then we are more bound to study and to obey His will even than angels.

In the next place, God had condescended to *reveal* and make His will known. Not all at once, for in that matter HE, as in all things else, knows best, and does best. We ourselves do not commend a child's education with a Lexicon, but teach him the shape of the globe with an orange, and then let him eat it, so as to sweeten his lesson. If not too familiar, might we not say that something like this, God, by degrees, let His family know His mind until Christ came and completed the revelation.

Mr. Shepherd's further point was, that in every stage of this education God had seen fit to make use of symbols. Even in Eden there was the tree of knowledge, answering the purpose of the time; and so more lately the marvellous and instructive teaching of the Levitical law came into use.

Proceeding—Mr. Shepherd argued that God had a sole right to make these laws, and that no person ought to arrogate to himself to do what, most certainly, an angel would shrink from contemplating—viz., to use his own judgment in what appeared to the said angel an exceptional case.

Mr. Shepherd then reviewed the circumstances of what is known as the “Norwich Case,” a *cause célèbre* at the time, but of which any person may make himself acquainted by referring to Law Reports (1860) in the Rolls Court, then a separate Court of Jurisdiction to other Courts, as now understood.

This part of Mr. Shepherd's speech cannot, of course, be reproduced *here*, but the object of it was to show that concessions, in regard to our rules, lead, ultimately, to completely surrendering our *principles, property*, and everything else, to others.

Mr. Shepherd, while deprecating in some senses the judgment of Sir John Romilly, because, from our point of view, it was most cruelly right—the other side knowing perfectly well that they were perpetrating a palpable swindle, yet felt constrained to uphold that learned Judge's decision—viz., in effect, that since, from the affidavits before him, it was clear that there were some Strict Baptists who were not Particular, and some Particular Baptists who were not Strict, he (the learned Judge) must hold that *Strict* and *Particular* did not mean the same thing among Baptist Churches.

After remarking upon the movement this matter created—especially as regards our Trust Deeds, wherein our forefathers reckoned, that if the Church was known as a *Particular* Baptist Church, of *course* it was a Strict one too, but from which idea we, in later days, were disillusioned by having to go to a

Chancery Judge to learn that a *Particular Baptist* meant the one who believed in Particular Redemption, and *Strict Baptist* meant a Strict Communionist, whether Particular or not—Mr. Shepherd concluded by expressing his sorrow that, in the Churches of Christ, such terms as Baptist, Strict Baptist, or any other peculiar designations, were necessary. But they were NECESSARY, through no fault of ours. The disciples were first called CHRISTIANS, and the time would come when that term would suffice again; but as the disciples at Antioch were Strict and Particular Baptists, so must we be, until all other CHRISTIANS agree to acknowledge that such is the plain and unmistakable claim of the New Testament, as any intelligent person might see if they would.

Mr. Shepherd forcibly reminded his hearers as to what constituted the right of admission to the *Table*. It was the Lord's Table, and not the Table of any of His servants, they were only stewards of His household. He also added a few remarks as to the significance of both ordinances, and the relation of the one to the other, urging, that in the nature of things, that if the one was not observed the other *ought not* to be. And especially claiming that, at least, in a place like London, where every possible shade of religious opinion is represented, it is especially hard that Open Communion people will persist—when they might, in ten minutes, go among their own people, and be received with open arms—in forcing themselves upon us, as though for the very intent of putting us to the pain of violating our consciences, or seeming to be unchristianlike in our refusal.

Mr. Hall, having expressed his high appreciation of Mr. Shepherd's address, called at once upon Mr. Winters to second the resolution.

Mr. Winters said: I esteem it a great privilege and honour to be present at this noble gathering of ministers and friends, and to be allowed to second the first resolution, which I do right heartily. I cannot, however, but regret the circumstances which necessitates this meeting to-night, and which I need not reiterate here, as they have been fairly stated in the pages of the EARTHEN VESSEL AND GOSPEL HERALD, which I have the honour to conduct.

Had the Church order for which we contend been an entirely human system, I should probably not have taken the trouble to come from Waltham Abbey to support it to-night. But believing as I do, with all my heart, that the true *order* for us to follow is of divine origin, and clearly laid down by Christ and His apostles, I am determined at all hazard to stand or fall by it. It is not for us to consider whether those who adhere to the Faith and Order of the Gospel are in the minority or not; the question is, have we any authority in God's Word in support of the principles we contend for? I fearlessly and emphatically say we have, and it is the business of the Christian Churches to abide by the law and testimony of Christ, leaving all consequences with Him. No person (after the day of Pentecost) appears to have been admitted into Church fellowship *without baptism* until after the days of the apostles. This is confirmed by the remark of the Scribe in Acts ii. 42. "And they continued steadfastly in the apostles' doctrine [teaching] and fellowship, and in breaking of bread and in prayers."

When the disruption first occurred on account of the breach made in the 12th article of the doctrinal basis of the Metropolitan Association of Strict Baptist Churches, I thought it most honest to expose the innovation in order that the erring Church might not be tempted to sail under false colours. It is a very grave mistake to suppose that I have any personal ill-feeling against the pastor and Church at Highbury; I wish indeed that they would retrace their steps, acknowledge their error, and apply to the Association again for membership. I for one would receive them with all my heart.

I am right glad to see my dear brother, Mr. Henry Hall, occupying the position he does to-night. If any man outside of the Association had a just right to protest against any infringement of the original order of the Highbury Church he had, as I understand him to have been an officer in that Church many years ago, and his desire was then as now to maintain the order of it intact. I sincerely hope the brethren on the platform, with all the leaders in the beloved denomination, will strive unflinchingly to maintain the Faith and Order of the New Testament. God helping me, I hope ever to contend earnestly for the old-fashioned principles of the Bible, both in the Magazine and the public ministry of the Gospel. I am in real sympathy with the Association, and therefore I beg to second the resolution just proposed.

The Chairman, thanking the speaker for his address, remarked that should the EARTHEN VESSEL AND GOSPEL HERALD become the vehicle of error, he hoped he (the Editor) would have the honesty to give it up, as he (Mr. Hall) would rather see it burnt and destroyed than it should become the medium of propagating that which would not bear the light of truth. Mr. Winters warmly endorsed the Chairman's remarks.

Mr. W. H. Lee, of Bow, was then called upon to support the first resolution.

Mr. W. H. Lee, on rising, said: Mr. Chairman, Brethren in the Ministry, and Christian Friends,—I differ from the two brethren who have preceded me, as they are both members of the Association, which I am not, and do not see my way clear to become one at present; therefore I feel it an honour and privilege to be here, and do most fully sympathise with the Association in the stand they have taken in this matter against those who have endeavoured to make an inroad on the institution of God's house; for as believers in Jesus, the Bible should be everything to us for our guidance in faith and practice; and I do most sincerely hope this is but the beginning of the end; for had I been a member of the Association, and present, I should have moved that all those who sympathised should have been withdrawn from as well as those actually guilty, as I had heard by a kind of side-wind that there were those who were favourable for the transgressors to remain. I should have been for making a clean sweep; for if any remnant of the error is left it is very likely to break out again, and cause much more trouble than the first—like the roots of a cancer are sure to grow again if not eradicated entirely; and like the remnant of popery left in the Church of England, baptismal regeneration and other errors, which ought to have been expunged; but being left, have grown and caused the present very great confusion in the Church of England.

Therefore, brethren, watch and stand fast in the faith; quit you like men; be strong; let all things be done with charity (1 Cor. xvi. 13, 14). A sister-in-law of mine, who is a member of one of the associated Churches, told me when our old minister used to give out respecting the ordinance it was stated that any member of the same faith and order could commune with them. But the new pastor says any baptized believer can. I suppose even those from Salt Lake City could commune with them. This is decidedly wrong, and must ultimately lead to confusion. I thought no doubt you, Mr. Chairman, having seen so much deception in both the world and the Church, was right glad to see our brethren stand fast to their principles as men who had received them from the God of Jacob. And if the worthy pastor, and deacons, and Church, had not lent this noble edifice for this meeting, I think it would have been a disgrace to them, as I feel sure their late pastor would have done so. I was reading the other day in one of Mr. Wells' sermons, lent me by brother Holden, called "The Two Redemptions," preached 1862, from 2 Peter ii. 1. God having delivered him from blasphemy of Wesleyanism, which charges the Saviour with losing some for whom He died. I would rather see the Surrey Tabernacle in flames, or be swallowed up by an earthquake, than anything but the eternal truth should be preached in it.

May the dear Lord enable each member of the Church of God to feel their individuality, and to abide by the truth at any cost. I have much pleasure in supporting the resolution.

The resolution (No. 1) was unanimously adopted. Mr. W. Harris, of Rehoboth, Pimlico, announced hymn 206:—

"The Lord is Zion's King."

Mr. I. Burnham Pegg, principal and head master of Bath House College, Twickenham, then moved the second resolution:—

"That this meeting desires to express its gratitude to the Triune Jehovah for enabling His servants to defend the New Testament order of Gospel ordinances, and its cordial sympathy with the associated brethren; and, further, to express its oneness with them in those principles in which we, as Strict Communionists, are mutually interested."

The resolution contains the expression of a *truth*, that the light, grace, and courage which were needed for the maintenance and defence of the divine truth were the direct gift of the three blessed Persons in the Godhead: of an *attitude*, that this meeting rejoiced to be in perfect accord with brethren who sought the honour of God by opposing all violations of the laws of Christ; and of a *creed*, that Strict Communion is the order of the Church of Christ for the present, and for all time. And there is little doubt that this meeting will be hearty and unanimous in its adherence to these sentiments. In this it will prove itself to be acting consistently with all the teaching of history which has come under my notice. Mr. Gladstone, in his *Juventus Mundi*, states that the Jews, pressing westward in Palestine, established the Phœnician colony, and founded, or usurped authority over the cities of Tyre and Sidon. There they became almost exclusively the directors of the commerce of all nations, and, among others, would have intercourse and dealings with the Greeks. By them the teachings and customs of the Jews, much mutilated and changed probably, reached the Delphian oracle, and ceremonial washings would obtain a place in the heathen ritual. Thus it came to pass that when a Greek named Aristinus, being thought to be dead, had

funeral rites performed for him, when he appeared living he was rejected by the family, and expatriated as an unclean person. On seeking counsel of the Delphian pythoness, he was directed to be washed in type of a new birth, and as a new-born babe: *Tauta palin telesonta Thucin makaressi Theoisi*. And Plutarch states that this custom of baptizing those who had reappeared after being dealt with as dead continued to be not only a custom among Greeks, but also among Romans. These men were Pagans, and regarded baptism as a rite pleasing to their gods, and no ties of nationality, kinship, or friendship were sufficiently powerful to induce them to evade the obligation, or repeal it. They were loyal to what they deemed right, and were manifestly Strict Communion Baptists. In the Mishna, which is intended as a repertory of traditions, and a comment upon the Scriptures, it is taught as a matter of high importance that every proselyte to the Jewish Church, every woman from the outside world married to a Jew, must be baptized before being admitted into the privileges and services of temple or synagogue. And you are cognizant of the fidelity with which their observances were always performed during the time when they professed fealty to Jehovah. I am sure no well-filled purse, no influential applicant, no expectation of an increase in their Church, would have induced them to change a rite, or to suspend its operation to suit their convenience. They believed in baptism, and were such Strict Communionists that they would certainly never exalt their convenience and advantage above what they deemed the law of Jehovah. If you will refer to the 76th Epistle of St. (so-called) Cyprian, you will find that, about the year 256, he authorised some of his clergy to cease from immersing, and to pour or sprinkle water upon such children as were sickly. This change appears to be the first from the mode practised and ordained by our Lord and observed by His apostles. But the necessity of the ordinance, or its substituted form, continued to grow in importance, and so greatly to dominate the minds of men that when the Romish and Greek Churches were formed their teachers contended that no soul could enter heaven, much less the Church, without previous baptism. I asked the President for priests at Hammersmith what his exact views were upon the case of infants dying unbaptized. He said: "I do not think they go to hell, nor to purgatory. They cannot behold the ineffable glory, nor see the face of God. They are detained in *limbo*." That I regard as a fair statement of the faith of the Eastern and Western Churches, and of the High Church party in England. Here, then, are other Strict Communionists, so strict that they would have the door of the Church and the door of heaven closed to those who had not submitted to the rite, or been subjected to some form of it. In Heurtley's *De Fide et Symbolo*, a work which I have much read in preparing a candidate for the Church of England ordination, so far as Latin and Greek is concerned, St. (so-called) Augustine declares that an expression of faith in the Apostles' Creed was required before baptism, and baptism as a pre-requisite before communion of all candidates. This authority is more or less received by most Christian believers. In the rubrics of the Church of England Prayer Book personal confession is exchanged for proxies; but the same Strict Communion is maintained, and that strictness is adhered to by the various bodies of Nonconformists. There are exceptions, in the case of those who claim to choose where and to what extent they should obey Christ, who select certain of His laws for obedience, and dare to term others unimportant or not binding. These men are disloyal and rebels, and I hope few in number. Where, then, does this Open Communion take its rise? Who are its fathers? I confess I do not know.

Mr. Shepherd: The first case occurred in 1580, I think; through Faustinus Socinus.

Mr. Pegg: I thank you, Sir, for the fact. The leader of the Socinian sect was its inventor. It is fitting this should be so. Error cannot live alone. Where one lives a swarm will follow; they come in families. And, had you admitted the Highbury innovation, you would have opened the door to many others, and sacrificed your claim to faithfulness. How contrary this is to God's word, judge ye. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you." So spoke Moses to the Israelites. This was a legal injunction, and subjection to mere law, to the letter of the word, is better than no subjection; is good when no higher motive exists. But when a soul is born again, when Christ, by the blessed Spirit, asserts His right to a man, makes that man His own, He claims not a part in a man, but the whole. The body, soul, and spirit are His. The memory is changed, and in it "all things are brought to remembrance" by the Holy Spirit. The will is changed, "made willing in the day of His power; the understanding is enlightened to discover marvellous things out of His law." "This is the covenant that I will make with them after those days, saith the LORD, I will put My laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more." A pardoned soul, with God's will ever present, must serve in filial obedience, using all the

members as instruments of righteousness, in the perfect liberty of gracious bondage to Christ. A gentleman heard one day that a family was suffering extreme distress. He left his business to bear some help and sympathy to them; but on mounting the staircase, he heard the voice of prayer in the closed room before which he waited. When there was silence, he entered, and found that the words of pleading had been used by a merchant of the city, whom he knew to be immersed in business, and to whom time was money. "Why, how came you here, at such a time?" said he. "I came here," said the merchant, "because I knew this family was in great distress; because, I knew it was commonly known some Christians were informed of the fact; and I feared, that if immediate help were not rendered, the name of religion might suffer. There is no need I should gain money. That can wait. But the honour of God must be defended." And, I say, if you are true servants of the Lord, there is no need your churches should be full, no need your purses should be full, no need your reputations should be great, no need you should please men, but there is great need the will of Christ should triumph, and secure implicit trust and following. Ask those who would admit the unbaptized to the Lord's Table, Have you Scriptural warrant? Have you Scriptural precedent? Do you take upon yourself to legislate for Christ? Is your expediency to take the place of Revelation? To do evil, that good may come, is an old form of Romish teaching. Cardinal Manning once sent for me to do some professional and literary work for him. He was about to summon a meeting of the *elite* of the Popish body at the Palace in Westminster, and he wished me to address that meeting in his name. I pointed out that the object of the meeting would tend to starve and ruin many minor interests for one. He replied, "I wish you to say nothing of this at the meeting, Mr. Pegg. When we have great objects in view, we must sacrifice the less." So thought Napoleon, who, when told it would cost 100,000 lives to make a way over the Alps, as his consulting engineer judged, he said: "I sent for you to consult about engineering, and not human lives. Make the road." These are typical illustrations. That men may carry out their fancies, avoid sacrifice, or attain personal ease or advantage, some do not hesitate to give up principle, wound the consciences of others, or admit evil practices, as of no moment to them, provided the objects they elevate into importance are achieved. I have heard a hint of possible loss either of means or position. That consideration should not weigh with those who are servants of Christ, deeming His approbation the highest good. Your office is noble, let your service be so. Brethren, I would esteem it a greater honour to live in a cottage on bread and water, called of God to preach the Gospel to twenty old women, than to be Prime Minister of Great Britain. You know what Milton wrote when a settled night of blindness was with him till the close of this earthly stay. Take his words for your own:—

"Yet I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up, and steer
Right onward."

The Chairman, in terms of appreciation, thanked Mr. Pegg for the great interest he had taken in the present movement, and for his very able and suitable address. Mr. John Bush, of Surbiton, was next called upon to second resolution No. 2. On rising, Mr. Bush said:—

My dear Brother Hall, and Christian Friends,—It is with great pleasure I rise to second the resolution which has been so ably moved by our friend, Mr. Pegg, and I do so, feeling that the wording of the resolution commends itself to our warmest affections and sympathy. The first note of which is to express *thanksgiving* and *gratitude* to our Triune Jehovah for the grace manifested to His servants in enabling them to stand fast by the decision of Zion's King in relation to the law of His house, and in the defence of those ordinances which we hold so dear to our hearts, knowing full well that all praise and thanksgiving are due to our covenant God, for we can truly say, "Not unto us, not unto us, but unto His name be all the praise;" or, in the words of the apostle, "By the grace of God we are what we are," debtors to rich, free, distinguishing, and sovereign grace. To the Father in His eternal purpose of love, to the Lord Jesus Christ in His great work of redemption by His own precious blood, and to the gracious work and indwelling power of the Holy Spirit, whereby Christ is formed in our hearts the hope of glory. To the Triune Jehovah, Israel's God in covenant for the salvation of the Church, be all praise now and for ever. We are here, also, to express our thanks to the Lord, whose we are and whom we serve, for the faithful stand our brethren have been enabled, by His rich grace, to make in the defence of the ordinances of His house; knowing, that any departure from the word of our God is dishonouring to Him, and, as we believe, an injury to the cause. His word is our law, His authority that to which we bow; to that word we, through grace, desire to abide, to stand that it in life, and, if need be, to seal it with our death.

God's servants are not only sent to preach the Gospel, but as the Apostle Paul, in his 1st chapter to the Philippians, 17th verse, declares: "I am *set* for the defence of the Gospel." The resolution also expresses its *oneness* with the associated brethren, and also its cordial sympathy in the principles in which we, as Strict Communion Baptists, are mutually interested. Now this is very practical; I like practical things. And what says the word of God upon this matter, in the 27th verse of the 1st chapter of Philippians? "Let your conversation be as it becometh the Gospel of Christ . . . that ye stand fast in *one spirit*, with one mind striving together for the faith of the Gospel." Now, brethren, what spirit is this but a spirit of *decision*, of *oneness*? no division here, but a spirit of unity, a spirit of decision for God's truth and Gospel order. How is this to be done with *one mind*? See the 2nd chapter in the same epistle: "Let this mind be in you which was also in Christ Jesus." What was this but a *spirit of obedience* to the will of His heavenly Father, and lowliness of mind? But the Apostle gives us a word of advice here: he says, "Striving *together*," not separately, but together, banded together. Now, why do not some of you out-and-out Strict and Particular Baptists show your practical sympathy in supporting those who, through grace, have made this honourable stand in defence of the ordinances of the Lord's house, by banding yourselves together, and so fulfil the words of the Apostle, striving together for the faith once delivered to the saints? My prayer is, that God may grant unto us all more and more a *spirit of decision* for Him and His blessed truth, that we may be kept by the power of God, and that this meeting may, in the Lord's hands, be made a great blessing, for His name sake. I have great pleasure in seconding the resolution.

Mr. Hall hoped that the brethren and friends present would follow the excellent advice given by Mr. Bush in his spiritual and practical address, and *strive together* for the faith once delivered to the saints. This resolution was put to the assembly, and unanimously carried. Mr. William Waite, of Stepney, gave out hymn 218:—

"One privilege my heart desires."

The Chairman then asked Mr. John Hunt Lynn, of Gurney-road, Stratford, to move the third resolution.

Mr. Lynn said: He addressed the meeting with much timidity, and especially so because he had himself initiated, and chiefly carried forward, the unspeakably painful duty which had been the incidental cause of this assembly. In moving the third resolution:—

"That members of the Associated Churches who are present desire for themselves and on behalf of others, whose accord has been otherwise communicated, to acknowledge their gratitude to our covenant God for the expression of support and sympathy accorded to them by those Churches who are not members of the Association"—

he felt that he truly represented the Association when he declared that thanks to them—or, indeed, to man at all, where plain duty to the Head of the Church is concerned—would be fulsome, and a dishonour to God; and for himself he would not, on any account, have come to the meeting if thanks proposed had been to any but "*the Triune Jehovah*." In any case, the Association could have no official representation, nor could it be committed to any of the resolutions, as no Delegates' meeting had been, nor could have been, held, at which the present proceedings could be considered. Although thanks to man were, in every sense, to be disavowed, the sympathy and true heart-fellowship of the people of God, than which nothing could be more helpful, cheering, or welcome, except the revelations of divine approval, were peculiarly welcome, and to the speaker the knowledge that, practically, all the Strict Baptist Churches in the country were in fellowship with what had been done, was a very grateful fact. If, however, the Association had foreseen disapprobation, judging by the known character of the brethren, no other course could have been taken than was pursued. Each and all would, he believed, be willing to stand alone in defence of or obedience to the written word, maintaining the "jots and tittles." Two points, especially, were in the speaker's mind: 1st, the unalterable authority of the revealed word of God; and 2nd, that under no conceivable or inconceivable conditions may the least exception be made thereto. The former point having been already spoken to, he desired to press the latter with the utmost emphasis, insisting that the merest contemplation of possible conditions for exception, or the smallest inclination of will in such direction, was absolute rebellion against God, against the Lord of love, against the authority of Jesus Christ, against divine Sovereignty, and was an elevation of the creature above the Creator; that the altered conditions of the age, taste, human judgment, &c., have no *locus standi* whatsoever; and that human option

could mean no other than conscious or unconscious defiance of the Lord. He had for more than twenty-five years striven, by the Lord's preserving grace, to stick fast by the written word, and often had been, therefore, misunderstood and pained by beloved brethren; and he prayed that we might each be enabled, at any cost, to say at the last, "I have stuck unto Thy testimonies." It might be said that this was law. He admitted it, and while rejoicing in the eternal freedom from "the law," which the Gospel proclaimed, declared that the more force therefore was in the NEW CREATION LAW to them who knew the liberty wherewith Christ makes free; and that whatever suspension, exception or annulment might appertain to the law of a carnal commandment, there could be none in regard to that which belonged to the "perfect ministry," to the liberty of the redeemed, and to the "written" and non-penal arrangements in which we are UNDER LAW TO CHRIST. If, thus, the Strict Baptists should become a growing host under divine blessing, he would rejoice; but (as the word indicated that apostacy should increase, and corruption both of doctrine and discipline) if faithfulness to the truth of God meant that we should become a diminishing band, he prayed that we may still be preserved to stand fast by the revealed law of the Lord, and that however painful it might be, we should always be ready to unflinchingly, fearlessly, and firmly, but lovingly, yearningly, and tenderly towards any who may be deemed to err, to act on all matters plainly revealed, as had been done in this case.

The Chairman expressed his warmest approval of Mr. Lynn's address, as it was so much to the point, and Christian-like in spirit and sentiment.

Mr. Charles Wilson, President of the Metropolitan Association of Strict Baptist Churches, was called upon to second the resolution so ably moved by Mr. Lynn. Mr. Wilson, in the course of his very brief but stirring and telling speech, remarked that, agreeably to his position in the Association, he most heartily endorsed the sentiment of the resolution which he had the honour to support. He considered that in the matter in question the Association had only done that which was right to do. In fact, in point of religion every man had a perfect right to pursue that course of procedure which he considered best, identically the same as in politics. He himself was a Radical, but others had an equal right to be Conservatives if they pleased. The associated Churches were banded together as a body to keep and maintain the distinctive order of the New Testament, and the doctrinal rules of the Association, and could not allow any innovation antagonistic to their constitution without resisting the same. Mr. Wilson hoped that the associated Churches, the ministers on the platform, and in the denomination at large, would be kept by Almighty God firm to the grand old principles of His Word to the end.

At the close of Mr. Wilson's very excellent address, Mr. John Waters Banks, of Islington, was asked to announce a hymn. The one chosen and sung was No. 223—

"With joy let Judah stand."

The Chairman then requested Mr. J. H. Lynn, as an ex-president of the Association, and one who first rebutted the unhappy circumstance which necessitated this meeting, to put the resolution to the assembly for approval or otherwise. The resolution was warmly and unanimously carried.

Mr. I. C. Johnson, of Mayfield House, Gravesend, was asked by the Chairman to move the 4th resolution on the programme.

Mr. I. C. Johnson, in proposing the 4th resolution, said: I am a person having a narrow chest and a weak voice, not at all suited to address so large an assembly, but I have a heart that beats in sympathy with all truth, whether doctrinal, experimental, and practical, or that in connection with Gospel Church order. Having been invited to say a few words upon the subject that brings us together this evening, I will try to do so, although to add anything to the eloquent speeches which have already been delivered will be like attempting to gild refined gold or to paint the lily. It is fitting, perhaps, that I should make the attempt, seeing that more than 55 years have passed away since my eyes were opened in the Surrey Tabernacle, under the ministry of the late respected pastor, Mr. James Wells, with whom I was intimately acquainted, and ofttimes had the pleasure of his companionship. What I learned then I still believe now, that the baptism of a believer by immersion, in the name of the Holy Trinity, is the

ONLY SCRIPTURAL WAY TO THE TABLE OF THE LORD.

I have never had occasion to alter my opinion upon that subject during the years to which I have alluded, but my belief grows stronger every day in the importance of adhering strictly to the written Word of God. Fallen human nature in all ages has had a tendency to deviate from the commands of the Most High. It was a constant charge against Israel of old that "They forsook the fountain of living water, and hewed out to themselves cisterns, broken cisterns, that would hold no water." Ahaz, king of Judah, made an alliance with the king of Assyria to fight against the kings of Israel and Syria. When at Damascus he saw an altar with which he was much pleased. He made a plan of it, and sent it to Uriah the priest, with instructions to make one according to this pattern, so that on his return he might use it, thus casting aside the altar that God had ordered with so much precision and detail as to material and construction. When one wrong step is taken, there is no knowing how far men may go in the wrong direction. Ahaz did more. He removed the molten sea that Solomon had placed on the backs of the twelve oxen, three of which looked each way. No doubt this was significant of good things. Well, Ahaz took down this sea and put it on the floor, as being more convenient. Now, does this sea represent the atonement? and do the twelve oxen represent the twelve apostles? If so, how significant was the action of Ahaz as indicating the conduct of those who undervalue the atonement of Christ, by lowering it from the testimony of the apostles, and placing it on the pavement of human tradition.

Again, when God commanded Moses to make the tabernacle, it was said, "See that thou make all things according to the pattern showed thee in the Mount." It would have been at the peril of Moses to substitute his own judgment or the advice of his fellows in the place of God's authoritative command. The conclusion is that any deviation from the revealed will of God is rebellion against His government, and will sooner or later meet with its reward. If under the Old Testament *regime* God manifested His disapprobation at the slightest deviation from His law, how much more is to be deprecated any alteration in His laws under the New Testament dispensation?

But I have to propose a resolution, which is:—

"That the hearty thanks of this meeting be accorded to the pastor and deacons of the Surrey Tabernacle for so kindly and readily granting the use of this noble and honoured edifice for this meeting."

This edifice is indeed noble; it is noble in its construction, and is used for the noble purpose of disseminating Gospel truth. It is honoured; the presence and power of Christ doth honour it. It is consecrated to His service, and many souls have had occasion to glorify God for its honoured existence. By this resolution I ask you to accord a hearty vote of thanks to the pastor. It is a source of satisfaction and joy to me to find that God has, after several years of watchful, earnest prayer, provided this Church with a pastor according to His own heart to feed the people "with knowledge and understanding." Allow me to say in passing that having obtained some knowledge of the truth and some understanding of its mysteries, I was once under a temptation to think that because I had learned these things from the mouth of the minister, that I was merely humanly taught; but the Scripture before alluded to came with power to my mind, showing me that this is God's method of mercy, "I will give," &c.

I ask you, too, to thank the deacons. It is my privilege to know the deacons that are in office now, and to enjoy their brotherly affection, as I have also known all the deacons ever since Mr. Wells commenced his ministry; those have all passed away; they have entered into rest. I, too, am waiting on the margin of the river in the expectation of being ere long called to join them in the Lord's own time.

I beg to propose the resolution.

The Chairman most heartily thanked Mr. Johnson for his timely and appropriate address.

Mr. William Horton, of Salem, Croydon, was then called upon to second the fourth resolution.

Mr. Horton said: Mr. Chairman, my dear Brethren, and beloved Christian Friends,—I think we have the right man in the right place this evening for our Chairman; I am pleased to meet with you, my brother. The Lord reward you for the bold and noble stand you have taken on this all-important question. We live in a day when we require plain speaking, nothing ambiguous, "but speaking the truth in love," we should call "a spade, a spade," a hammer, a hammer; a book, a book; and a Church containing an unbaptized person in its midst, as a member, I should call an open communion Church, and the pastor of such a Church cannot be regarded as a Strict and Particular Baptist minister; "to the law and to the

testimony." The Bible, and the Bible alone, is our hand-book, our text-book, and our only authoritative rule to guide us in all our Church institutions. The Bible affords us no precedent to follow in the wake of the Church at Highbury-place; but perhaps this Church considered our Lord had overlooked the possibility of such a case arising as was brought before them on this occasion; very thoughtful; but we refuse to accept such dictation, choosing rather to follow Christ and His apostles. The late Christopher Ness remarks, "It hath ever been the lot of truth, like the Lord of it, to be crucified between right-hand and left-hand thieves." And those who would rob us of the truth of God are not all extinct yet; but, blessed be God, truth shall withstand every form of opposition. The great Legislator of the world cannot but do right; thus divine legislation is faultless, and divine providence ever-wise, holy, just, and true. At this late hour I refrain from saying more, but very heartily and cheerfully second the resolution placed in my hands. Wishing and praying the great Head of the Church, even our precious Christ, may abundantly bless the pastor, deacons, Church, and congregation meeting for worship in the Surrey Tabernacle.

"His institutions would I prize,
Take up my cross and shame despise:
Dare to defend His noble cause,
And yield obedience to His laws."

The chairman expressed feelings of gratitude for the firm and decisive character of Mr. Horton's address. The resolution was then adopted.

Mr. O. S. Dolbey, Pastor of the Surrey Tabernacle, arose, and with evident feelings of appreciation of the resolution just proposed and seconded, said:—

Dear Brother Hall and Christian Friends,—In acknowledging the vote of thanks which has been so ably proposed and seconded, I can only say on behalf of my brethren, the deacons of this Church, and also on my own behalf, that it has given us great pleasure to allow you the use of this sacred edifice in which to hold this meeting; and I can assure you we have done this, because we are in the fullest sympathy with all those who are prepared to stand by the sacred order of the New Testament Ordinances. We quite approve of the action which has been taken by the Metropolitan Association of Strict and Particular Baptist Churches, by which they have shown they can allow no tampering with the ordinances of God's house. I have been thinking how much pleasure it would give me if I could speak upon this great subject with the ability, and eloquence, and learning, which have characterised the speeches that have been already delivered. Several of our brethren have referred to the legal dispensation, and saith the Apostle, "Verily the first covenant had ordinances (or ceremonies) of divine service, and a worldly sanctuary," and if we look closely at those ordinances, I think we shall be able to discover therein a beautiful order. Take for instance the *three great feasts, the Passover, the Feast of Pentecost, and the Feast of Tabernacles*, and you will see the order is most striking. First, the Feast of the Passover commemorated the deliverance of the Israel of God from Egyptian bondage. The Feast of Pentecost, the giving of the law on Mount Sinai, and the Feast of Tabernacles, the settlement of the people in the promised land, with a gentle reminder that they had "wandered in the wilderness in a solitary way, and found no city to dwell in." Now, no right-minded Israelite would ever venture to alter the order of their ordinances, because it would have been all one with saying, "We got to Sinai before we left Egypt, and we entered the land of Canaan before we received the law from Sinai." Brother Shepherd has pointed out the spiritual and experimental signification of Believers' Baptism, and shown that there must be a death unto the law, the world, and sin, before there can be that walking in newness of life which the Apostle associates with Baptism (Rom. vi. 2, 4). Water baptism, then, is the "Outward and visible sign of the inward and spiritual grace," and all those born of God and dead to the world require spiritual sustenance, spiritual food; and this is set before them symbolically in the Lord's Supper. You are fully aware that baptism was instituted first, and the Lord's Supper afterwards, and wherefore? Was it not to indicate that sacred order in which the Great Head of the Church would have these things attended to, even as it was in relation to the ordinances of the past dispensation? Let us therefore stand fast, and oppose every attempt made to set aside God's ordinances; and if as the result of our steadfastness our congregations decrease (which God grant they may not), still let us with one voice declare we will not bow to the Dagon of open communionism; but if the worst comes to the worst, and the Strict Baptists in London cannot fill their chapels, and there shall only be sufficient to fill one place, then know that the Surrey Tabernacle shall cover their heads, and the remnant of the "remnant according to the election of grace, who have not defiled their garments,"

shall here "find a settled rest, while others go and come, no more like strangers or like guests, but like the child at home." Again assuring you that you have been welcome to our chapel, and that we appreciate your gratitude, and that you have our sympathies, may God bless you. Amen.

Mr. C. H. Flint, of Kensington Park Road, moved that a very hearty and united vote of thanks be accorded to Mr. Henry Hall, the chairman, for the marked ability he had manifested in conducting the important meeting of the evening.

Mr. J. T. Bootle, of Hoxton, seconded the motion with feelings of intense pleasure. With regard to the subject-matter of the resolutions, Mr. Bootle remarked that it should be understood that those who had taken part in the meeting of the evening had been necessitated to do so from principle. He hoped that great good would result from the excellent addresses which had been delivered.

Mr. J. Parnell, of Carmel, Pimlico, heartily supported the vote of thanks accorded to Mr. Hall for the able manner in which he had conducted the meeting. He considered that the time had come when both ministers and churches should make even a more definite stand than they had done for the faith and order of the gospel. Mr. Parnell put the vote to the meeting, and it was most heartily and unanimously carried by the rising of the entire audience. Mr. Hall cheerfully accepted the cordial thanks of the meeting, and said that what he had done in bringing forward the matter under consideration, he had done from fixed principles. He was a firm believer in the faith and order of the New Testament, and was consequently a Strict and Particular Baptist. Mr. Hall advised those persons who differed from him in things pertaining to Gospel practice to act as honest men, and go to their own company. Mr. J. M. Rundell, a deacon of the Surrey-Tabernacle, and preacher of the Gospel, announced the closing hymn, 178:—

" We now desire to bless,
And in our hearts record ;
And with our thankful tongues proclaim
The goodness of the Lord."

Mr. Hall followed with earnest prayer, and pronounced the benediction; and thus terminated one of the most triumphant meetings ever known in the history of the denomination.

It is impossible at this juncture to determine the amount of real good that must of necessity result in due course from the above meeting. The bold and decided character of the speeches on the occasion cannot be lost, but will live when the godly and intrepid authors of them shall be numbered with the dust of death. Their one undying testimony will do more to influence the churches in the right direction, and to strengthen and unite them in the truth, than can be estimated at the present moment.

It has been our firm conviction for many years that the stability and soundness of churches depends, to a very large extent, on the faithfulness of their respective pastors. It is impossible for error in any shape to exist long under a sterling ministry; and where truth is wanting there can be no vital and lasting union. As certain insects are known to change in colour according to the food they eat, so the character of churches is known to agree with the teaching they are constantly under. May the spirit of Christ permeate both ministers and churches until they become one in faith and practice with the pattern church of the Pentecostal age. If all members of the professed Christian church were to live like the apostles, and every minister preach and practice the same sentiments as they did, a grand change in the constitution and aspect of the religious world would very soon be realised—all would become at once STRICT AND PARTICULAR BAPTISTS.

PASTORAL LETTER TO THE
CHURCH AT CROWFIELD,
SUFFOLK.

Dear Brethren and Sisters, with all who love our Lord Jesus in sincerity and truth,—This is now the sixth Lord's-day I have been prevented coming amongst you; it grieves me much that you have to be bereaved of my feeble instrumentality; I don't know why it is, but our God hath done whatsoever pleased Him. I hope, if the Lord will, to come next Lord's-day; the time appears so long since I was in your midst, but hope it has been your lot to have a good supply of grace, mercy, and peace. There is a superabundant supply of each in our God; we may be lacking, but there is still a fulness residing in Jesus our Head, and of that fulness we need continually to receive, and grace for grace. May the dear Lord pour it forth into you this day, that you may be filled to the brim, and even to running over, so that there may be no room for yourselves, no place found within you for any of the workings of your old carnal nature. I hope you may be filled so as to have every part of you pleasant and agreeable one to the other, so that there may be no sour looks, no envious feelings, no backbitings, no whisperings, no evil surmisings, no proud swellings, no tumults, no justifying self in that which is hateful in God's sight. It may be hard to human nature to keep within such limits, but where grace reigns, the boundaries to sin and sinfulness are set; and while there are boundaries to these, there are no boundaries to the superabounding of God's grace, for it shall reign for ever, even to eternal life, through our Lord Jesus Christ; the spirit of submission and subjection is the spirit of the Gospel, then may you all be in subjection the one to the other, and be clothed with humility, which is the most exalting spirit you can wear, only you must not ask the opinion of your proud nature on the subject, it is very certain that is too proud to be humbled only by the mighty hand of God. I hope He will lay that mighty hand of grace upon you till there is a holy contention among you as to who shall be the least.

"The more Thy glory strikes my eye,
The humbler I shall lie."

May your hearts all be fixed on the humility of Jesus, in whom pride never swelled, you will then be in your right minds, and on the road to humility with Him, the end of which you will ultimately reach, as Himself hath reached it: "Wherefore God hath highly exalted Him, and given Him a name above every other name." May we look for such an end, if humbled under His mighty hand, we shall reach it, for the same hand that humbles well exalts also in due time. Then we may say,

"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."

Dear friends, do remember me in your prayers, that I may shortly be restored to you, and helped to preach again the unsearchable riches of Christ. I have been neither high nor low, empty nor full, but in some measure helped to leave all with Him, who is too wise to err and too good to be unkind. I think enough has been said at present. I hope to be in your midst soon. May God bless you with mercy's healing streams, and let the peace of God possess your minds, through Jesus Christ, is the desire of

Your unworthy servant in the Gospel,
J. DEARING.
Needham Market, Suffolk.

[The above kind letter, written by our esteemed brother, James Dearing, to his flock at Crowfield, was handed to us by one of his beloved members, who thought it worthy of a place in our columns. We have much pleasure in giving it space, and hope that our brother may yet be spared to his loving people for some time to come.—ED.]

HIGH WYCOMBE (ZION).—The Sunday-school anniversary took place on Lord's-day, June 30th, when your correspondent endeavoured to set forth, before young and old, "Jesus Christ, and Him crucified." In the afternoon a Service of Song, entitled, "The Creation," was admirably rendered by the singing class, formed of the elder scholars and younger teachers. An orchestra was extemporized for the occasion upon the spacious platform in front of the elegant pulpit; and the psalmody and special anthems at the morning and evening services, as well as the Service of Song, were all admirably executed by the young people and their helping friends, accompanied by an excellent organ-harmonium and several stringed instruments, under the able and kindly leadership of Mr. Dean, the Superintendent. A pleasing variety was introduced by the recitation of the numerous connective readings—all in the words of Scripture. This feat was accomplished by certain of the elder scholars, the sacred words being repeated most devoutly, and with very clear enunciation. At the close of the evening service it was publicly announced that the collections during the day had been highly satisfactory. This was very pleasing information, but still more gratifying it was to hear, from various members of the Church and school, that the dear Master's presence had been felt and enjoyed in all the services. May a lasting blessing to souls remain. At the week-night lecture on Monday your correspondent was rejoiced to meet brethren Lloyd, Tilbury, Ives, and

several others, engaged on the Lord's-day in village pastorates or local ministry. The annual school treat, held on the following Wednesday, doubtless was entered into with zest and delight by all the young folk. The cause is in a healthy condition, and the good deacons, brethren Austin and Maunders, though feeling much the loss by death of their generous fellow-labourer, Mr. Collins, work well together for the good of Zion, and enjoy the confidence of the Church and congregation. May God bless and abundantly prosper their "work of faith and labour of love." — A. E. REALFF, Dunstable.

WEST MERSEA, BY COLCHESTER.—Our dear and valued friend and brother, Mr. C. Cock, informs us that, owing to age and bodily weakness, he is necessitated to resign his pastorate, where he has laboured for 31 years. Mr. Cock has been employed in the Master's service for 54 years as a preacher of the Gospel; and it is 60 years since he first became associated with the Church of God as a Christian. We sincerely hope his few remaining days may be spent under the smiles and blessing of his dear Lord whom he has so long loved and served, and that the charge he has resigned may be favoured with a man after God's own heart.—ED.

RUSHDEN (SUCCOTH). — Sunday-school anniversary services were held on Lord's-day, June 23rd, when sermons were preached, and an address delivered to the children, by Mr. W. Winters. The chapel was well attended both morning and afternoon, but in the evening it was crowded in every part. The school is in a flourishing condition. The scholars number 147, besides a senior class, and 23 teachers. During the year 24 have been added to the school; removals, 10; deaths, 3. The school also mourns the loss of one dear friend, Mr. Sanders, who was very active in teaching the young. Since we were at the last school anniversary, a splendid schoolroom, class-rooms, vestry, &c., have been erected at the rear of the chapel, all of which are paid for. There is much reason, therefore, for rejoicing at Succoth. In the afternoon, before the address, three of the scholars recited special pieces in an excellent manner. The children sang appropriate hymns at all the services, under the able leadership of Mr. Z. Newell, Mr. Shortland showing great taste in the way he accompanied on the harmonium. On the following Monday the children had their annual treat, tea being also provided for the public. As the weather was all that could be desired, there was a very good gathering. After tea an adjournment was made to a field kindly lent by Mr. G. Willmott, where old and young seemed to thoroughly enjoy

themselves. The amount of Sunday's collections were £12 0s. 1½d. We are pleased to learn from Mrs. L. Eady, Treasurer, and Mr. B. Vorley, Secretary of the school, that the amount collected is in excess of that of previous years. To God be all the glory. Our brother, Mr. W. E. Palmer, late of High Wycombe, has commenced a three months' call to the pastorate at Succoth. May spiritual and temporal success attend his ministry.—Ed.

STONEHOUSE, DEVON (EBENEZER).—Our 10th anniversary services took place on May 26 and 29. Two sermons were preached by the pastor, W. Trotman, on Sunday, and on Wednesday, 29th, a sermon by Mr. Sinden, of Regent's-street, City-road, followed by public tea and meeting at St. George's Hall; 100 friends sat down to tea, a table being provided also for 13 old people from the workhouse, by the pastor. It was a good day, though most trying to us after a severe illness. The Lord was among us, and some profitable addresses were given by brethren Sinden, Ackland, Rowe, Pilkington, and Bacon. The young people assisted in singing some of the choice "Songs of Zion." It was the pastor's 10th anniversary. Amount contributed, £13. On Monday our friends joined us in a pleasant trip by water, on the Tamar, to Weir Head; 200 persons, including nearly all our young people, enjoyed a most pleasant, social outing, enlivened on our return with many "Songs of Zion." Twenty-two children from the workhouse, with their caretakers, shared the pleasures of the day, and were greatly delighted. "The poor ye have always with you." Would that there were more disposition to "consider the poor," and thus commend our (so-called) Strict and Particular doctrine and practice. It is our invariable practice to share these days of pleasantness with our less-favoured fellows, old and young. Brethren, take the hint.—W. TROTMAN.

ENTERTAINING SUPPLIES.

DEAR MR. EDITOR — Whoever La Sympathie may be, I feel sure that many will unite with me in tendering him our heartiest thanks for his hint to friends who entertain supplies. His grievance is not a fancied one, nor his experience an isolated one, for we have wished for some way in which to let our host or hostess know that we are not interested in party squabbles, nor are we edified by the information respecting the various peculiarities of our hearers. We do not for one moment impute to those who so kindly entertain us any *unkindness*, but only of *thoughtlessness*. For there are places which are dear to us, especially so from the kindness of those who entertain us. Whilst, on the

other hand, there are places where one wishes the friends were better able to sympathize with the poor itinerant, who, perhaps, suffering from business or family cares, longs for a few minutes' seclusion from the world, to quietly commune in his own way with his God.

Again thanking La Sympathie, and you too, Mr. Editor, for your practical hints, allow me to express a hope, that those to whom they may apply will take them in the right spirit, and each try, in the future, to offer their guest a place and time of quiet retreat and seclusion, and thus be the means of benefiting both preacher and hearers.

HADLEIGH AND MARCH.—MINISTERIAL CHANGES.—It is generally well understood that our dear brother B. J. Northfield has received a unanimous call to the pastorate of the Church at March, Cambs. This call, we are now prepared to say, he has accepted, and will commence his stated labours there on the first Lord's-day in September next. Our brother has spent nine happy and successful years at Hadleigh, during which time the Church and Sabbath-school have considerably increased; and, we believe, never did a Church part more reluctantly with a pastor than does the Church at George-street, Hadleigh. Our brother feels the separation very keenly, and were he not fully convinced of his removal being of the Lord, he could not under any other consideration leave the loving and united people of his heart. Their prayers will follow him to March, and we are sure the beloved saints at March will remember at the throne of grace his old charge at Hadleigh. Mr. Northfield has secured for several months to come suitable supplies for the pulpit he is leaving. We hope he will be happy in his new sphere of office, and that the cause will greatly flourish under his faithful and loving ministry.—ED.

CHELMSFORD.—Anniversary sermons in connection with the Sunday-schools were preached on Sunday, June 23rd, by Mr. S. T. Belcher. A suitable address was also given to the children in the afternoon. Special hymns were sung by the children, and the collections amounted to between £5 and £6. The annual meeting was held on Monday evening, Mr. W. Beach presiding. The annual report referred to the disastrous flood which visited the town on August 2nd, 1888, when the iron bridge in the New London-road was swept away, numbers of walls washed down, and some hundreds of houses, and also the chapel and school, flooded, the latter to the depth of five feet. Thankfulness was expressed that the damage was less than might have been expected, and

was soon made good by the liberality of friends whom the Lord made willing to contribute. After alluding to the shock sustained by the superintendent, Mr. J. Harvey, from the sudden death of his wife in November last, the report stated that in January last Mr. J. W. Cottee tendered his resignation as secretary, owing to the pressure of other engagements, and it was reluctantly accepted. Subsequently a presentation in recognition of his services was made in the form of a handsome inkstand, penholder, and penknife. Mr. Frank J. Beach was appointed his successor, but in consequence of his illness Mr. J. Cottee had temporarily resumed the duties. The school library had been re-arranged, and a library formed for the teachers and elder scholars, a number of the books being contributed by friends. Additional furniture had been provided in consequence of the increase in the number of scholars, who now numbered 110, for whom there were 13 teachers. The total receipts had amounted to £12 18s. 5d., and the expenditure to £13 9s. 9½d. The missionary boxes had again been well supported. The adoption of the report was moved by Mr. F. G. Burgess (pastor), and seconded by Mr. J. Hazelton. The chairman and Mr. James Debnam both gave some interesting reminiscences of Sunday-school days from 60 to 70 years ago; and the latter said that during the 60 years he had been connected with the cause he had never seen such a pleasing sight as he witnessed on the previous afternoon, when the body of the chapel was filled with attentive scholars. Votes of thanks to the chairman and helpers (including Miss Wells for teaching the anniversary hymns) brought the proceedings to a close.

STOKE ASH, SUFFOLK.—The anniversary of the Sabbath-school was held on Lord's-day, June 23rd, just such a morning as we had wished to see and prayed for, and which was granted to us, fine and cool. The bills had announced that Mr. J. H. Lynn was to preach. People from all parts gathered, expecting to hear him, and were not disappointed. They had wondered what the stranger was like, but he had not been preaching long before the majority of the people felt a unity of spirit, and were at home with him. Many listened with pleasure to the three Christ-exalting sermons Mr. J. H. Lynn was enabled to preach. Sunday-school teachers and the lambs in Christ's fold were encouraged, while old believers were strengthened and comforted. During the day the children, conducted by Mr. H. Bendall, sang several hymns and anthems in a style that reflected great credit upon their teacher. God grant those dear children may be among the songsters in the better world when they

die. At all the services our spacious chapel was filled to overflowing. Collections made during the day amounted to £15 14s. 9d. This day, like all others, came to a close, but the memory of its associations, hallowed fellowships, and spiritual blessings is still blessed. May the Lord add His blessing, and His name shall have all the praise.—P. BARRELL.

SAFFRON WALDEN.—Two very excellent services, commemorative of the anniversary of the London-road Chapel, were held on July 2nd, when Mr. W. Winters preached on the occasion to appreciative congregations. At 5.30 a splendid tea was served to a good company of friends. The trays were provided by Mrs. Herbert Furlong, Mrs. Frank Furlong, Mrs. Munson, of Winbush, Messrs. List, Bunting, Cattell, and others. Our brother C. L. Kemp, who frequently supplies the pulpit at Walden, gave out the hymns. Brother J. Simkin, pastor of Stapleford, and Messrs. C. T. Parsonage, Whitehead, Bunting, Searle, Howell, Ours, Clarke, and other friends, were in the happy company. On the following day three ministerial brethren, with a number of other friends of the cause, spent a very enjoyable time at Wenden, where Mr. and Mrs. Reed laboured to make all happy. Tea was served in a field near the church, where the company greatly enjoyed themselves. Our best thanks are due to Mrs. Furlong, of King-street, and other kind friends for their ready help during our stay.—Ed.

CROWLE, DONCASTER. — DEAR BROTHER WINTERS.—Enclosed I send a short report of our Sunday-school anniversary, which, through the mercy of our ever gracious and covenant-keeping God, has proved a successful and refreshing season. These annual gatherings are meeting-times, as they ought to be. Even the current coin of this material realm needs to be, ever and anon, re-melted and re-cast, when the image and superscription of the sovereign is defaced. So every Christian needs renewals, if his light is to be bright with holy glow, and the true image of our divine Lord is to be manifested by him. Better that we should be kept much and often in the furnace than that our Lord should be dishonoured by a disfigured life. Is not this the reason why the saints are called to pass through so many, and such sharp, scorching experiences, that the image of Christ in them may be kept sharp and clear? God grant us grace to hail anything that shall bring honour to His dear and hallowed name. I thank God for keeping you faithful in these days of evil departures, when so many who profess to be servants of the Lord scoff and sneer at the doctrines of His sovereign grace. I had a hard fight the

other day on this very point, but they had to yield to the sharp sword of the Spirit, the Word of God. It is astonishing what cowards many of them are when they are boldly met with the words of truth; but if any hesitance be shown, they will soon ride the high horse. Dear brother, let us be outspoken and true (Ezek. iii. 8, 9). The God of all grace and peace be with you. Amen. Yours very sincerely in the bonds of covenant grace, — W. ROWTON-PARKER. — The 69th anniversary of the Sunday-school connected with the Baptist Church, Crowle, was celebrated on June 30th, when two excellent sermons were preached, morning and evening, by Mr. J. A. Andrews, and in the afternoon a special service was held for children, parents, and friends. The children recited their pieces, and sang selected hymns. Mr. J. A. Andrews presided, and gave a short address. On Monday, July 1st, a public tea was provided in the school-room, which was well patronised, and in the evening a public meeting followed, at which Mr. J. Pickering presided. After the opening hymn, a soul-stirring prayer was offered by Mr. T. Ashmell. Then followed the chairman's address, which was experimental and practical. Mr. G. Sinclair (one of the superintendents of the school) gave a short but very encouraging report, which showed the school to be in a very prosperous condition in all respects. Addresses then followed, each speaker being limited to 15 minutes. Mr. J. B. Le Gassick spoke upon "The objects sought to be attained by the Sunday-school." Mr. W. M. Anderson gave a spiritual address upon "The duties of Sunday-school teachers." Mr. J. Andrews followed with some sound and wholesome words as to "The duties of the Church towards the Sunday-school," and the pastor (Mr. W. Rowton-Parker) closed with some kindly words of counsel and spiritual direction to parents. The services were all well attended. The tea was given by ladies of the congregation, and the proceeds were larger than last year. The children had their treat on July 2nd.

OTLEY, SUFFOLK.—This old-established Sunday-school held its annual meeting on Wednesday, July 3rd, when it was evident, from the overflowing congregations, afternoon and evening, that interest in it had by no means abated, friends coming from Crowfield, Gosbeck, Helmingham, Brandesten, Charsfield, Clopton, Grundisburgh, and other adjoining villages. Under the superintendence of Mr. and Miss Damant, assisted by the teachers, the children's service was successfully conducted. The tea provided for the children in a meadow kindly lent by Mr. Church afforded much real pleasure and enjoyment to about 136 of them.

At the same time over 200 persons sat down to tea in the chapel. At the close an interesting incident took place—a presentation from the teachers of a valuable letter-rack, inkstands, and timepiece combined, to their much-loved and respected superintendent, Mr. Wilson, of Otley. This was acknowledged with much feeling and thankfulness, and although, by the help of his covenant God, he had served them for 13 years, his love and interest in them remained unabated, and he wished the teachers and children the best of blessings. Our esteemed friend and brother Jull, from Cambridge, in the afternoon delivered a very interesting address from the 'descriptive character of the "stones" of the Bible, and in the evening preached a very excellent sermon from Isa. lv. 10, 11. Thus ended another very memorable anniversary in the history of the Baptist cause in this village.

ENFIELD.—The 26th anniversary of the cause at Providence chapel, Putney-road, was celebrated on July 10th. Mr. G. Crutcher preached an experimental sermon in the afternoon. A good company partook of tea. In the evening Mr. J. Haines, of Homerton-row, occupied the chair, and Mr. Boreham offered prayer. Mr. Haines remarked that he felt a pleasure in being present, from his long acquaintance with Mr. J. Bennett, one of the members of the cause. He then addressed a few words to the friends on the remnant of grace. Mr. R. Bowles made an excellent speech on the grace of God, also capital speeches followed by Messrs. C. Hewitt, Crutcher, W. Winters, and J. Taylor. Mr. R. Alfrey, pastor, thanked the chairman, ministers, and friends for their kind help on the occasion. During the services, Messrs. R. Bowles, J. Bennett, and H. Lee gave out hymns. The chairman closed with prayer. Collections £5 3s. 2d.

PECKHAM RYE.—The tenth anniversary of Zion Sunday-school, Heaton-road, was held on Sunday, June 23rd, when sermons were preached, morning and evening, by Mr. F. J. Harsant, pastor. A statement was read at each service reporting favourable progress during the past year, and a considerable increase in the number of scholars. In the afternoon an interesting service for the young was ably presided over by Mr. W. B. Hurst, and addresses given by Mr. Searl and the pastor. The chapel was well filled with children and friends of three schools, viz., Heaton-road, Lyndhurst-grove, Peckham, and Heber-road, East Dulwich. The chairman distributed, at his own cost, upwards of eighty beautiful books to scholars for regular attendance and good conduct, this being the second time Mr. Hurst has so kindly shown his

liberality in giving prizes to the schools. At the end of the service a pleasant surprise awaited the pastor. The members of his Sunday afternoon Bible-class presented him with a beautifully bound reference Bible, a handsome hymn-book (Stevens' selection), and a complete copy of Cruden's Concordance, as a small token of their love and esteem. On Wednesday, July 3rd, the three schools again united for their annual excursion to Halliloo Farm, Marden-park, Surrey, where a long and happy day was spent. Truly the friends conducting the schools have abundant cause to bless and praise the name of the Lord for His goodness and mercy hitherto.—T. P. V.

HITCHIN (MOUNT ZION).—DEAR BROTHER WINTERS,—We held the 29th anniversary of the opening of Mount Zion on Wednesday, June 12. Mr. F. C. Holden, of Limehouse, preached a very savoury sermon from Psa. cxviii. 19. We then partook of a good tea, to which great attention was paid by Mrs. Tucker and daughters. A public meeting was held in the evening, presided over by our esteemed brother, J. Lee. Brother Bouney read Isa. liii., and offered fervent prayer. Brother Bowles gave encouraging words from Psa. xxviii. 9. Brother Holden gave a very searching address from Rom. viii. 31, "What shall we say to these things?" Brother Symonds spoke experimentally from Psa. cxviii. 5. I made a few remarks upon Ruth ii. 16, "Let fall, also, some handfuls of purpose." Brother Battson cheered us from the words, "Blessed is the people that know the joyful sound" (Psa. lxxxix. 13). With the kindness of the chairman, the collection amounted to £10; and by singing and prayer, the happy meeting was brought to a close. May the Lord still favour Mount Zion with His presence, is the desire of—G. LOVELOCK.

LOWESTOFT.—On July 14, the chapel at the corner of Toning-street and New Nelson-street was re-opened (after being closed for two years) by the Suffolk and Norfolk Home Mission. Mr. S. K. Bland was the preacher, and the attendance was a cheering one, with signs of considerable interest in the locality. The chapel, which is light and lofty, has been nicely repaired and painted, and we trust will prove a blessing, not only to the neighbourhood, but to many friends visiting this pleasant sea-side resort.

TOTTENHAM.—We are regularly conducting the Home Mission-services at West Green, on strictly sovereign grace principles. We need a quantity of approved tracts for distribution, and helpers at the open-air-services on Saturday evenings, 7.30 till 9.0.—Yours truly in Jesus, SAMUEL BANKS.

READING.—Providence, Oxford-road, was the scene of an interesting gathering on Wednesday, June 26th, when the members and friends met to make the final effort for the extinction of the chapel debt. For many years this debt has proved a heavy burden on the Church. The great kindness of the committee of the Baptist Building Fund in granting three successive loans, one of £100 and two of £200, free of interest, has very largely helped the Church in its efforts to cope with the debt. Some nine years since, when the debt stood at £550, our esteemed brother W. E. Thomsett (then pastor) inaugurated a Ladies' Working Society, who, by periodical sales and other means, have strenuously laboured for the same desirable object, and as the result of their devoted efforts raised a sum total of £150. Some two and a half years ago the debt had been reduced to £290, of which sum £40 was owing to the Building Fund on the second loan. By a special effort made at that time the odd £90 was raised and paid off, and the committee of the Baptist Building Fund granted the final loan of £200. About the month of November last, when £170 of this was still owing, a very generous anonymous friend offered the Church £50 on condition that the remaining £120 were raised by Midsummer. By the united efforts of the Church and congregation, and the liberal assistance of friends, local and distant, the condition has been fulfilled, and on Wednesday evening, 26th ult., the pastor was able to declare the chapel free from debt. The doxology was sung with much earnestness, and thanksgivings offered to God, who had so signally blessed us in our endeavours. It was a matter of great gratification that brethren Vize and Martin, the two senior deacons, had been spared to see the building (in the erection of which they were among the active workers) now liberated from the burden of debt. We still earnestly pray for God's rich blessing to rest upon the labours of our beloved pastor (W. H. Rose), whose great zeal for the welfare of the Church is seen in his many untiring exertions on its behalf.

UCKFIELD, SUSSEX.—On Whit-Monday the recognition services in connection with the settlement of Mr. C. A. Guy took place. The sanctuary is indeed beautiful for situation, and was well-filled with friends, many we noticed having come from Brighton and other places. The pastor's heart was made glad at the manifest interest taken by them in his welfare and that of the Church at Uckfield. The proceedings commenced in the afternoon, when Mr. W. S. Waterer, of Hornsey-rise, presided. An appropriate hymn being sung, Mr. H. Fowler, of Addison-park, Lon-

don, sought the Lord's aid and blessing. Mr. S. Gray stated the nature of a Gospel Church, and the pastor-elect in a clear and concise manner gave evidence of his call by grace, his call to the ministry and to the Church over which he is now pastor. God was honoured in the whole of the experience given on this occasion by His young servant. A substantial tea, admirably served, followed a profitable afternoon, and the meeting in the evening commenced at 6.30. Mr. Virgo, of Wivelsfield, presiding, expressed his deep interest in the proceedings, and heartily wished holy success to the cause of Christ here, and that proof of God's favour might be frequently seen. Mr. Littleton, of Crowboro', addressed the Church in a manner not soon to be forgotten, urging the value of prayerful co-operation with each other to the pastor. Mr. Charles Masterson addressed the pastor in profound and solemn terms, giving exhortation and counsel that told of a deep experience of the things dealt with, and of such character needful to qualify a servant of Christ for the responsibilities of a pastorate, and particularly advised care in the search for knowledge. The words, "Give full proof of your ministry," formed the basis of the charge or exhortation. Mr. Turner, of West Brighton, continued the meeting with an appropriate address; after which the happy event closed, many loving expressions and good wishes being given to the pastor as the gathering dispersed. The Lord grant true prosperity at Uckfield, prays—H. F., Chiswick, W.

HEIRS OF GOD.

"Heirs of God, joint-heirs with Christ"—Rom. viii. 17.

A CHILD of God! how grand the name,
Called by Jehovah through His love,
Bought with the precious blood of Him
Who came, to save us, from above.

Who left His heavenly, kingly throne,
And made His dwelling-place with man,
Working the will of Almighty God,
After His everlasting plan.

Heirs of God, joint-heirs with Christ,
To that blest home beyond the skies,
Where, when this weary life is o'er,
Our souls will unmolested rise.

We who are drawn with cords of love,
By God the Father to His Son,
Should never tire of giving praise
To that blest union, "Three in One."

Why did He choose us? 'Twas because
His love for us did so abound,
Not for the goodness in us, for
No good in creatures can be found.

Then, children of the living God,
Let your light shine o'er sea and land,
Your membership at all times show
With Christ's own Church, the heavenly band.

Lenoke, Ark., U.S.A. BENJAMIN COX.

THE WILLIAM FLACK FUND.

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

SIR,—Will you allow me, through your columns, to draw attention to the very trying circumstances under which our aged brother, Mr. William Flack, of Salem chapel, Wilton-square (whom I have known upwards of thirty years), is now passing?

A son-in-law of his has recently died, after an illness of about twelve months, and for a long time our brother had to support him and his family. The funeral expenses had to be met, and now he has the widow and six children living with him, and entirely dependent upon him for support, another son-in-law having kindly taken one child. The eldest, a girl, will be 13 in September. The youngest has, apparently, been at death's door, but now seems to be rallying. It is, however, feared, if the child lives, he will be afflicted for life.

This trial is a very heavy burden to our brother, now nearly 74, and whose means are very slender. Perhaps some of your readers, to whom our brother is known, would be pleased to contribute something towards helping him in his great affliction; and if they are so disposed, I shall be glad to be the medium of transmitting to him any sums with which they may see fit to entrust me.

Trusting to your kindness to insert this appeal, which I believe to be most deserving of support, believe me, faithfully yours,

EDWARD MOTE.

16, Thornhill-square, Islington, N.

July 19, 1889.

[We earnestly commend the above needy and deserving case to the immediate notice of our beloved readers.—Ed.]

BIGGLESWADE, PROVIDENCE.—

The Sunday-school anniversary in connection with this Chapel was held on Lord's-day, June 16, when two excellent sermons were preached by Mr. Isaiah Smith, who took for his text in the morning 1 Tim. i. 11, "The glorious gospel of the blessed God;" and in the evening the text was 2 Peter i. 10, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fail." A children's service was held in the afternoon, and also on the following Monday evening, conducted by Mr. Smith. Recitations were given by the children and teachers. Special hymns were sung at the services, and collections were made in aid of the School Funds. The annual School treat took place on July 10, in a meadow in Hitchin-street, kindly lent for the occasion. The children assembled in the meadow at 2 o'clock, and at 4 o'clock they were called together for tea. A public tea was provided at 5 o'clock for the parents and

friends. Many useful things were sent by several friends for the children, which were much appreciated. The children were called together at 8.30, and after hearty cheers were given for Mr. Bond for the use of his meadow, and for the teachers and friends for their kindness, they were each supplied with a bun, and all returned home well pleased with the holiday. Our esteemed friend and brother, Mr. Charles Camp, of Walkern, who preached for us the previous Lord's-day, kindly stayed with us for the School treat, which added to the day's enjoyment. May the Lord be graciously pleased to bless the School, and prosper the cause at "Providence," prays—E. S. KING, Deacon and Superintendent.

AGED PILGRIMS' ASYLUM.—On Friday evening, July 5th, on the occasion of the anniversary of this invaluable institution, the beautiful grounds in which it is situate at Hornsey Rise were looking their loveliest and best, and any one seeing the Asylum for the first time would have said of the Aged Pilgrims, "The lines have fallen to them in pleasant places, yea, they have a goodly heritage." All round London a sweeter spot could not have been selected in which those now far advanced on the journey of life can find rest in the end of the days, and so, no doubt, thought many among the large company who, this evening, had come down from the torrid, stifling atmosphere of the City to breathe the purer air of Hornsey, and to participate in the pleasure of the anniversary. Mr. S. Sharpe, in the absence of Sir Robert Phayre, in the chair. Mr. Jackson read a well-written report. The Chairman was supported by Messrs. H. Bradford, Northampton; W. H. Evans, Clapham; A. G. Gristock, St. John's, Upper Holloway; G. Plaford; R. Balgarnie; P. Reynolds; W. Sinden and others. The Secretary announced that Mr. George Russell had given a cheque for twenty-one guineas, and his wife one guinea. This interesting and successful meeting closed with prayer.

CLAPHAM.—Wednesday, July 3, was devoted to celebrating the twenty-eighth anniversary of the opening of Ebenezer, Wirttemberg Street. In the morning at 7 o'clock, and again at 10, devotional services were held, when a number of ministerial brethren, and others, supplicated the throne of grace for God's blessing on the cause at Ebenezer, and the Church of Christ in general; that His servant might be kept firm, faithful and unflinching in the doctrines of sovereign grace, and in the sacred ordinances of the New Testament. At 12 o'clock Mr. G. W. Shepherd gave a most instructive sermon—a sermon wherein eloquence was adorned with simplicity.

and full of doctrine and experience—from the words, "For I am not ashamed of the Gospel of Christ," etc. (Rom. i. 16). Seldom have we heard Mr. S. deliver himself with so much energy and life. In the afternoon a large number of ministers of TRUTH occupied the platform and table-pew, and gave sound Scriptural addresses, among whom were Brethren Burbridge, Crutcher, Evans, Harris, Holden, Lynn, Lee, Myerson, Noyes, Parnell and Tooke. Mr. H. Hall, the pastor, in introducing Mr. Rundell to the chair, said it was a very memorable day to him; when the chapel was built 28 years ago, there was an absolute necessity for it; during that time he had witnessed many changes, but they have been preserved in the truth and ordinances of the Gospel, and believed would be till the end came. Mr. Rundell, after expressing the great pleasure he felt in being present, and surrounded by so many ministers SOUND IN THE TRUTH, gave a savoury dissertation on the words of the Psalmist, "He satisfieth the desire of every living thing." Mr. Rundell then made a feeling allusion to the departure from time to eternity of "good brother Dearsly," to whom each speaker referred with much affection. In the evening Mr. John Bush was full of fire while preaching the Gospel which is so dear to his heart. The attendance all day was excellent, and proved to be a refreshing season to many. We were glad to see our old friend C. Z. Turner and others from a distance. Breakfast, dinner and tea were provided, and a most happy day was spent in the courts of the Lord's house.—J. W. B.

WARBOYS BAPTIST CHAPEL.—Anniversary services connected with this Chapel were held recently, when two excellent sermons were preached by Mr. W. Kern, of Ipswich, in the afternoon and evening, to large congregations. Tea was served between the services in the Board School, a large room which was somewhat overcrowded. The supporters of the cause have for weeks previously been making an effort to clear off a debt of £200 which still lays on the chapel-house. This took the form of collecting cards, which were issued to about 80 willing workers. The result, as announced after tea by Mr. S. Fyson, deacon and treasurer, exceeded the most sanguine expectations, as at that time £170 had been realised. A few cards have not yet been returned, and there is no doubt of the debt being now cleared off. Baptismal services were held, when the pastor, Mr. J. Lambourne, preached to crowded congregations. After suitable reference being made to the question of baptism in the morning service the whole congregation adjourned to the baptismal pool, which is situated in the centre of the village.

The weather was remarkably fine, and the rite was administered in the presence of between 2,000 and 3,000 people. Nine persons passed through the water, and the whole proceedings were most impressive and orderly.

OUNDLE.—Anniversary sermons were preached on Sunday, July 21, by Mr. J. Walker, of Northampton. We are glad to learn from brother J. Beesley that the cause, although weak, continues to keep together. May the Lord greatly bless every effort put forth in His interest at Oundle, Northamptonshire.—Ed. J.

NORBITON, ZION.—Our thirteenth anniversary was a good day with us. Brother Shaw was helped to speak some precious things touching the kingdom of heaven. About seventy sat down to tea. The chair in the evening was taken by brother Gray, who made some good remarks. Brother Crutcher led us in prayer, and brethren Lambourn, Shaw, Clark, and Baldwin, spoke well in the Master's name, and the attendance was very good, also the collections. May the blessing of our God rest upon us, and He shall have all the praise.

ELSWORTH.—Recognition services in connection with the settlement of Mr. W. Hudson as pastor of the Baptist Chapel, took place on Wednesday, July 10. In the afternoon a sermon was preached by Mr. F. W. Wren, of Providence Chapel, Bedford. Subject, 1 Tim. iii. 15. A goodly number gathered together to hear the expounding of the Word of God. Tea was provided in a large barn, fitted up for the occasion, at which not less than 230 sat down to enjoy the ample repast. In the evening a crowded meeting was held in the chapel. R. P. Parsons, Esq., in the chair. The opening hymn (93, Denham's) was sung. Mr. Crown, pastor of Kedington, read and prayed: after which, Mr. Wren was called upon to put the usual questions to the pastor-elect, and also to the deacons, R. Andrews and S. Gilbert, to which each in turn responded; the pastor, Mr. W. Hudson, giving a brief account of his call by grace; his being brought amongst the Baptists; his call to the ministry; the much exercises he had to pass through on that account; the leadings of Providence in relation to his first visit to Elsworth; the reception he met with, and the results that followed—namely, his taking the pastorate. He also was called upon to give a statement of the doctrines he intended, by the help of God, to preach; to which he replied in the language of the apostle, "Jesus Christ, and Him crucified;" man's ruin by the fall; no remedy but in Christ. Mr. Haynes, of St. Ives, gave an address to the Church; Mr. Lambourne to the pastor. Mr. F. P. Wiles, M.A., of

Cambridge, and Mr. A. Baker, of Needingworth, also took part in the services. There were also other Baptist ministers present; Messrs. Flavel, Norton, Sadler, and Andrew, being amongst the number. It may be added that altogether it was quite a successful day, and we trust that great and good results may follow, the blessing of the Lord resting upon both pastor and people. So prays—Thine in Him, R. ANDREW, Deacon, Elsworth, St. Ives, Hunts.

HADLEIGH.—Beautifully fine weather again favoured the promoters of the anniversary services of the Sunday-school in connection with the Baptist Chapel in George-street. This was gratefully appreciated by all interested in the events of the day, but especially by those who conduct the arrangements of these annually recurring festivals, and also by a large number of the members of the congregation who come from the neighbouring villages, and have to travel several miles to attend the services at the chapel. On Sunday large congregations, thorough earnestness of purpose, and hearty devotional services characterised the day's proceedings, all happy features of the unity of feeling existing among the members, and indicating the success of the work being achieved under the guidance of the esteemed pastor Mr. B. J. Northfield. A special service for children was held in the afternoon which was both bright and interesting in character. The Sunday scholars answered their questions creditably, and gave a good account of themselves in the selection of sacred music which had been especially prepared for the occasion. Miss Perry presided at the harmonium, and Miss Waterman played the violin. Mr. Northfield delivered three impressive addresses during the day. The collections (with donations from a few friends) amounted to just over £13.

BIERTON, BUCKS.—Sunday-school anniversary on Lord's-day, July 15. Mr. H. F. Noyes, of Poplar, preached three sermons, morning and afternoon to good and attentive congregations; and in the evening the chapel was crowded. Special and appropriate hymns were well and heartily sung by the scholars and friends. The collections were good. On Monday, July 15, the teachers, scholars, and a few friends, dined together in a tent specially erected, and full justice was done to a table well provided, and we could hardly distinguish which were most glad, teachers or scholars. In the afternoon suitable prizes were awarded to children for punctual attendance, followed by tea to children and friends. Three fields were open for recreation. Altogether our friends at Bierton had a successful anniversary.—H. F. N.

THE UNION OF TWO CHURCHES OF THE SAME FAITH AND ORDER.

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

DEAR BROTHER WINTERS,—The two Baptist causes in Stowmarket I am thankful to tell you were united on the 30th of June. Mr. S. K. Bland preached morning and evening. In the afternoon the right hand of fellowship was given to brother Mayes on behalf of the old cause, and to brother Garrard on behalf of the new cause; and, with united hands, brother Bland clasping the same, giving to the deacons and the members of the two Churches some good, sound advice in the name of the Lord Jesus Christ. He then declared the two Churches to be one. The ordinance of the Lord's Supper was then administered to the united Church. Several members of other Churches were present from Hill-street, London; Brentwood, Essex; Bethesda, Ipswich; Wattisham, Rattlesden, and Ashfield, Suffolk.

The number of members belonging to the old cause, 30; the number of members belonging to the new cause, 62. There was a large gathering at the old chapel on the occasion, and it was felt to be a thorough good day.

At the last Church meeting, held in the new Baptist Chapel, on Lord's-day, June 23rd, the members felt that they must publicly acknowledge the goodness of the Lord to them as a Church for 26 years. The following report was read by brother Garrard:—The New Baptist Church was formed 1862; at the formation 55 members; 48 members have joined the Church by baptism; 35 that had been baptized have joined the Church by experience; 22 have joined the Church by letter from other Churches; 4 restored from back-sliding. Total, 164. Members dismissed to other Churches, 17. Members that have left the Church for various causes, 36. The present number on the Church-book, 62. Out of the number of members that were at the formation of the Church, 36 have joined the Church triumphant. Thus we desire to praise our covenant God for His blessing conferred upon us as a Church for 26 years; and our earnest prayer is that the blessing of a covenant God may ever attend us as a united Church till that last elect vessel of mercy shall be gathered home.

The services of the Lord's-day will be held at the old chapel, and the week evening services, Wednesday and Friday, will be held at the new chapel. The Sunday-schools, with their teachers and superintendent, are united as well. Superintendent, Wm. Rayor. We are thankful to say our pastor, Mr. G. G. Whorlow, was enabled to preach morning and evening on the first Lord's-day in July. Yours faithfully,

JAMES GARRARD.

Stowmarket.

KENSINGTON HALL.—The first anniversary of the pastorate of Mr. C. H. Flint was celebrated on Wednesday, July 17th, when Mr. W. Winters preached in the afternoon, and Mr. W. Tooke, sen., in the evening. The day being stormy, affected the attendance, as it thundered and lightened very heavily during the services. This Hall is beautifully fitted up for divine service, and is situated in Kensington Park-road, near Notting-hill Station. Our brother Flint is highly respected for his work sake. He is a man of truth, and a man of God. His brethren in office are loving and active. The expense attending the carrying on of the services in this place must be heavy, but the friends are generously disposed. We wish the cause success; and do so as we believe it will in no way affect the interest of the cause at Notting-hill Gate.

NEW NORTH ROAD.—At Salem, Wilton-square, the 32nd anniversary of the cause was held on Tuesday, June 23. A goodly gathering of friends assembled in the afternoon to manifest their esteem to the aged pastor, and unite in the worship of God. Salem stands in its own grounds, and is complete with its Sunday-school and various associations; and the complete Gospel has been preached since good pastor Flack has sustained the office of under-shepherd. May God still support and bless the dear old patriarch. On this occasion the congregation in the afternoon were favoured to listen to a full-weight, experimental discourse by Mr. Dolbey, from the words, "The king's daughter is all glorious within, her clothing is of wrought gold." It was a favoured opportunity for the people, and the preacher was at happy liberty. In the evening a number of ministers and people came together, and a spiritual feast was enjoyed. Mr. Flack—or "Father," as he is familiarly styled—presided, and referred to past days, and said he had been there 32 years, maintained by the grace of God; the Lord has been my helper; He has helped me to preach, helped me to pray, and helped me with strength, and to-night we want our brethren to talk of what the Lord has done and said, and is doing for us now. The brethren Bootle, Langford, Dolbey, and Parnell, spoke of things touching the kingdom and coming of our Lord and Saviour Jesus Christ. Brother Dearsly was to have been present, but his earthly tabernacle was being gradually taken down, and could not be present. We were glad to see so many young people present.—J. W. B.

MIDDLESBROUGH.—We hope the Churches in town and country will respond to the urgent appeal made by the Church at Middlesbrough, of which Mr. C. E. Haggerty is pastor.—ED.

STEPNEY.—At Rehoboth, Wellesley-street (the scene of the labours of the sainted Thomas Stringer and Thomas Steed), encouraging services were held on July 2, 1889, to commemorate the 1st anniversary of the pastorate of brother William Waite, who, though not, in some respects, like his predecessors, yet quite as bold and unflinching in the doctrine and practice of the Gospel, so that we can look upon "Rehoboth" as one of the "safe" spots in our Denomination, and William Waite as one of the "safe" men. In the afternoon our brother Bush was at full liberty while discoursing on the "wonderful works of Jehovah." In the evening the pastor presided, and told us, that though faint, they were pursuing; 13 had been added, and in the strength of the Lord they were sowing the Gospel seed. Mr. Bush gave a most soul-cheering address on the word "Kept." J. W. Banks made a few general remarks on the Church of the living God. Mr. J. Copeland spoke solidly of the loved of God. Mr. Holden gave forth some cheering words on the blessing of the Lord. Mr. J. H. Lynn's address savoured of the work of the Holy Spirit. Mr. Scrivener, Mr. Hunnybell, Mr. Henry Lee, Mr. Noyes, and others, took part in the very happy meeting.—J. W. B.

SUDBOURNE, SUFFOLK.—We held our Sunday-school anniversary on Whit Sunday and Monday, but the weather being unfavourable, several friends from a distance could not meet with us, therefore we agreed to repeat it on Sunday, the 14th inst.; that morning, too, the sky was hung over with dark clouds, and rain came down in torrents for a time. But afterwards, it cleared out a most delightful day. Several friends from Friston, and other surrounding places, came over, so that our house was filled afternoon and evening, for which we thank God and take courage. Our school is out of debt, and money in hand.

GREAT BARFORD, BEDS.—A sermon was preached in Mr. Wootton's House, on July 9, by Mr. Arthur Wilcockson, of Hull, taking for his text Romans viii. 32:—"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" His excellent sermon was listened to with very great attention, and was well received. Amongst those present was Mr. Charles Camp, of Walkern, and friends came from Biggleswade, Renhold, and Bedford.—E. S. KING.

PORTRAITS.—The Portrait of Mr. W. Trotman, pastor of Stonehouse, Devon, will appear in the next issue of the E. V. & G. H. *Cheering Words* for September will contain a portrait of Richard Burnham.

HOXTON.—The first anniversary of the pastorate of Mr Bootle was celebrated at Bethel, Newton-street, on Lord's-day, July 7th, brother J. Box preaching in the morning, and the pastor in the evening. On the following Tuesday a thoughtful, spiritual sermon was preached by brother J. E. Hazelton from Psa. cxix. 37. After tea a public meeting was held, presided over by Charles Wilson, Esq., in his usual energetic, practical, and weighty manner. Brother Vesty, a deacon of Little Alie-street Chapel, opened with a comprehensive prayer. Brethren Copeland, Horton, Dolbey, W. Harris, Sears, and Porter were helped to speak well of the Master, and encouragingly to the Church and the pastor, and were all pleased to see manifest signs of the divine presence and blessing. The meeting was made more interesting still by brother Sears presenting, on behalf of the Church, to the pastor a valuable portrait of himself as a token of their love to him, and their appreciation of his labours amongst them. A feeling of thankfulness, happiness, and satisfaction was manifest in the midst of the friends, and the desire was universal that the peace and prosperity which the Church was enjoying might be richly increased year by year by the divine blessing and presence of a Triune God. The meeting was well-attended, and was brought to a happy conclusion by the beloved chairman pronouncing the benediction.

LIMEHOUSE (ELIM, PEKIN-STREET).—**BELoved BROTHER WINTERS.**—Hope you have had good times at Stonham and Mendlesham. The Lord stood by and strengthened me last week at Grays, Hertford, and Hitchin, and at all three places I had encouraging testimonies from the Lord's dear servants and people that power and unction attended the word. My object in writing you now is to inform you that on Wednesday, May 30th, I had the privilege and pleasure of baptising at Elim three young friends, who on the following Sabbath were received into fellowship and communion with us at the Lord's table. On the first Lord's-day in May I received a dear young sister, who had come from Sweden, having stood for several years a member of a Strict Baptist Church in that country. Her testimony before the Church, although delivered in broken English, was very interesting and satisfactory, proving that she had been taught by the blessed Spirit the language of Canaan. She was led at first to come to our chapel by the name "Elim," that being the name of the chapel she was a member of in Sweden, of which her father is a deacon. "I thought," she said, "if I came I should hear the same Gospel I heard at home;" and so, to her great joy and delight, she found it. Her conviction of

sin was very deep, and for three months no one could give her a word of comfort, till at length the Lord, by a hymn sung at a prayer-meeting, so broke in upon her soul that her joy was even more excessive than her grief and trouble had been. She was baptized in the winter, and in the open air, the ice, which was about three inches thick, having to be broken to admit of their going into the water. She spoke of the word having been much blessed to her at our Elim, and although she could not as yet speak English very well, she could understand me well enough to know that I preached the doctrines of grace which she loved. She had been urged to attend other places, but she said, "No; I must go where I can get food for my soul. Besides," she said, "I am a Strict Communion Baptist! That is what I was in Sweden, and that is what I will be in England."—Yours affectionately in Him, F. C. HOLDEN, 78 Malmesbury-road, Bow, E.—[We give every word of brother Holden's interesting letter with more than ordinary pleasure. The truth is sure to find its way, by the Spirit of God, into exercised sinners' hearts, come from where they may. Praise the Lord.—Ed.]

MEOPHAM.—The 61st anniversary took place on Tuesday, July 16th. We were favoured with a beautiful sunny morning, and again friends came from surrounding causes to cheer us. We were also favoured with friends from the Surrey Tabernacle, including three of the deacons. Brethren W. Horton, W. Beach, and I. C. Johnson gave out the hymns. Brethren Denmece, Shaw, Richardson, Dalton, and Goldsmith, with other ministers, were also at the various services. Mr. O. S. Dolbey, in the morning, preached a very soul-cheering and experimental sermon. An excellent dinner was then provided, of which nearly 200 friends partook. In the afternoon Mr. Dolbey was again favoured with the gracious aid of the Holy Spirit to speak blessedly of the blessings the Lord satisfies His people with. One feature of this service was the inspiring and soul-cheering manner in which "Grace, 'tis a charming sound," to the tune of "Cranbrook," was sung. The remark was made that it was worth coming to hear that hymn sung with such power and sweetness. About 400 friends then partook of an excellent tea. The chapel again filled up with a large congregation to hear Mr. G. W. Shepherd preach, with much liberty and unction, on the Gospel of the blessed God. One and another said they never heard him better, and were thankful to see that he appeared to be in better health than last year. Earnest desires were expressed that he may be long spared to be one of the leaders in Israel. The hymn, "All hail the power of Jesu's name," was then

sung. Our pastor, Mr. A. B. Hall, heartily thanked all the friends who had been with them that day, for their presence and help given. We all felt it to be a day of much spirituality and power from the Lord.

"Is such the sweetness of the stream,
What must the fountain be,
Where saints and angels draw their bliss
Immediately from Thee?"

GRUNDISBURGH.—The sanctuary in this village, like Zion of old, is beautiful for situation. Its history is brim full of interest, being the scene and centre of the labours of the late Samuel Collins as pastor, and William Tye as Sunday-school superintendent. The days when those men were in their prime are still fresh in the thoughts of many of the old pilgrims who now worship there. Our dear brother Wm. Gill, whom we have known for at least a quarter of a century, is the loving and beloved pastor. On Lord's-day, July 14th, the anniversary of the Sunday-school was celebrated, when Mr. W. Winters preached morning and evening, and gave an address to the children in the afternoon. The chapel had not been so full for many years as on that occasion. Friends were present from Stonham, Woodbridge, Bealings, Charsfield, Otley, and many other places. Mr. Gill announced the hymns, and Mr. C. Dunnnett led the choir. Miss Smith performed her part at the harmonium exceedingly well. Miss Smith and her brother conduct two large senior classes in the school. Mr. Reynolds read a very cheering report of the year's progress of the school. Mr. W. Ridley, assistant superintendent, rendered good service in regulating the lessons for recitation, &c. There are 145 scholars and 22 teachers in the school. Mr. Reynolds, sen., and Mr. Reynolds, jun., and Miss Reynolds were diligent and kind, and the labours of deacons Tyler, Wright, and Dunnnett were indispensable. Our dear brother, George Harris, pastor of Bishangles, kindly spent the day with us, which enhanced our happiness. On the following day a large body of teachers, scholars, and friends spent their annual treat on the grounds of Sir Brampton Gurdon, Bart., kindly lent by W. W. Hunt, Esq. Mrs. Gill and other ladies worked hard, and were helpful in making the anniversary a thorough success.—ED.

STAINES.—The anniversary of Staines Baptist Chapel was held on Thursday, July 4th. Mr. E. Mitchell, of Guildford, preached two able and acceptable sermons, which were much appreciated. The attendance in every way was good, and the collections were presented as a thank-offering to the esteemed pastor.

In Memoriam.

In loving memory of JAMES HERBERT DEARSLY, who died July 1, 1889, in his 69th year. In the comparatively new and beautiful cemetery at Chingford Mount were assembled a large number of ministers and friends on Saturday afternoon, July 6, to pay their last tribute of affection to the memory of our beloved brother, Mr. J. H. Dearsly, of Clapton. In the group we noticed Messrs. Flack, Cousens, Bland, Shepherd, H. Hall, Evans, Porter, Holden, Sears, Waite, James, Parnell, Osmond, Debnam, Oakey and Winters. Also friends Turquand, Barmore, Ash, Saville, Broadbridge, Marriott, Applegate, Bartlett, Smith, Biggs, Pett and others. The hearse containing the remains of the deceased was followed by three mourning coaches, occupied by Mr. Herbert Dearsly, Mr. James Dearsly, sons of the deceased, Mr. Sproxton, Mr. James, and Mr. Cave (relatives) and several ministers. The Pastors' Conference, of which the deceased was for many years a worthy and useful member, was well represented. As soon as the relatives, ministers, and friends were seated in the spacious cemetery chapel, Mr. W. H. Evans ascended the pulpit and read suitable portions of Scripture; after which Mr. H. Hall offered fervent prayer, and Mr. Evans pronounced the benediction, which concluded the service in the chapel. At the grave Mr. W. Flack made a very pathetic and telling address, in which he referred mainly to his long, personal, and loving acquaintance of the deceased, and prayer by Mr. S. K. Bland brought the solemn event to a close. The coffin, which was of polished elm, with brass plate and fittings, was covered during the service with beautiful wreaths of flowers. On the coffin-plate was inscribed: "James Herbert Dearsly, passed away 1st July, 1889, in his 69th year." A sketch of the life of Mr. Dearsly may be expected from the pen of our beloved brother, Mr. Henry Hall, of Clapham.—ED.

On July 4, 1889, our beloved sister, M. A. QUINTON, departed from this world to be for ever with the Lord, having trod this vale of tears for the lengthened period of 83 years. Her end was peace. She had been in fellowship with the Church at Hoxne about four years, but with the Church at Grundisburg for more than fifty years previously. What a proof we have in her prolonged period of pilgrimage of the sufficiency of sovereign grace to preserve the soul alive unto the end, even down to a ripe old age. Her mortal remains were laid to rest in the quiet churchyard of Denham, the parish in which she spent the last five years of her earthly pilgrimage.—H. B. BERRY.

MRS. ISABELLA KENT, the beloved wife of Mr. A. Kent, of High-street, Dunstable, passed to the realms of bliss May 27, 1889, aged 47 years. I have no doubt you remember that we considered her worse when you were here, and the sickness never abated until an hour or so before she died. She was sensible until within three or four minutes of her death. Dear Brother, I can't describe my feelings. One must be placed in a similar circumstance to understand it; but yet, in the midst of all my grief, it is such a consolation to know she is out of all her suffering and pain, which was so grievous to see when she was alive. It seemed no trouble to her to die, for she passed away without a sigh or groan. The last words she said, a few minutes before she died, were, "I do feel so ill." Our great comfort is, we know our loss is her gain. Had she lived three more days she would have been 48 years of age. She was called by grace when quite young in years, under the ministry of the late W. Carpenter, and baptized by him, I believe, 32 years ago this month. She has been a consistent member of our Church ever since; and now she has left it to join the Church triumphant above. Her remains were interred in Dunstable Cemetery, June 1, 1889.—A. KENT.

In memory of SARAH ELLIOTT, of Norwich (formerly a member for many years at Beccles, under the pastorate of the late Mr. G. Wright), who peacefully fell asleep in Jesus, June 22, in the 64th year of her age. Thoughts on some of her last words, "Jesus died. Yes":—

Jesus died that she might live,
Eternal life is His to give;
He gave it from the source of love
To bring her ransomed soul above
No more to heave the panting breast,^o
But to enjoy eternal rest
In the heaven of peace above,
The fruit of grace, the fruit of love.
Love more ancient than the skies,
That had in God its spring and rise;
To flow unto our guilty race,
And sinners save thro' blood and grace.
Of grace divine she loved to sing,
And crown her Lord both Christ and King;
She dimly saw Him through a glass,
Now she beholds Him face to face:
No more to wake, as in the night,
But to enjoy unclouded light.
Oh, can it be that she is gone,
And I am left my loss to mourn!
I would not of my loss complain
Since it is her eternal gain.
July 4, 1889. J. E.

Dear Brethren.—You will learn with deep regret that our beloved pastor, Mr. HENRY BOULTON, passed very quietly away on Wednesday afternoon, July 3, about 5 o'clock. A brief service was conducted at the above place on Wednesday, July 10, after which, interment took place at Finchley Cemetery. A

^o Heart disease.

funeral sermon was preached on Lord's-day evening, July 14.—H. THORN, H. D. SANDELL, Deacons, Zoar Chapel, Tollington-park. [Something more about our brother H. Boulton will appear in another issue.—ED.]

MRS. C. BLACKBAY, for 34 years a member of the Baptist Church at Ebenezer, Hertford, was suddenly called to her eternal home on Lord's-day, June 30th. She was a most exemplary Christian, a liberal supporter of the cause, deeply interested in its prosperity, and a true friend to the pastor. She leaves a family of eight sons, all of whom we have reason to hope are called by grace, and were a comfort to their dear mother. Two of the sons are pastors of Churches. Our loss is her eternal gain. Her pastor, Mr. R. Bowles, preached her funeral sermon on Lord's-day, July 7th, to a numerous and attentive congregation, from Rev. xiv. 13.—R. B.

DEAR MR. WINTERS,—I feel more than ever that "the memory of the just is blessed," and I cannot feel quite satisfied without just sending you a few notes in reference to the death of Mrs. MARY ANN DEAVES, of Little Stonham, Suffolk. Doubtless you may remember that she was lying at the point of death when you were amongst us at Whitsuntide. The Lord, in mercy, took her to Himself on the 26th day of June. We always found her to manifest a truly Christian-like spirit, and was ever ready for every good work. She was a most humble follower of the meek and lowly Jesus, and of His work and righteousness would she make her boast. She told me when I visited her on one occasion that she had known the Lord for some years past, and had many sweet manifestations of His love to her soul. She chose Psa. xxiii. 1, 4 for the funeral sermon text. Her remains were buried at Wattisham, on July 1st, and on the Sunday following the relatives and friends from Wattisham were in attendance at Stonham, and truly I desired to "die the death of the righteous," for she made a friend of death, so died out of choice, as well as of necessity. She was endowed with much patience, and made it manifest that her affliction was working out for her an eternal weight of glory, and we are quite satisfied that she was baptized with the Holy Ghost, and found an abundant entrance administered to her into the everlasting kingdom of her Lord and Saviour. God Almighty grant that the bereaved husband may experience that this trial was sent in love to his soul, so that they may meet again where there is no dying.

"She stands before her Father's face,
With tears and trembling o'er;
Redeemed and saved, she dwells at home,
And shall go out no more."

—SARAH GRIMWOOD, Gosbeck, Suffolk.

Died, on June 22, aged 64, MRS. MARY ANN PANNELL, of Chelmsford. Our sister was baptized about 35 years ago by Mr. Shipway, at Hedingham, and was subsequently transferred to the cause in this town, where she has continued a quiet, peaceful, and honourable member for 20 years. During the greater part of this time she was afflicted with dropsy, and although a dear lover of the house of God, she was only able to attend a little in the summer-time. Her end, though somewhat sudden, was of that nature that we could wish that ours might be similar. She was at chapel a few days before her decease, and on leaving remarked to a friend that she had much enjoyed the opportunity. Her husband, children, and grandchildren followed her remains to the tomb, where we left her until the archangel's trump shall wake the dead. We improved her death on the following Lord's-day morning to a numerous auditory, from the words of Balaam, "Let me die the death of the righteous, and let my last end be like his."—F. G. B.

On Tuesday, July 16, MRS. COOPER, widow of the late John Cooper, for 50 years pastor of the Baptist Church at Wattisham, Suffolk, was suddenly taken home at the age of 82. She had been far from well for two or three days previously, but had come down to breakfast with her only son, who was on a visit to her at Needham Market. She had just partaken of a cup of tea when she became unconscious. Medical aid was obtained, but without avail, and in about an hour she had passed away. Interred in the family corner of the graveyard at Wattisham with her husband, sons, and daughters, all awaiting the resurrection unto life eternal.

Our sister, MARY DICKERSON (widow of the late Philip Dickerson), was called to her long wished-for home on Lord's-day, July 14, in the 80th year of her age. Our sister's life has been one of great usefulness, but also a life of great suffering, patiently borne. She had an intelligent mind, was intensely fond of reading, and was always ready to converse on things pertaining to the King. "Absent from the body, at home with the Lord." I think it probable that our brother, C. Masterson, will send you a memoir for next month.—R. E. SEARS.

Our Margate poet, dear friend READ, passed away to his eternal rest on Friday morning, July 12, 1889. His end was peace. May send more particulars shortly. Through the Lord's blessing we are going on steadily and comfortably. Trust you are doing the same.—WILLIAM BEDDOW.

MISS PAGE, of Berkhamstead, departed July 12. Her end was peace.

IN LOVING MEMORY of our beloved mother, ANN WISE, who sweetly fell asleep in Jesus, April 30, 1889, after a long and painful affliction. Born November 19, 1800, at Tunbridge Wells. In the providence of God, her parents removed to London when she was quite young. They attended Mr. Bailey at Alie Street. She was led out into the gaiety of life which she had a great thirst for, and there she shone for a time. An uncle came to London and wished to take his nieces to the theatre; her mother said not Ann, because she was so young, but Ann desired to go and Mother gave way. She went, but God did not intend that she should be one of the Devil's slaves. No sooner did Satan's work begin than she was seized with fear and trembling lest the flooring should open and hell swallow her up. (So far shalt thou go and no farther). Still for a time she went on in the world's parties and balls, which were her delight, but God in His mercy stretched out His almighty arm and plucked her from the burning, at the age of 15 years, and brought her as a weeping sinner to cry, "What must I do to be saved." This she kept to herself for a time. Mr. Bailey called to see mother about her sister. Mr. B. said, "what are you going to do with Ann" (Ann was a great favourite of his) Her mother said, "Oh, she is so young!" Mr. B. said, "Where would you put the lambs but in the Shepherd's fold?" Ann was called in; she stood a weeping penitent, and could not speak, being bowed down with guilt before a heart-searching God. They were both baptized together by Mr. Bailey, November 1, 1816. Thus dear mother commenced her heavenly career at the age of 16, imbibing the rich and distinguishing doctrines of sovereign grace; and as a strict Baptist, she loved the house of God and His Holy Word. She was a great Bible-reader. She married young, and became the mother of a large family. About 1820 she was led by the good providence of the Lord to hear the late John Stevens; his ministry was greatly blest to her in building up and establishing of her faith in the doctrines of grace. Then for some years she sat under her beloved husband until his death, which took place about 30 years ago. She then removed into this neighbourhood. Dear mother found a home at the late John Foreman's, his ministry also being much blessed to her. She remained there until Mr. Shepherd came, and then removed to the Church at Shouldham Street. On Nov. 6th, it pleased our heavenly Father to lay His hand of affliction on her, by a slight stroke of paralysis, which was a great blow to all for we were sure the end was at hand. She gradually grew worse, and nervousness and restlessness of the system prevented her having as much enjoyment of the soul as she desired. She longed to be gone. The early part of her illness she told me she had done with the world. "I cannot see into it now; it is as though a curtain were drawn across. The world is nothing to me. I can leave you all. Heaven is my home. When will the day, dear Lord, appear, that I shall mount and soar above?" Sometimes she would have some very blessed visions of heaven. Thinking she was going, she would take her leave of us both, and would not allow anyone to touch her or give her anything, saying, "Let me die alone with Jesus, Jesus, precious Jesus! heaven! heaven!" Her dear Saviour came and took her so gently in her 90th year, we scarce could say she's gone. We, her sorrowing children, pray that our lives may be kept as pure as hers, and, when we come to die, may we be as ready as she was. We laid her body to rest at Abney Park cemetery.—S. J. W.



MR. WILLIAM TROTMAN, STONEHOUSE, DEVON.

(See page 280).

The Work of the Holy Ghost.

THE holy and blessed Spirit of God is mentioned several times in the New Testament under the title of

“THE COMFORTER.”

In this precious capacity He ministers comfort to the hearts of the exercised saints, by taking of the things of Jesus and appropriating them to their immediate needs according to His absolute pleasure. This He did to the apostles when He brought to their remembrance what Christ had said to them in the days of His flesh, and He is as faithful and powerful to-day as then in bringing seasonable passages of Scripture to the troubled-in-soul of God's family.

The Holy Comforter is the secret, but all powerful operator in the

regeneration and building-up of souls in their most holy faith. His glorious work is to endear Christ to believers, and which is always in strict harmony with the covenant arrangements of the Father and the Son, and whenever there is a holy realization of communion between two or more Christians, the third person in the undivided Trinity is the author of it.

This Almighty Comforter brings about at times a special communication between Christ and the believer, and by the holy exercises of His graces in the soul the same is kept open. He also draws the soul into an unspeakable appreciation of the person and work of Jesus. Thus He is called

THE GLORIFIER OF JESUS;

and in turn the Saviour points to the person of the Holy Ghost as a Leader and Guide of His covenant-people. John speaks of Him as the Remembrancer of Christ (xiv. 26). In the epistle of John (1 John ii. 1) Jesus Christ is called an Advocate with the Father, a Pleader of the causes of His people before God. This He does by His constant appearance in Heaven before the Father for them. By this position He renders accepted the poor, weak petitions and services of His people, and meets all Satan's charges, and those of the law and justice of God, which are laid against believers, both by the great adversary and their own consciences. He moreover produces the real title of the accused ones to the blessings of the New Covenant, and secures their actual and everlasting interest in them, and spiritual enjoyment of them. The Holy Comforter is also called

AN ADVOCATE, OR INTERCESSOR;

and in which blessed position He rebuts the evil suggestions of the devil, and pleads the honour of Christ at the bar of conscience and the necessity of a consistent practice in heart and life. His intercessorial work is beautifully expressed by Paul in Rom. viii. 26. Thus the Holy Spirit indites true prayer in the hearts of His praying ones, and enables them to realize success at the throne of grace by making "intercession for them with groanings which cannot be uttered," to the truth of which thousands to-day are prepared to bear their humble testimony. The Holy Ghost is

THE SEALER, WITNESS, AND TESTIFIER OF TRUTH

in the hearts of sinners redeemed by blood. He seals the promises with power to them, and confirms them in the true faith by which they are led to know the reality of the truth of God, and thus by trial and persecution they become experimentally fixed in their knowledge of divine things, and are not easily drawn into error by false teachers. The Holy Ghost is

THE EXECUTOR OF THE WILL OF GOD.

This precious will, sealed by the blood of the Testator, is put into operation by the Holy Spirit, its great and infallible Executor, who is ever faithful to His trust. There are many "deep things" in God's will which the holy Executor reveals and applies to the faith of the believer (1 Cor. ii. 10). No poor sinner would ever discover any of these "deep things" if they were not "searched" out and brought to light by the Spirit (John xv. 26; xvi. 13). Hence He is the great Illuminator of the soul, and ever abides as its potent and heavenly occupant.

THE ABIDING SPIRIT.

From the moment a sinner is born again of the Spirit of God to the end of his earthly career, a spiritual warfare continues, but amidst it all the Holy Ghost never vacates His position in the soul, see John xiv. 16, 17, 18; also the Word of God which refers to the indwelling of the Spirit in the individual Christian (1 Cor. iii. 16), and in the Church of God collectively (Eph. ii. 21). It is by this fact that we are said to walk in the Spirit (Acts ix. 31), and to experience the "renewing of the Holy Ghost" (Titus iii. 5). Thus Christ, although actually in glory, is ever with His people, as He Himself declares, "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20; Heb. xiii. 5). There are, of course, times and seasons when the sensible presence of Christ by the Spirit is not felt and enjoyed in the soul, but He ever abides the same, similar to the natural sun which always shines but is not always seen and felt. This is what we understand David to mean by his remarkable prayer after his great fall (Psa. li. 10, 11, 12). He had lost the "joy of salvation," but not the salvation itself. In this sense we read many spiritual hymns which solicit

THE DESCENT OF THE HOLY GHOST,

as if He had entirely removed from His beloved people. We firmly believe that where He once takes up His abode He never, no never, finally and totally departs. If the Holy Ghost were to leave His people altogether, as some suppose He does, there would be nothing to distinguish them from the ungodly world. "Having loved His own which were in the world, He loved them unto the end" (John xiii. 1). The children of God are now called "saints" because the Holy Ghost dwells in them as their great sanctifier.

THE OLD TESTAMENT SAINTS

were not ignorant of the Holy Ghost. They evidently knew Him experimentally, and as bearing witness to the coming of Christ, "for the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). If the sanctification of the Spirit was a matter unknown to Old Testament believers, how came they to be called *saints*? We believe they were saved in the same way as believers are to-day, by the electing *love* of God the Father, the atoning *blood* (in prospect) of Jesus Christ the Son, and the illuminating *power* of the Holy Ghost. We have never read in the history of the Church of any other

SANCTIFICATION OF BELIEVERS

since the world began than that of the Holy Ghost. This is proved by the fact that "holy men of old spoke as they were moved by the Holy Ghost." Peter also declares that this was "the Spirit of Christ, which was in them" (1 Peter i. 11; 2 Peter i. 21). What we want to enjoy again and again is the sweet "comforting influence of the Holy Ghost," also the sealing power of the "Holy Spirit of promise which is the earnest of our inheritance."

"'Tis Thine in prayer to help complaints,
To quicken sinners, comfort saints,
And weary souls refresh."

Those who are personally acquainted with the work of the Holy Spirit know well that free-will and other works of the flesh in the salvation

of sinners have no place in the covenant of grace. Christ and His apostles were the greatest

SPIRITUAL LEVELLERS AND BUILDERS

the world ever saw. No natural religionist can long endure a searching ministry, in which the great work of the Holy Ghost is clearly set forth. All religion, however beautiful and charming, that is not the outcome of the love of the Father, the blood of the Son, and the power of the Holy Spirit, is only as so much "wood, hay, and stubble," and must be consumed when the earth and its works shall be burnt up.

W. WINTERS, *Editor.*

Churchyard, Waltham Abbey, Essex.

OUR PORTRAIT GALLERY.—NO. IX.

MR. WILLIAM TROTMAN, PASTOR OF EBENEZER CHAPEL, STONEHOUSE, DEVON.

DEAR BROTHER WINTERS,—At your request I herewith send you a few particulars of my life, and some of the leadings of a kind and gracious God in providence and grace.

I was born at Cricklewood, in the Edgware Road, on the 31st of March, 1826. I have therefore reached the sixty-third year of my earthly pilgrimage. The days have been like Jacob's, "few and evil;" but in the midst of the evil, Divine goodness has been manifested, and with David I often say, "He hath not dealt with me after my sins, nor rewarded me according to my transgressions." When I was about seven years old, my father removed to Holloway, and entered into business there. I remained with him until I was twenty-two years old. During that time the Lord graciously met with me, inclined my heart to seek His face, and convinced me of my sinfulness, and need of an Almighty Saviour. Under convictions of sin, I endured much heart-trouble, which none knew save God, and my own soul. The first real manifestation of mercy, I remember, was under a sermon by dear Mr. Rowlands, a blind man, at Hampstead, from the text, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." I then was filled with hope that I was indeed included among the little flock, and was enabled to "rejoice in hope of the glory of God."

Later on, my pastor preached from the following words, "And yet there is room," which words were so blest to me that I was encouraged to see him, and offer myself as a candidate for baptism; and being accepted by the Church at Ebenezer, New End, Hampstead, I, in company with a dear brother and companion of mine, James Mason, now of Adelaide in Australia, was baptized and added to the Church. The text on that occasion was, "And ye are not your own;" one that has been truly verified in the after steps of my life. I endured a great fight of afflictions after my baptism, by temptations of Satan and the prevailings of sin, till I was brought into a state of mind in which I doubted everything in the past, and saw nothing but darkness and destruction in the future. I was delivered from this by such a manifestation of Jesus as I had never had before. As I walked on my way to the prayer-meeting, I saw Him, by faith, in His sufferings, death, resurrection, and glory, and with sweet assurance these words came to my soul, "All for you." It

was as if He Himself had spoken it all to me, and who shall say He did not? I dare not. The concluding words of this manifestation were, "I have blotted out as a cloud thy transgressions, and as a thick cloud thy sins; return unto Me, for I have redeemed thee." This so satisfied my young heart (only just over seventeen) that Jesus had indeed spoken to me, that I went into the prayer-meeting, and when called to pray, could only praise. A dear old saint came to me, took my hand in his and said, "I can see where you have been: you have been with the King." I went home like the lame man that was healed, "walking, leaping, and praising God."

THE WORK OF THE MINISTRY.

Some time after this, I was exercised about "telling to sinners round what a dear Saviour I had found." I did not believe I could ever be a preacher, but I wanted to be useful to God's people. I was staying with my friend, Mr. Mason, and after an evening spent in godly talk, he and his wife left me to rest on the sofa for the night. I took my Bible—then my only and best treasure on earth—for *one more word*, and I lighted on the forty-ninth chapter of Isaiah. In reading that portion I had a brighter revelation of Jesus than ever before. It was as if He were with me, expounding the mysteries of His own kingdom, centreing in Himself as the covenant given, the Word, incarnate and proclaimed, the power by His spirit to do all things, so that the redemption, gathering, preserving, and ultimate coming to glory of His people, were matters wholly belonging to Him, committed to His hands by the Father. And then for the first time I saw the possibility of a poor, weak, ignorant thing as I was being used as one of His favoured ministers, and I told Him so. He pointed to the text, "That thou mayest say to the prisoner, Go forth," etc. "What me, Lord?" I said. "Yes, thee." "But that is written of Thee." "And of all whom I send; I send thee." O, my heart was bursting with joy, wonder, love, and praise, yet with trembling. But oh, the sweetness of His all-constraining love! Would that I could ever live and preach in the possession of the bliss I tasted then! Suffice to say I was sealed to the afflictions, sorrows, tribulations, labours, and joys of the ministry of the Word of God, not by man, but by the witness of the Holy Ghost, and though it has been often tried, none have silenced me yet.

For months this secret was mine alone, till I became impatient, and cried to Him to open a way for me. I was walking by the way in Camden Road (near the spot where my first soul-trouble came upon me), and suddenly I was arrested with the words, "What I do thou knowest not now, but thou shalt know hereafter." It was enough. I began to preach to a few poor people by invitation, at North End, Hampstead. My first text was, "Go, stand and speak in the temple all the words of this life." From thence I went to The Hyde, Edgware Road, and preached the Word in a small chapel for about eighteen months. Then I assisted Mr. Richard Ware (of Hampstead), for about six months at Potter's Bar. Then several places, as Harrow Weald, Harrow, West Ham, Millfield Street, Hampstead, Camden Town, and Dunstable, till 1848,

WHEN I WAS LED TO BLACKMORE,

where I remained pastor of the church for twenty-four years, having preached one year on probation. The Lord blessed the Word, and stopped every mouth of opposition. The chapel was enlarged, a new school-

room built, sixty-one were added to the church, and some hundreds of children taught in the Sunday School. I used to preach at times at the chapel, and twice as a rule elsewhere weekly, which, with other meetings, was a fair amount of work. Sickness and death came to my home twice in fifteen months, taking my sister-in-law and my dear wife, so I had a cup of sorrow; this was in the first ten years of my ministry. In the second, I had married again, had a family of six children, added a business to my other occupations, and a farm of three acres of land, sold 1,000 tons of coals to the very poor at a reduced price, by the sum of £500 collected during twenty years from friends, far and near. I also received in helps by the way, £650 from friends (other than the church), from whom I received £1 a week.

Such is the sketch of my work at Blackmore. Then followed an eighteen months' sojourn at Norwich, thirteen weeks at Mount Zion, Dorset Square. I may say the kindness I received from friends in that connection, which was not less in cash than £100, enabled me to leave B—— honourably, and to pay every debt (business debts during twenty years' struggle) I owed there. I esteem it one of the most conspicuous interpositions of my gracious Father for me, though I have had some quite as marvellous. I have ever a grateful remembrance of those kindnesses, which I trust were in some sort the outcome of blessing received by the Word preached, during which I preached only six or seven times at Cambridge, during J. B. McCure's illness, once in each month. A few months at Paddington, and then a seven months' illness brings me to the last decade.

TEN YEARS AGO I CAME TO STONEHOUSE,

and here the Lord has signally blest His Word, and supported His servant, amidst scenes of trials, sorrows and joys. I desire to "hope to the end for the grace that shall be brought to me at the revelation of Jesus Christ." I have not one word to say in self-commendation; I have been a sinner, and God has shown me my sins and pardoned them, blotted them out in the ocean of His atoning blood, and who can impugn His right to save whom He will? to accept, use and bless whom He will? There are hundreds who will, no doubt, be pleased to see the old familiar, the sorrowful face, upon whom he whom it represents would have joy to look. Amen.

PAUL'S AVOWAL CONCERNING 'THE GOSPEL.

A Sermon preached at the Annual Meeting of the Suffolk and Norfolk Association of Strict Baptist Churches at Somersham, on June 6th, 1889.

BY MR. L. H. COLLS, OF BECCLES.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek" (Rom. i. 16).

THE introductory words of this epistle are brimming over with precious instruction; the whole epistle itself is a grand mansion of eternal truth, and the porch is worthy of the glorious structure. We are struck with the noble spirit of Paul in the opening verses of this chapter. We have glimpses of the great principles which animated his heart in his service for the Lord. Evidently the great apostle abhorred selfishness and cowardice. He had become so bathed in the self-sacrificing spirit of

Christ that he reckoned himself a debtor to all classes. His soul was stirred to its depths by the constraining love of Christ, and as he thinks of the proud, voluptuous and powerful city of Rome, a holy ambition possesses him to visit it, and he longs to plant upon this citadel of the devil, the royal, blood-stained banner of King Jesus. Hence the brave words of the preceding verse, words which thrill with holy, loyal ardour and love to his exalted Lord. "I am ready to preach the Gospel to you that are at Rome also." God grant unto us, as ambassadors of Christ, more of this devoted and consecrated spirit in the service of our blessed Master.

Let us notice:—I. The apostle's estimate of the Gospel of Christ. "For I am not ashamed," &c.

II. The reason assigned. "For it is the power of God unto salvation," &c.

I. (1.) The apostle's estimate of the Gospel. This is very expressively stated in the words, "*I am not ashamed.*" There is great force about the negative form of this sentence. It is a very telling way of enforcing the great positive truth, that, so far was he from being ashamed of the Gospel, he gloried in it. The theme was one which made his soul all aglow with delight, and which fired him with holy zeal. The grand device of the devil in these days is to make men ashamed of the Gospel, and he has succeeded largely. Circumstances did not make Paul change his tone in respect to the glorious Gospel. He could dare to stand in the minority for its defence. He believed in it, it was a reality to him, and he had solemn, real and blessed convictions of its life, power and grace.

(2.) We notice of what he was not ashamed, the "Gospel of Christ."

The Gospel is the *most complete revelation of God*. Creation reveals His infinite power, wisdom, and goodness, but creation's light is dim and insufficient to reveal the God of all grace. Sinai's flame does not reveal the God of the Gospel, nor is He clearly seen in the Levitical law. The name of God is, however, written in the Gospel, in clear and glorious characters. There He has spoken unto us by His Son, and it is the delight of God's people to join in the beautiful words of Watts:—

"See where it shines in Jesus' face,
The brightest image of His grace;
God, in the person of His Son,
Hath all His mightiest works outdone."

We are not ashamed to join the angels in the glad tidings of a Saviour born; glorious note of the Gospel is that of the Incarnation of the Son of God—the Eternal Word made flesh, the Messenger of the Covenant coming into the world to declare, in His own complex person, the name, purposes, and love of God: this is the Gospel by which God comes down to man in his low estate. We had never known the true meaning of the word sympathy but for the sending of the Father's Son into the world in spotless humanity. In the precious person of Immanuel, God touches the heart of His eternally loved, but sin-ruined ones; He comes near to them, speaks to them in the accents of infinite gentleness and tenderness.

The Star of Bethlehem shines in the Gospel with a soft and gentle radiance, which is full of guidance and sweetest comfort to such as are broken in heart, and contrite in spirit. God manifest in the flesh is the glorious base of the vast pyramid of grace, covering the immense ground of the covenant of grace, and lifting up its summit in everlasting glory.

The apostle was not ashamed of the Gospel, because it was full of

Christ. Right away from the bosom of the Father down to the deeps of Bethlehem's manger, of Gethsemane's amazing scenes of agony, and of Calvary's tremendous sorrows, and then back again up to the shining, glittering steps of glory, does the Gospel trace the Lord Jesus Christ.

The grand notes of the Gospel are:—Substitution, Atonement and Redemption, and there are no glad tidings without them. The mighty Surety, born under the law, bears its mighty conditions upon His shoulders, magnifies the righteousness of its demands, shows how infinite are its charges against His ruined yet beloved Bride, the heinousness of her guilt, and the awfulness of the curse to which she stood exposed. The Gospel not only reveals these things far more brightly than the law in the life and death of Jesus, but also, what it cost the Lamb of God to bear them. We see the heart's love of Jesus in His face—so marred—in His cries and tears, in His temptations from men and devils, His utter loneliness, His agony and bloody sweat, His stripes, thorn-crown, and shameful cross. In the bleeding broken heart of Jesus, Divine love is broken up into matchless beauties. But whilst we witness the Father thrusting the sword of justice into the heart of the Great Shepherd, forsaking His well-beloved Son, we are led to enquire:—

“Was it for crimes that I had done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree.”

There is, however, a loftier summit of love yet, and that is, the complete and victorious climax of the sufferings of Christ. For He not only bore the iniquities of His Church, but Jesus bore them *away*; drowned them in the sea of His blood. We hail with joy the triumphant cry of the glorious Conqueror, and spoiler of sin, death and hell, “It is finished.”

We glory in the Gospel of a *living Christ*. The resurrection of Jesus Christ is the glorious key-stone in the arch of Christianity, and of the Gospel men are trying to pull this truth out of its position. In this ignominious task they are at one with the devil, who tried hard enough to keep the glorious Redeemer in the tomb, and if he could not keep Him in, then we are sure that neither devils nor men will be able to put the Lord of life and glory in again, *now* He is alive for evermore:—

“He lives! the great Redeemer lives,
What joy the blest assurance gives!”

Surely we are not ashamed of such a Gospel as this, which is as indestructible as Christ Himself, and which teems with immortality and eternal life; which proclaims not only the offering of the great sacrifice, but also its acceptance through the triumphant resurrection of Him who died the Just for the unjust. This is the Father's own seal which can never be destroyed. And if the setting of the sun behind the gloomy summit of Calvary sent up a glorious ray and token of victory in the words, “It is finished,” how glorious is the rising of that same Sun of Righteousness, scattering all the wild beasts of hell and sin, the mists of death and of doubt from the hearts of His loved and waiting ones, so that they are brought to His sacred feet, crying, “My Lord, and my God.”

The Gospel proclaims an exalted and an enthroned Christ. It delights to exhibit the flashing coronet of the King of kings and Lord of lords, as well as the crown of thorns. The Gospel proclaims Christ as King

of glory. It tells us that by His meritorious death He has acquired the right to unlock the everlasting spring of new covenant blessings and to set it freely flowing, so that, from the one throne of God and of the Lamb, the abounding river of grace flows down into the hearts of His eternally loved ones. The Gospel points upward to Him whose name fills all heaven with endless hallelujahs, and sinner's hearts here with joy unspeakable and full of glory.

II. Notice the reason assigned for this glorying in the Gospel. "For it is the power of God unto salvation," &c.

(1.) Notice that the Gospel *itself* is termed the power of God, and not what men may add to it. The Apostle means the Gospel in its native beauty, without embellishment or set-off of man's wisdom, the simplicity of the Gospel, which Satan hates and seeks to withdraw men from. The Gospel is most effectual when its glorious light shines through the clear utterances of Christ's ambassadors. When men go from the presence of the King with the sacred, precious conviction of the Gospel message upon their hearts, and as a live coal upon their lips, then is it the power of God to themselves and often to others.

(2.) We observe *the extent of this power*, "Unto salvation." This is its grand eminence. If the apostle had said unto *civilisation*, he would have been right; for the Gospel has changed the moral aspect of some nations. Unto *reformation*, this is also a truth; men have escaped the corruptions of the world through an intellectual acquaintance with the Christ of the Gospel. We rejoice, however, that something more than these truths is taught here. The glorious fact is, that it is the power of God unto *salvation*. We shall not attempt to scale the heights of this word. Suffice it to say, if you can measure Jesus, you can comprehend it. Herein lies the glory of the Gospel power, that it is the Divinely-appointed instrument of bringing sinners unto a knowledge of salvation. This is love-power. This instrument is adapted to the heart. This key is made to fit. This magnet shall not fail to draw all whom it was intended to attract unto Jesus, who is the secret magnetic force of the Gospel. But true as this is, we have not the whole truth yet; let us read the whole sentence. "For it is the power of God unto salvation to every one that believeth." We learn then that the heart must be adapted to the Gospel and then the glad tidings will be suited to the heart. It is the power of God to them that are called. This is the work of the Holy Ghost. Hence that prince of preachers, Christ Jesus, before He spoke of Himself as the uplifted One, uttered those memorable words: "Ye must be born again."

Let us notice the work of the Holy Spirit as we have it in these words; "To every one that believeth." No power on earth can convince a sinner that he is lost, save the almighty power of God the Holy Ghost. The news of salvation is nothing to a dead sinner, but it is everything to a quickened soul. To realise the vast heights of Divine mercy, one must be conscious of the depths of sin's misery. To you who are dead in trespasses and in sin, the name of Jesus has no melody. But to the poor condemned and guilty sinner, the blessed news of a full and free pardon, through the precious blood of Jesus Christ, is glad tidings indeed—the sweet notes of forgiving love are heard with sacred joy, and received by the thirsty into the inmost recesses of the soul. A bleeding Saviour is exalted, and His tender dying love breaks the hard and flinty

heart. The peerless beauty and grace of His Person are unveiled, and poor self-loathing sinners fall in love with the altogether lovely One. The weeping prodigal, whilst yet afar off, feels a strange yearning after the precious name of Father, and longs for the rich provisions of the Gospel feast. Then it is glad tidings to such an one, that the Father is on the look-out for him, yearning for his return, and ready to welcome him to His heart and home. To the ragged, foul, and wretched sinner, is revealed the complete and spotless robe of the Saviour's righteousness, and this is the power of God for His acceptance and free justification from every charge of a broken law, and he is made the righteousness of God in Christ, and such an one joyfully sings:—

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

Blessed power of the Gospel invitations, they fall like gentle rain and still gentler dew upon the hearts of the weary and thirsty souls—the blood of Jesus says, “Come.” The Father says “Come,” and the Spirit and the Bride say “Come,” and whosoever will let him come and drink of the water of life freely. Faith is drawn out by the love of the Gospel, its tendrils are wound about the cross of Jesus, its hand is grasped by the bleeding hand of the Saviour, its eye led to look unto Him, and its ear is ravished with His precious name. Thus do the powerful cords of loving-kindness lead, not half-way, but *unto* salvation, unto the rock that is higher. Salvation, however, is far more than this. It means infinitely more than deliverance from hell, or from sin's curse and condemnation. Far beyond a mere look at the vast inheritance. Exceedingly more than sitting and singing oneself away to everlasting bliss. Salvation means holiness as well as happiness, saintship as well as sonship, consecration of heart and of life, of time and of talents, to the Lord. The glorious heritage of salvation is not for the cowardly and effeminate, but for good soldiers of Jesus Christ. Conflict before conquest, the cross before the crown. Pure, unselfish love to God and sympathy for sinners. They are unworthy of salvation who never pray for others. The Spirit of Jesus is the best evidence of salvation in the soul. The Spirit that lives on High, in fellowship with the Sacred Three, not for its own sake only, but that it may fill its position the better in the Church and in the world. Salvation means life—life inwardly and outwardly; that life which is made purer and nobler by the chastening of storms, richer and sweeter by fresh and constant discoveries of Him who is the life—a life of verdure, vigour and youth, surmounting the sins, winding its way through the intricacies and changes of a sorrowful world, like the mighty river, which, leaving fertility and blessing behind it, is ever hastening onward to the boundless ocean, and which becomes broader, deeper, and more useful the nearer its approach to the glorious goal:—

“There shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast.”

CHRIST'S WITNESS UNTO THE TRUTH.

SOME REPRESENTATIVE OPPONENTS.

BY SAMUEL BANKS, STAMFORD HILL, LONDON.

TRUTH is many-sided, yet harmoniously one. The purpose of the incarnation, and life-work, suffering and atoning death, resurrection and ascension, intercession and promised coming again of the Messiah, is *of course* the redemption, quickening and calling, sanctification and eternal glorification of all who are in Him. But, further, our beloved Lord and Master *also came as the incarnation of truth and its infallible witness* (John xviii. 37). Christ was killed for clearly revealing and faithfully witnessing to the truth. He perfectly knew the Father's will, and to teach and do that will was His delight. His inherent and active truth and goodness incited the hatred and persistent cruelty of those self-righteous and self-seeking hypocrites who put the traditions of men in place of the commandments of God. The sacrifice of Christ, then, was the triumph of principle; He being persecuted and slain by evil men, who could not endure the laying bare of their hollowness and wicked deceit. As with the leader, so with the followers. All who, by the grace of God, are called into living, loving fellowship with the Christ, to be His witnesses, and (by the indwelling and invincible working of the Holy Spirit) followers of truth and godliness, must needs suffer hatred and cruelty at the hands of formality and worldliness. Oh! to be called and upheld in the fellowship of His sufferings here, then to be partakers of His glory by-and-bye; to be persecuted for the truth's sake now, if need be, then reign together with Truth's Source and Fountainhead, as well as her great Exponent and Witness, in that place which He has gone to prepare for those who love Him and are the called according to His purpose, where error and sin cannot enter!

Consider briefly the lessons of warning which are set before us in the character and disposition of some of those representative men who had a prominent part in the sufferings and death of Him who bore constant and unflinching testimony to truth and holiness in the midst of an ungodly world and a debased generation of hypocrites.

Take Caiaphas, High Priest and President of the Jewish Council. Look at his advice to the secret council of the Sanhedrim (John xi. 47, 53), and, though he unwittingly spake a great and precious truth, even as they did who called the Christ the friend of publicans and sinners, yet his utterance was intended to propound a desperate alternative of worldly-minded expediency. Then when, on the night of His passion, Christ was brought before this same Caiaphas the pretended reasons for committing Him were (1) to the Sanhedrim, "Blasphemy against God," (2) to the Roman Procurator, "Treason against the Roman Empire;" but the real reason was hatred of truth and purity.

Caiaphas stands before us as a representative of that same spirit which was in Demas, who forsook Christ because he loved this present world. The question of the world will always manifest itself, even amongst professors of Christianity and office bearers, not excepting preachers and ministers, viz., "Is it *expedient*?" But the question with every true follower of Christ should be, in the light of the Lord, "Is it *RIGHT*?" Oh! for grace to know and stand by the truth, let it cost nature what it may, and will ever be accompanied by peace in the conscience and joy

in the soul. Remember, Caiaphas was *High Priest* that same year. In the sense of our present consideration, the world and Christ are as opposite as the poles. What is the world but a temper, a disposition, an inclination, a way of looking at everything *without reckoning with God!* The world will counsel prudence, respectability, religious profession, philanthropy, and very much else, according to the doctrine of *expediency*, but you will never find the world standing out in the broad, clear light of the Lord, and seeking to know whether, according to the Divine judgment, it is *right and true!* The world may attract—but surely in the end it will demand payment. Let us pray to be delivered in all things and at all times from the *disposition* of the world, the *lust* of the eye, the *love* of money, the *pride* of life, for the fact remains unalterable—“The wages of sin is death.”

In beholding with reverent adoration how calm, dignified and unyielding was the set purpose of the Messiah as He still proceeded to explicate and bear witness to the truth, we see another great wave of opposition which He condescended to breast. Look at Pilate, look at Christ, and know that better than reputation, better than position, better than the applaudits of our fellow-creatures, at whatever cost to the flesh, is loyalty to truth and righteousness, in the spirit of Christ. Pilate knew the hollowness of the whole accusation. He felt the awful impressiveness of the Presence. He heard the story of his wife's dream, and listened to her message of warning. There was not a tittle of evidence against that Just Person. Now commences the struggle—that tremendous conflict. Will he take his stand on the side of truth and righteousness, and release the Christ? No: he will try and pacify the furious, maddened crowd. Three times he spake with them. He was petulant and temporizing. Again, he catches at a side-wind—the custom of release. But now there is only one alternative left. What will he do? Will he, despite his conscience, despite his knowledge, listen rather to the excited cries of the mob, or will he stand out boldly and decidedly on the side of truth, and release Jesus? Alas, for Pilate! he has blindfolded his eyes, he has washed his hands, and now stepping over the precipice of self-destruction—willing to content, or please, the people, Jesus is delivered to their will and Barabbas released. The tortuous conduct of many of truth's professed friends, for the purpose of catching the popular vote and patronage, in this our day, will lead them on to the fate of Pilate, if the grace of God prevent not.

We pass over Herod (the sensuous), on whom Pilate by a side-wind endeavoured to shift his responsibility; and we come, lastly, to the consideration of Judas the traitor, as a representative opponent of truth and goodness as exhibited in all perfection and beauty in the Person of Jesus. Judas Iscariot is without a doubt the saddest figure amongst truth's representative opponents at the Passion of our Lord. His besetting sin was covetousness in its most damning form, culminating in the *betrayal of trust* and suicide.

Dear Reader,—Judas was a consummate hypocrite, a confirmed liar, truth's friend to his face, but his deadliest enemy behind his back. Oh! dearest Lord, let us be poor and despised in the world, let us be what Thou wilt, but oh! graciously grant us this: to know and love and practice the truth as it is in Christ Jesus, by the sacred and effectual inworking of God the Holy Spirit.

NOTES TO PILGRIMS.

BY THOS. JONES, PASTOR OF PROVIDENCE, SLAITHWAITE.

PART III—"MY JEWELS."

THE pilgrims of Zion are often despised by the carnally-minded, but they are the beloved of God. The various appellations used by the inspired writers express the tender and affectionate regard in which they are held by the God of their salvation: permit me to enumerate a few passages from the Old book; turn then to 2 Peter ii. 9, there we read, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." So teacheth our Lord when He says, "Fear not, little flock." The prophet says, "Ye are the people of the living God." To represent their privileges and their blessedness, the Holy Spirit has chosen the finest imagery, such as the heavens, the earth, the sun, moon, stars, the flowers, the fields, springs, streams and rivers. Not only are these things noted by the inspired writers, but they descend into the bowels of the earth and there they find things buried to human view and yet suggestive of the present and future glory of the redeemed family of God. Our text is one of those gems that is suggestive of certain truths that forcibly illustrate the various phases of Christian life. In presenting our very brief notes, let us observe—

1. "My Jewels," by way of comparison. This will be seen by noticing *their origin*: gems are found buried beneath the earth, and consequently it incurs a great deal of labour to dig for them, and so with the gems of God's choice, they are buried in the ruins of the fall. Who can tell the work that is put forth by the eternal Spirit in convincing and bringing them to Christ? Note the *refining process* through which they are brought. We are informed that precious stones are cut and polished on a wheel of soft steel, the ruby and sapphire are cut on a copper wheel, with diamond dust tempered with olive oil, and polished on another copper wheel with tripoli and water. The emerald, garnet, agate and other stones are cut on a leaden wheel with salt and water, and polished on a tin wheel with tripoli. Thus you see the process through which these precious stones pass through before they adorn the mansions of the great. Certainly this is very suggestive of the process through which the precious polished stones in the great spiritual temple of Jehovah are brought through. They are born from above, upon their hearts the Divine Spirit operates with an almighty power. They are washed, sanctified by the blood and grace of God the Father. They, by the gracious act of God the Spirit, are moulded into the image and likeness of their Lord. But observe—

Their brilliancy, originally rude, rough, and possessing nothing attractive in themselves, yet who can help admiring the lustre of these precious gems—these vessels of mercy, and temples of the Holy Ghost! Naturally "black," by grace "comely," by nature "dark," by grace "the light of the world," by the blessed regenerating power of God they are made "polished stones." How bright some of these illustrious jewels of God have shone—their brilliancy is still radiant, their light is still seen, and their influence is still felt,—holy, devoted, spiritual workers in the vineyard.

Again, *their variety*. We are told that precious stones vary in colour, quality and value. What a variety has ever been found in the Church

militant among the worthies whose names are revered and loved by us to-day,—*e.g.*, we have Moses for meekness, Joshua for valour, Job for patience, David for devotion, Paul for zeal, and John for love. And does not the same “diversity of gifts” continue in our beloved Church to-day? Is there not a beauty in the variety of these gifts and graces that still adorn the church? Some are eminent for power in prayer, others in preaching, others in visiting the sick. And thus in the variety of ways and means and gifts are the jewels of the Lord fitted that the church is “fitly framed together groweth into an holy temple in the Lord.” Thus can we admire the eternal wisdom of God, for by these variety of gifts are His gracious arrangements and purposes accomplished. But—

II. “My jewels,” and why? Because of *their scarcity* they are not common, they are not found in the highway. They are found comparatively in few places, possessed by the distinguished and favoured few. It is just so with the Lord’s jewels. In the Old Testament they are called a “remnant,” in the New a “little flock.” In this day great profession is made, religion has become fashionable. But the Spirit-taught jewels of Christ can see that this profession is like the glory of Moses; “only skin deep,” jewels are still scarce. The monuments of soul-saving grace are still few: note their *immense value*. The enormous sums that have been given for the gems of earth read more like a fable rather than a reality. History informs us that in 1720 the court of France gave no less than £135,000 for a diamond, and that an Emperor of Russia paid £90,000 for another of these earthly jewels. It has been said that the earrings worn by Cleopatra, once Queen of Egypt, were valued at £104,000; startling as these things may appear, what is the price or the value in comparison to that paid down for the jewels of the Most High? Not all the gold and silver, nor all the costly gems of earth, could purchase the most insignificant of the jewels of heaven, nothing less than the precious blood of the Incarnate Son of God (see 1 Peter i. 18, 19).

Once more “My jewels,” *because of the care taken of them*. The crown of England is kept safe in the Tower, well guarded. Those who possess the costly gems of earth use every precaution to secure their treasure from dishonest men. Most of my readers will remember the great sale of crown jewels in Paris not long since. After the day’s sale you know how the remnant left was deposited in a place prepared with great care, and only one way of entrance: upon that trap-door the police placed their mattress, and upon it they slept in turn so careful were they.

What about the treasure of the “King of kings”? “He careth for you,” “I will be a wall of fire round about you,” and all His saints are in My hand, and “No man shall pluck them out of My hand,” they are “kept by the power of God.” The Apostle could well say “I am persuaded that neither death, life, angels, principalities, powers . . . shall be able to separate us from the love of God” (see Rom. viii. 33–39). “He that keepeth Israel neither slumbers nor sleeps.” Take heart, fellow traveller, for “no weapon that is formed against thee shall prosper.”

“My jewels,” because they are *sometimes exhibited* upon special occasions these gems are shown to admiring friends. So the Lord’s shall be made manifest in that day, and they shall be presented faultless before the throne of His presence with exceeding great joy. Our King

shall gather them from all parts of the world, and they shall be admired. They shall sit down at the Marriage Supper of the Lamb. They shall shine in the kingdom of our God and His Christ, and the glory of the exceeding grace of Jesus shall shine in them. They shall be a royal diadem in the crown of Him who ransomed them from the power of the grave.

And finally, My jewels because *not one of them shall ever be lost*. Poor tried and timid and cast down take, courage, thou art precious to thy Lord, he gave Himself for thy ransom. He will not suffer thee to be left behind. Of old it was said, "Not a hoof was left behind." So in the palace of our God not one will be missing for whom He shed His blood. No missing one, no empty seat, no spare crown, so that—

"Raptures of triumph fill the place,
Shouted by jewels, 'saved by grace.'"

ELECTION.

Sketch of a Sermon Preached by MR. GEORGE PUNG, of Norwich.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied."—1 Pet. i. 2.

NO candid Bible student could fail not only to see, but as readily admit the triple character of our text. Only could the apostle Peter be assured of the election of these people, but by their obedience to the principles of Christianity.

1. The doctrine of election: we do not take this up as a hot iron, only to drop it again as quick as thought, as many do for convenience sake. We look upon the doctrine of election as a hard and fast settlement, as far as the Father is concerned, characterised by all the candour and sincerity of a God. No mental reservation, no play upon words, no wizardry of sentiment, no legerdemain, no card trick, no conditions on the part of the elect, but many associations and conditions to be carried out by the Trinity in the eventful prosecution of the system of salvation.

2. God elected His people, not for what they are, but for what He intended to make them.

3. God elected His people to many surpassing privileges, privileges—in comparison of which—the position, rank, stations in society, modes and instruments of enjoyment, and the whole element and environment of court life, or any other life, however elevated it may be, becomes trifling, puerile, and in point of glory, as the penumbra of the sun.

4. But the first primary and foremost thought in election is not that of privilege, or personal enjoyment; that is the ultimate and final idea, but the mediate object of election is for certain and specific purposes, in fact, election is only part of a plan, the first link in a chain, a portion of a great alliance, the main-spring of evolution, not Darwin's, but God's evolution, and, as a battery, man, by regeneration, is attached to election, so that the vital forces of the Divine Father run right away down as a life-giving current to his soul, and so of the whole Church of the living God.

5. Election is regulated by divine intelligence. "elect according to knowledge." All God's acts are acts of intelligence, because they are

acts of an infinite mind, and that which is infinite must be unerring. God's election of His people is not blind fatalism, not the world's cant of chance, no, this is an act based on infinite reason, not on election based on the contingencies of time, or the caprices of men. it is not the strangers scattered," choosing God, that, by grace, they did and do, but it is God the Father choosing His own people, irrespective of birth, station, clime, race, sex, party, age, social status, scholastic training or otherwise.

6. The election of God's people is distinctly and emphatically paternal — it is not the election of a race, nor of any distinct man, or to any office or officer, but the choice of a family, with a family father, family home, family features, family claims, family rights, family privileges, family attire, family manners, family language: this doctrine to a man of God is saturated with luscious juice, and the nectar of the gods could never with this compare. I love a good strong draught of this applied to my soul when it is weary, but in this, as in other things, what is one man's drink is another man's poison.

7. This election is based on anticipated knowledge, or foreknowledge; but *for*-knowledge of what? that the elect would be better than other people? Well, yes, a little, but emphatically different to other people; the betterness of God's people is not in the doctrine of election, nor yet in themselves, but as in the case of a scion when grafted derives its life, and therefore its fruit, from a mother source, so we are chosen in Christ, both for life, conditions and difference, and all down the history of the world the elect have been different to other men, in type of being, in mode of thought, in moral feeling, in steadfast attachment to principle, in devout and holy prayer, in decision for doctrine and practice, not according to man, but according to the New Testament.

II. The position of the third person in the Holy Trinity is here inverted, and His function and the personal part He takes in the economy of love is given us in a preposition "through." &c., from end to end. This is the revelation He sustains to the whole election of grace.

1. Sanctification—set apart.

2. God's elect are like all other men, sinners now they are elected, not to be saved in their sins, but out of their sins.

3. It is the work of the spirit to place them in the family down here.

4. And to bring them into corporate relation with the Church of God.

III. The work of the Holy Spirit.

1. Annihilates all distance, it is "use and to,"

2. The Spirit leads us first to the efficient, all-sufficient and meritorious obedience of Christ. No commentator makes reference to this fact.

3. Then the Holy Spirit leads us into obedience to Christ.

4. And, finally, to the crowning act of all, "sprinkling," &c.: everything was sprinkled with blood.

1. The book to ratify the covenant.

2. All the people.

3. All the vessels.

4. The altar.

THE BLESSED DEAD.

THE LATE RICHARD VARDER.

OUR readers will be grieved to hear of the departure of our highly esteemed and much-loved brother, Richard Varder, of Yeovil, which took place at his residence on Tuesday, August 13, in the fifty-ninth year of his age. The May number of the EARTHEN VESSEL AND GOSPEL HERALD for this year contains a brief sketch of his life, written by himself especially for this magazine, and will, we are sure, be re-read with great interest. Mr. Huxham, of Aldringham, Suffolk, was instrumental, in the Lord's hands, of first sending him out to preach the Gospel, and from that time to within a few days of his death he was never without a pulpit, save through illness. The work of preaching the Gospel was his chief joy and delight. We had looked forward with fond anticipation of meeting him at the coming anniversary of Zion Chapel, Trowbridge, but his happy spirit is with his loving Redeemer, where there are no anniversaries, but fulness of joy and pleasures for evermore. We have heard him with much pleasure extol his Master, and most blessedly tell out those things which he had handled and tasted and felt of the good word of life. The last time we heard him was at Chadwell Street, Clerkenwell, and after the evening service we found him very weak from an internal complaint. Our sympathy is with the family, the church at Yeovil, and the whole Church of God. The causes of truth in the West of England and in London (especially the Surrey Tabernacle), have lost a most valued friend, a lover of the truth, and a sweet preacher of the distinguishing doctrines of grace. The following letter from his son gives an account of his last days:—

"32, Kingston, Yeovil, August 14, 1839.

"DEAR MR. BANKS,—I write you a hasty note to inform you of the death of my dear father. He quietly passed away yesterday (Tuesday) at 2 p.m. You are probably aware of the illness he had at the beginning of the year, from which he never recovered, and during the past month has gradually been getting worse. He preached as usual on Sunday, the 4th inst., and last Sunday, the 11th, he was only prevented from doing so by the doctor's intervention. He was down stairs on Monday until 6 p.m., but was very weak. He then wished to go to bed. After being helped upstairs and into bed he seemed very sleepy, but would talk at intervals until near midnight, when the drowsiness increased, and being apparently free from pain, he continued in that state, quietly sleeping away. Amongst my dear father's papers I found a letter from you respecting inserting a sketch of his life in the EARTHEN VESSEL AND GOSPEL HERALD, and although personally unknown to you, I thought you would like to know of his removal hence. Excuse this hurried note. Perhaps you would be good enough to send this to Mr. Winters, as I am much pressed for time. With kind regards,

I am, dear Mr. Banks, sincerely yours,

WM. VARDER.

MR. HENRY BOULTON.

MY dear departed father, Henry Boulton, was born in Whiskin Street, Clerkenwell, August 27, 1843, of godly parents, whose desire was to train up their children in the fear of the Lord. The early impressions that he received under the teaching of his godly mother were often the cause of deep and solemn thoughts concerning the future. His parents were Strict Baptists, but more often they attended Woodbridge Street Chapel, then under the pastoral care of Mr. Luckin. When about six years of age, he was sent to the Sabbath School connected with Woodbridge Street, and continued there for many years; and occasionally he referred in the pulpit to the teaching that he received there; and would mention the hymns he was taught when a boy. He was present at the service when Mr. Luckin's life was in danger—some person firing at the preacher, but

happily the shot missed its mark. About his conversion nothing seems to be known more than that when eighteen years of age he preached in the open air, and in the parks. Soon after this he was persuaded to go and hear the late James Wells (to whom he was warmly attached), and under his ministrations he was led to see very clearly the doctrines of free and sovereign grace.

One day, previous to this, when crossing Wilmington Square, Clerkenwell, the words were very powerfully applied to his mind, "Thy sins, which are many, are all forgiven thee." He continued to attend Mr. Wells' chapel, till, in course of time, he removed to Islington, then he attended Providence Chapel. There he became connected with the Sunday School, continuing there for eleven years as a teacher. Mr. W. J. Styles became pastor, and on visiting the Sunday School for the first time, was particularly struck with the attitude of one of the teachers, and to use Mr. Styles' own words, "The teacher was sitting in his class, surrounded with young men; there was a look of earnestness in his face, one hand was resting upon his Bible, while the other hand was moving up and down." The man, thought Mr. Styles, is not teaching, but actually preaching; what a pity he has not a congregation to preach to! This teacher was Henry Boulton. About this time a small cause in Wedmore Street came under the notice of Mr. Styles. The friends there were about to close the chapel. Mr. Styles disliked the closing of the chapel, and he agreed to stand security for the rent for six months, and to send a man to preach. Mr. Styles at once thought of the teacher that had come under his notice. Mr. Boulton was accordingly asked to go; after prayerful consideration he consented. He spoke to a friend about going to preach, and advice The friend besought the Lord on his behalf. He went to the chapel in Wedmore Street, and there preached his first sermon from the words, "If any man be in Christ he is a new creature, old things are passed away, and behold, all things become new." The friends were satisfied, and asked him to come again. He agreed to do so, till eventually a Strict Baptist Church was formed upon the doctrinal basis of the Metropolitan Association of Strict Baptist Churches. Mr. Styles baptized Mr. Boulton and two others.

A new chapel was built for him at Tollington Park, where he preached till his health failed him. His health for some time past has not been what he would have liked. The care of a pastorate and business proving to be too much for him, often he felt tired in the work, but not of it. Many times recently he has come home after preaching, feeling quite prostrate. About twelve months' ago, he complained of a pain in the hip, which from that time troubled him very much. Medical advice was sought, and it was pronounced that Mr. Boulton was suffering from a severe attack of sciatica; the pains increased so much just after Christmas that he was obliged to keep his bed for three weeks, when he seemed much better, and resumed his occupation. A month had scarcely passed, before he was again smitten down, and made no progress towards recovery. After consultation it was agreed that he should be removed to the London Hospital, where he was admitted on May 25th last. Prayer was offered, and all were very hopeful that he would be restored again to health, to his family, and to his church. On June 20, he was stated to be dangerously ill, and continued to get worse. On the following Sunday, June 23, the doctor decided that the patient was suffering from chronic hip disease, and must be removed to a surgical ward, which was done. On the following Thursday he was discharged from the hospital as "incurable," and was removed to his home. On Friday he seemed to be better, but on Saturday he took a turn: his children were sent for, Mr. Styles and Mr. Reynolds frequently visited him. Mr. White, a deacon of Providence Chapel, visited him on Saturday night, to whom he said,

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

"What a mercy to have Christ, Christ, Christ." Mr. Thorn came in to see him, to whom he (Mr. Boulton) said, "What a mercy to have a place prepared for you, is'nt it?" and continued saying very plainly,

"Though painful at present, t'will cease before long,
And then, O! how pleasant the —"

This was all he could say: Mr. Thorn finished the verse for him. Several of his utterances were lost by the extreme weakness of his speech. He continued to get worse, and it was feared that he would not be here long. On Sunday morning a friend called to see him, when Mr. Boulton said, "The old tabernacle must be dissolved and the inner one renewed." Shortly after he said to his wife, "Hannah, Jesus is calling; can't you hear Him?" to which she replied, "No, dear." "Then why do you leave the bed? if you remained here you would hear Him." A friend called to see him about one o'clock, who said, when she came into the room, "What, no hope!" meaning no hope of recovery, to which he instantly replied quite vigorously, "Hav'nt I got a hope, I have." During the afternoon Mr. J. Box came to see him; to him he said, "Nothing to fear, brother, blessed be my Rock. I am one among the number; bless His glorious name for ever." On being asked if Jesus was faithful, he replied, "I should think He was faithful. I should like to fly away. I am vigorous in Jesus' precious atonement." Mr. Box said to him, "You can die upon the truth that you have preached." "Yes, brother, I don't know any other." The number of visitors who came to see him proved too much for him; he sank very much lower during the evening, and on Monday he was worse, and continued in a semi-conscious state throughout the night. On Tuesday, July 2, he continued about the same, and in the evening the enemy was permitted to annoy him, and seemed to try him very much. An old friend called to see him, but he could hardly speak. Suddenly, however, he called out, "Praise the Lord! Another victory! victory! victory!" These were his last words relative to spiritual matters. Tuesday night was a terrible time: the doctor had to be fetched, but he gave no hope beyond the morning. As the day (Wednesday) wore on he wore out, and at twelve minutes to five o'clock very peaceably his happy spirit fled to be for ever with the Lord, July 3, 1889.

He was respected by all who knew him, faithful to his God and people, and to the truths that had been made precious to his soul. Thus he passed away, leaving a sorrowing widow, children, and Church to mourn his loss.

A service was held at Zoar Chapel, Tollington Park. On Wednesday, July 10, at 1.30, the remains of Mr. Boulton were taken into the chapel. Mr. Styles and Mr. Box conducted the service in the presence of a very large congregation. Messrs. Reynolds and Burbridge were present. Mr. Styles gave out a hymn, and read a portion of the Word. Mr. Styles then spoke concerning the departed one as being a man of truth, faithful to his God and faithful to his people; he had recognised him as a fellow-servant and labourer. He hoped that his words spoken in life would be remembered now that he was dead (especially by the young people), that he, being dead, might yet speak to their consciences. Mr. Box closed the service with prayer. After the service in the chapel, the body was carried to Finchley Cemetery, where a service was also conducted by Mr. P. Reynolds. As the body was being lowered into the grave, Mr. Reynolds commenced the service with a portion of Scripture, and afterwards gave an address to a large number of friends assembled to witness the last token of respect. The coffin bore the following inscription:

HENRY BOULTON ;
Died July 3, 1889, Aged 44 years.

His last sermons were preached on Lord's-day, March 31st, 1889. In

the afternoon he gave the prizes to the scholars of the Sabbath School. It is very singular that no one remembers the portions that his texts were taken from.

H. S. BOULTON.

Canonbury Road, Highbury.

MR. WILSON MILBOURNE,

our beloved brother, entered into rest on June 10, 1889. His remains were interred at Abney Park Cemetery, Stoke Newington, June 14. The following lines were very precious to him in his illness:—

“The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair sweet morn awakes.

Dark, dark hath been the midnight,
But day-spring is at hand;
And glory, glory dwelleth
In Immanuel's land.”

A friend writes: “The family of the late Wilson Milbourne, of 26, New North Road, Hoxton, and 85, Hawksley Road, Stoke Newington, would be deeply grateful, and gratified if you would kindly insert in your next issue the particulars of the death of their father. He laid nine days only, although he was ill for some time previously. His end was most calm, peaceful, and resigned, and his last articulated word was ‘Bible,’ which was laid on his pillow, at which he seemed satisfied. The lines on the memorial card just quoted were much loved by him. I have also taken the liberty of enclosing an excellent photograph, hoping we may be favoured with a sketch of the same. His age was sixty-eight. The funeral sermon was preached by Mr. Northfield at Mount Zion Chapel, Chadwell Street, June 16. Mr. Sears, of Bow, officiated at the interment.
“A. MILBOURNE.”

Our brother W. Milbourne was the beloved pastor of Rehoboth Chapel, Horsham, for some years, and which he resigned in 1887. He also frequently preached at Enfield many years ago. The following note we have received from our friend and brother, Mr. John Oliver:—

“Wilson Milbourne, received by dismission from Salem, Wilton Square, to Chadwell Street, January 4, 1874; dismissed to Horsham to be the pastor, July 11, 1883.”

We are also indebted to Mr. Oliver and Mr. Prior for the annexed note respecting the late Mr. Milbourne:—

“2, Knight's Villas, Barnsbury Square, N., July 23, 1889.”

“DEAR FRIEND,—The enclosed I have received from the deacon at Horsham. Mr. Rogers having passed away, April 16, last, aged seventy-four. He called on me in the City, and went home, and was gone in a few days. I believe he called on Mr. Milbourne, as he was much attached to him, and now both, we trust, are enjoying to the full what here below they realised, but in measure. I am unable from my own knowledge to say much of him, as we came but seldom into contact, as he was employed on Lord's-days constantly, and only very occasionally did we see him except on Thursday evening's service. I think he occupied our pulpit on two occasions, and when at home he would give an address to the scholars in the Sunday School, which was always appreciated by the young folk, as he had a large fund of anecdote ready to hand. With kind regards,

“I am, yours truly,
“JOHN OLIVER.”

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

CROYDON (SALEM).—DEAR EDITOR, We feel sure you will show your kind sympathy with us by inserting the following report of a blessed day graciously vouchsafed to us on Bank Holiday, Aug. 6th, the day appointed for laying the two foundation stones of new vestries and schoolroom. The day was one long to be remembered, for throughout the entire services the presence of the Lord was sweetly realised, both in providence and grace, and it is this that makes His services both pleasurable and profitable. Our beloved brother Lawrence, our architect, and his friends had made every provision by covering over the spacious plot and arranging seats, platform, &c.; and shortly after three o'clock, our dear brethren Wilson and Barmore having arrived, the pastor, Mr. Horton, gave out "Arise, oh King of Grace, arise," and read suitable portions of Scripture. Brother Adams, from Woolwich, offered fervent prayer. The opening remarks by the pastor were telling statements of our determination, by divine help, to hold fast our principles, and also to propagate them in the best possible way. Brother Cullingford was then called upon to take up his part of the ceremony. He had been requested to furnish a paper giving a condensed outline of the origin and progress of the cause. A copy of this paper, with "E. V. & G. H." for August, and brother Sears' "Life and Light," were sealed up in a bottle, and inserted in a place prepared just under the first stone. Previous to reading the paper, brother Cullingford said he was deeply thankful to God for giving us such a record, for if He had not given it we could not truthfully have recorded it. His heart was filled with sacred pleasure as he gazed on a good company of happy faces on the platform, supporting our beloved brethren, C. Wilson and J. Barmore, and though our kind brother Mr. Woodward had placed himself behind, our eyes could see him, and our hearts' affections reach him there. He was sure that each had come that day to show their love to God's cause by their helpful and loving deeds. We feel honoured by their presence, and shall always look upon these stones which contain their names and deeds with peculiar pleasure. The paper contains loving mention of our beloved brother Mr. W. Beach, of Chelmsford, who built us the chapel, 1st, for his godly wisdom in not supplanting other causes, but choose for us our present spot, a good distance from all other sister Churches. 2nd, His liberality in giving £50 in starting and many smaller sums. Glad indeed should we have been could he have been with us, but his feeble health would not admit of this privilege. The

Lord abundantly bless him and his beloved companion, is our prayer. A most interesting part of the paper is that which refers to our present pastor, who was brought into our midst in a remarkable way, in answer to prayer, five years since. The Church then numbered about 13, now about 50. The congregation has also increased in like proportion. We have re-seated and re-lighted the chapel, and so reduced the debt (then £500) as to have it under our control. Our present new building, costing about £320, we now want to bring under our control also. A little further help will enable us to liquidate this debt. After the reading of the paper, brother Lawrence gave a short address, and presented, at his own cost, an engraved trowel to brethren Wilson and Barmore, who then proceeded to their work. Brother Wilson, having in a very workmanlike manner completed his task, made some very savoury remarks as to the nature and character of the instruction he hoped would be imparted within the walls of the building when completed, and then said a workman is known by his chips. He had one red chip of his own, and it would have been larger but for his many calls, £5 for himself, and two yellow chips for his son-in-law, Mr. Harris, which he placed upon the stone. This was followed by £10 from Mr. Woodward, and then a host of smaller sums, until over £30 was stated to be the result. Brother Barmore then proceeded to lay the second stone, which task he performed admirably. He said he hoped his stone would not be less fruitful than his brother's. He had one little branch to lay upon it, out of which would grow £10. Mr. Woodward again brought £5. The pastor had divided his £5; brother Lawrence over £6; brother Cullingford over £6, in which was included collections from the following Sabbath-schools: College-park, Lewisham, 5s.; Hornsey-rise, 3s.; Derby-road, Croydon, £1 9s. 10d.; High Wycombe, 10s.; Salem, Richmond, 10s.; Zoar, Gravesend, £1; Friends at Downe, 14s. 6d.; Camden High School, 15s. After many loving hearts with busy hands had laid their fruitful branches on the stone it was found the best results had been reserved till the last, and when the amount was announced to be over £38, a burst of joy and gratitude arose from nearly all present. A short address, a hymn, and prayer by brother Parnell brought this interesting service to a close. The tables were then set out for the first time, and a most substantial tea given by the pastor's wife and other ladies, to which about 100 sat down. Tea being over, a good company took their seats in the chapel. The

evening meeting was presided over by brother Barmore, who was helped to conduct it throughout most approvingly, and the dear brethren who spoke enjoyed sweet liberty, and spoke most blessedly. Christ was all their theme. After the evening collection had been added the amount reached £73 5s. 7d., to which our new but dear friend, Mr. Davis, kindly added 15s., and made £74. A vote of thanks to all helpers, by the pastor, "All hail the power," and prayer by the chairman, brought to a close one of the most enjoyable days Salem ever knew. We have thus realised nearly enough to meet the builder's contract, but are most anxious to obtain sufficient for seats and fittings, which have not been included. Friends, still help us.—A GRATEFUL DEACON.

FOREST GATE.—RECOGNITION SERVICES.—On Thursday, July 18th, services were held at Claremont House, Woodford-road, to recognise Mr. Margerum as pastor of this Church. In the afternoon, at 3.15, Mr. Holden preached a sermon founded on Luke i. 1, his subject being the nature and order of a New Testament Church. The preacher kept the subject well in view. It was good to hear the grand old truths, ordinances, and order of the apostolic Church so ably and boldly declared. God bless brother Holden, and enable him for many years thus to defend the truth. Tea was at five o'clock, and at 6.30 the public meeting, which was ably presided over by Mr. J. Whitteridge, who kindly took the chair in the unavoidable absence of Mr. Kempston, who, though he had to go into the country, was good enough to send a subscription towards the collection. Mr. Whitteridge asked the pastor, first, to give an account of his call by grace, to which the pastor clearly and satisfactorily replied. The second question, as to the call to the ministry of the gospel, brought out a very definite account of the pastor's remarkable call to preach the word. The third question was in relation to the leadings of Providence to this Church. This necessitated the giving a concise history of the opening and carrying on of the services in Claremont House. The fourth question, What is the faith you profess? This the pastor showed to be, according to the Word, a bold maintenance of the glorious doctrines of distinguishing grace; salvation all of God, absolutely certain to the whole elect body of Christ; and believers' baptism an essential requisite to Church membership. Fifth and last question, What is the order you purpose practising at the Lord's table? The reply to this was very full, and to the point. "It is," said the pastor, "not enough to say that I am a Strict Baptist, because some Strict Baptists are by their laxity ruining the order of the

Church. We only invite and admit to the Lord's table members of other Churches of the same faith and order. If ever this Church goes from that, I will at once bid them farewell; for 'How can two walk together except they be agreed?' And there must be unity and agreement at the Lord's table. 'There is one Lord, one faith (not half-a-dozen faiths), one baptism.' There might as well be two baptisms as two faiths. Thus I regard those who admit free-will Baptists to the table as very little better than open communions. Further, I read in Acts ii. 42: 'They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and prayers.' Without stability in doctrine there is no fellowship, and without these they would not have been permitted to break bread, &c. Also, ver. 46, 'They continued daily with one accord,' &c. Now there can be no oneness of accord between free-will and free-grace. Well now, it is the table of the Lord, so I may not take liberties with it. I cannot, will not, dare not, either widen or narrow it." After singing a hymn, brother Maycock gave to the pastor a very eloquent, full, and important charge, which he delivered very energetically. The address by brother Noyes to the deacons was scriptural indeed and of a truth. Then came our brother Savill's address to the Church and congregation. He was very cheerful, sound, and firm. He said, "Be at peace among yourselves. Let every member of this Church say and feel whenever they enter these doors, The peace of this place depends upon me." It was a very good and solemnly impressive service. May our God bless the Church and its pastor.—GEO. PAYNTER.

HOMERTON ROW.—The 69th anniversary of this well-known cause of truth was held on Tuesday, August 13, when the people who gathered were favoured to listen to two sound, Christ-exalting sermons by the brethren W. Winters and F. C. Holden. Both preachers were greatly helped by the Spirit of the living God as they told out the blessed truths of the gospel. The hymns of praise were sweet, and the heart united with the voice in one harmonious strain; all parts of the services sweetly blended; and we found it good to be there. The chapel has been cleaned and painted outside, and as we approached it, we thought of good old Dr. Watts' words—"Stands like a palace built for God." Its interior and exterior are neatness itself, and a word of approbation is due to deacon Haines for his generosity, and to the brethren Barmore and Dawson for their kind help. On the previous Sunday two sermons were preached by Preston Davies.—J. W. B.

SURREY TABERNACLE MEETING,
JULY 11.

*Heartly Expressions of Thanks to the
Editor of the "E. V. & G. H."*

MY DEAR MR. EDITOR (or my dear brother Winters),—I am sure all the Strict Baptists in the kingdom must feel thankful to you for the time and trouble you have taken in giving the Churches so excellent a report of the great meeting held at the Surrey Tabernacle on the 11th ult., and at so great a cost as 16 extra pages. It could of course have been wished that all the speeches could have been given in full; but that could not be. Personally, I am deeply indebted to you for the very valuable aid you have rendered me all through the circumstance: aid which I feel I did not sufficiently acknowledge at the meeting, and must, therefore, now ask you to allow me to acknowledge it publicly most freely and heartily, as without your valuable help I could not have accomplished what, through the mercy of God, has been accomplished, neither could there have been circulated—as have been—so many pamphlets—just upon 10,000 copies.

I am, my dear brother,
Most gratefully yours,

H. HALL.

Clapham, Aug. 10, 1889.

[Beloved brother Hall,—Your kind, genuine, and unsolicited testimony of appreciation of our poor services at the great meeting at the Surrey Tabernacle on July 11, we accept with feelings of gratitude and love. Truly our labours deserve no such honourable mention as you have accorded us. We were constrained from principle to firmly support your action in defence of New Testament Church order. You have our truest sympathy and thanks for all that you have done in the matter, as you must have been at considerable personal expense in bringing the affair to so successful an issue. We hope you will feel in some measure rewarded by the solid good you have rendered the Churches of truth. God ever bless you and all yours. We are also obligingly indebted to our very highly-esteemed friend and brother J. C. Johnson, Esq., of Gravesend, for the annexed kind note relative to the above meeting.—ED.]

MY DEAR MR. EDITOR.—Allow me to congratulate you on the manner in which you have put together the report of the meeting that was held at the Surrey Tabernacle with reference to the Association. I have obtained a lot of copies for distribution, and trust that much light will be exhibited by the dissemination of the truths contained in the report.

I do not know whether you possess a copy of the *Gospel Guide*, that the late Mr. C. W. Banks once edited. I mean one containing a report of the opening

services of the present tabernacle. I send you one herewith, as, if you have not got one, it may be of service to you some day in your editorial capacity. If you have one, you may return this at some convenient time; otherwise keep it.

Yours faithfully,

J. C. JOHNSON.

[We are grateful to know that you approve of the report of the celebrated meeting of July 11. The *Gospel Guide* we remember with pleasure, and much appreciate your kindness in sending us a copy containing a full account of the opening of the Surrey Tabernacle in 1865, which we have read with renewed interest. Most of the brethren but yourself who took part in that meeting have gone to their eternal rest: James Wells, Charles Waters Banks, Charles Drawbridge, Thomas Stringer, Samuel Cozens, John Andrew Jones, John Corbitt, and Mr. Butt. You were then, we remember, Mayor of Gateshead-on-Tyne and chairman of the evening meeting. May the Lord spare your valuable life for years yet, and greatly bless you in all your private and public labours, for His name sake.—ED.]

THE SUFFOLK AND NORFOLK
HOME MISSION.

This society, which was instituted in 1831, is maintained for two principal objects—to afford pecuniary help to Strict and Particular Baptist ministers, who, in addition to their pastoral work, stately preach the Gospel in rural hamlets and villages; and to introduce the good tidings of salvation by sovereign grace into localities in which no such testimony is stately given. For the former purpose £201 were voted for the year 1888-9 in grants or exhibitions of various amounts. In harmony with the latter a disused chapel in the town of Lowestoft has been recently acquired and put in trust. Its funds are obtained by collections in local chapels, and by the old-fashioned plan of cards, which, in the hands of young friends, prove very serviceable. Sermons are also preached, and an annual meeting held in Metropolitan chapels during the summer months, which result in substantial additions to the revenues of the society. The services recently held during the months of June and July, have been most encouraging. Mr. Charles Hill has been favoured with health and energy, and his striking and heart-cheering discourses have met with great public acceptance. The annual gathering at Soho Chapel was not only the most largely attended, but the most enthusiastic and most pecuniarily successful of any that have been held. J. Upsdale, Esq., made "a chairman of feeling and fire." Messrs. Box, Hazelton, Lynn, Sears, and Tooke (sen.), delivered admirable addresses: while C. Hill's remarks at the close, in acknow-

judgment of the kindness and consideration he had received, were tender and touching in the extreme. Our brother is expected to bring his series of services to a close in September, when, in accordance with public announcements, he will (D.V.) preach for the Mission in several chapels in London and the provinces.—W. J. STYLES.

A TIMELY HINT.

MR. W. WINTERS.—DEAR SIR,—I am very thankful the Association has made a firm stand against the innovation of our Church order relative to baptism, and wish it might also show itself as sternly averse to the growing tendency of worldly amusements in our so-called Strict Baptist Churches. Some places of truth that formerly rebuked and re-proved members for worldly inconsistencies, now remain silent if the members (or even deacons) patronise the several pastimes of the day, whether it be dancing, cricketing, theatrical performances, or what not. Is it not time the Churches spoke decisively upon these things? or should Zion continue in its painful and distressing, languishing state? If this question was ventilated in the periodicals, it would probably check the evil, and be helpful to the young of our land who are blessed with tenderness of conscience.

I am, faithfully yours,
G. P. MITTON.

Wellingborough.

BETHNAL GREEN.—Special services were held in Hope on August 5. They proved to be special in the unction that attended the spoken word to our souls. Our kind brother Lynn discoursed very plainly, freely, faithfully, and sweetly on Christ purging our sins, and then sitting down on the right hand of the Majesty on high, his text being Heb. i. 3 (latter part). We heartily thank our brother for his valued services, and God for so helping him to preach. A goodly number of friends sat down to tea, which they seemed thoroughly to enjoy. So we got through the afternoon. In the evening there was a public meeting, presided over by our loving, spiritually-minded brother, Mr. Sawyer. After he had read Heb. x., he called on brother T. J. Hall to pray, who earnestly sought the Lord's blessing upon the meeting, which was signally realized. Brother Noyes spoke well on Christ glorifying God. Brother Griffith was full and sweet in discoursing on God glorifying Christ. Brother Sears lost his voice during the previous night, but we were thankful he found enough of it to give us some sweet, grand music on the everlasting theme, the Spirit glorifying Christ. Our brother Waite was much helped in addressing the meeting on the saints glorifying God. After singing very

heartily, "When all Thy mercies, O my God," the chairman brought this God-glorifying, soul-cheering and edifying meeting to a close with a short, yet full prayer, followed with the benediction. We say, "Praise God from whom all blessings flow."—J. C.

GRAVESEND.—MY DEAR MR. WINTERS.—You will be glad to know that the 43rd anniversary of the opening services, which were held at Zoar Chapel, Gravesend, on Tuesday, July 30th, was one of the best, if not the very best, that has been held during the above-named period. The sermon in the afternoon was preached by Mr. E. Mitchell upon 1 Pet. i. 4. It was a masterly exposition, and was listened to by a large congregation with rapt attention. For my own part, at the beginning of the service I was the subject of unpleasant drowsiness, but as the preacher proceeded I believe I experienced the earnest of the inheritance on which he was eloquently discoursing, and became fully alive to the importance of the great subject. In the evening our good friend Mr. J. H. Lynn entertained us with a deeply interesting discourse from Heb. ii. 3: "How shall we escape if we neglect so great salvation?" It required fixed and strained attention to follow him in his usual logical and scriptural exhibition of truth. I may say that he thoroughly purged away the Arminian gloss that many expounders of the word put upon it. The discourse was exceedingly edifying. We had a thoroughly good day, one to be remembered. We were favoured with fine weather. The congregations were large, the discourses were large, the collections were large, and our hearts were enlarged. What a blessing it is when a Church and congregation has for its only object the promotion of truth, the exaltation of Christ, and the welfare of the brethren, when believers are like "a company of horses in Pharaoh's chariot." It is the Lord's doing, and it is marvellous in our eyes.—I am, yours sincerely in the love of the gospel, I. C. JOHNSON, Mayfield, Gravesend, Aug. 3, 1889.

STRICT BAPTIST MISSION.

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

DEAR BROTHER,—Allow me through the medium of your Magazine to inform your correspondent A. K., that neat and attractive collecting boxes, suitable for school or family use, may be obtained on application to either of the Hon. Secretaries of the Mission. What A. K. suggests has been acted upon for many years, and has produced a golden harvest. We shall be glad, however, of further help to gather in the sheaves, or even if it be but the gleanings.

I remain, yours sincerely,
JOSIAH BRISCOE.

TASMANIA.—MY DEAR BROTHER WINTERS,—Can you find a little corner in the E. V. & G. H. for the following (to myself) very interesting event?—“On June 22, 1889, at the New Baptist Tabernacle, Hobart, Tasmania, Charles James Banks and Margaret Eleanor Ward were united in holy wedlock by pastor Blackie, in the presence of about 400 spectators. Precisely at 2.30, as the bride entered the noble building, the organist played an appropriate piece of music, and during the ceremony two hymns were sung by the choir. At the conclusion of the service, in the presence of the audience, the bride and bridegroom were presented with a large quarto family Bible, handsomely bound; and as the happy pair left the chapel, the pathway was strewn with pure white flowers, and they were covered with showers of rice, and received the audible greetings of the largely-increased throng. Twenty-five sat down to breakfast, including pastor Blackie, who has always manifested a great interest in the welfare of the highly-respected couple. The presents were numerous; and the bridegroom, having passed through all the offices of the ‘Good Templar’s Society’ with great credit, is held in high esteem by them and in every circle where he moves.” This account is extracted from the local paper. A letter from the bride, Mrs. Charles James Banks, tells me she always looks for the E. V. & G. H. with great interest, and enjoys the contents very much. That the Lord may bless them both in providence and in grace, and make them instrumental in doing much good in the circle where they move, is the sincere and earnest desire and prayer of their affectionate father.

—**JOHN WATERS BANKS.**—[We should be glad to hear occasionally from the beloved pastor and friends of the New Tabernacle, Hobart, Tasmania.—ED.]

WALTHAM ABBEY.—The annual treat of the Sunday-school, in connection with Ebenezer Chapel, was held at Woodridgen Farm on Bank Holiday, August 5, by permission of Sir T. F. Buxton, Bart. About 14 vehicles were employed in conveying the teachers, children, and friends to the place of recreation, situated on the verge of Epping Forest. The children were regaled with an abundance of biscuits, milk, cake, tea, &c., after which the parents and friends partook of tea in the orchard adjoining Mr. Allam’s house, but the weather being showery, materially interfered with the enjoyment of the occasion. After tea the teachers gave prizes to the scholars of the school, and at their arrival at the schoolroom, at about 8.30, each child received a bun, and after singing and prayer, the enjoyable outing terminated. Praise the Lord.

WIDCOMBE, BATH.—The showers of blessing that we reported some time since are being continued. God is still very graciously working in our midst, and calling sinners from darkness into light. On Sunday, July 28th, pastor John Huntley had the joy of baptizing six candidates in the name of the Father, Son, and Holy Ghost. To God be the glory. We rejoice also in the fact that the young men lately added to the Church are filled with a desire to

“tell to sinners round
What a dear Saviour they have found.”

and in the open-air the Gospel of the grace of God is being proclaimed in the hearing of many who will not enter church or chapel. Would to God that His people in town and country were more alive to the needs of men and the command of Christ to preach the Gospel to every creature. Earnest, loving, whole-hearted service for Jesus is an excellent antidote to doubts and fears, and bold witnessing for God helps to strengthen us in the ways of Zion. May these young converts never be allowed to pay a visit to Laodicea, but constrained by love divine may their life motto be, “Whose I am, and whom I serve” (Acts xxvii. 23).

WOOD GREEN.—On Bank Holiday, August 5, was celebrated the first anniversary of the Church at Dovecote Schoolroom, Green Lanes. Services were held in Falkland Hall. In the afternoon brother Reynolds preached a practical and Christ-exalting sermon from Matt. xxiii. 8, last two clauses. At 5 o’clock a goodly number of friends partook of a well-provided tea. A public meeting was held in the evening, at which our esteemed brother, I. R. Wakelin, presided. Brother Martin implored the Divine blessing. The chairman, having made a few opening remarks, called upon the Secretary of the Church, who read a concise statement respecting our position as a Church and people, which, after recording the goodness of our Triune Jehovah towards us, stated that at our November meeting (the second anniversary of our opening) brother Burrows suggested we should start a Building Fund, the outcome of which has been the formation of a Building Committee, collecting books issued, and circulars distributed. The friends have responded to the appeal, and we have to date, in cash, £11 8s. 9d., and several substantial promises. Our present meeting-place is very inconvenient, we have no vestry or retiring rooms, but above all, we cannot hold a Sunday-school there, therefore, our eyes are up unto Him, to whom all the silver and gold belongs, and who has the disposing of all hearts, that He would fulfil our righteous desire, in seeing a building erected. Excellent addresses were

given by brethren Evans, Clinch, Reynolds, and Clarke. The plates were then taken round, which, with the help of the chairman, brought the total up to £20; a friend also promised £20. To God be all the glory. Prayer by the chairman brought this happy occasion to a close. Should any Christian friend feel disposed to make a present to this infant Church, such would be gladly received by J. Packwood (Sec. to Building Fund), Market-terrace, Green-lanes; J. Brain, Turnpike-lane, Hornsey; or C. Brazeley, 82, Farrant-avenue, Noel-park.—C. W. BRAZELEY.

HORHAM.—Anniversary services, in connection with the Baptist Chapel Sunday-school, were held on Lord's-day, July 14, when three sermons were preached by Mr. R. A. Huxham, of Aldringham, and special hymns sung by the teachers and children. At 2 o'clock the following Wednesday, the services were continued, Mr. Huxham read 2 Tim. iii., and offered prayer, after which several recitations and dialogues were efficiently rendered by the children, and special hymns were again sung, followed by an address by Mr. Marsh, of Laxfield, founded on the words, "Ponder the path of thy feet" (Prov. iv. 26). This interesting service was brought to a close by prayer being offered by the pastor. At 5 o'clock between five and six hundred sat down to tea, provided in the chapel. The evening service was commenced by singing the grand old hymn, "In songs of sublime adoration and praise" (110, Rippon's Sel.), announced by Mr. J. F. Applegate, of London, after which Mr. Berry, of Hoxne, read Prov. iv., and implored the Divine blessing. A sermon followed, by Mr. Huxham, from the words, "I have no greater joy than to hear that My children walk in truth" (3 John 4). At the close of the service the pastor, J. R. Debnam, on behalf of the Church, thanked his ministerial brethren for their presence, and all friends who had so willingly rendered their assistance throughout the meetings.—J. R. DEBNAM.

STRICT COMMUNION.—For following what we believe to be the teaching of God's truth we are called bigots, and narrow-minded. Why should we be? Strict communion is a matter of faith and conscience with us. We believe that it is the will of Christ, the alone head and lawgiver of the Church, that none but baptized believers should sit down at His table. Which ought we to do—conscientiously obey our faith, or brush away faith and conscience? By doing the latter we might escape the calumny of men; but what would God and conscience say? Is to act consistently with faith and conscience bigotry and narrow-mindedness? Then surely these

must be noble names. Is not that rather bigotry and narrow-mindedness that will not allow us to act agreeably to our conscientious convictions without calling us by hard names? Let our *charitable* friends ask themselves from whence comes their charitable (!) names. Their persistence in such abuse warrants us to conclude that their boasted charity is a ghost, only a ghost, or if more, only a lie.—J. COPELAND.

IPSWICH.—**BETHESDA.**—The anniversary of the Sunday-school was held on Lord's-day, July 21, when excellent sermons were preached morning and evening to large congregations, by Mr. B. J. Northfield, of Hadleigh, who also gave a most interesting address in the afternoon to the children, parents, and friends. The presence of the Master was realised at these services. The singing was much appreciated, as rendered by the children, assisted by the choir, and reflected great credit on Mr. Josiah Last, who conducted, and his wife, who presided at the harmonium. Our pastor, Mr. W. Kern, was absent from us, having engaged to preach at Hadleigh on that day. The collections amounted to £16 3s. 9d. The school treat was held on Wednesday, July 31, in Christchurch-park, by kind permission of J. N. Fonnereau, Esq. The children enjoyed themselves much; the esteemed wife of the pastor adding considerably to their pleasure, by providing a number of toys and useful articles, which were much appreciated. The superintendent, Mr. Bird, and his wife were happy in their exertions for the mutual comfort and delight of the youngsters, while the secretary and teachers did their utmost to make the day a success. Many were the expressions of gratitude for the anniversary services, and fine weather for the treat, and a hearty response for the kindness shown by friends, whose interest is not lacking in the welfare of the young.—A. E. GARRARD.

WATFORD TABERNACLE.—The 20th anniversary of the Church was held on August 5. The services were fairly attended for a Bank Holiday, on which days the absence of the younger portion of the congregation are generally conspicuous by their absence. Two Christ-exalting sermons were preached by Mr. E. Mitchell. Friends from Hill-street, Chadwell-street, Old Brentford, Berkhamstead, Gaddesden-row, and neighbouring villages, favoured us with their presence, and expressed their thankfulness for the cheering and faithful ministrations of our much-esteemed and beloved brother. Our lady friends were indefatigable at the tea table; the collections fairly responded to; and altogether we had much cause to ascribe another Ebenezer.

WALTHAM ABBEY.—It always does one good to visit the good folk at Ebenezer, Waltham Abbey. There is no cause of truth in the world where the unity of the Spirit is more manifest and genuine as here, each esteeming the other better than himself, with an eye single to the Master's honour and the good of the cause. Seeing that the pastor has such great demands on his time and energy it is most consoling to know that he is held in such high esteem by his people, and as actions speak louder than words, this fact was demonstrated at the anniversary of his pastorate on Thursday, July 18, 1889, when Mr. John Hunt Lynn, in a most excellent speech presented to brother William Winters, on behalf of the Church and congregation,

A HANDSOME CHAIR,

"in which he might sit at ease when at home pursuing his onerous calling both as editor and preacher." The presentation took our brother so much by surprise that in replying he manifested unmistakable feelings of gratitude and love to the people of his charge, which completely shorns language of affectation, and can only find vent in the sweet effects of that grace which cements the hearts of God's people. When the sudden surprise of the presentation had a little subdued, our brother William Winters said, as the great Dr. Gill expressed himself when he received his degree of D.D., "I neither thought it, nor bought it, nor sought it." As Mr. Lynn was introducing the subject two sturdy young men brought the chair from the vestry and placed it on the platform, and J. H. Lynn took William Winters by the hand and gently seated him in it to the subdued acclamation of the reciprocal audience. After the well-proportioned form of our esteemed editor had measured his figure with the chair, he quoted the couplet of Eliza Cook (a little altered):

"I love it, I love it, and who shall dare
To rob me of this new arm-chair."

This circumstance, though cheering, did not deteriorate from the spirituality of the meeting, for under the presidency of Mr. James Lee, whose opening remarks were of a sweetly experimental character, a most delicious table of sacred food was served to the souls of God's people as the brethren Herring, Bowles, Harris, Belcher, Bootle, and others, spoke of the things touching the kingdom of our Lord and Saviour Jesus Christ. The afternoon sermon was preached by Mr. J. H. Lynn. The chapel was well filled, and the delightful meeting closed by singing "All hail the power of Jesu's name," and the benediction. The chair was made at the establishment of our brother W. Kempston, Bethnal-green-road.—**JOHN W. BANKS.**

A SUFFOLK PASTOR AND BROTHER WILLIAM HAZELTON.

DEAR BROTHER WINTERS.—Several friends have expressed their appreciation of the article in this month's (Aug.) E. V. & G. H. One brother, a Suffolk pastor, writes:—"You are often on our heart and tongue, and the excellent lines and paper in this month's Mag. seems to bring you very near this week. I would venture to hope this is the first of a series of monthly papers from your pen, and may all the rest be as savoury as this. . . . I am sure the present paper is one that will be followed by much blessing," &c.

Now, probably, you would not care to be burdened with a monthly paper from me, nor do I think I could promise it, but if one, occasionally, would be acceptable to your readers, I shall be pleased to do my best, hoping the Lord will bless the use of my pen while my voice is silent. If you think the paper sent herewith worthy, please insert it.

It is difficult for me to write much, as I am still unable to sit up in bed, except occasionally, for about one or two minutes, and then it causes great pain, lasting, sometimes, several hours; still, I am a little stronger, and do hope the Lord will eventually raise me up again. May He graciously support and bless you, and crown your labours with success. Continue to *pray for me*.

Yours in Christian love,

WM. HAZELTON.

11, Pascoe-road, Eastdown-park.

Lewisham, S.E., Aug. 11, 1889.

[God be thanked, beloved brother, that, although you are prevented, by prostration, from preaching Christ publicly by your voice, you are enabled to use your pen in His interest. Many thanks for past favours. You may be assured that we shall do our very best to publish all you may send us, but owing to the vastness of the number of our correspondents, and the brevity of space at command, we can hardly promise to insert a paper every month for you, but will publish one as often as possible. We cannot cease to pray for you and the Church at Lewisham. God ever bless you and yours.—ED.]

MARCH.—**PROVIDENCE CHAPEL.**—The anniversary services of the Sunday-school connected with the Particular Baptist Church worshipping at this chapel, were conducted on Sunday, July 28, by Mr. B. J. Northfield, of Hadleigh, who is shortly to take up his residence here as the pastor. In the morning Mr. Northfield preached a practical sermon from Joel ii. part of verse 16, and in the afternoon addressed the scholars upon the attributes of Christ and His Church. The subject of the evening service was Acts xvi. 14. There were good congregations during the day. Special hymns were sung, and upwards of £10 was

collected at the doors. The school-books contain the names of about 180 children, who are instructed by a staff of 18 teachers. On Tuesday the customary scholars' tea and public tea were provided, upwards of 170 persons sitting down to the latter. In the evening a large company assembled in Mr. Billitt's field (lent for the occasion), and the usual games and recreations were indulged in until dusk.—*Local Paper.*

NOTES FROM MARGATE.

DEAR BROTHER WINTERS,—I thank you much for the prompt and kindly reply to our bereaved sister Read. Don't know whatever she will do, as she is not strong or fitted to fight the battle of life. Still trust the dear Lord is her Friend, and that He will provide according to His promise. Our departed brother caught cold in the early part of the year. I visited him several times up to within three weeks of his decease, when he was so much better, there was hopes of his recovery; but his gracious Father willed it otherwise. His conversation was mostly spiritual; but for twelve days before his decease he was unconscious, except at intervals, when that precious verse of Kent's must have been sweet to him, as he kept singing it:—

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

His frail tabernacle was laid to rest on Wednesday, July 17th, at 3 p.m., Mr. Drew officiating, having known him for years. I went in the coach with the mourners. Our beloved brother will be much missed at the prayer-meetings; the pourings forth from his exercised heart having proved a means of grace. Mr. Drew has placed a short article in one of our papers, which we trust will be the means of enlisting sympathy on behalf of the widow. His age is registered at 62.

Brother Squirrell and a few of his friends have been staying here for two weeks; so he heard me four times; the two last Lord's-days could not get him into the pulpit once, though should have liked to listen to him, especially last Sunday morning, feeling so bound up, was glad to give over five minutes' earlier. If ever you come, scarcely think you will wish to escape. On the 21st brother Curtis was also here; did not find that out till after.

Mr. Bradford (brother to the pastor at Eastbourne), with his wife and two daughters, are coming to-day for a month, and as there is no Standard cause we shall be honoured with their company.

One Thursday evening we had an old Standardite from Maidstone; he showed me Gadsby's Selection, and wanted to know if there was a chapel where they

sung them. He came Sunday morning, but finding it *letter* (?) preaching, we saw him no more!

Praying you may be greatly blessed as editor and preacher, with kind regards,
Yours in best bonds,

W. BEDDOW.

2, Thanet-road, Margate.

HITCHIN (MOUNT ZION).—On Sunday, August 4, I had the pleasure of leading the youngest son and daughter of Mr. W. Tucker, the late beloved pastor of the above chapel, into the pool, and baptizing them in the name of our Triune Jehovah, both bearing testimony that the Lord had commenced a work of grace in their hearts; thus, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth" (Psa. xlv. 16). Another dear friend, who for some time had been, like David's two hundred men at the brook Besor, so faint, she could not pass over or through, but the Lord having renewed her strength, she was baptized, and united to the Church. Our esteemed brother Mills gave to them, individually, godly counsel, and each of them are going on their way rejoicing. We found it, indeed, good to be amongst the little company, where the moving of the waters caused great searchings of heart. May the Lord arise and have mercy upon Zion, and prove that the set time to favour her, yea, the set time has come, is the desire of yours faithfully,—
G. LOVELOCK.

HALSTEAD.—In this fine old country town stands at the rear of the High-street an excellent chapel, rather too much shaded by trees and out of the way for strangers to find easily. However a goodly number of friends found their way to the chapel on Lord's-day, July 28, when we were helped to preach three times in commemoration of the 49th anniversary of the cause. Mr. Edward Willis, pastor, gave out the hymns, which were heartily sung by the assistance of the harmonium, played by Mr. O. Clarke, of Glemsford, and Mr. Jarman. The good deacons rendered valuable service on the occasion. In bygone days Messrs. Wells, Foreman, Kevan, Smith, and other truthful men have preached in this neat little sanctuary; and Mr. Willis, who is a faithful man of God and a worthy Christian, has laboured long as pastor. We deeply regret, however, to learn that the cause is at an extremely low ebb. On the following Monday, after a public tea in the chapel, we were again helped to preach, and were right glad to find the attendance so good and appreciative. Our dear brother, Henry Rayner, pastor of Mount Bures, was present, and appeared happy. We owe a debt of gratitude to Mr. and Mrs. Clarke for their united kindness in making us comfort-

able under their hospitable roof on the occasion. "Send now, O Lord, prosperity" to the cause at Halstead, for Christ's sake. Amen.—Ed.

HIGH WYCOMBE, BUCKS.—Our brother, Mr. James Maunder (deacon), writes us to the effect that it has been mooted in his hearing, by a London minister (not a supply) that the members of the Church at Zion Chapel are marked by the London Churches as being *quarrelsome*. This, Mr. Maunder stoutly denies as false, as could be proved by those who attended their annual Church meeting on June 30, and meetings on other occasions. Mr. Maunder thinks with us, that it is very unkind and unchristianlike to so grossly falsify the cause to which he belongs, and which has materially hindered the friends from obtaining a suitable pastor. We know the beloved deacons of Zion Chapel to be faithful and peacemaking men of God, and grieve that any such false statement should have gone abroad.—Ed.

CROWFIELD.—We are delighted to know that our beloved brother, Mr. James Dearing, the esteemed and honoured pastor of Crowfield, is, in a measure, restored to health. He says:—"I am thankful to say, by the help of God, I have been able to fill my place among the people, and hope, by the same help, to continue it for a time. May God bless you in your work of faith and labour of love, is the desire of yours truly in gospel love,—J. DEARING."

DALSTON.—The second anniversary of the pastorate of Mr. Porter was held on Tuesday, July 23, on which occasion Mr. C. Wilson presided, who called on Mr. Sloper to pray for a blessing on the service. Mr. Porter, the pastor, said it is the wish of some of us to go forward; about 24 years ago brother Dearsly built this place, and the cause of God has been maintained until now; there is only a short lease (about six years), and we want to be prepared against its expiration. A Building Fund has been started, and the collections will be devoted to that fund. We do not aim at great things, but we think those who have received the grace of God should show that they have not received it in vain. Seven have been baptized. A special blessing has rested upon the Bible-class, and the Sunday-school is progressing. We have much to be thankful for. Mr. Sears, in speaking from "Where is the Lord God of Elijah?" made feeling allusion to the late Mr. J. H. Dearsly. Mr. Parnell, Mr. J. H. Lynn, Mr. Tooke, and Mr. J. E. Eelsey, gave some sound, Scriptural remarks on the Christian pathway. Mr. C. Wilson, in bringing the meeting to a

close, referred to his long acquaintance and Christian love and fellowship with their late, much-respected pastor, who is now in the presence of his Lord. Mr. Shepherd preached in the afternoon.—J. W. B.

PRITTLEWELL (PROVIDENCE).—Anniversary services, in connection with the above place, were held on August 6. In the afternoon a sermon was preached by Mr. Winters, and which was a solid, doctrinal, practical, experimental, and savoury discourse. After service about 70 partook of a good tea, for which great credit is due to the ladies who so kindly gave their services. A public meeting was held in the evening, presided over by Mr. W. Symonds, of Bow. After a few savoury remarks from the chairman, Mr. W. Allen, of Forest-gate, offered fervent prayer; Mr. Burbridge gave us a sweet and soul-cheering address from Song of Sol. ii. 3; Mr. Myerson followed with soul-comforting and elevating remarks on Isa. lx. 20; Mr. W. H. Lee gave us a searching and discriminating discourse from Rom. xi. 7; Mr. Winters followed by giving us a glorious description of the Rock spoken of in Deut. xxx. 4. Afterwards the chairman closed with earnest prayer. A vote of thanks being given to the ministers and all the kind friends who had so liberally helped, brought a soul-cheering and profitable meeting to a close. Collections between four and five pounds.—J. CHANDLER.

RAUNDS.—The anniversary of the Baptist Chapel was held on Lord's-day, July 21, when the services were conducted by pastor E. Marsh, and much enjoyed. He also preached in the afternoon of the following day, when addresses were given by pastors Marsh, Palmer, Warren, and Skelly. Collections for incidental expenses were made, amounting to about £7. The expenses attending this house of God have, for a long time, been very heavy; school-rooms have been erected at a cost of £250, and paid for! The chapel is in a most uncomfortable and dilapidated state, and a complete renovation is now in contemplation, which will consist of a new floor, new seats, new windows, new baptistry, and a warming apparatus. The Church and congregation consists chiefly of working people, consequently the aid and co-operation of friends is kindly and earnestly solicited, and the smallest donation will be gratefully acknowledged by the following friends—viz., Mr. Skelly (Pastor), Raunds, Thrapston; J. Barrett (Secretary), Ringstead, Thrapston; Geo. Pulphe, Wellington-road, Raunds, Thrapston. Should the good Lord incline any to respond to this appeal, they shall have our thanks and prayers, and the God of Zion our united praises.

MR. WILLIAM HAZELTON AND
THE STRICT BAPTIST CHURCH
AT LEWISHAM.

College-park Baptist Chapel,
Lewisham, Aug. 7, 1889.

MY DEAR CHRISTIAN BROTHER,—Our good brother, W. Hazelton, is still suffering on the bed of languishing, and seems as far off as ever from recovery. The enclosed letters are those which passed between brother Hazelton and the Church at College-park, and they may be interesting to some of our friends, as they indicate that the business of resigning the pastorate and accepting the resignation was done decently and in order.

I remain,
Yours very sincerely,
A. H. RIDDLE.

To the baptized Church of Christ meeting for worship at College-park Chapel, Lewisham, S.E.

May grace, mercy, and peace be multiplied through our Lord and Saviour Jesus Christ.

It is with peculiar feelings I try to pencil these few lines. The hand of our God is still upon me; and after being in bed nearly nine months, I am still unable to sit up.

Had health been granted me, my greatest joy would be to minister to you in word and doctrine, as in former years. I am thankful for the past. The Lord has greatly blessed us, and a goodly measure of prosperity has been given. I am conscious of many failings, and none have lamented them more than myself, but the truth of God has been preached, and the doctrines of sovereign grace upheld. I have laboured hard amongst you, and cannot be truthfully charged with idleness. Owing to my protracted illness, and the probability of my never being again sufficiently strong to undertake pastoral work, I feel that the time has come for me to tender to you my resignation of the pastoral office. In doing so my heart is pained, and I keenly feel the importance of such an act, but "The cup which our Father gives, shall we not drink it?"

My friendship and love for you remains the same, and I earnestly crave a continued interest in your prayers, that health and strength may yet be given, and the affliction sanctified to us all; then should I ever again be able to preach the gospel, an opportunity may arise for me to again stand before you; my membership with you will, I trust, continue.

Believe me, dear Friends,
Your afflicted but affectionate Pastor,
WM. HAZELTON.

March 18, 1889.

P.S.—The Physician at St. Thomas's Hospital has just advised me to resign, as he does not think I shall resume

work again for a very long time. The above letter was written some time ago, but I kept it, and prayed over it, and trust I am acting by Divine guidance.—
W. H.

College-park Baptist Chapel,
April 9, 1889.

Dear Pastor and Christian Brother,—It is with feelings of pain that we communicate to you the sad information that your resignation was, last evening, placed before the sorrowing Church, who, with bowed heads and tearful eyes, heard, in your own words, the unwelcome letter read; and after remarks from various brethren present, the following resolution was put to the Church and carried: "That the Pastor's resignation be left in abeyance for three months, from this date, to see if the Lord will restore him; but if, at the expiration of that time, it is evident that there is no improvement in his health, that with profound sorrow the resignation be then received by the Church."

We shall all feel very keenly the pain of separation, but believe that we shall still be joined in heart, and hope to meet again. We shall continue to pray earnestly that you may recover if it is the Lord's will, but if not, that you may have grace to say, "Thy will be done." We know you will think of us, and of the little Church with which you have been so long and so honourably connected, and who will miss your faithful ministry, which has ended so abruptly and so soon.

May God reward you, and spare you, until you see your dear children brought, through grace, to know the Lord, and follow in their Father's footsteps.

We remain, dear Brother,
On behalf of the Church,
W. H. HALL,
EZRA FLETCHER, } Deacons.
A. H. RIDDLE, }

Mr. W. Hazelton.

11, Pascoe-road, Eastdown-park,
Lewisham, S.E., July 5, 1889.

Beloved Friends,—Three months having elapsed since I tendered you my resignation of the pastoral office, I have now to ask you to accept the same; I am still unable to sit up; and unless the Lord should work in a miraculous manner, am likely to be laid aside a very long time. The will of the Lord in this matter seems now to be clearly revealed, and however painful it may be, and painful it is, I believe, to both you and myself, we must seek to acquiesce. I am thankful the Lord sustained me in your midst so long, and blessed our labours to the last. He is King in Zion, and always does what is right, in fact, *He cannot do otherwise*, since His love is so great, that He must do what is best. Had it been in our power, we would have had a very different arrangement,

but who can tell with what result? We are, therefore, glad that His hands, which once were stretched on the cross, and paid our redemption price, now wield the sceptre, and scatter covenant blessings, making all things work together for good to all His blood-bought host.

May He abundantly bless you, and soon send you another pastor, whose labours shall be much more abundantly crowned with success. For years past you have enjoyed peace: carefully guard that inestimable blessing, and if, at any time, it appears to be running away, seek it and pursue it. May no "Diotrephes," or any other root of bitterness, spring up and trouble you. The Lord give you more and more a spirit of prayer. This is our strongest weapon against all hostile powers, when received in answer to fervent supplication. I hope to continually pray for you; and although our connection as pastor and people is snapped asunder, I cherish the hope that you will frequently remember me at the throne of grace. The Lord bless your deacons and guide them, yea, may all of you live beneath His smiles, prays—

Yours affectionately in Him,
WM. HAZELTON.

College-park Baptist Chapel,
Lewisham, July 8, 1889.

My dear Christian Brother,—At a Church meeting held to-night, the subject of your resignation (postponed from April 8), was again considered, and your letter of the 5th inst. read. The general feeling was, that it is manifestly the Lord's will that we should accept the same; we do so very sorrowfully, having entertained the hope that we were just entering upon brighter days, and that we should have walked together in peace for years. But the Lord knows best; may we have grace to be still, and wait for His direction. We shall continue to pray for your restoration to health, and hope the time may not be very remote, when you may again be strengthened to return to the work of the ministry.

We remain, dear Brother,
Yours in hope of eternal life,
H. W. HALL, } Deacons.
A. H. RIDDLE, }

Mr. Hazelton.

STOKE ASH, SUFFOLK. — On Lord's-day, August 4, our dear pastor, Mr. C. Hill, commenced his 41st year of pastoral labour at Stoke Ash. In the morning the chapel was nicely filled, and it was our pleasure to listen to a powerful, grand, gospel sermon, from 1 Thess. i. 5. In the afternoon Mr. Hill again preached in the chapel. In the evening he went to a village called Thorndon, and in a meadow there spoke of the great Physician, of His power

and ability, to the joy and delight of his hearers. We thank God for his life and usefulness, and hope he may be spared yet for years to come. On August 11 it was our pleasure once again to see the baptistry open. In the afternoon Mr. Bland immersed four sisters in the name of our Triune God: three of that number were scholars from our Sunday-school, aged 16, 14, and 13 years. We thank God and take courage. May such scenes often be repeated. And while our hearts are glad, His name shall have all the praise. — P. BARRELL, "Home of Rest," Walton-on-Naze, Aug. 16, 1889.

IN LOVING MEMORY OF THE LATE
MR. JOSEPH CLARK, OF THAME.

HOME at last, the calm sweet haven
Of the Master's presence gained;
All earth's toil and turmoil ended.
All thy heart has craved attained.

All the years of patient toiling.
All the weary waiting o'er,
All the mystery, doubt, and darkness,
Passed away for evermore.

How thy soul has often panted,
To behold Him face to face,
Whom it was thy joy to publish.
Friend of sinners, King of grace.

Now thy raptured eyes have seen Him.
Thou hast heard His sweet "Well done,"
From His dear pierc'd hands received
His free gift, thy promised crown.

Faithful found among the faithless,
Seeking God's dear flock to feed,
Sowing at the Master's bidding,
Pure and Precious Gospel seed.

Not much reaping. Ah! the harvest
Shall be gathered by-and-bye,
Then the sower and the reaper
Shall rejoice with one deep joy.

Not success as men may count it,
Is the meed of all God's own;
Mystery often veils His dealings,
Clouds are round about His throne.

But the faithful, toiling servant,
Never laboured yet in vain,
Bread in faith cast on the waters,
Surely will be found again.

Gracious Master, send another
Just as loyal, staunch, and true;
For the "harvest still is plenteous,"
And "the labourers are but few."

F. H

Marriage.

On August 1st, at the Surrey Tabernacle, Walworth, S.E., by Mr. Dolbey, Thomas J., eldest son of Mr. Thomas Edwards, of Old Kent-road, S.E., to Helena Elizabeth, ("Dolly"), the second daughter of the late Mr. Robert Banks, of Brixton, S.W., and Fleet-street, E.C.

In Memoriam.

On the 7th August, at his residence, Church-road, South Ealing, MR. WM. JONES, only son of the late John Andrews Jones, in his 82nd year.

DEAR BROTHER WINTERS.—By the request of my friend Mrs. Brown, I have to inform you that her dear husband, MR. HENRY BROWN, passed away to his eternal rest on Wednesday, Aug. 7th. I had not seen dear brother Brown for some months, but on July 31st I received a letter from his son, informing me that his father was very ill, and would like to see me and my wife. We went at once, and found him very low and weak. I had a little conversation with him, although with difficulty, on account of his deafness. I asked him whether he felt the dear Lord's presence with him. He said, "Yes, but I should like to feel a little more of it;" but he was waiting and resting on the Lord. From that time he gradually got weaker until he passed away. He had removed from Wimborne-street only a week before to 19, Bruce-villas, Seaford-road, Stamford-hill. The funeral took place on Tuesday, Aug. 13th, at Ilford Cemetery.—With kind Christian love, I remain, dear brother, yours, J. PAVEY.

Our beloved brother and deacon, BENJAMIN SEAMAN, reached his longed-for home on Lord's-day, Aug. 11th. He dwelt with us here to be loved by all who knew him. He has passed on before us, leaving behind much fruit from his faithful stewardship in the Church of God. On Wednesday, the 14th, we laid the redeemed dust to rest. The immense concourse of mourning friends who surrounded the grave at such a time, the height of harvest, told how dearly he was beloved. As doubtless your pages are already filled up this month, I will send you for your next a brief memoir, as so many readers of the E. V. & G. H. knew and valued him for his work's sake.—E. MARSH, Laxfield.

SOUTH AUSTRALIA.—DEAR SIR,—Doubtless through or by either Mrs. Warner or her sons you may have heard of us, or me, and having received a letter from Australia (which I enclose), I have put together what I have gathered so as not to give you any more trouble, as no doubt as editor of the E. V. & G. H. you have work enough. On May 10th, 1889, at Glenelg, South Australia, CHARLES HOOPER, aged 76 years. Thirty-six years ago the deceased was a member of the late Mr. C. W. Banks' Church, at Crosby-row, London. Subsequently he emigrated, and settled in Australia. The place of truth he attended was twelve miles off, but as

often as health and weather allowed he filled his place, thus showing what the late Mr. Wells often said, that where the heart was the body would be as often as possible. His end was unexpected. His wife was taken ill, and advised to go up the country 30 miles. A friend offered to drive her. He said he would go with her as she was so weak, and see to and arrange for her. They started, and got 26 miles very nicely, when he was taken ill, and with difficulty got the remainder. A doctor was soon in attendance, and helped to relieve him, but he gradually got worse. His wife said to him, "Do you think you are in the swellings of Jordan?" He said, "I am afraid I am; it is a dark place." His wife replied, "You are looking at it out of Christ," and as she asked a few more questions, he said, "Don't ask me any more." In a little while he broke out—

"With salvation's walls surrounded,
What can shake our sure repose?"

In the evening his wife was writing to their deacon at Port Adelaide Chapel, where they belonged. She asked if he had any message. He said, "Tell the friends to sing the sweet promise of His word, and the performing God." The night before he died he was very restless, sometimes exclaiming, "The sorrows of death compass me about." Towards morning he wished to be raised up, and seemed calmer, and had a few spoonfuls of nourishment given him; then laid down, and without a struggle or groan he passed away, to be for ever with the Lord. Some friend, a farmer, came and measured him for a coffin, and had to go four miles for it, and then took him half the way back home (15 miles), without fee or charge for so doing. Mr. Bamber, his minister, buried him, a large concourse of friends and neighbours attending to exhibit their respect and esteem to his memory. Although I did not know him, yet from what his wife writes I feel—

"His flesh shall slumber in the ground,
Till the archangel's trump shall sound,
Then burst its band in sweet surprise,
And in its Saviour's image rise."

Wishing you every needful blessing, both as an editor and a minister. Your magazine was always welcomed by him, and its contents well read too.—A. T. THREADWELL, Brentwood, Essex.

LOUISA RIMES fell asleep in Jesus on July 23rd, 1889, in her 74th year, after a long and painful affliction, borne with Christian fortitude. She was baptized by the late Mr. Webster, Cave Adullam, Stepney, November, 1861. In 1869 she cast her lot in at Speldhurst-road, Hackney. She longed to be at home, and see the King in His beauty. Her last words were, "Dear Jesus."



THE LATE JAMES HERBERT DEARSLY.

(See page 312).

“Labourers are few.”

THE real want of more Pastors in our Strict and Particular Baptist Churches is a solemn fact, and one that presses itself upon our attention daily with increased force. A cursory glance at the low state of many of our pastorless churches,* and their united and constant appeal for Pastors (and in some instances “Supplies”), warrant us in giving publicity to our long pent-up thoughts and feelings on the matter. This we do, not for any personal aggrandisement, but for the glory of God and general good of the Denomination.

The demand for Pastors and occasional preachers of the right kind has for many years been greater than the supply. It is therefore quite time

* See the list of Churches published *gratis* with the E. V. and G. H. for January of the present year.—ED.

that legitimate steps were taken to meet the needs of churches requiring ministerial help.

WHAT SHOULD BE THE FIRST STEP

towards the object desired? Can any one suggest a better plan than that laid down in God's precious Word, and especially the portion which fell from the dear Redeemer's own lips (see Matt. ix. 36, 37, 38)? The Heaven-given instruction is, "PRAY ye therefore the Lord of the harvest that He will send forth labourers into His harvest." We would that these beautiful and appropriate words were more intensely felt than they appear to be, by praying men, women and children in our beloved Denomination, and that they were written in large letters of gold in every sanctuary in the world.

The lukewarm condition of several of our churches reminds us of the backsliding state of Israel in the times of Jeremiah; but even then the Church was not left without a remedy (Jer. iii. 14), which was supplemented with the following promise (verse 15), "And I will give you Pastors according to Mine heart which shall feed you with knowledge and understanding." However, instead of churches in the present day constantly appealing to God for the men they require, they, in many instances, resort to means, for which no authority exists in the Scriptures.

GOD-MADE PREACHERS.

Excellent and able men whom God has raised up from the shop and field, to do His work, have been, and still are, despised by a certain class of fastidious hearers. Similar circumstances transpired of old with regard to the mode of carrying the ark, contrary to God's order, and with which He was not well pleased.

God does not always bow to human maxims. He frequently calls men from very menial positions to do His work; young men, however, for example sake, should be members of Baptized Churches of truth, before attempting to preach. If they possess gifts and qualifications for ministerial work, they should not be unnecessarily checked as has been the case with many in the past, but prayerfully and carefully watched over and encouraged by their respective Pastors and elders, and if God has a mission for them, He will find them out and employ them in His own time and way.

Assemblies outside the pale of the Strict and Particular Baptist Denomination, appear from certain statistics surfeited with preachers of the latitudinarian order, who must preach because they have been trained to do so; and the churches to which they become attached as Pastors, speedily grow like them—loose in faith and practice. Of course there are exceptions to the general rule, but they are very rare and far between.

THE MEN WE WANT FOR OUR PULPITS

are such as have been taught by the Holy Ghost, and distinctly called and thrust into the work of the ministry by the same power similar to Isaiah (vi. 8), Jeremiah (i. 4—10), Paul (Gal. i. 15, 16), and a host of other Bible characters. The Lord is as equally able now as in Scripture times to raise up men and to qualify them for His sacred work without much artificial polish. The harvest is the Lord's, and He will be enquired of by the churches to send the right sort of labourers into His vineyard to effect His design. Although the Saviour commanded His disciples to

go and teach all nations, &c. (Matt. xxviii. 19, 20), He nevertheless said, "but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke xxiv. 49).

Persons in general are supposed to speak when they have something to say, as in the case of the disciples just quoted, but by

THE FORCE OF CUSTOM,

preachers are expected to begin to speak exactly at a specified time whether they are ready or not, and to leave off, not when they are done, but when the given time is up for closing their discourses, and should they be a little over or under the prescribed time they at once render themselves liable to reproof! In New Testament times men spoke for God as they were moved by the Holy Ghost, and no man was allowed to stop them in their work; and God blest them, and their ministry. But now circumstances have so altered that the Holy Spirit is limited to work by the clock. In olden times places of worship had no clocks, either outside or inside; but after a while clocks were placed *outside* of buildings devoted to the service of God, to remind persons of the time for commencing divine worship, and later on clocks were placed *inside* of sanctuaries to warn preachers when to terminate their discourses, and congregations to quit the premises. Such clock-work order of preaching the gospel may be agreeable to modern usage, but it is not in keeping with the practice of the apostles. However, it is generally considered that extremely long sermons are not often profitable. Few persons to-day could endure to listen patiently to a three hours' sermon. Probably because they have not been initiated to it, as in the Puritan age. Dull and lengthy prayers are also regarded as intolerable, and mainly destructive to public prayer-meetings (Matt. vi. 7). This fact we have been painfully cognizant of in several instances.

THE "SUPPLY" SYSTEM.

With regard to churches that are too feeble to support Pastors entirely, would it not be well for the officers of such churches to engage acceptable and obtainable brethren for at least three months consecutively, instead of having ten or a dozen different ones during that time? The brethren themselves would then be better able to judge the worth of their ministry than under the present system of having a fresh minister nearly every Lord's-day: the expense would be about the same. If brethren (earning their bread during the week by either mental or manual labour) were requested to minister stately to respective churches they could do so, and follow their secular employment too, until the friends were quite able and willing to entirely support them. This is the course we have adopted for many years.

In helping churches to weekly "supplies" the

LONDON STRICT BAPTIST MINISTERS' ASSOCIATION

was never more valuable than it is at the present time; and we could wish that it possessed funds to support a regular course of preaching services in all places in the kingdom, where the Gospel (after our order) is never heard.

SERMON-READING IN OUR CHURCHES.

It is a solemn source of regret to us to hear of many religious congregations that are rarely favoured to listen to living sermons from the lips of living ministers, but owing to the lack of funds printed sermons

are resorted to and publicly read in their midst Sabbath after Sabbath, or prayer-meetings held instead of regular preaching services, to save expense! Such services, where they are too frequently held (however good the printed sermons may be) must in time prove fatal to success. We have sorrowfully witnessed the decline and collapse of several churches that have adopted the system of sermon-reading in the place of a living ministry. God will not honour such a course of procedure, as it is not in agreement with His word. He works by various means, we know, but He has instituted the public ministry and has greatly honoured it in the gathering in of His elect people, and when His servants are no longer wanted by Him in the Gospel field,

THE GREAT END WILL COME.

We earnestly hope therefore that every church in the Denomination will be led to see the necessity of imploring the Lord of the harvest to send more labourers into His vineyard, that the fruits of His everlasting love may be seen in rich abundance.

“O Lord, stir up Thy power
To make the Gospel spread,
AND THRUST OUT PREACHERS MORE
Through Him, to raise the dead;
With feet to run where Thou dost call,
With faith to fight and conquer all.”

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

OUR PORTRAIT GALLERY.—NO. X.

THE LATE JAMES HERBERT DEARSLY, BAPTIST MINISTER.

“What is it for a saint to die,
That we the thought should fear?
’Tis but to pass the heavenly sky,
And leave pollution here.”

THE earth has lost another grain of salt, and Zion another chorister, while the Church triumphant has gained a further accession to its already numerous host.

“To aid the song, a palm to bear,
And bow the chief of sinners there.”

Another faithful watchman has been taken from the walls of Zion, who could and did tell the hour of the night. “The morning cometh, and also the night”; one who waited for his Lord more than they that watched for the morning, and he watched not in vain, for now “he is not,” for his God has taken him.

James Herbert Dearsly died on Monday, July 1, 1889, according to the time appointed by infinite wisdom, in a good age, and full of years, and was gathered unto his people, and “devout men carried him to his burial.”

Our brother was born of believing parents, but, like his Lord, very little is known of the days of his childhood. It seems, however, that having been “loved with an everlasting love,” he was drawn by loving-kindness to His feet in early life, and was baptized by Mr. Chamberlain, of Jubilee-street, Stepney. The work of grace appears to have been shallow at the onset, but afterwards deepened, chiefly through being brought under the powerful ministrations of Mr. Philpott. To one special occasion he often referred, which was when this most useful man of

God preached upon Jeremiah xlvi. 11: "Moab has been at ease from his youth, and he has settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed." This sermon, by the power of the Holy Spirit, entered into his soul, and brought him into a deeper experience of the truth of God than he had ever known, and he realized that God's "commandments were exceeding broad." How long he remained in this anxious state, or to what depths he was led, is not known, but it seems that Mr. Mackenzie was honoured of God as the means of bringing him into the liberty of the Gospel through a sermon on Zechariah vii. 17: "How great is His goodness, how great is His beauty," &c. The result of which was, that he was very shortly afterwards sent forth by the Spirit of God to tell to poor sinners round what a dear Saviour he had found. His own words, in the preface of his book on Salvation, are:—

"When I was first visited with the joy of God's salvation, it became my great concern to enquire and search the Bible, and after anxious and diligent research, I wished to be used, in some way, to tell of the Saviour and His acts of saving grace towards and among the children of men. This feeling is strong still. This has prompted this essay on Salvation."

Doors were soon opened for him to preach the glad tidings of salvation by grace, hither and thither. It was about this time that I became acquainted with him, now upwards of thirty years since, as we itinerated together, and many Churches were visited by him, to whom he preached Christ, whilst following his handicraft during the week, and among those Churches was ours at Clapham, where his ministrations were most favourably received, till ultimately, he became pastor of the Baptist Church at Forest-road (as is well known), where he continued for seventeen years, to the edification of the Church worshipping there, and to the salvation of sinners. He resigned his pastorate some few years ago, since which time, till within a few weeks of his end, he occupied the pulpits of different Churches, much to their approval and profit.

Our brother possessed a superior mind, his preaching was very sound, full of Christ, and of experimental truth; and his sermons were the result of much prayerful and thoughtful meditation, as all who heard him will readily testify. His idea of the ministry is thus expressed by himself, in the preface of his work before alluded to:—

"To show the wisdom of God work is fitted for men engaged in teaching and preaching. To do this in an approved way, and with help to the enquiring and needy, is worth all the time and service the servants of the Lord can devote to it."

Our brother's health had been failing since Easter, but he was able to continue his loved employment of preaching the Gospel until Lord's-day, June 9, 1889, when he preached, at Hornsey, his last sermon—the morning text being Isa. xlix. 10, "They shall not hunger nor thirst," &c.; and the evening, John xiv. 16, "And I will pray the Father, and He will give you another Comforter"; closing the service with hymn 1,010 (Denham's Selection):—

"Glory is the destined station,
For the Lord's peculiar race:
Some of every tribe and nation,
These shall meet to see His face," &c.

The friends at Hornsey were much impressed by his earnest and

affectionate manner in presenting the Lord's gracious leadings to the congregation, and the fervour with which he commended them to God and to the word of His grace, and they felt that these sermons would be his last, and so it proved, for very shortly after his return home, he was obliged to take to his bed. His mind was kept very peaceful all through his illness, and quite clear to the last. Among other expressions which he uttered were the following:—"I am longing to go to the mansion prepared"; "I am a citizen of another city, the rest of which I am longing to enjoy."

It may well be said of our dear brother that he was, by the grace of God, a good and faithful man. In his family circle he was most affectionate, and in his business most conscientious, which he relinquished a few years since. He has left a widow and grown-up family to mourn his loss, and the Churches are "sorrowing most of all that they shall see his face no more."

"Send help, O Lord, we pray,
And Thine own Gospel bless,
For godly men decay,
And faithful pastors cease;
The righteous are removed home,
Oh, send more labourers in their room."

HENRY HALL.

Clapham.

THE WATER OF LIFE :

*A Sermon Preached on the 200th Anniversary of the Baptist Chapel,
Bradford-on-Avon. (Pastor, Mr. James Clarke.)*

BY EDWARD CARR, OF LEICESTER,

On Monday Evening, May 20th, 1889.

"If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water."—John iv. 10.

THESE are the words of Him who spake as never man spake, and they are addressed to one as yet in her sins, deeply-dyed with iniquity, and totally ignorant of spiritual things. Thus Jesus preached to the woman of Samaria, and "she was a sinner." The meaning of our text—the purport of the Lord's instruction to her, and to *you*, my dear hearers, if the Holy Spirit is pleased to apply it, is this: "If you knew God's gift, and His dear Son who speaks these gracious words, you would certainly ask of Him living water, and He would as certainly answer your request and give it you." But how can this poor sinner know the gift of God, or know Jesus, without instruction? She *cannot*. Therefore, note, in the first place, that Jesus taught the woman; secondly, we must, by God's help, consider the instruction He gave her respecting the water of life; and thirdly, I shall endeavour to describe to you the bestowing of the waters.

I.—*Jesus taught the woman.* The Lord was on a journey from Judea to Galilee, and the direct road led Him through Samaria. There was, however, a higher reason than the geographical one which caused Him to choose this route. "He must needs go through Samaria," because an elect vessel of mercy was there whom He graciously determined to meet and teach. Time and place were all appointed. It was mid-day when the dear Saviour and His little company of followers

reached the well called "Jacob's well." Being wearied with His journey Jesus sat Him down to rest whilst His disciples went into the neighbouring city of Sychar to buy meat.

Pause a moment! View our Lord, tired, and hot, and wayworn. See His sacred humanity suffering as we do, partaking of the infirmities (sinless) of our nature, that He might be a truly sympathising High Priest, who knows just how His people feel in all their sufferings because He has passed through the same. Dear pilgrims through a wilderness world, bearing the heat and burden of the day, consider Him, your Brother in tribulation!

Presently a woman approached to draw water. This woman was a type of all sinners that ever did or ever will draw near to Jesus and find salvation at His feet. Her case was peculiar. For several reasons she seemed very far from the kingdom of God.

Now, if there is one person in this chapel more unlikely than all the rest to find mercy, farthest off from hope of salvation, most deeply sunk in the utter degradation of sin, I do entreat the Lord to cause that person to consider the hapless case and the wondrous deliverance of the wretched woman of Samaria whom the Lord so tenderly dealt with. It is necessary to inquire what people she belonged to. Whom do you belong to, dear friends? God's people or the devil's? *She* was a Samaritan, and they were a very singular race. In 2 Kings xvii. we have an account of their origin. After the ten tribes had been carried into captivity, a portion of the land they vacated was occupied by emigrants sent from various provinces of Babylon. Soon after their settlement they were greatly infested with lions, and supposing this arose from the anger of the God of the land, of whom they were ignorant, they sent to Babylon for one of the priests of the captivity to come and instruct them in the worship of God, which they added to their own idolatrous practices. "They feared the Lord and served their graven images, both their children and their children's children; as did their fathers so do they to this day" (ver. 41). In the course of time the manifest superiority of the law of Moses to their old customs and foolish traditions caused them to give it the chief place, and they ultimately laid claim to a greater veneration for the law of Moses than the Jews themselves, whom they despised, and with whom they were always in a state of deadly hostility. In opposition to the temple at Jerusalem they erected one on Mount Gerizim, which they strenuously maintained was the true place of worship. Such as these was the woman of Samaria. Boasting of the law, and yet not doing the things contained in the law. Claiming superiority over the Jews, yet living a shameful life. Hating God's ancient chosen people, yet loving sin. Professedly venerating the revealed will of God in the two tables, and yet alienated from the life of God by evil practices, and from the people of God by bitter enmity. Her religion was a strange mixture of truth and error, of pharisaic pride and shameful idolatry. A wretched, sinful creature was this who drew near to the holy Jesus that day. My dear hearer, how stands the case with thee? Art thou boasting in an outward profession whilst destitute of inward grace? Have you the name of God and the law of God on your lips, and yet are living in sin? Do you hate the people of God? How dreadful is this state! Still Jesus can save even unto the uttermost; and when the sinner least expects it, the Lord sometimes meets him.

When the woman came to the well on the side of which Jesus was sitting, "He said unto her, Give Me to drink." He condescended to accept this service even from her vile hands, and so began to manifest His purpose of mercy. She was greatly astonished, and said: "How is it that thou being a Jew, askest drink of me which am a woman of Samaria? for the Jews have no dealings with the Samaritans." In His reply to this question Jesus began to teach her about the living water. So we now proceed to consider—

II.—*The instruction Jesus gave.* I would ask you to notice that in our text the dear Lord begins His blessed teaching by summarising the whole matter; and this excited her interest, created a desire for more knowledge, and made her sincerely willing to learn about that water of which Jesus spoke; and of which she was so extremely ignorant, as scarcely to know whether or not Jesus was referring to the literal water that lay deep down beneath their feet. She expressed the confusion of her mind in the language of the eleventh and twelfth verses. Oh, it is best to tell Him all. There is a touching simplicity and most transparent honesty and sincerity manifested in the way in which she poured out all her thoughts. Sweet example for all humble learners at the feet of Jesus. Mark, dear friends, that when her heart was prepared to receive it, the great Teacher commenced His heavenly instruction. Trace the lessons. Have we likewise been taught them?

1. The first lesson was concerning the unsatisfying nature of earth's waters. Jesus said unto her: "Whosoever drinketh of this water shall thirst again?" What a lesson! All whom He takes in hand are well-instructed in this foundation truth, that no waters springing from earth can ever prove satisfying. The world's joys and the world's religion, its smiles and its most desirable gifts, all fail in yielding abiding satisfaction. Those who drink deepest "*shall thirst again.*" Think of the thirst of hell!

2. The next lesson was of a more cheering character. Jesus had living water to bestow, which yields its happy possessors full and perfect satisfaction, for "whosoever shall drink of the water that I shall give him shall never thirst." Do you not think the water of life seemed to the listening one more and more desirable as Jesus went on to unfold its matchless excellence?

3. The woman was taught that it is a gift of the Saviour's grace. He *gives* it, or none can possess it. It is a great step when we have learnt from whom the gift of life comes, and that it is bestowed freely and gratuitously. This causes a hope to spring up, with an earnest desire to be made a recipient thereof.

4. Jesus taught that the water He gives is a "well of water," and there is consequently a fulness and constancy in the supply. "This spake He of the Spirit" (vii. 39), which is "*in him*" who is thus favoured by grace. The Lord intimates that eternal life is an internal possession of the heart, when also—

5. It is found "*springing up*" in constant renewals and perpetual freshness. Sometimes this spring seems to fail, but though it gets low, it never quite ceases. Now, harken! Is there life in thy heart, dear friend, bubbling up more or less strongly in desire, prayer, hopes, sighs, and cries for mercy, in love to Jesus, His word, His people, and His ways? The Church is a "spring shut up, a fountain sealed."

6. As the springs all ultimately find their way to the ocean, the confluence of all waters, so the springs of grace imparted by Jesus flow in many a crooked channel to the great ocean of eternity. The well of water springs up into "everlasting life."

These were the lessons Jesus taught, and the immediate effect of His instruction was what Jesus predicted in the text: "If thou knewest the gift of God, &c., thou wouldest have *asked Him*." She does know something now, and straightway "she saith unto Him, Sir, give me this water." Divine teaching leads to true prayer. When Jesus reveals the importance of spiritual blessings we are then encouraged to ask. But we must observe she did not know exactly what she was praying for—she did not quite understand Christ's teaching nor comprehend the nature of the gift. She added some words which showed her ideas were still very gross: "that I thirst not, neither come hither to draw." For the encouragement of poor seeking sinners, we have to inform you that her ignorance and lack of understanding did not render her prayer ineffectual in any wise. It was indeed fully answered. We often may not know what we ask, and pray for things the nature of which is not fully understood, until our prayers are answered.

We pause to enumerate the steps of this dear woman's progress from darkness to light, so far as we have gone. We have traced these steps thus: First, the coming of Jesus; second, the meeting at the well; third, the willingness wrought in her to receive the water of life; fourth, the instruction sought under a felt sense of her ignorance; fifth, the instruction given; and sixth, the desire for the gift which was expressed in the prayer, "Sir, give me this water." Blessed and happy are those in this congregation in whose hearts this prayer is found. It is sure to be answered. "If thou wouldest have asked of Him, He would have given thee living water." She has asked. He gives.

III.—*The bestowing of the water.* As the instruction which preceded was line upon line, and precept upon precept, so the gift which Jesus had by His teaching brought her to seek so earnestly was bestowed gradually, here a little, and there a little.

1. Jesus began by *convincing her of her sin*, and letting her see He knew all about her (read verses 16—18). This is ever the beginning! Brought to know our sinfulness, having self set before our eyes in all its hideous deformity, and made to feel all things are naked and opened to the eyes of Him with whom we have to do! The woman of Samaria was wonderfully astonished, as most sinners are, when this revelation is made to them. She did not attempt to deny her sinfulness, but fell under it. Then we would point out to our fellow-sinners, *she did not seek to fly from Him*. She stood before Him just as she was, a poor, vile creature, waiting at His feet, condemned in her own conscience, guilty, and convinced of her sin—a true penitent.

2. We soon trace the workings of faith. She began to believe that Jesus was a prophet, a teacher. She said, "Sir, I perceive that Thou art a prophet." Thus was she led step by step to know herself, and then to know Him. When the dear Lord Jesus teaches us by His Spirit personally and individually, then and not till then, do we know Him experimentally as our Prophet.

3. Convinced of her sin, with guilt pressed home upon her conscience, the first impulse of her heart was to *seek to evade the keen edge of*

conviction, which she does by turning the conversation off (as we all do too much) to idle questions respecting external forms of worship. Perceiving Christ's knowledge she introduced the old controversy between the Samaritans and the Jews as to whether the temple at Jerusalem or that at Gerizim was the most acceptable place of worship in God's sight. Jesus responded very gently and tenderly. There was no upbraiding, no reproof. He takes it up and kindly shows her.

4. What true worship is, and the distinction between it and other kinds of worship. There are three sorts of worship, only one is right. "Ye (Samaritans) worship ye know not what;" this is the worship of ignorance, the blind worship of an unknown god. "We (Jews) know what we worship;" this is mere intellectual worship, that of the head. "True worshippers," however, "shall worship the Father in spirit and in truth;" this is spiritual worship, which alone is acceptable to the Most High.

5. She now by precious faith surrenders her heart to that light which shines so brightly in the wonderful words, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." The life-giving waters have flowed into her heart in sufficient fulness for her to learn something of the love of God who condescends as "the Father" ever to *seek* for true worshippers (verse 23). The waters still rise, are given in yet more abundant measure. See! now, at last—

6. *Christ reveals Himself to her.* She thinks it must be the Messiah teaching her. How her heart swells with the blessed hope that it may ever be so. Do not some of you hope Jesus is teaching you? Do you see any reason to think perhaps it is so? Dear seeker, oh! I would encourage you to hope! Wait on Him at His feet. He surely will appear. "Jesus saith unto her, I that speak unto thee am He." Now, it is done! Christ is revealed. She rejoices in the blessed, happy possession of the water of life, and of the Fountain from whence it flows. The Lord's own words are realised: "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water." The Lord grant His blessing. Amen.

BENJAMIN SEAMAN.

A Memoir by MR. E. MARSH, Pastor, Laxfield, Suffolk.

"THE memory of the just is blessed," and while the riches of sovereign grace alone create this character among the fallen sons and daughters of Adam, the memory of all that pertains to them as such will ever be "blessed;" and while refreshing to the "household of faith" cannot fail to redound to the honour and glory of Him who called them by His grace, to make known unto them their "spiritual blessings in heavenly places in Christ Jesus," "vessels of mercy fore-ordained unto salvation." Such was our dear departed brother, whose name was so well known throughout the county of Suffolk.

He was born at Otley, on Feb. 8, 1818, of God-fearing parents, both of whom were members of the Church of Christ in that village. Touching this period of his life the following is from his own lips only a few days before his death:—

"No boy ever had parents try more to bring up their children in the fear of the Lord than mine, both by precept and example. I was carried

to the House of God from infancy; my mother used to go over two miles across the fields in pattens to chapel with me in her arms, my father at her side taking care of the others. There were six in family, four are with my dear parents now in heaven, only one beside me is left, dear Joe, and I know I shall meet him there too. My father was eighty-four years of age when he died, my mother died three years before him. We were never allowed to run about the streets, nor be out late at night; and always had to give an account of how we had spent our time. Our house was always locked up all day on Sunday, for we all had to attend Sunday-school as well as chapel. That was the only school I ever went to. My parents were poor labouring people, and never led us to build castles in the air, but to expect nothing but hard work for our living. I had to go to work when I was seven years of age. I loved my parents, and bless God, I lived to see the day when I could help them in the things of this world. I shall never forget the death of my father. I valued his prayers, and when I found I had lost these, and his advice, O! what a blow it was!"

When only eight years of age, he was concerned about the state of his soul; convictions of sin were often then keenly felt. As a youth he would walk behind the people as they came from chapel to hear their conversation; "But," he says, "I always picked my company, for some talked about everything except the one thing I was listening for." Between the age of sixteen and seventeen he became very deeply concerned, but could not venture to speak to his parents on the subject, but the Lord was now about to bring it forth to light. Going one evening, after work, with his father to see an afflicted woman, after some conversation, she turned to his father and said, "They tell me there is some good thing in your son there," pointing to him, as he sat with his head down, "For," said he, as he recalled the circumstance, "No one knows how bad I felt; I dreaded to name anything to my father. It could now no longer be hid, and never shall I forget that walk home, as, for the first time, I opened all my heart to my father, and O! how faithfully did he talk to me." After this he became greatly distressed, lest he had deceived his parents, and was himself deceived; but, shortly after this he was brought forth into that liberty which so characterised his after life. On this he shall speak again.

"I was at work in a field in such trouble of mind lest I was not one of the Lord's children, when all in a moment I felt as I had never done before; all my trouble was gone, Jesus was so precious to my soul. No psalm, sermon, hymn or person was the means: it seemed as if Jesus Himself was near me. I prayed and sung, and sung and prayed in that field with such joy I never had before. I could say, 'I am His, and He is mine,' and though I have had many temptations, and often been cast down and tried, I have never from that hour really doubted I was a child of God."

How willingly now did his feet tread the path he had so longed to tread, and let the world know he was not ashamed of Christ. His father having mentioned him to the people of God, two deacons visited him, and he went before the Church to relate his experience, after which he "put on Christ" in his own way, being baptized on December 17, 1837. "Of this period," our brother says, "I knew nothing about doctrine then. all I knew was I loved the Lord Jesus Christ, and He loved me, but

somehow I could not hear the preaching, and began to fear lest I was out of the secret; but felt some encouragement finding others, whom I knew were true Christians, especially the aged ones, could not hear it either. They knew why they could not hear it, but I did not, though I do now. My soul wanted a full and free grace gospel, whereas there was nothing but the husks of Arminianism. I felt a warfare within, and needed the strength and consolation this ministry could not give, for though I kept going I got nothing.

“About this time Mr. Collins came and preached in a meadow; myself and others went; and as dear Sam stood up in that waggon preaching Christ and Him crucified, telling out what man was as a sinner, and Christ as the only Saviour, my soul was melted within me, I wept for joy, and determined to go to Grundisburgh to get food for my soul.” This he did for some time, until the Lord sent among his flock at Otley a man of truth, whom he could hear to profit. In the providence of God he was removed to Bealings, and for about two years regularly attended the ministry of brother Collins, and to the last the name and ministry of that dear servant of God was precious to him. His greatest trial at this time was, he could only attend the means for half a day. He was then removed to Sutton, but never felt at home there, being still only able to get to the house of God half a day, yet this place was among his most sacred remembrances of the Lord’s dealings with him. On his death-bed he recalled with joy the seasons spent here in the fields with his Bible and hymn-book. His daily cries went up to the Lord that He would open a way in His providence for him to be of some use in the Church of Christ, that laid so near his heart. The Lord heard, and opened the way for him to come to Wilby. On removing here he determined to visit Laxfield, Fressingfield, and Horham, spending a Lord’s-day at each place, and wherever his soul was most blessed, there he would make his home. He went first to Laxfield, and the Word spoken that morning by the late faithful James Totman was so blessed to him that he determined to seek no other home. Mr. T. had heard of him through Mr. Collins, and after the service came to him and said, “You have come to be of use here, Ben.” How truly have his words been verified! He was with his dear wife dismissed from Otley on Feb. 4, and received into this Church on the anniversary of his birthday, Feb. 8, 1857. The following is from the minutes of the Otley Church Book respecting his dismissal: “Dismissed to Laxfield, Feb. 4, 1857. This dismissal, though given, was attended with expressed and real regret.” On March 4, 1864, the Church chose him to the office of deacon, and afterwards as their treasurer. With no education beyond that received at Otley Sunday-school, he always laboured hard to improve himself, and to his honour, be it recorded, never could Church accounts be more correctly kept; and to-day, if a bill was wanted paid during the first year of his office it would be found in its place.

Looking into his drawer since his death there lay every year’s accounts tied up orderly, while the books themselves are a picture of neatness. He won for himself that loving affection which will ever cluster round his memory at Laxfield as long as any live who knew his worth. How many times during that first night of his appointment to the office of deacon, did he leave his bed to plead with God to uphold him and keep him faithful to his trust! He would always consult his Master before others, and here lays the secret of his success. The cause of Christ was always

his first consideration. For twelve years service was conducted by him every Lord's-day evening at Wilby, and his warm-hearted welcome to all, his heartfelt expositions of the Word, and earnest prayers, are to-day remembered by many precious souls. His seat in God's House was never vacant when he could possibly fill it.

From Wilby he removed to Manor Farm, Stradbroke, which was his last earthly home. In March, 1885, he was brought very low with dropsy, in addition to an old complaint, chronic asthma. His end was now daily looked for; and he, thinking such was the case, sent for the writer, and after expressing the wish that I should bury him, said, "I should like you to speak from the words, 'Although my house,' etc. (2 Sam. xxiii. 5). Sing during the service sometime my hymn, 'Awake my soul,' etc., and choose the rest yourself. Exhort the people to come regularly to the House of God, for half-day hearers I do abominate." The end, however, was not yet. The Lord was pleased to raise him again, but from this time there was a marked change in him; his weakness increased, and it was with great difficulty he got to the House of God, often obliged to be helped in and out his conveyance. Yet as long as he could possibly come his place was filled. He ever loved to speak of the courts of the Lord as "my Father's House," and used to say he should like to die there. Lord's-day, Feb. 10, of this year, was his last visit to the sacred spot. With great difficulty he was got home, and said he feared it would be the last time, and so it proved. He gradually got worse, and for the last two months, his sufferings were most painful to witness, yet borne without a murmur; if named to him he would say, "Do not talk of them, but help me to praise God that He gives me patience to bear them, and O! think of what my dear Saviour had to bear and suffer, and He was holy, bearing a thousand times more than I could ever suffer, and all for my sins." At another time, "I must go through the fire, and when I am purged and purified of all dross I shall come forth as gold, all through the precious blood of my dear Saviour. O! what a vile, polluted creature I am! I take so much chiselling to make me meet to be a partaker of the inheritance of the saints in light, but it is all right, I know it is; I am in my Lord's hands, His will be done."

On a Christian sister asking him if she could do anything for him, he said, "O no! no creature can do me any good, all I want is my precious Jesus to come and take my spirit home." His dear wife heard him on one occasion pleading in the midst of excruciating pain, "O, the furnace is hot, it is hot, Father, do come and take a poor weary pilgrim to rest." On visiting him a few days before his death his chamber was as the gate of heaven. He had been sorely harassed by the enemy, being tempted to fear he should after all be lost, but so blessed was the victory given that he could not find words to express himself. "O help me to praise Him," he said, "help me to praise Him; I shall soon see Him as He is, and for ever be like Him. Hark! I can hear them singing; ah! I shall be able to sing there; why are His chariot wheels so long delayed? come, dear Jesus, quickly come!" Turning to the writer, he said, "Do not tell the people Satan has got the mastery over me, O! no, no. He would if he could, but though he is mighty, my blessed Jesus is almighty." After the domestic servant, whom he loved as a sister in the Lord, had prayed with him one evening, he said, "Thank you, my dear girl, I know the Lord will hear your prayer, for He has promised to, though it does

seem a long while for me to wait, but He counts not time as man does, for a thousand years are but as yesterday to Him." Being asked on one occasion how he felt, he said, "O, very, very dark, but the Sun of Righteousness will arise, and shine in my poor soul again, and brighter than ever, for you know the sun always seems brighter after a dark cloud."

On delivering a message to him from brother Charles Hill, he exclaimed. "Ah! dear brother Hill, I love him for his faithfulness, I shall never see him again here, but I shall by-and-bye, and dear Samuel Collins, and brother Goldspink (his loved fellow-deacon, recently called home), and hosts of others, yes! I shall see them all and know them too. Passages from "Bunyan's Pilgrim's Progress" were often quoted by him with delight; with what ecstasy of joy did he use Hopeful's words to Christian in the river, "Be of good cheer, my brother, I feel the bottom, and it is good." "Ah!" said the dying saint, "I do feel the bottom, my dear pastor, I do, and it is good; what a foundation is that everlasting covenant ordered in all things and sure, and Christ all and in all!"

I left him on Friday night, and he seemed so much better, I thought he might still last for some time, but his end was near. Early the next morning there was an evident change for the worse, but during the day he revived again, but it was only like the bright flickering of the candle ere it sinks in the socket to shine no more. The Lord's-day dawned, the day on which he longed to depart, and about 8.30 a.m. the spirit cast off the cumbrous clay, leaving this as his last testimony, "For ever with the Lord."

Thus passed away, on Lord's-day, August 11, from the home a fond and loving husband, a master whom every servant on the farm loved and honoured, and from the militant church a brother beloved, a servant faithful and true, whose warm love, wise counsel, and peacemaking spirit is worthy the imitation of every member. Those who knew him best will fully endorse the following from the pen of Bro. S. K. Bland in a letter to the writer on his death: "I believe it is no exaggeration to say the Suffolk Churches have lost their best deacon."

We laid the mortal remains to rest in the spot he chose in our own burial-ground on the following Wednesday, amid every expression of loving regard from a large gathering of sorrowing friends, our dear brethren, the pastors of Fressingfield and Horham, taking part in the solemn service.

His request of March, 1885, was renewed in his last hours, and we endeavoured to carry it out on the following Lord's-day, closing the service with the beautiful hymn of Montgomery's on the last words of our loved brother, "For ever with the Lord." Both the chapel and vestry were crowded throughout. Many were present who seldom attend the house of God. "Who can tell?" Oh! that the removal of one may be the ingathering of many!

The Lord graciously sustain his bereaved widow in her heavy trial. O Lord, for Thy loved Zion's sake, arise, and raise up many more such faithful stewards, is the prayer of many hearts, among them the bereaved pastor,

E. MARSH.

It is the intention of the Church and congregation to erect a memorial-stone as a tribute of affectionate regard to his memory.

Copy of Local Paper—“Suffolk Chronicle,” Saturday, August 17, 1889.

“STRADBROKE.—DEATH OF MR. B. SEAMAN.—On Sunday last, after a long affliction, borne with Christian fortitude, passed away to his rest Mr. B. Seaman of this parish. Deceased was for over fifty years an active and honourable member of the Strict Baptist body of this county, the interest of which lay near his heart. He celebrated his ‘Jubilee’ in connection therewith in Dec. 1887, an account of the meeting appearing at the time in these columns. Mr. Seaman had of late been suffering from asthma, combined in dropsy, with a very painful form, which has now culminated in the release for which he longed. He was probably about as well known and as much beloved in connection with the Suffolk and Norfolk Association of Baptist Churches as any member of that body, but it is in connection with the Church at Laxfield that his loss will be most keenly felt, he having been senior deacon there for many years, enjoying the affectionate confidence of those for whom he laboured. Deceased was a kind friend to all; ‘I want to live,’ he used to say, ‘so that I am missed when death shall call me,’ and he completely attained his object, for few men in his sphere of life go to their graves more respected and lamented than he. This was testified on Wednesday, when, despite the shortness of the notice, and the steady downfall of rain, quite a large concourse of friends and neighbours followed the remains to their last resting-place at Laxfield, including his fellow-deacons, Messrs. H. B. Scace, H. Dopping, T. Foster and I. Selsby; his pastor, Mr. E. Marsh; Mr. Debnam, pastor of Horham; Mr. Broome, pastor of Fressingfield; Mr. C. G. Read, Stradbroke; J. L. Hunter (Newcastle); the widow and surviving brother; Mr. H. Taylor and Miss B. Taylor, Stradbroke; Mr. James and Miss Taylor, Mellis; Mr. R. Taylor, Wilby; Mr. J. Knights, Mr. H. Howard and Mr. J. Pendle, Stradbroke; Mr. C. Smith, Homersfield Mills; Mr. E. Goldspink, Mr. W. Everett, Mr. W. Goldspink, Mr. B. Branch and Mr. R. Mutimer, Wilby; Mr. J. Packard, Framlingham; Mr. J. Kemp, St. James; Mr. F. Goldspink, Redlingfield; Mr. P. Elsey, Weybred; Mr. Symonds, Mr. Sutton and others.

“These found many more awaiting them at the chapel, where the service was jointly conducted by Messrs. Marsh, Broome and Debnam. Copies of the hymn, ‘For ever with the Lord,’ (his last words) had been circulated to be sung at the grave, but the excessive wet causing the service to be curtailed there, this hymn will be probably sung to-morrow (Sunday), when reference will be made to the death of the deceased. The funeral arrangements were well carried out by Mr. W. Bezant, Weybred; and Mr. S. Samson, Laxfield.”

The annexed note respecting Mr. Seaman’s connection with the Church of Christ at Otley, will no doubt be read by many with interest:—

“Otley, Ipswich, Sept. 3, 1889.

“MY DEAR BROTHER,—I am sorry I cannot find much in our Church books respecting our departed brother, B. Seaman. The following is inserted: ‘Baptized, Dec. 17, 1837.’ Some two years afterwards, he seemed to have removed, and sat under the ministry of Brother Collins, where his soul was much blessed.

“In 1844, he again joined Otley, and afterwards the following is inserted:—

“‘Dismissed to Laxfield, Feb. 4, 1857. This dismissal, though given, was attended with expressed and real regret.’

“ These are all the particulars I can find. He was a useful, honourable, kind and benevolent member, whilst at Otley, beloved by all who knew him; one who seemed to live in the presence of his divine Maker, and never felt more happy than when any conversation turned on the subject of anything referring to the interests of the Church of the Lord Jesus Christ.

“ I have several times visited him and spent two or three days at his house, but never left without feeling refreshed in my soul from his godly conversation. It is not Laxfield only that feels the loss of such a brother. The father, mother and sons being brought up among us, we feel the loss also of dear Benjamin Seaman. May He who controls all events for His own glory, bring from this bereavement some spiritual blessings for His churches, and raise up others to supply the vacant place death is making among us. Trusting you and yours are quite well.

“ With Christian love, believe me,

“ Yours in Christ Jesus,

“ P. B. WOODGATE.”

A STRIKING SCENE.

“ And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.”—Acts i. 9.

“ ALL that a man hath will he give for his life ” (Job ii. 4). This significant truth, to which Satan gave expression before God, suggests to us the preciousness of human life. The estimate placed upon it by Richard III. on Bosworth field, when endeavouring to escape, he exclaimed, “ My kingdom for a horse,” was very valuable. Determined efforts are employed by man and beast alike to avoid the *inevitable* stroke of death. Nevertheless, death is essential, and it meets the believer in Jesus simply as a smiling friend; so said Dr. Godwin in his dying moments. Standing by the shore of the vast sea of eternity, we painfully witness wave after wave sweeping away those we have loved. The woodman approaches, having previously marked the trees which are to fall, and proceeds (irrespective of unavailing regrets) to hew them down. But these rude invasions of Church and family circles, causing the removal of beloved ones to our Father’s house, remind us of the brevity of life’s labours, and also indicate the rest that remaineth. We are likewise assured that the reward is prepared and the crown awaiting all the chosen in virtue of the entrance of our Forerunner into heaven. And the circumstances under which our exalted Priest and Redeemer ascended on high, we will feebly attempt to consider.

1st. *A Finished Mission.* The chief purpose which our glorious Lord had in view in becoming incarnate, was to save His people. In respect to this comprehensive idea of His embassy, His work is never finished. His mission of calling, saving, and justifying sinners, was not completed when He ascended. But the work of magnifying the law, the type fulfilling, and of sacrificial substitution, was accomplished by His death; while the business of *instructing, exhorting, and comforting* His disciples was duly transacted subsequent to His resurrection. During the forty days that intervened between His resurrection and ascension, sweet promises were made and credentials given to His apostles; *fitting directions* were supplied and indications furnished as to the course they

should pursue in teaching and discipling the nations. Thus His divinely-appointed mission here on earth was brought to a close. No failure, no imperfection marred His holy enterprise. Strange is the contrast between the perfect touch and finish apparent in His every deed, and the distorted works of man. The broken column, the unfinished building, or the picture on the canvas, left incomplete, witness to the uncertainty of human life, and the impotence of mortals to perfect *their* designs. An approach, however distant, may yet be made to imitate that masterly pattern Christ has left us. Is there a calling demanding sacrifice and self-denial? then be it ours cheerfully to obey. Is there a character to be formed, of consistency, fidelity, and conformity to Jesus? may we, by the help of sovereign grace, be enabled to fashion it. There may be a mission to be performed of preaching to sinners the Everlasting Gospel. Oh! may we, who are thus engaged, make full proof of our ministry by being faithful to our stewardship, and by proclaiming *the truth* as it is *in Jesus*, without any admixture of modern doctrine. Having *begun* our ministry by preaching the distinguishing doctrines of grace, let us *finish* our mission in the same path, ever casting the net on the *right* right of the ship—even the side of *truth, faith, affection, and prayer*. As watchmen on the walls of Zion, let us sound an alarm without restraint, or as standard-bearers, be it our aim to *hold fast* by the banner of the Atonement alway. Necessity may be laid upon us to defend the glorious doctrines of our faith, but let no considerations of the flesh deter us from boldly advocating them; or, if called upon to contend for the *maintaining* of the ordinances of the gospel *intact*, then, rather than suffer any infringement of our Church order, let us stand by the rules of the *Infallible* Word, whatever the consequences may be. We shall certainly finish our mission *ingloriously*, if, for the sake of expediency or to please men, we sacrifice the least of one of Christ's commandments. Holding as we do, without question, the obligation of every believer to obey or observe the ordinances of baptism and the Lord's Supper, we will not have the effrontery to violate gospel order by exonerating any one from taking up the cross of *believers'* baptism before they participate of the elements of the Lord's Table. Let us finish our mission, adhering with unswerving loyalty to our Redeemer in this respect. Possibly the mission of some devout brethren may be comprised in enduring pain and affliction. For such we pray, and desire that the cup their Father hath given them may be drunk patiently and submissively, and may proportionate grace be vouchsafed to all such, that they may be strengthened unto the end of their fiery trials.

2nd. *A Final Departure*. Occasionally, during our Lord's life on earth, He withdrew from the society of His disciples, preferring solitude; still, He did not abandon them entirely, but returned to the circle of His friends to demonstrate His attachment and interest in them. Thus was His precious promise verified, "I will never leave thee." But His *bodily Presence* being transformed and glorified upon leaving the tomb, *that* glorious Presence was required in heaven for the purpose of discharging the lofty functions of mediation and intercession. So that, leaving here and ascending on High to receive gifts for men and to carry on His cause above, it followed that His departure and farewell must be *final*. May we not divine that that departure was *desired*?

Was there no *longing* in the mind of our Lord to be gone from this world, which to Him had been so cruel, and in which He saw so much to grieve over, and where, also, He endured so much persecution and woe? Scenes of trouble were left, an enemy's country and a field of conflict were deserted gladly, and large rewards and honours awaited Him after His day's work was over. His departure was *dignified*. The King of kings was escorted upwards by angelic hands, sent to convey Him home through those gates which were commanded to be lifted up, as described in the 24th Psalm. Even so shall every elect vessel of salvation be borne aloft to the mansions our Elder Brother has gone to prepare.

3rd. *A Favoured Company.* They *beheld*, states our text. These spectators were the apostles who had been frequent witnesses of His miracles. They constituted that chosen band, loved and redeemed, to whom He confidently communicated His Father's will. They were privileged to *catch* His last affectionate looks, to *hear* the last accents of His voice, and to *feel* on their heads His holy hands, and to receive His parting blessing (Luke xxiv. 50). Favoured souls indeed, thus to gaze upon the Sovereign of earth and heaven, the glorious Conqueror! These were the *favoured children* of Zion watching their everlasting Father ascend; the privileged *sheep* beholding the great Shepherd rise. *They beheld humbly*, conscious that He was their God, and that their poor, sinful clogs of bodies forbade their accompanying Him. *They beheld lovingly*; for, with all their faults they dearly loved their Master; and, perhaps, they never before felt so keen their attachment to Him as at this crisis when they are losing Him. *They beheld prayerfully*. Their supplications, doubtless, ascended to heaven, that they might experience grace to *follow* their Lord, and enable them to serve and love Him through all their future career. *They beheld believably*. All doubts concerning His Messiahship vanished, all conjectures respecting His godhead were suppressed. They *believed* He *loved* them, and they felt assured they were His *saved* ones. They *believed* His words, and felt persuaded that they should meet Him in glory eventually. *They beheld rejoicingly*. Their hearts were glad when they saw the Lord after His resurrection; and now, as they feast their eyes upon His beatified Person, joys and ecstasies untold (one can conceive) must have possessed their mind. A sight of Jesus is certainly transporting, and He transcends all other objects of beauty in the universe.

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

This favoured company, however, is subject to varying experiences, for in the midst of their delight, with their eyes riveted on their ascending Lord, a cloud receives Him.

4th. *A Fleeting Enjoyment.* The Sun of righteousness as He rises in splendour before the entranced gaze of His followers, is suddenly eclipsed. They no more see the object of their love, because of the cloud that cometh betwixt (Job xxxvi. 32). Kindred occurrence this to the experience realized when one is gazing on some fair landscape, and the misty cloud descends and obliterates from view all the objects of the fair scene. A more realistic experience is that, when some fond object which we have almost idolised is removed. A tender parent, *while he beheld* a dutiful and God-fearing son emerge from boyhood to manhood,

full of promise, that object of pride is caught away; a cloud of trouble, and the *darker* cloud of death intervene; and the light of the home is obscured for ever. Congratulations are expressed over the union and peace of our Strict Baptist Denomination—but lo! a cloud, fraught with danger and disturbance, arises, causing anxiety to the entire body, and springing from a quarter least expected. A Church, rejoicing in the sunshine of prosperity, finds its progress impeded and the tide of success seriously checked, for, above the horizon, a cloud of contention and trouble has arisen. Not infrequently does it happen also, that a pastor, honoured of God and dearly beloved by his flock, is smitten down in the midst of his arduous labours, and, while his people are feeding, growing, and are comforted under his ministry, a cloud arises in the order of Divine Providence, and conveys the soul of the under-shepherd from all transitory scenes and cares. The Church is bereaved, and hopes fondly cherished of future years of mutual enjoyment together, are rudely dashed. Assurance of faith is a desired attainment. Paul exclaimed, “I know whom I have believed”; and not seldom is it that a child of God is privileged to read his title clear. He rides upon high places and rejoices in the God of his salvation. Jesus is the Chief among ten thousand—is, *indeed, precious*; he has sweet intercourse with Christ, he *leans* upon his Beloved. Christ, in His perfections and characters, is altogether lovely to such a soul. The believer in such a happy frame delights to contemplate the covenant and *electing love* which bath distinguished him from others; admires the saving and redeeming grace which delivered him from the world and sin; and he looks forward to his eternal home with joyful anticipations, when, lo! amidst those revellings of soul in divine subjects, a cloud, ah! a fierce temptation, a chastising dispensation, a sharp thorn or dark forebodings of the future; while dread of death, apprehension of judgment, and concomitant evils afflict the heart. The Amalekites came out to dispute the passage on the King’s highway, and his soul became much discouraged because of the way. Happily these clouds are *big* with *mercy* and *replete* with blessing. They are not clouds of wrath charged with lightnings to destroy; and, should they wear the aspect of clouds of transgression and guilt, we know all *such* our God will blot out for ever by His mercy and the atoning blood. Our Master, like the sun at its setting, when sinking behind the evening clouds of golden glory, will come again, and receive His elect and ransomed Church to Himself for ever; never more to conceal His lovely face from her; for her sun shall no more go down (Isa. lx. 20). Then in glory’s clearer light, when the mists have rolled away, we shall see Him as He is, and bask eternally in the sunshine of His face; grateful for all our troubles, thankful for all covenant mercies enjoyed, and satisfied at the way the Lord God hath led us. All the chosen of the Father, all the ransomed of the Son, and all the regenerated of the Spirit, shall be for ever free from clouds and darkness, sin and sorrow. Amen.

C. HEWITT.

Ponders End, Middlesex.

“GRACE is a diamond coming whole and fair out of the rock; so curiously cut by Christ, that all its lustres might have their utmost advantage.”—*Dr. Goodwin’s Marrow.*

THE EARTHEN VESSEL
BALANCING AFFLICTIONS.

(2 COR. XII. 7).

SPIRITUAL blessings (choice ones) are not to be enjoyed without Satanic buffetings, pricking thorns generally accompany peculiar tokens, and this for two reasons; first, to humble man. Paul mentions this twice, which shows how much he was impressed by it, and how much he desired it to be impressed on all. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Pride triumphs in wicked men; it is tributary in the saints.

Second, to exalt God and His grace, Christ and His power. This led the apostle to that most blessed conclusion, "Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong." Paul was caught up into paradise, and favoured with unutterable revelations, but he needed another revelation to reconcile him to the thorn in the flesh.

"I take pleasure in necessities." "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." Who amongst us can honestly say this? that my grief is my gladness; yea, my greatest grief is my greatest joy. My weakness, as it is the occasion of the resting of Christ's power upon me, is my strength. I glory in these crosses because I glory in the Lord. A man must have a firm grip of Christ's hand to walk with Paul here.

One sin, to which a child of God is naturally inclined, has been his trouble all through his spiritual history, and probably will be to his dying day. It is that that humbles him. If it were not for that he would perhaps think himself a saint, but this clouds his evidences and unstrings his harp. Ah! but if it were not for this he would not want such a Christ, nor would the cries be so instant, so intense.

"Saints who feel the load of sin,
Yet come off victorious,
Suffer martyrdom within,
Though it seems less glorious.

The Holy Ghost will make the soul
Feel its sad condition;
For the sick and not the whole,
Need the good Physician.

Of that mighty multitude,
Who of life were winners,
This we safely may conclude,
All were wretched sinners."

Have we no needs, no wishes unfulfilled, no heart-longings unsatisfied, no gnawing grief, or aching void, no empty basket, or failing business, to trouble, and try? No cross in those above or those below us, or in those near and dear unto us? and being a burden is not also a blessing?

"Ephraim is like a silly dove without heart, Ephraim is a cake not turned" (Hosea vii. 8—11).

RUFUS.

THE PULPIT, THE PRESS, AND THE PEN.

Circular Letter. By the Suffolk and Norfolk Association of Particular Baptist Churches, met at Somersham on June 5 and 6, 1889. The letter, written by Mr. Caleb Broome, of Fressingfield, is indeed a very excellent one, on the best of all subjects, "The Love of Christ;" and which must be productive of good in the minds of those who prayerfully and carefully read it. The statistics of the twenty-seven associated Churches are encouraging; but the reports (with few exceptions) are not so cheering as could be wished.

Celebration of the Birthday of Mr. G. W. Childs, the distinguished publisher of the *Public Ledger*, will no doubt be long remembered by the printers of Philadelphia. The *facsimile* of the first issue of the *Public Ledger* (March 25, 1836) is the most perfect of the kind we ever saw.

Rome, Ancient and Modern. To be had of J. Wright, 13, Buckingham-st., Hull. Price 1d.; 50 for 3s. 6d. This pamphlet contains many very startling facts relative to the alarming progress of Popery in this country during the last quarter of a century. We commend it to the notice of our readers, and hope it may realise a large circulation.

St. Paul on Idols, and the Idols of St. Paul's. A lecture by J. Ormiston. London: John Kensit, 18, Paternoster-row. 1d. The most able and accurate lecture on the subject we ever read. God grant it a world-wide circulation.

The Gospel Ordinances of Baptism and the Lord's Supper, &c. By a Baptist Minister. London: 1, Paternoster-buildings, and J. Heywood, Manchester. A splendid little gem of a book. We hope all Baptists, Strict and Open, will read and digest the contents of this faithfully-written book.

A Letter to Mr. C. H. Spurgeon on the Attempt to Destroy the Separate Existence of the Calvinistic Baptist Churches of Britain. By W. Norton, of North Devon. We most heartily rejoice in the spirit and sentiment of this very discriminating epistle, and thank Mr. Norton for his honesty and boldness in defence of the truth.

The Turf and Its Doings. By Charles Bullock, B.D. London: Home Words Publishing Office, 7, Paternoster-square. Price 1d. This exposure of the doings of the turf, based upon Runciman's "Ethics of the Turf," will, we hope, do much good.

The Substance of Three Letters on the Gospel Ministry. By J. Higgs, of New York. Thanks to our beloved brother, Mr. Charles Graham, for kindly furnishing us with a copy of Mr. Higgs' excellent pamphlet.

Happy Ned, the Cabman's Friend. By C. Bullock, B.D. A very interesting little tract. Price 1d.

The Second Annual Report of the Calvinistic Protestant Union, for the year ending May, 1889, exhibits happy signs of real progress, and justly claims the increased attention and help of all who love the religious freedom of God's true Zion.

Departed Saints. Poems by the late Sarah Ann Hills, of Mildenhall, Suffolk. London: F. Kirby, 17, Bouverie-street, Fleet-street. This pretty little volume of poems will be prized by the friends who remember the late Mrs. Hills. The sentiment couched in the poems is good.

Outlines of Saving Knowledge, &c. By a Baptist Minister. Manchester, J. Heywood; London, 11, Paternoster-buildings. Full of plain Gospel truth; savoury meat such as our soul loves. God grant the writer many love-tokens for his faithfulness in the Gospel.

The Communion Question. A lecture by the late W. T. Bryant. Melbourne: Dunn & Co., Bourke-street, and A. H. Bryant, South Brighton. 1s. 6d. per doz. This lecture contains many important points worthy the consideration of all classes of Baptists. We hope it may realise a wide circulation both in Melbourne and England.

The new edition of *Successful Advertising* (500 pp.) shows continued signs of progress in every direction. It is a volume that should be in the office of every business man who has occasion to advertise, as there are many useful and practical hints on the subject to which the volume is devoted. The price is 2s. Published by Thomas Smith, 132, Fleet-street, E.C.

MAGAZINES TO HAND.—*Australian Particular Baptist Magazine.* The July No. begins a new volume. *The Quarterly Record of the Trinitarian Bible Society.* *The Olive Branch.* *The Sunday Closing Reporter.* *The Gospel Magazine.* *The Regular Baptist Magazine;* published twice a month. *The Banner of Israel,* monthly parts 7d. *Zion's Witness.* *The Silver Morn. Hand and Heart.* *Home Words.* *Consecration.* *The Fireside News.* *The Day of Days.* *The Fireside Pictorial Magazine.* *The Seed-Basket.* *Life and Light.* *The Lantern.* *The Silent Messenger.* *The Cave Adullam Messenger.* *Cheering Words.*

SERMONS.—*Triumphant Grace.* A funeral sermon by C. Cornwell. To be had of R. Banks & Son, Raquet-court, Fleet-street. 1d. *Backsliding Healed and Supremacy,* both by the late Joseph Irons. To be had of D. Fisk, 6, Brighton Place, Brighton, Sussex. 1d.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

A VISIT TO WILTS.—MR. J. WARBURTON, MR. JAMES CLARK, &c.

IN our recent visit to TROWBRIDGE, known by all lovers of truth, as the scene of the labours of "old" John Warburton, of blessed memory, we again enjoyed the kind hospitality of our friend and brother, Mr. W. Applegate, the senior deacon of "Zion." Our friends here are still without a pastor, but we rejoice to record, the numerous Church, congregation, and Sunday-school are well kept together, being highly favoured with an efficient staff of deacons and teachers, whose hearts have been wrought on by the Holy Spirit, with an eye single for the glory of God, the deacons, Messrs. Applegate, Long, Little, and Porter, working together for the welfare of Zion (1 Tim. iii. 13). The superintendents of the school, Messrs. Gideon, Gore, and W. Applegate, have the confidence and loving regard of the teachers, who are united in the desire to "train up a child in the way he should go" (Prov. xxii. 6), both in a temporal and spiritual sense, in humble dependence on the Lord, whose cause they delight to serve. The chapel has recently been thoroughly cleansed, and the roof made sound. This was necessary, as the rain penetrated, and the Church having a strong objection to "sprinkling," they forthwith, without the least delay, put a stop to this *obnoxious innovation*, for which we venture to accord them our most hearty approbation. The exterior has a pleasing primitiveness about it, which might not suit many who have "too much steeple in the head," and whose heart and soul is wrapped up in outward appearances; but the interior is neatly modern, and in every particular clean—clean gospel, clean preaching, clean order, and clean finance, to the very mite, and we hope and pray nothing will ever occur to alloy the *standard* weight of the gospel, in carrying on this old-established cause of truth, and that every feelingly poor *earthen vessel* who stands up there to *herald* forth the good news of salvation may be instrumental in calling, comforting, and building up the election of grace in that cloth-weaving town. From what we know of them, nothing but the pure, unadulterated gospel will suit; no slip-slap, shoddy-made sermons or service will suit the Zionites. In these days, when so many men are trying to make the way of salvation a little easy, when there is so much conformity to the flesh, it is soul-cheering to find here and there a people keeping to the "old paths."

On Sunday, September 1st, Mr. James Clark, of Bradford-on-Avon, was the preacher. He is as savoury as ever. While he was preaching, our mind was

carried back near 30 years, when he made his first appearance in London, at the invitation of our late dear father, to preach in Unicorn-yard Chapel, Tooley-street. His youthful appearance at that time excited some little wonderment in the hearts of many, who did not fail to express their surprise by saying, "What boy has he (referring to C. W. Banks) got hold of now?" But as soon as he began preaching he got into their hearts—they forgot his youthful appearance. James Clark preaches the same gospel now as he did then, salvation by grace, through the quickening influence of God the Holy Ghost.

On Sunday, September 8th, Mr. John Warburton preached, who also took the principal part in the anniversary. It was indeed good to be there, and listen to the original, pathetic, and sublime utterances of this champion of divine truth, who occasionally referred, in tender and touching terms, to his beloved father, as he reiterated now some pleasing, and anon some painful passages in the pathway of his earlier pilgrimage. The following extract from a local paper in reference to Mr. Warburton and the anniversary may prove interesting to our readers:—

"Mr. John Warburton, son of the late but well-remembered pastor of Zion Chapel, and who, to distinguish from his father, is often familiarly known by his friends as 'Young John,' though now 74 years of age, preached sermons in connection with the 73rd anniversary. Before commencing his sermon on Sunday morning, Mr. Warburton referred to the fact of this being the fiftieth year since he left Trowbridge, his native town, to reside in London. He stated that two years after his marriage, trade being very bad in Trowbridge, he decided to leave. He travelled to London by coach, and on his arrival, after waiting at his brother's, who lived in Tottenham Court-road, he called on the late George Doudney, author of 'Cottage Lectures,' who had a large tailoring business, and though trade was bad the good man found Mr. Warburton work until he entered the ministry, which took place within a few years. In the year 1845 Mr. Warburton was invited to take the pastorate of the Church in Southill, Beds., which he accepted, and has held ever since. During the period of 44 years which has elapsed since he commenced his pastorate he has frequently visited Trowbridge, while his father lived, often to assist at baptisms or other special services, and although since his father's death his visits have been less frequent, he has always been attended by large and often over-crowded con-

gregations. This visit, we are glad to say, has been no exception, for on Sunday, and also Tuesday, the chapel was well filled, even to the aisles. Mr. Price, of Forest-hill, took the afternoon services on Tuesday. About 260 or 300 friends were present from other towns during the day. The collections, which were for re-slating roof and painting walls, &c., of chapel, amounted to £24 12s. 6d." The face of our late friend, R. Varder, so familiar at this anniversary, was much missed, and great sympathy was expressed for his widow and the Church at Yeovil. Mr. Clark and other ministers were present.

HILPINGTON.—On Wednesday, the 11th, we visited this cause, and though it was "only a prayer-meeting," we found a goodly number gathered together. There was a good staff of praying brethren, who poured out their hearts fervently before the Lord. Our friend and brother West, the pastor, is well supported by his Lord and Master, and his Church and congregation. They are well kept in the love and unity of the Spirit, and the neat, clean chapel is comfortably filled on the Lord's-day evening. Mr. West always carries a cheerful countenance, though he often feels the great responsibility of his work. We felt quite at home with the dear friends here, and pray for God's blessing to rest upon them and the word of His grace. They, too, have had their sanctuary neatly done up. Thursday, 12th, we went over to

BRADFORD-ON-AVON, and paid a visit to our brother James Clark, and had some friendly and spiritual conversation. He is happy with his people, and cheerful in his work. The chapel here was built in 1689, and is, consequently, 200 years old. It is a large place, and well attended; in fact, we believe it is the largest congregation in the town. The Lord is blessing His own word, and hopes are entertained of an increase. Since our brother James Clark has been at Bradford the place has been thoroughly renovated, at a great cost, and all paid for. We were highly delighted with our visit to brother James, and hope profited. At

SOUTHWICK they are pressing on, and have been helped through many difficulties, and we should be glad to hear that the Lord had sent them a pastor after His own heart, to build them up in the glorious truths of the Gospel. Mr. W. Applegate, Mr. West, and others have taken much pains to secure this freehold to our denomination, and we feel sure the Lord's blessing will rest upon their efforts. There are many causes of truth in the counties of Wilts, Dorset, and Somerset without pastors. We should rejoice to hear that men of truth, with a burning love for immortal souls, were settled over them, sowing the gospel seed in faith and hope.—JOHN WATERS BANKS.

ARTILLERY STREET.—Dear Mr. Editor, we held our 28th anniversary on Tuesday, Sept. 10th. In the afternoon Mr. E. Mitchell delivered a full weight Gospel discourse. After the service tea was served, when about 70 friends sat down. At the public meeting in the evening, our esteemed friend and brother Mr. H. Hall presiding, opened the meeting by calling upon our brother Mr. F. Green to engage in prayer. The chairman then read the report of the Church, which showed that since our last anniversary the Lord had removed two old and honourable members by death, sisters in Christ, to enjoy the mansions in glory, also two by dismission to other Churches. He had also been graciously pleased to incline the hearts of two of His wandering children to cast in their lot with us who had formerly belonged to other Churches. Our finances have a little improved since our last meeting, but we regret we are still indebted to our late treasurer in a small balance. The chairman then called upon our brother Mr. F. C. Holden to speak on the words, "Glorious in holiness." Our brother Mr. E. Mitchell, having another engagement, spoke next, upon the words, "Doing wonders." Our brother Mr. R. E. Sears spoke on the words, "Fearful in praises." Our brother Mr. C. Cornwall spoke on the words, "He shall enter into peace." Our brother Mr. J. H. Lynn on the words "They shall rest in their beds;" and our brother Mr. W. H. Lee, "Each one walking in his uprightness." We can truthfully say that each address bore out the good old ring of the eternal truth of our covenant God, and was listened to and highly appreciated and enjoyed by a good company of kind friends present. The chairman then called upon our brother A. Runeckles to engage in prayer, and then pronounced the benediction. Our collection was very satisfactory. Thus ended a comfortable and happy meeting, for which we bless our Triune Jehovah and take courage.—ZEBADIA.

NEW YORK, AMERICA.—MR. W. WINTERS.—Dear Brother, I received your kind personal letter. Next to the personal letters I had from your now glorified predecessor, Chas. W. Banks, of blessed memory. I have shown your letter to brethren Mott and Higgs. They were highly pleased at the brotherly feeling towards us in our little meeting. Brother Prior I have not seen yet, being in the country with his family through our hot weather. He was over and preached yesterday week, Aug. 18th. I read about your grand meeting at the Surrey Tabernacle. How I wished to have been there, to have heard and seen the brethren stand up for the purity of Church government. And how striking some of their remarks! The account of the death of brother Dearsly gave me

quite a start, if not a shock. I knew him when we were quite young men. I commenced to address my fellow-sinners on Oct. 9th, 1841, and I think the dear departed one, if I remember rightly, began in 1846. We had neither corresponded nor met from 1850 until we met at brother Bennett's anniversary in 1885, and how pleased we were to see each other in the land of the living. He took me to his house, and wanted me to stay with him while in London, and said, "Why don't you come over and live amongst us?" I had letters from him afterwards; but the last year or two I could not get a letter from him. Well, the dear brother is gone where the inhabitants are forgiven their iniquities. What a glorious place that will be, to be free from sin. I had a letter from brother Bennett. He had prepared and planted his land with grain, and a drought came and blighted his prospects. I do deeply sympathise with him and his family. What set me in writing at present, I met Mrs. Walgrave at our meeting. She is one of us, and is a sister to James Prior; a widow, an excellent lady, a member where her brother was. She saw in this month's E. V. & G. H. the account of William Flack and his trying position, and asked me to send for her £1 sterling to you for him. This I have done. I don't know her first name or initials. Will you please credit her? She is living at 710, Nestrland Ave., Brooklyn, N.Y. May the Lord be with you, and strengthen you for your work and labour of love. It is no small mercy to be kept faithful, and nothing will keep a man faithful but the love of God shed abroad in his heart. Please tell Mr. Banks to send his bill for those extra magazines I ordered. He misunderstood your order, and sent me only twelve. I have waited to begin right with a proper supply of EARTHEN VESSEL & GOSPEL HERALDS and CHEERING WORDS. Sincerely and truly yours in the best bonds—CHAS. GRAHAM, 726, Third Avenue, New York City.—[Our heart goes with you, dear brother, in your work of love connected with the cause of truth near you. Although your kind letter was not sent for publication, we insert that part of it which we believe will be read with interest by many of our beloved friends in this country.—ED.]

THE LATE MR. R. VARDER.—MR. BANKS.—My son-in-law, Mr. Wm. Varder, having so much at the present to attend to, has put your letter in my possession, with a request to answer your request respecting the funeral of his dear father. The funeral was attended by many ministers, tradesmen, and others of the town and neighbourhood, a large number of mourners following. Mr. Farmer, of Cardiff, and Mr. Lee, of Aldershot, officiating. At

the Cemetery Chapel, Mr. Farmer commenced the service with the well-known hymn, "Why do we mourn departing saints?" and after his reading portions of God's Word, Mr. Lee offered a most impressive prayer. The corpse was then borne to the grave, and Mr. Lee gave a very solemn address to the large assembly, among which much weeping was seen, many evidently trying to hide their feelings. After prayer and the benediction the sad service closed. At the Tabernacle on Sunday, Mr. Lee preached in the morning from John xiv. 2, 3, in the evening 2 Tim. vi. 7, 8. In the evening the chapel was very full. The pulpit was draped with black. Although for several months his weakness was seen to be much increasing, and loss of flesh marked the rapid decay, his departure was not so suddenly expected. Only one Sunday was he prevented before his death attending and taking the services at the chapel. For some time his efforts were but too evident; although so willing, yet not equal, the strain on nature appearing too much. His last sermon was on the last verse of Deut. xxxiii. The memorial card bears his first text at the Tabernacle 19 years ago, which the writer well remembers. The other, Rev. xiv. 13, was the one he had chosen to preach from the Sunday before his death. Weak as he was, this he wanted to do had the doctor not prevented. So near his end, such a choice is indeed remarkable. Coma coming on, he was not aware of his weakness and the near approach of his death, having no pain, although suffering so much before for months. To state the words of a local paper respecting him, "Deceased had been pastor of the Tabernacle 19 years, and was greatly beloved by the congregation, and universally respected in the town." The writer feels his great loss. It is indeed difficult in this day of almost universal departure from the truths of the Bible to find one with whom we can walk in "the unity of the Spirit and the bond of peace," feeling freedom in spiritual converse. May the Lord bless us with the spirit of prayer for His special appearance and guidance in this our time of great need. Yours sincerely, JOHN BARBER, Preston-road, Yeovil.

BOW.—MOUNT ZION.—The 21st anniversary was held on July 23rd. Mr. Mitchell preached a good Gospel sermon. Brother Rundell, of the Surrey Tabernacle, very ably presided at the evening meeting. Brethren Baldwin, Bush, Burbridge, Holden, Kemp, and the pastor, made very good speeches of a highly spiritual kind. The pastor stated they were Particular and Strict Baptists, that as a Church we allowed no member of any Church to commune with us who allowed persons of open communion

Churches to commune with them. On July 28 we baptized three male and one female; three who were seals to my ministry at Bow, and one brother for the Church at Ebenezer, Ilford. Through the goodness of God and the liberality of friends and chairman our collections were good. For this we thank God, and take courage.—W. H. LEE.

SOMERSHAM, SUFFOLK.—The Sunday-school anniversary services were held on July 28 and 31. Mr. Berry, of Hoxne, preached. On 28th his sermons were directed to children, teachers, and parents, morning and afternoon (evening text, Matt. xviii. 3). On 31st a tea was provided. A good attendance at the evening service, which was presided over by the pastor. After opening hymn Mr. Ladbroke offered prayer; the chairman read Psalm clxv. Encouraging addresses were delivered by brethren A. Sewell, F. S. Reynolds, and E. Had-dock. Collections fairly good. On following Thursday the children were well provided with a tea; Mr. Green kindly lent his meadow for their enjoyment. Mr. Squirrell, superintendent, with his co-workers, used every effort to increase their joy. Also Mr. and Mrs. Laws amused them, and brought a present for each scholar, which was given them before leaving the meadow. The school has increased in numbers; trusting it will continue, and many raised up to teach them that will deny themselves for the blessed Master's work. "Be not deceived, God is not mocked: whatsoever a man soweth that shall he also reap. They that sow in tears shall reap in joy."

GREAT YARMOUTH.

DEAR BROTHER WINTERS.—On Sunday and Monday, August 11 and 12, we celebrated our fifteenth anniversary at York-road. Our beloved brother Holden preached two precious Gospel sermons on the Sunday; in the morning from Psalm c. 3, in the evening from Phil. ii. 9. On the Monday a tea and public meeting were held; Mr. Kempston, of London, presiding. The meeting commenced by singing hymn 679. Mr. Kempston then read a psalm, and our dear old friend and brother Beech sought the divine blessing. Brother Bedingfield addressed the meeting on the attractions for the people provided by the world, and how soon they become stale, and new attractions are ever being provided, whilst the Church of God has no need of new attractions, as Christ is ever new. Brother G. J. Baldwin spoke from David's words, "My foot standeth in even place," treating sweetly of the Church's standing in Christ, singing "On Christ the solid rock I stand," &c. Hymn 527 was then sung; being given out by brother Crouch.

Brother Holden next gave us an ad-

dress founded on Col. i. 19, dividing it thus:—

1st. The source of all blessings—the Father.

2nd. The repository of the same—Christ.

3rd. Accessible and secure to the Church.

4th. The nature of the fulness.

Hymn 459 was then sung; being given out by brother Cannings. Brother G. Sawyer gave a short, concise address on "Looking for Jesus." Brother Walters gave out hymn 429. Brother Beech then spoke for a short time, and proposed a vote of thanks to the chairman, which was seconded by our dear old deacon, brother Pittock, and carried very heartily. The Doxology was then sung, and brother Alfred Gray closed with prayer.

It had been announced on the bills and from the desk that the collections would be for the pastor. Our dear brother Kempston, who made some very telling and appropriate remarks after each address, urged very forcibly the pastor's case, not in words only, but also in a very practical way; as he had been speaking at Keppel-street on Sunday, 11th, he told the friends there he was coming to Yarmouth next day, and brought us 30s. from the friends there, adding to it a cheque for two guineas. The total amount received on the two days amounted to the noble sum of £18 8s. 3d., and the total expenses incidental thereto £3 4s., leaving a balance for your humble servant of £15 4s. 3d. I feel that my most heart-felt thanks are due first to the great Head of the Church for moving the hearts of so many of His servants and people to come to our aid; for our brother Pittock received 10s. from one friend, and 5s. and 3s. from others, at long distances from us. Altogether it was a most successful, happy, and let us hope profitable, and God-honouring anniversary.

Yours in Christ,

JAS. MUSKETT.

66, Cambridge-street, Norwich.

HAMPSTEAD. — EBENEZER. DEAR MR. WINTERS.—I feel I cannot let this opportunity pass without asking you, through the E. V. & G. H., to let all friends interested in the above chapel know about the very happy service we had there on August 18, on the occasion of the marriage of Mr. Arthur Timmis with Miss Annie Ambridge Boys, the eldest daughter of Mr. J. Boys, one of our deacons. Although we have passed our sixty-second anniversary, it is the first marriage that has taken place in the chapel, and the Church had very great pleasure in presenting the happy pair with a family Bible. Dear Mr. Flack, assisted by Mr. Burbridge, married our dear friends and Mr. Foreman, in the name of the

Church, presented the Bible. Although they have gone to live in South London, we shall still feel they belong to us. May they be as happy as all friends wished them to be, including—ONE WHO WAS THERE.

COBHAM.—DEAR MR. WINTERS,—I just send a few lines concerning our meeting at Cobham. On Monday, Aug. 5th, we spent a very happy day; all things went well. Brother Wise came down and preached us two good sermons from Deut. xxxii. 3, 4. He was well heard by most of the people. After this, brother Hall arrived, and he took us down to Gethsemane's garden (Matt. xxvi. 36), and a very sweet opportunity we had. Brother Hall seemed quite alive in his work. It did our hearts good to see so many friends at our first anniversary after the re-opening of the chapel; amongst whom we saw Miss Joy and friends from Horsell, and our old friends from Ripley, brother Woods from Claygate, brother Rush from Hook, brother Belcher from Kingston, brother Carr from the Surrey Tabernacle, and brother Runeckles from Clapham. We give all the praise and glory to Him who does all things well.—C. Z. TURNER.

ASH, KENT.—EBENEZER.—The opening services in the above new chapel took place Thursday, August 15. The dear Lord favoured us with a beautiful day, and friends from many places round filled the place, which is a neat little chapel, and will seat about 100. Our pastor, Mr. A. B. Hall, commenced the afternoon's service with the hymn, "Come, Thou Fount of every blessing." Mr. J. Cattell, of Bessell's-green, then read and preached an excellent sermon about the dedication of the temple, which we all very much enjoyed. Mr. O. S. Dolbey, who we were very glad to see, gave out the last hymn. Mr. Cattell then showed us a beautiful Bible, which he said gave him pleasure to present to the cause. An excellent tea was provided, to which about 130 sat down. The evening meeting was presided over by T. Green, Esq. Speakers were, Mr. W. J. Denmee, A. Dalton, O. S. Dolbey, J. Cattell, E. Wood, and A. B. Hall (pastor). We were very glad indeed to have Mr. Green presiding for us. He said it gave him pleasure to be with us, and see such a nice chapel erected, and it was a good thing we had a builder in connection with us, or we should not have got such an excellent chapel for the money, £150. He called upon our pastor to open the meeting with prayer. Mr. Denmee and Mr. Dalton then spoke very practically. Mr. J. Coombes then gave out a hymn. Our chairman said he had pleasure in calling on his pastor, Mr. O. S. Dolbey, to speak to us, and which he did in a very able manner.

Mr. Cogswell gave out an hymn, and while singing, they took the collection. It was announced that the amount wanted had been realised and a little over. The collections and donations amounted to £26 7s.; so the chapel was opened free of debt. We all stood up and sang the Doxology in a very hearty manner. Mr. E. Wood then spoke, and said he was at the opening of the old chapel, and could not help feeling sorry to see the old place gone, but the new one did us great credit, and hoped many souls would be born there. We then listened to Mr. Cattell with great interest; also to our pastor, who thanked all friends who had helped us, little or much. He moreover said he hoped they all would be much blessed of the Lord for what they had done for His cause. He then read how the money was laid out; and we finished this high day in Zion by singing, "All hail the power of Jesu's name."—S. A. H.

STONHAM, SUFFOLK.—DEAR BROTHER WINTERS,—I thought you would like a cheering word from us at Stonham. We often have one from you in your E. V. & G. H. and *Cheering Words*. We held our Sunday-school anniversary on Aug. 18th, when we were favoured with two excellent sermons by our brother J. Cordle, of Chelmondiston, who kindly exchanged pulpits on the occasion, and our pastor enjoyed the day at Chelmondiston. We are glad to tell you we had a real good day in our Bethel. Our singers rendered us good help, and the dear children did their best, for they gave us 18 recitations. My daughter, from memory, said the first 24 verses of John x. The afternoon service was for the children specially. Mr. Cordle addressed us well to the point. Our good brother Mr. Fotitt kindly entertained Mr. Cordle, for which we are thankful. The chapel was well filled, afternoon and evening. Our collections amounted to £3 1s. Our school is not so strong as last year, when you were with us. We hope that others will fill up the vacant places. We have 50 scholars now on the book, and six teachers. At our place there seems so few young friends to assist in the school. May the Lord incline some to come forward and help us. We have been labouring in the school from its commencement, and have seen it more prosperous, and we have seen it weaker than at the present time. We pray that our God would send showers of blessings, and may you share in the blessings. I know you need some encouragement in your great work as editor of *Cheering Words*, and also as captain of the E. V. & G. H. May the vessel still speed her course, laden with truth, and many a word of comfort and consolation be sent forth to the tried in Zion, is the prayer—A. G. HALL, *Supt.*

OPENING "BEULAH" CHAPEL,
BERKHAMSTED.

Tuesday, August 20th, 1889, proved to be a very memorable day in the interest of the Strict and Particular Baptists of Great Berkhamsted, Herts; on which occasion the new and beautiful Chapel in Upper King's Road was opened. At 10 a.m., a prayer meeting was held in the Chapel, conducted by the venerable pastor, Mr. John Shipton, who read Psa. lxxxiv., after which brethren W. Wood and the pastor offered earnest prayer. At 11 a.m., Mr. G. W. Thomas, pastor of Akeman Street, Tring, announced hymn 361 (Gadsby's Sel.), lead by Mr. Wood; and Mr. W. Winters, who, having read 1 Kings, viii. 12, 13, and offered prayer, gave out as his text, Gen. xxviii. 17, and preached a sound gospel sermon, which he divided as follows:—(I) Jacob's experience of the sacred place; (II) The Author and occupant of the place; (III) Why so designated, and (IV) Its highest and holiest use. Mr. Thomas closed the service with solemn prayer. The friends then adjourned to the Town Hall, where an excellent luncheon was prepared, and to which a goodly company sat down. At 2.30 p.m., Mr. C. Cornwell preached a powerful sermon from Luke ii. 14, which he unfolded thus:—(I) God's own glory; (II) Peace on earth; and (III) The proclamation of God's goodwill to dying men. Mr. Thomas announced the concluding hymn. A very large company partook of tea. In the evening Charles Wilson, Esq., occupied the chair, and read Psalm cxxxii. Mr. John Taylor offered fervent prayer. Mr. Wilson, having made a few suitable remarks, in which he spoke of personal godliness, and of the necessity of supporting the cause of God, called on the pastor to give a report of the progress of the cause as regards the erection of the new Chapel. Mr. Shipton said:—

Mr. Chairman and dear friends,—When the idea of building a Chapel first took a definite form, we, as a Church, had only a small amount of money in hand, and appearances were apparently all against it, but in answer to an appeal made by a committee which had been formed, subscriptions were received to such an extent that we were enabled to follow it up. Having purchased a piece of ground at upwards of £80, we made arrangements with Mr. Abel Mead of Chesham to commence building at once, which quickly brought the day for our memorial stonelaying on May 23rd, when we realized £81 17s. 5½d. From that time to the present our building fund has gradually increased, so that we have been enabled to advance on account of the £220, the sum of £81, thus leaving a deficit of £139, towards which we have now in hand upwards of £16, with which we can truly say, "Hitherto hath the Lord helped us."

We bless God for the way in which He has enabled our friends to help us in the past, and trust that He will open the hearts of all those present so to help us that the deficit may be greatly reduced.

Mr. W. Wood made a very excellent speech on the constraining power of the love of God. Mr. James Lee, of Forest Gate, dwelt sweetly and experimentally on vital truth, and of practically abiding by the ordinances of the New Testament. Mr. W. S. Milwood spoke freely and well on the love and unity of the Spirit. Mr. Cornwell entered deeply into the doctrine of the resurrection. Mr. Winters remarked on the agencies of God in carrying out His purposes respecting His church on earth. Mr. S. Kendall spoke with power and feeling on the words "For the gifts and calling of God are without repentance." The Chairman then gave out "All hail the power of Jesu's name," and the happy and successful day's services terminated. Votes of thanks were heartily accorded the builder, Mr. Mead, for the excellent manner in which he had executed his work, and to the chairman, who cheerfully responded. During the day we noticed in the company brethren J. R. D. Pooley, Hemel Hempstead; Figg, Redbourne; J. Smith, Aylesbury; J. Cato, Tring; also Mr. John Munger, Mr. Grange, and Mr. Dearing, with friends from Tring, Two Waters, Chesham, Lea Common, Aylesbury, &c. A very excellent clock was presented to the friends for the Chapel by Mr. J. Pratt, made by his son, Mr. W. Pratt, of Berkhamsted. Messrs. C. Wilson, J. Lee, and others, contributed largely to the building fund. The proceeds of the day amounted to £28 1s. 10½d. To God be all the glory. Amen.—ED.

COVENTRY.—Anniversary sermons were preached at Ford-street Chapel, Coventry, August 18, by Mr. T. Jones, of Slaithwaite. The custom of our dear friend when among us is to go to the prayer-meeting before breakfast. Three, sometimes four, but seldom five in number attend the meeting. However, we can testify to the honour of God's glorious name, that it has often been the breaking of our spiritual fast. We have realised the truth of the words, "Where two or three are gathered together in My name, there am I in the midst of them;" so we did on this occasion. The desire of our souls was that it might be the harbinger of a good day, and thanks be to His holy name, our desire was granted. Our esteemed friend took for his text in the morning Psa. l. 5 (first clause), "Gather My saints together unto Me." Our brother was favoured like one of old to dip his foot in oil; for indeed he was acceptable to the brethren. His heart grew warm as the Lord sweetly led him into the text,

and enabled him to open it up. We pass on to the prayer-meeting in the afternoon. Here again the Lord met with us; surely it was good to be there. What an holy affinity it begets when we hear those we have no doubt of breathe out the same desires as we feel ourselves; do we not view them as the excellent of the earth? Can we not esteem them better than ourselves? The night service was good, the powers of our souls were strengthened, and we had a deep draught of the cup of salvation, blessed be God. He led our esteemed friend to speak from 1 John iii. 2, "But we know that when He shall appear, we shall be like Him, for we shall see Him as He is." To our mind this was a most suitable text, fitted and linked together with the morning text; but if there is one Scripture in the Word of God more grand than another it is this, "We shall be like Him." What a blessed assimilation! the thought ravishes one's heart and lifts up one's spirit with joy unspeakable. To be like God—like Him in purity, in holiness, in splendour, and love.

Why, for "we shall see Him as He is." What an incomprehensible vision to see Him in all His beauty and glory with the glorified host of saints swelling the heavenly strains of music unto the Lamb of God. Thus finished a day long to be remembered. Truly, I had rather be a door-keeper in the courts of the Lord than dwell in the tents of wickedness.—Yours very truly, JAMES CALCOTT, 67, Howard-street, Coventry.

PIMLICO.—REHOBOTH, PRINCE'S ROW.—Services, commemorative of the first anniversary of the pastorate of Mr. William Harris, were held on Lord's Day, August 4th, when Mr. W. Tooke, sen., preached in the morning, and the pastor in the evening. On the following Monday, Mr. R. E. Sears preached in the afternoon a most encouraging sermon, which was listened to by a good congregation with marked appreciation. At tea-time our company was very much increased, and justice done to a well-provided repast. A public meeting was held in the evening, when Mr. J. W. Banks presided. After singing hymn 129, the chairman read with very much feeling the 40th chapter of Isaiah, and called upon Mr. Elnaugh to lead the meeting in prayer. The first speaker was brother Markham, who is unknown to many of the London friends, but to hear him is to know him and to love him. Good speeches were given by brother Battson and brother Bootle. Mr. Banks, having to leave, urged the collection to which the meeting responded early. The pastor then conducted the meeting, and offered a word of condolence relative to the late Mr. Dearsly, who was to have been present.

He then gave a "vesper" of the year's work. An interesting part of the evening was the bringing in of the collecting cards in aid of the re-seating of the chapel; this being a second and special effort, the pastor's sister giving £5, to be supplemented by £5 in smaller sums. About twenty friends, who had already been donors, responded, and so the day's proceedings realised the magnificent sum of £16 2s. 7d.; also speeches by brethren Mountford, Whitteridge, and Palmer, brought a most happy meeting to a close. Much has been done to improve this little sanctuary during the last two years, and now the re-seating is accomplished, it is a most comfortable place of worship.—WALTER MAYS.

READING (PROVIDENCE).—The 30th anniversary services were held on Lord's Day, Aug. 18th, and Wednesday, Aug. 21st. The pastor (W. H. Rose) preached on the Lord's Day morning from Psalm cii. 13, and in the evening from Acts ii. 23. On Wednesday we were favoured with the company of our brethren J. Box and E. Mitchell, who, as old friends of the cause, came to rejoice with us over the extinction of our chapel debt. Brother Box preached in the afternoon from John iii. 29, and brother Mitchell in the evening from Rev. v. 9. Between the services, tea was provided, to which a company of 120 sat down. The collections, amounting to £6 5s. 10d., went to defray the cost of some repairs to the building. We desire gratefully to acknowledge the kind interest manifested in our welfare by friends from sister churches at "Soho," London, Yatley, Bucklesbury, &c., who came to cheer us by their presence and help. The season was felt to be one of refreshing from the presence of the Lord, for whose manifold mercies and blessings we earnestly wish to be devoutly thankful.

SIDCUP.—Knowing the deep interest you take in the progress of a thorough, pure, free-grace gospel, I thought it only right to inform you of the effort that is being made by several friends at Sidcup and Fooks Cray to further the same by holding weekly meetings in Mr. E. Vinson's Room at Halfway Street, very near Sidcup Railway Station. These meetings are *not* connected with any local cause, but are held on Wednesday evenings only. Preston Davies, E. Fletcher, and A. H. Brooks, have preached there with much acceptance for the last fifteen months, during which time there has been a gradual increase in the attendance, and the Divine presence and blessing much enjoyed. We desire to thank the God of all grace for having remembered us in our low estate. I remain, yours in Gospel bonds,—H. HONDER.

CLAPHAM, COURLAND GROVE.

MY DEAR BROTHER, — After the conversations we have had with each other, you will not be surprised to hear, that on the 8th of this month I placed the resignation of my pastorate in the hands of the deacons; since then it has been under the consideration of the Church, and after three meetings I received their reluctant acceptance of the same yesterday. My services will terminate here the last Lord's-day in November. I am, therefore, open to receive invitations from Churches needing a pastor; to me it is a matter of indifference whether in London or the country, all I want is a truth-loving people, possessing a spirit of energy, and dwelling together in peace, and, if possible, with a good Sabbath-school. Had I stayed here till the end of the year, I should have completed three years of good, honest, prayerful work, but my hope of reviving the cause, which was in a very low state when I came, has not been realized, and my feeling is, that it never would be, however long I stayed. I wish to leave myself in the hand of the Lord, and to go as He shall guide. With best wishes for yourself, I am, yours faithfully,

WILLIAM H. EVANS.

25, Crescent-lane, Clapham, S.W.

Courland-grove, Clapham.

Mr. W. H. Evans having resigned the pastorate here, solely upon financial grounds, the deacons take this opportunity of testifying to his strict adherence to the foundation truths of the gospel; and while deeply regretting the loss of his services and counsel, would heartily recommend him to Churches seeking a pastor, as a faithful minister and servant of our Lord Jesus Christ.

(Signed) J. PONSFORD,
W. BRINKLER, }
J. LARBAY, } Deacons.
R. WILBEY, }
A. VINE, }

CHIDDINGFOLD.—DEAR MR. WINTERS,—I thought, perhaps, you could find room for a few lines respecting the Strict and Particular Baptist cause at Haslemere. The late Mr. R. Harding had the honour of being instrumental in raising the Strict and Particular Baptist cause and chapel in that place. He was called by grace when quite a young man, working at Brentford. He afterwards returned to Shottermill, near Haslemere (his native place), and followed the bootmaking trade (to which he had been previously apprenticed), and as the Lord prospered his way, he opened a carrier's shop at Haslemere, till the Lord called him home. He was favoured to preach the gospel there about 40 years, and often baptized in the open stream before the present house of God was built. He was seized with paralysis while attending a

harvest thanksgiving service at Providence Chapel, Chiddingfold, on October 19, 1888, and was carried in an insensible state to my house (Ebenezer Place), and remained so till the following Sunday morning, when we were all summoned to his room; he wished us all good-bye, and said to me quite distinctly, "Brother Ayling" (moving his hand towards heaven as if pointing to where he was going). He was quite happy. Afterwards we could not understand much of what he said. The next day I read to him the hymn,—

"Lord, I adore the matchless grace,
That warned me of that dark abyss,
That drew me from those treacherous seas,
And bade me seek superior bliss."

This seemed to touch a chord in his soul, and he tried to sing. The 24th of October was our anniversary at Sandhills. Mr. Bonney was with us, and saw him, and bade him good-bye at our meeting. Mr. Mitchell and Mr. Bonney prayed the Lord to be with and support him. When we got home from the meeting he was much worse. His sister and brother-in-law, brother Chubb, my wife and myself, sat with him until he passed away without a struggle (aged 67 years). Truly his end was peace. The poor and needy of the Church (to whom he gave liberally of his means) miss him much. The Church has, at present, no settled pastor. Mr. Medhurst, of Aldershot, supplies occasionally, and Mr. Mulla, the deacon, carries on the service, with my assistance occasionally. We have cause to bless the Lord; during the past year two have been baptized, and five added to the Church. Yours in the gospel,—
JAMES AYLING.

COTTENHAM, CAMBS. (EBENEZER). — MY DEAR BROTHER WINTERS,—I hope that you are well; the Lord bless your labours, at home and abroad, in speaking and writing, and may you be kept faithful unto death, and then receive a crown of glory. On July 23 the Lord granted us a good day at the river-side. I was then favoured to baptize four young friends, who had borne testimony to the work of grace in their hearts, and to the power and comfort of God's word. A large number of friends were present. Brethren Jull, Morling, and Sadler kindly met with us and took part in the service, after which friends gathered together in the vestry and partook of a social tea. In the evening brother Jull preached in the chapel to a good congregation, from Matt. xxviii. 20. The Lord granted to our brother liberty in speaking, and the people heard well, so that it was good to be there. The Lord be praised for every one that the Lord plucks out of the fire. With kind remembrances and Christian love, from your brother in the gospel,—
R. C. BARDENS.

WINCHESTER.—The Church worshipping at Mount Zion Baptist Chapel, whose pastor is Mr. John Smith, has had a favour of the Lord by an addition to the Church. The good Spirit of our God has worked in the heart of a brother and caused him to come forward and be baptized. It is just two years ago tonight that the unworthy writer was baptized, and therefore this baptism of our brother's is of double interest to me, inasmuch that it is the anniversary of my own, and the joy at seeing another one join the Church militant, shewing that he is on the Lord's side. The Church here has been at a low ebb for some time, but several have found their way to our little sanctuary of late, which we believe is in answer to prayer. It is very cheering to see the children of God manifested before the world, and we sincerely hope and pray that success is in store for our little cause here. The power is with God, and we would, pastor and people, fall into His hands. Our pastor preached a real baptismal sermon, based on the narrative of Philip and the eunuch. He ably confuted infant sprinkling, and also met many objections which are made about baptism by immersion. The sermon was very instructive, and it was seasoned with eloquence of plain speaking and lucid explanation. We sang that grand hymn, "Jesus, and shall it ever be," and after the baptism our pastor closed with the benediction. If you have space enough, kindly insert this letter, so that it may be known that there is a Gospel Church in Winchester, which upholds the doctrines of God's grace, and acknowledge no other way to the table of the dear Redeemer but by believers' baptism. May God bless you as editor and preacher.—Yours in the Gospel, FRANK FELLOWS.

AUSTRALIA.—MY DEAR BROTHER WINTERS,—Enclosed is the mind of the Particular Baptist Association of Australia, which has been sent to and signed by all the ministers of all the Churches, and I have not heard one dissentient voice among all our deacons and brethren. Will you please forward it to the proper quarter, as I have not the addresses of our official brethren in England? By so doing you will confer a favour upon—Yours faithfully in the Lord, F. BEEDEL, Gurner and Duxford-streets, Paddington, Aug. 6th, 1889.—[We most heartily thank our dear brother Mr. Frederick Beedel, and the ministers, deacons, and members of the Australian Association of Strict and Particular Baptist Churches for their united and loving sympathy in the bold stand for New Testament order made by the Metropolitan Association of Strict Baptist Churches. The letter we at once transferred to the beloved president of our Association, Chas. Wilson,

Esq., and he has kindly written us, in reply, a note of his high appreciation of it.—Ed.]

BECCLES.—We have just commenced the erection of our new school-room and class-rooms, at a cost of £700. They will be well lighted, ventilated, and warmed with hot water, be plain, commodious, and substantial. The Church and congregation are mostly from the working class (some very poor), and cannot afford to help very largely, yet all are doing their very best. £400 has been given or promised. As superintendent, I am very anxious to secure £500 by the close of next Wednesday (Sept. 18th), when the memorial stone will be laid by Jas. Judd, Esq., J.P. We are expecting brethren Chas. Wilson, Wm. Gill, Geo. Pung, H. B. Berry, and a host of other good friends. We are doing our utmost to open free of debt.—DAVID STANNARD.

PECKHAM ROAD.—MIZPAH.—On the 6th August we were highly favoured to hear the testimony of four brothers and two sisters, who were unanimously received. On the 12th September three of the brothers and one sister were immersed by our brother R. Howard, in the name of our Triune God, at Rehoboth Chapel, Bedford-road, Clapham, kindly lent for the occasion. On Lord's-day evening, Sept. 15, the above were received into full communion at the ordinance of the Lord's Supper, together with a sister who had previously been baptized. We have every reason to thank our covenant God and take courage, as others we believe will soon be constrained to follow.—R. H.

CLIFTON, BEDS.—Harvest thanksgiving services were held in the new Baptist Chapel on the evening of Sept. 10th. Mr. W. Winters preached on the occasion. The attendance was good and appreciative. Friends Lenton, Bunyan, King, and Bennett were present; also ministerial brethren Brown (Colchester), Bonney (Biggleswade), Jeeves, Gentle (Shefford), and Willson (Clifton). Collections were excellent (£3 19s. 1½d.). Mr. W. Willson announced the hymns, which the friends heartily sang. The cause of God here is happy and united, and the word of truth, as preached on Lord's-days, continues to be greatly blessed to precious souls. May prosperity attend every effort in the interest of truth at Clifton.—Ed.

ST. ALBANS.—DEAR BROTHER WINTERS.—It may interest you and my friends generally, to know that I have accepted the invitation of the Church at "Bethel," Verulam-road, St. Albans, to become their pastor, commencing my stated labours there on January 5, 1890. With Christian love, yours in the Gospel.—T. VINCENT.

HADLEIGH.—On Lord's-day, August 25th, Mr. F. King, of Carlton, Beds., preached three cheering and soul-comforting sermons, being the occasion of the 74th anniversary of this cause of truth. May the Lord's richest blessing rest upon the ministrations of our dear brother amongst us, and we trust many anniversaries of an encouraging nature may be in store for us.

OUR JOY. —Canticles i. 4.

"We will be glad and rejoice in Thee."
For hast Thou not promised, Lord, to be,
Thro' every step of the weary way,
Our shield and helper, our guide and stay?

"We will be glad and rejoice in Thee,"
For Thy glorious pardon, full and free,
So full that it covers all our sin,
So free that it takes the vilest in.

"We will be glad and rejoice in Thee,"
Our trusted refuge, to Thee we flee,
When we are weak and our foes are strong,
When our faith is small and the conflict long.

"We will be glad and rejoice in Thee,"
Tho' clouds may gather, tho' friends may flee;
Tho' shade and sunshine, we bless Thy name,
Thy love, so boundless, is still the same.

"We will be glad and rejoice in Thee,"
And still will trust, tho' we cannot see
What grief may darken the coming day,
What unknown dangers may cross our way.

"We will be glad and rejoice in Thee,"
Yes, we must happy and joyous be, [oare
When we see what proofs of our Father's
Are over and round us everywhere.

"We will be glad and rejoice in Thee,"
In the valley of death, if Thou, Lord, wilt be
Our rod and staff; if we only hear
Thy voice, which stilleth our every fear.

"We will be glad and rejoice in Thee" [flee;
When the morning breaks and the shadows
When we know it was by the safest way
Thou led us up to the perfect day.

When our spirits from earth are free,
When in His beauty our King we see,
Then, O then, in eternity,

"We will be glad and rejoice in Thee."

Stradbroke.

B. W. T.

In Memoriam.

Our dear sister, Mrs. STRACHAN, passed from earth to heaven on Wednesday, August 7, in her 65th year. She had been a honourable member of the Church at "Carmel, Pimlico," nearly 50 years, being baptized by the late John Stenson in 1840. "Carmel" was a sacred spot to our departed sister, always being in her place as opportunity offered, and I have heard her say, she had not left her own place of worship, to attend any other, six times in the 49 years she had been a member there. The language of her heart being,—

"From pole to pole let others roam,
And search in vain for bliss,
My soul is satisfied at home,
The Lord my Portion is."

Her remains were committed to the earth by her beloved pastor, J. Parnell, who also, on the following Sabbath, preached a sermon on the occasion from

the words, "Faint, yet pursuing"—the text being quite in harmony with the experience of our dear sister during her earthly pilgrimage.—E. J. PARNELL.

DEAR MR. EDITOR,—With feelings of deep regret and profound sympathy I forward to you a brief account of the sad and sudden removal of Mrs. ISABELLA FERGUSON SKELLY, the dearly beloved wife of Mr. Skelly (Baptist Minister), of Raunds, which occurred on August 28, 1889, after an illness of only four weeks, leaving a weak, heart-broken husband, seven dear children under fourteen years—the lovely babe only thirteen weeks old; the eldest son, also, having the same illness—viz., typhoid fever. Great sympathy is manifested both far and near, her life did appear so desirable, she was indeed a treasure—invaluable. Well may we say, "Thy way, O God, is in the sea. Thy paths we cannot trace." "Clouds and darkness are round about Thee, yet we know that righteousness and judgment are the habitation of His throne." During her illness she was not able to converse much, and the nature of the affliction prevented friends from visiting her. Once she requested her sorrowing husband to read dear John Newton's hymn to her, the title of which is, "Prayer answered by crosses," remarking at the close, "That is my experience." Good Ryland's hymn was precious to her, especially first verse,—

"O Lord I would delight in Thee,
And on Thy care depend,
To Thee in every trouble flee,
My best, my only Friend"

The eldest son, also, being in bed with fever, she once called to him, saying with great earnestness, "Oh John, if this leads you to Jesus, I can bear all." God grant it may. Once she said, "Mother can't pray," but directly repeated the following verse:—

"A guilty, weak, and helpless worm,
On Thy kind arms I fall,
Be Thou my strength and righteousness,
My Jesus and my all";

remarking, "That is all," to which her dear husband replied, "That, dear, is true prayer." Only the day before her death the doctor had hopes of her, her strength remaining, and taking support well; about midnight she said, "I feel cold," the nurse immediately called Mr. S., and commenced warming her. She said, "Lift me up." He did so, her head reclining on his shoulder, and without a sigh her ransomed spirit took its mansion near the throne, aged 37. The funeral took place on Saturday, August 31, when short and impressive services were conducted both in the chapel and at the grave, by pastors Warren (of Irthingborough) and Selby (of Ringstead). A funeral sermon was preached by Mr. Warren on Lord's-day evening from Psa. xlix. 15—"But God shall re-

deem my soul from the power of the grave, for He shall receive me." "Vital Spark," and suitable hymns were sung, when a large congregation showed their sorrow and sympathy by being present. May divine support be afforded the bereaved husband and relatives under this crushing stroke, and the death of one be the spiritual life of many others, is the sincere prayer of yours in Jesus, —S. FIELD, Raunds, Sept. 9, 1889.

In affectionate remembrance of our beloved sister, MARTHA WESTLEY, who passed away to her eternal rest almost suddenly, July 31. She was one of the happy inmates of the (very excellent) Aged Pilgrims' Asylum, Hornsey Rise; she attained to the ripe age of 76 years. Her mortal remains were interred in Finchley Cemetery, Aug. 5, 1889. Our beloved sister was highly esteemed for her truly godly and contented life of pilgrimage (Ezra ix. 8). She was formerly one of the honoured members of our late beloved pastor, Mr. Foreman, who, with 32 others of his members, had a honourable dismission from Mount Zion, Hill-street, in May, 1876, and were formed into a Church worshipping at the Hall, Old Church-street, Paddington. Shortly after we, with others, followed and joined in holy fellowship. In answer to prayer were led, by the good hand of Providence, to our little sanctuary at Shouldham-street for worship. Many of the foregoing members have taken their happy flight, and we feel ourselves just on the margin, with a good hope through grace, waiting the dear Master's call to join the blood-washed throng.—E. H.

The English Strict Baptist Church at Poonamallee, Madras, of which Mr. H. F. Doll is pastor, has sustained the loss of two valued members. Brother WILLIAM DALE fell asleep in Jesus on February 27 last, in the 65th year of his age. He had been for eight years deacon of the Church. His remains were interred by Mr. H. F. Doll in the Poonamallee burial ground, in the presence of a very large circle of friends. He has left a widow and a large family, who need our sympathy and prayers.—Mr. PRICE FALCONER (a retired subordinate medical officer), aged 76 years, exchanged earth for heaven on May 28, 1889. He had been for six years a member of the Church. These losses are greatly felt by brother Doll, but his loss is their eternal gain.

In loving memory of MARY ANN, the beloved wife of George Frederick Burrell, who calmly fell asleep in Jesus on Monday, August 19, 1889, age 45. Her end was peace. My dear wife was made the partaker of Divine grace in the year 1858, under a sermon preached by the late honoured Mr. John Hazelton, of

Chadwell-street, Clerkenwell; his text was John vi. 51, "If any man shall eat of this Bread, he shall live for ever," &c., and soon after this she was compelled to leave, with her family, the shores of England for Sydney, where the work of grace was deepened, and she was baptized, and became a member of the Church under the pastorate of the late Mr. J. B. McCure, who also baptized her, with a cripple in a chair, of whom, no doubt, many have heard. After being in Australia about seven years, circumstances arose which brought her back to her native land, England, where in 1865 she became my wife. Mr. Hazelton married us Sept. 30, 1865. She then joined the Church at Chadwell-street, where I was already a member, and where we remained for years. Subsequently we joined the Church at Shalom, Hackney-road, under the pastoral care of Mr. H. Myerson, where again we remained for some years. My beloved wife was one of the hopefuls in God's mercy, she never could get beyond *I hope so*, in herself. But all who knew her can testify to the grace that was displayed in her life, her last illness; she had been a sufferer with an internal complaint for about 10 years. But in January last she caught cold, and broke a blood vessel in her chest; this, with her other complaint, brought her down to a skeleton, loss of appetite followed, and June 20 was the last day she was able to go out doors. A few days later she took to her bed, where she declined, till about two days before her death, when she became unconscious of all around her. I shall never forget her bursting into a rapturous prayer on Friday morning, the 9th August, inspired by God the Holy Ghost alone. My sister-in-law and I were the only witnesses; but how I wished thousands could have heard it. We had many other proofs that God was with her in the valley. But she breathed her last, without a struggle, on Monday, August 19. She was interred in Abney-park, on August 22. My dear father, Baptist Minister of Watford, officiated.—G. F. BURRELL, Dalston.

July 12, RICHARD BRIGGS, of Capel, late of East Peckham, aged 83 years. He was through mercy, when very young, brought to see and feel his lost condition as a sinner, and made to love the truth as it is in Jesus, and privileged to follow Him in the ordinance of baptism nearly 60 years ago. He left a sweet testimony, that He who had in mercy begun the work of grace in his soul, had carried it on and perfected it, and come to deliver him who, through fear of death, was subject to bondage. He was confined to his bed a week, and laid in a peaceful, happy frame of mind.



THE LATE HENRY BOULTON.

(See page 312).

Sowing and Reaping.

HOW very definite is the Word of God in its description of character; only two classes mainly are recorded in it as existing in the world—good and bad. These are set forth under the dual figure of “wheat and tares.” There are also

TWO CORRESPONDING SOWERS;

one sows in the broad light of Gospel day, and the other in the shades of sin and darkness; and both of the seeds thus sown produce their own kind of fruit. The great Master, Christ and His servants, are the sowers of good seed; the devil and his ministers are sowers of evil seed; and these mighty sowers with their co-workers are incessant in their operations to produce successful results. There are consequently but two classes of persons who receive these respective seeds, and both of them are

ripening for judgment and eternity. This solemn fact, dear readers, resolves itself into one momentous question,

TO WHICH OF THESE TWO CLASSES DO WE BELONG?

“Great Judge of all, that day will come
When mortals must receive their doom;
O hear our cry, and grant we may
Of Thee find mercy in that day.”

The divine injunction is, “Let both grow together until the harvest” (Matt. xiii. 30). God’s ministers on earth are not sufficiently endowed with skill and perception to distinguish at all times wheat from tares; therefore the last tremendous gathering process will be executed by angels. Tares, we are told, in the first stages of their growth, are very similar in form and colour to wheat; a common observer would be puzzled to distinguish any difference between them; but after blossoming, the resemblance becomes gradually less striking. As wheat ripens and increases in weight it naturally bows to the earth, but tares being light and chaffy, stand erect to the last. Tares have an intoxicating quality in them, and are very destructive and poisonous when eaten. In the parable of the wheat and the tares we are led to see a marked similarity in the external appearance of the chosen of God and mere blazing professors, whose religion begins like the stony-ground hearers, with a superficial joy, and who are always on the mount of assurance without a doubt or a fear; but God has designed that the end of these two classes should not be identical.

DEEP-ROOTED AND SUBTLE HYPOCRITES

are more mischievous when associated with the people of God than infatuated and deluded persons whose zeal outruns their knowledge; and as wolves are to sheep, so are tares to wheat. There is another aspect in which tares may be viewed in contradistinction to wheat: when growing together, they represent the effect spurious doctrines produce when mingled with the pure word of God, and sown by men who may know or may not know the difference. Our churches have suffered greatly from men devoid of principle, who have wilfully or otherwise sown free-will tares, duty-faith tares, and open-communion tares, and as a consequence have

SPLIT UP CAUSES AND SCATTERED SAINTS.

This kind of sowing to the flesh is almost universally appreciated, but God, who knows the motives and actions of such men, tolerates them only to reward them when the end shall come. “Let both grow together until the harvest.”

The Gospel, we fear, is a *parable* to many to-day, and no human power alone can give saving light to the darkened understanding of man if God is pleased in His sovereign wisdom to withhold it. Yet God’s giving light or withholding it is not for His servants to consider: their work is to sow good seed, leaving the increase for divine wisdom to determine.

“God is His own interpreter, and He will make it plain.”

“But woe be to the tare-sowers in the end. Tares are not “wild oats” which men often sow in ignorance, but the great mischief effected by sowing error in

CHURCHES, SABBATH SCHOOLS AND DOMESTIC CIRCLES,
often proves to be lasting, pernicious and deadly. Young minds

especially are susceptible of receiving the worst kind of errors in preference to plain and simple truths, which is, of course, the case with all unregenerated persons, young or old; and Satan is never wanting of men ready for tare-sowing and other base work.

In the East evil disposed persons, as in the parable of our Lord, seek every opportunity, either from malice or cowardice, to ruin their neighbours by their vile night work. A celebrated traveller, writing on the subject of sowing tares in the dark, says—

“See that lurking villain watching for the time when his neighbour shall plough his field: he carefully marks the period when the work has been finished, and goes in the night following, and casts in what the natives call *pandinellu*, *i.e.*, pig-paddy; this being of rapid growth, springs up before the good seed, and scatters itself before the other can be reaped, so that the poor owner of the field will be for years before he can get rid of the troublesome weed. But there is another noisome plant which these wretches cast into the ground of those they hate, called *perum-pirandi*, which is more destructive to vegetation than any other plant. Has a man purchased a field out of the hands of another, the offended person says, “I will plant the *perum-pirandi* in his grounds.”

Where unsound teaching is advanced, the

BANEFUL INFLUENCE IS NEVER FULLY ERADICATED,

but is seen in the malicious hatred of those who come under its bewitching spell, against the sovereignty of God, the work of the Holy Ghost, and the Gospel plan of salvation. Brethren and sisters in our churches and Sunday-Schools, beware of those who sow another kind of “pig-paddy” —*i.e.*, base doctrines in the place of solid truth. May we be helped beloved friends, at all times to sow in righteousness (Hos. x. 12), under the direct influence of the Holy Ghost, and from a divine principle within. It is possible we may be often called to “sow in tears,” but we shall, nevertheless, *in due time* “reap in joy.”

“Go forth! though weeping, bearing precious seed;
Still sow in faith, though not a blade is seen.
Go forth! the Lord Himself the way will lead,
The everlasting arms are o'er thee spread,
And grain shall ripen, where thy tears have been.”

Our cry is with the Psalmist, “Return, O Lord, how long? O satisfy us early with Thy mercy” (Psa. xc. 13, 14). And in consequence of the heaviness of our work of love we watch for the coming of the Master, saying—

“Return! return! come in Thy power and glory,
With all Thy risen saints and angel throng;
Bring to a close Time's strange mysterious story,
How long dost Thou delay,—O Lord, how long!”

W. WINTERS, *Editor*.

Waltham Abbey, Essex.

GOD having chosen us in Christ, so that now we are to run the same fortune and to have the same lot with Christ for ever, our persons being made mystically one with His, we rose again with Him and by Him, and shall be brought to all God ordained us unto, and therefore we are as secure from final perishing as Christ Himself.—*Dr. Goodwin's "Marrow."*

THE OLD SCHOOL.

Notes of a Sermon by MR. J. BURNHAM PEGG, of Bath House College, Twickenham, delivered on Lord's-day morning, July 14th, at St. Margaret's.

"And all thy children shall be taught of the Lord.—Isa. liv. 13."

AMONG the Pagans there were three ancient schools of philosophy; the Platonic, composed of a number of ideal speculators in philosophy, searchers after truth by the light of reason; the Epicurean, in which its disciples avowedly sought after pleasure as the chief good in the human life; and the Stoic, where men were taught to regard all events with a calm mind, to grow into a ripeness and continuance in indifference. The utmost efforts of Greece and Rome, enriched with the treasures of Eastern wisdom, could meet the hunger and thirst of the soul with no repast of a more satisfying quality. And when the poor light of this teaching was on the wane, in the land of Judea, the Essenes were but the Stoics with a Jewish name; the Sadducees, the successors of the Epicureans; and the Pharisees, recipients of the Platonic tenets, with some bright rays of truth from the Law and the Prophets, shining upon minds in "darkness and the shadow of death." The Agnostics, those who *know nothing*; the Eclectics, men seeking an *intellectual impassiveness*; and the men of the world in the nineteenth century carry marks of a kindred fellowship to-day. And through six thousand years carnal reason and protracted toil have brought the human mind no nearer God, than when Job put his question to his friends in the days of Egyptian bondage: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job xi. 7).

Apart from a divine revelation, man is left only with his imagination, what he *thinks out*, a mere theory. That which is known and felt and trusted in, lies beyond him; and, as he is without soul power to conceive it, he treats that also as a fancy, a mystic dream of credulous theorists: "But the carnal mind receiveth the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). And in the same manner as medical men too often try to treat the ailments of the body, do these theorists deal with the soul. Its health may be promoted by self-renunciation, and repeated abstinence. That fails, and the new prescription is much indulgence, a careful nurture and gratification of the desires. This no more avails than the former; and no method ever will prove profitable until the soul comes, as the woman did after spending all her possessions among doctors to cure her inveterate hæmorrhage of twelve years' standing to no purpose, away from their ignorance and helplessness, through the opposing crowd, to touch by faith the hem of the garment of Christ. There, all theory abandoned, only a touch, and only a slight touch of a promise attached to Christ, and there is soul-cure and soul-health, and the words of peace from the mouth of the Lord. We can never obtain any knowledge of truth, any light in death, any bright views of the endless life, but by the eye of faith directed to the Sun of Righteousness. How impressive the fact becomes in the hour of death! I was reading a few days ago, a touching narrative of the last hours in the life of a beautiful young girl of promise and position. She had been opposed to all evangelical preachers, and shunned and despised the society of the godly. Her place was in the ball-room, at concerts, among seekers after fashion and pleasure. But the Lord suddenly brought the life to its

close. She was struck down, and the doctor declared the case hopeless. There was now a cry for mercy, and a desire for the Gospel and its ministers, and at the end there was in death peace and joy in believing. "But," said the man of God who was summoned, "How is it that you now seek for those whom you despised, and the religion you rejected?" "Well," was the answer, "What I would do to live by, it would not do to die by." That is the cardinal want—"a religion which will do to die by." That is only found in the School of Christ; "All thy children shall be taught of the Lord." In his 53rd chapter, Isaiah had described the sufferings of Christ, and in this chapter he describes the gracious and glorious results, opening with an appeal to the barren and unblest, and as yet uncalled Gentile Church to rejoice because the number of her converts should exceed those in the bosom of the Jewish Church, which had been long wedded to the Lord: "Sing, O barren, thou that didst not bear; break forth into singing, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord" (liv.). And our Lord employs the words in this general sense to include *everyone* in both Jewish and Gentile Churches: "It is written in the prophets, "And they shall be all taught of God." *Everyone* therefore that hath heard and hath learned of the Father cometh unto Me (John vi. 45). The Lord omits the words, "thy children," because He marks out the signs of their origin, their life, and their living acts. And in full comment upon the words He declares they are induced to come (which is the work of effectual calling by the Spirit) by the sovereign will of the Eternal Father, into a final act of faith in communion with Christ.

There are *two promises* in the text:—

I. *A promise concerning the spiritual generation of a blessed offspring: "Thy children."*

II. *A promise concerning Divine teaching: "Shall be taught of the Lord."*

I. *A promise concerning the spiritual generation of a blessed offspring:* that the Church must have born in her a spiritual seed is a fact that can be extracted from almost every verse of this chapter. But this new life of the soul necessarily cannot be understood by the unregenerate; and those who are members of the great redeemed family are often in doubt respecting their birth, and still more often unable to give any intelligent reason for the hope "that is in them." Yet this life is clearly marked off. You have a form of plant life; there is existence, but no motion. That life is a type; it represents the common form of the stolid, indifferent toiler, "whose god is his belly," "who mind earthly things," who seem "past feeling," who "care for none of those things," who have "no fear of God before their eyes." These may be fruitful in their physical and mental growth; but they show no capacity for that which is of God, and give no new signs. They pass away in a carnal state, and to "be carnally minded is death." Then there is an animal life: existence and motion, but no mental action; this is again a type. Among the various orders of men who live without a knowledge of "God in the world," and who seek after that which ministers to their pleasure, their lust, or their greed, there is not a single animal propensity which is not represented. To the shame of the human creature, its evil tendencies go beyond the limits found in the brute; and strange and monstrous forms

of iniquity are devised and followed by the aid of its greater divinely given endowments and powers. So the Apostle, in Rom. iii. 12-18, quoting from the Psalms (lviii., cxl., &c.), writes: "They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known. There is no fear of God before their eyes." There is an opulence of the sensual life, and absolute indigence in all spiritual faculties and deeds. Beyond these, a third form of life is seen in the purely mental, the condition in which the human being is raised above the brute, as the brute is above the plant. These are the "kings of men," to use Homer's expression; the men who are great in politics, science, and culture. Their attainments are the invariable results of toil and self-restraint; and their possessors "have their reward," the pleasure of their research, the positions of eminence they attain, and often high public estimation. But whatever judgment one forms of another's mind, his clearness of conception concerning Divine truth, and his theories of doctrine, practice or experience, these are of no more value than other acquisitions, otherwise than this, that God's truth has higher tendencies, and becomes both a restraining power from evil, and an incentive to good. But notions, ideas, speculations, do not save the soul, and are in no sense signs of salvation; for "The world by wisdom knew not God;" (1 Cor. i. 21); and for that reason Jeremiah (ix. 23) points to nobler heights and distinctions far more grand: "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth Me that I am the Lord, which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." This *understanding* and *knowledge* is a pre-eminent gift of grace. If it be reducible to a quantitative value, then for a grain of it I would gladly surrender all the treasures that all human souls could offer as an alternative gain. It will not profit, for any consideration, to go to the grave without it, and close the eyes in death, as the great author of "The Leviathan," Thomas Hobbs, saying, "It is a doubtful solution of a doubtful doubt."

These three forms of life are broadly and strongly marked off one from the other; but our limited capacity enables us only to see their varied features merging one into another, baffling us in attempts to separate them out; and Thomas Huxley, the greatest philosopher in Biology, or the Science of Life, says this distinction is as yet clear to none. And so it is in the divine life, human skill, long experience, and even advanced spiritual discernment, often mistake the intellectual act for a work of grace; and we need to plead for much light that we may constantly examine ourselves, and seek, that our signs may be clear to us, clear to the family of God, and evident by word and by act. Your enquiry affects the noblest conditions. Some men despise religion; it is unfit for scientific men, it hampers the business men, and it is the shadow that darkens social intercourse. So it is all the way upward and outward. The plant cannot enter into the animal life, nor the animal

into the intellectual, nor the purely intellectual into the spiritual; each class moves in its own limited world; and the spiritual is above all, out of sight and out of reach. The poor peasant in his cottage, living in communion with God, may be a prince among saints, a son of the Most High; and the Prince, whose surname is "The Wise," may be a child of darkness. The first has a higher life than the other, new and higher capacities.

This life is due to a New Birth: "Except a man be born again, he cannot see the Kingdom of God" (John iii. 3). Manning, in his treatise on "Sin," speaks of this as a habit. But it is no change of habit. That is a mere change of the nature and use of a machine. But here we are dealing with Life; new springs of action, new needs for action, new perceptions of action. Tell me what was this, that, after fourteen years' bondage under Satan, threatened by him constantly that if I appealed to God for release, some grievous calamity would fall upon me, and the cry be disregarded; that, when the Lord appeared, burst the bonds, gave liberty, made prayer a privilege, and gave grace and power for the accomplishment of deeds that would have been deemed by me in the days of the captivity, as inconceivable? This was no habit; and, if it were not the revival of almost extinct life, my gratitude to the gracious Liberator has been based upon a false confidence. Huxley says that the nerves of a dead frog will move its limbs if they be pricked, or acid dropped upon them. And you may excite the nerves of dead sinners, and alter their habit. But when God has put a cry in the heart for mercy; when nothing but an assurance of divine favour will soothe the suppliant; when the stricken sinner draws near a pitying Christ, and cries: "Against Thee, Thee only have I sinned, and done this evil in Thy sight" (Psalm li. 4); when the soul would sacrifice everything, and sink into any position, if he could only stand well in God's esteem; when his estimate of what is to be despised, and what is attractive, is changed and reversed; and motive, aim, and effort are all directed to divine objects; these appear as clear, and often clearer, signs of spiritual life than one can obtain of the natural life in natural objects. These may grow into a habit under varying phases; and blessed be God when they do! But they come from a living teacher, and are living acts. They affect no change in the body; these are soul-changes, and are "*signs following*" the ministry of the Holy Ghost.

Men talk of miracles ceasing in the world. They never will cease till the last elect vessel of mercy is saved; for the Spirit of God has wrought no greater miracle than to work this change; and that miracle is going on daily; and that miracle proves, blessed be His Name! the disciples are not left orphans, but the gracious Comforter is with us still. And by His witness we know that the forgiving love of Christ is performing miracles of forgiveness.

"Crimes of such nature to forgive,
Such guilty, daring worms to spare:
This is Thy grand prerogative,
And none shall in the honour share.
Who is a pardoning God like Thee?
Or, who has *love* so rich and free?"

These are made *members of God's spiritual family*; and enjoy intercourse with Him, are dependent upon Him, and are under His rule. They are together with Christ, heirs of the inheritance. Two men

were conversing together on a hill. The one said, "You see that village yonder? That's mine, every inch of it. Turn round and see those beautiful plantations. They are mine. On your right, those fields are mine. And, when I have bought that field on your left, then all the surrounding country, as far as you can see, will be mine." "And," said his companion, "you see that little hut in yonder valley? An aged woman lives in it, who is richer than you, for she has Christ."

II. A promise is given concerning Divine teaching: "*Thy children shall be taught of the Lord.*"

Under Moses or under the Gospel, God's people have been instructed by the same Teacher; and the Teacher cannot be changed, for He is specified in the promise. Human instruction cannot meet soul needs. The soul must have a closer fellowship with God; and it is unable to content itself when the Lord is distant. So Moses says: "Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet" (Deut. xxxiii. 3), exactly as scholars at the Master's feet, as Mary at the feet of Jesus, and following the custom in Eastern lands. But, as a child is conducted in a well-graded school from form to form, from lessons of lower to lessons of higher development, so hath God dealt with His church, as a whole, and its individual members.

Because there is a capacity given only to those who are born again, they are led sometimes to plead like David: "Lead me in Thy path, and teach me, for Thou art the God of my salvation." And, when the Memory gives entertainment to the presence of Christ, and evil thoughts, cares, anxieties, and evil imaginings, have taken to flight; when the Affections are detached from His rivals, and He is exalted in royal state in the heart: when an enlightened Understanding can read pardon, justification, and peace, and love in His every touch and word, then he can say, with the Psalmist: "O Lord, Thou has taught me from my youth up, and I have believed Thy words."

The well-trained child, who has profited by his lessons, will manifest this in his conversation and habits; and the disciple of Christ, well-taught, will manifest that he has been with Jesus; his very speech will betray him; and his influence be felt.

OUR PORTRAIT GALLERY.—No. XI.

THE LATE HENRY BOULTON.

IN the EARTHEN VESSEL AND GOSPEL HERALD for September last, appears an exhaustive memoir of the late Henry Boulton, to which we invite our readers' attention; we shall only now, therefore, add a few words expressive of our esteem for him, whose memory we cherish. Henry Boulton was a man who laboured hard all the week, and preached on the Sunday. In a very unpretending way he went plodding on for years, according to the ability God had given him, preaching and working. He had but one theme, and that was salvation through the atoning sacrifice of Christ, by the quickening influence of the Holy Spirit. God's rich, free, sovereign grace was the delight of his soul, and he never tired talking about it. Grace made him what he was—a man of God, a Christian, a preacher, a Strict Baptist, an upright, straight-forward man in all things concerning this world, and we rejoice to raise this brief memento to one who, though he moved in humble circumstances, was rich in faith,

and sound in the truths of the Gospel. He has now entered upon the inheritance his heavenly Father provided for him before the foundation of the world, as David Denham has it:—

“Ordned to salvation of old,
And chosen in Jesus his Head,
Preserved and brought into His fold
He loved in His footsteps to tread;
No theme upon earth was so sweet
As Christ in His person and grace,
And now in His image complete
He dwells in the light of His face.”

J. W. B.

THE SUFFERINGS AND SUBMISSION OF CHRIST IN THE GARDEN OF GETHSEMANE.

*A Sermon preached by the late JOHN SLATE ANDERSON, at Zion Chapel,
New Cross, Deptford.*

[The following Sermon was delivered by the late Mr. J. S. Anderson, at Zion Chapel, New Cross Road, about June or July, 1885, but as no idea, at the time of taking the Sermon down, was entertained of ever making use of the same by the shorthand writer, a stranger to Zion, dates were omitted, but it has been traced to about the above date by certain circumstances. The shorthand writer, being a friend of Mr. W. V. Taylor, a member of Zion, the latter requested him, after the late Mr. Anderson's decease, to make a transcript, of which the following is a copy.]

“Oh My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt.”—Matt. xxvi. 39.

WHAT a grand sight when Moses beheld the bush on fire! Not a branch of it was consumed. Not a twig or a leaf of it scorched. It was a wondrous sound when he heard a voice, the voice of Jehovah, proceeding out of the midst of that flame, calling to him, “Moses, Moses! I am the God of Abraham, and of Isaac, and of Jacob.” Well might he say, “I will turn now aside and see this great sight.” But beloved, we have a far greater wonder here. That was but figurative and symbolical, and the only thing real in it was the voice, and it was not the voice of a sufferer but the voice of one who was above all suffering, except He chose to make Himself capable of it and subject Himself to it, and by this Scripture we are taken back again to the solemn scenes of Gethsemane and the upper room—the institution of the supper and the discovery of the traitor. Jesus, after He had instituted a memorial of His death, led the disciples into the garden. The first temptation was made in a garden surrounded by every form of beauty, the air fragrant with the perfume of the flowers and the voice of the birds, but Satan had access to that garden. He envied the happiness of God's creature, the noblest creature on earth, and he sought and obtained the ruin not only of our first parents but of their posterity, and got the victory over man in that garden, out of which he was presently driven and told the earth was cursed for his sake, and that it should bring forth thorns, and that by the sweat of his face he should earn his bread. Here was another garden. In that garden a great battle was fought and a great and glorious victory was won—Jesus, in the language of our text, in the midst of His anguish, cried out, “Oh, My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt.”

Let us direct your attention for a little while to THE CUP REFERRED TO. It is figurative language, but very significant. There are many cups mentioned in the Scriptures. For instance, *the cup of consolation*, expressive of the state of God's people when He comforts them by the manifestations of His presence and of His loving favour, when He bestows upon them those spiritual blessings that make rich and that add no sorrow; and the Lord is oftentimes pleased in His goodness and mercy to hand His children the loving cup of consolation. He does not allow them to pass alone through the wilderness path of woes without a taste of that cup. Only the Lord's own family know what is in that cup of consolation, which contains, so to speak, the wine of the better kingdom, the other country not known on earth. "Thy lovingkindness is better than life," and the word, when He makes it so, is "sweeter than honey and the honeycomb, and more to be desired than gold, yea, than much fine gold."

We read also of *the cup of Salvation*. In the cxvi. Psalm, the Psalmist, evidently in the enjoyment of things spiritual and earthly, breaks out in thankful song: "What shall I render unto the Lord for all His benefits?" He speaks of the benefits. He had saved His soul from death and His eyes from tears and His feet from falling. So hence the Psalmist saith, "I will take the cup of Salvation and call upon the name of the Lord;" and I understand that to signify the experience of the man of God when he is enabled to realise his interest in that great Salvation which God purchased and Christ purchased, and there is incalculable blessings and enjoyment in faith's realisation of this, that the sinner, possessing that faith, is a pardoned sinner—a justified sinner—sinner though he be, yet standing in the Divine faith and having an interest that he can never lose. Oh, we like the cup of consolation, we would always be drinking if we could, but children cannot be healthy and strong on sweet meats; they must have something more substantial. We like the cup of Salvation, we should always be drinking there if we could, but it is not good for us that it should be so:

Then we read, brethren, of *the cup of fury*, an awfully significant expression, and the Lord has put the cup of fury into the hands of nations, into the hands of His enemies. We understand that to signify the infliction of His wrath, the outpouring of His anger, His punishment for sin; and what a marvel, what a wonder that the cup of His fury should have been put into that hand of the Son of His love. That was the cup He referred to: "Oh, My Father, if it be possible." Well might He! He was not an unwilling sufferer, but He was human as well as Divine, and His human nature shrank (and can we be surprised at it?) from the conflict in which He was engaged and from the awful woe that He had to endure. It was *the cup of Divine fury* that was put into His hands that He prayed, if possible, might pass away.

Thus we observe it was *a large and a full cup*. He was a Substitute. He was a Surety. He had taken the place, the legal position and responsibility, of numberless millions of men and women. He did not die for a few. "Drink well of it: all ye drink of it." Judas had gone out. There is a difference of opinion as to whether he took the memorial cup or not; he partook of the Pascal supper with the rest, and his hand was in the dish of the Master, when he revealed Him as the traitor, but we read that when Judas had received the sop he went

out; and it was after the ordinary Pascal supper that He instituted the memorial supper, and Judas, I am of opinion, was not there, and did not partake of that memorial Feast. He was negotiating with the Priests for his paltry reward for the betrayal of his Master. Hence you will observe he did not go with them into the garden, but came with the multitude with staves and swords to take Him; and gave the sign. Hence, when Jesus said, "Take, drink ye, all of it," He meant all the eleven, and, I am of opinion, too, that they had to empty the cup, but all drank out of the same cup; and after that He adds, "This is My blood of the New Testament which is shed for many for the remission of sins." Bless God for that—the word many. Bless Him for the faith by which it is evidenced that we are amongst that many. Yes, brethren, He stood in place of countless millions of sinners, and in that cup was a world of suffering, and the sorrow that they deserved. His great work covered all time, from the days of Adam down to the end, and he comprehended the work of all the vast hosts of the Eternal Beloved of the Lord, and He was under the burden and responsibility of all their sin. So you will observe it was an exceeding large and full cup, full to the brim, hence *it was a bitter cup*, full, if I may so speak, of the pains that sin deserved, of the shame that sinners deserved to experience, and of the sorrows, yes, all the sorrows of sin, was mingled with all this, and the Saviour had to put to His lips wormwood and gall.

Oh! what love we behold here! what a wonder of goodness and mercy! what vast encouragement for poor sinners who are aware of their guilt and danger, to come to, and to fall at His feet to worship and to adore Him! Well, therefore, might His human nature cry out, "Oh, My Father, if it be possible."

Let us now, in the second place, direct your attention for a little while to

TWO IMPOSSIBILITIES IN RELATION TO THIS CUP.

In the first place, it was *impossible for Him to escape*. I want you to emphasize that sentence, I want you to ponder it well. I want you young people to meditate upon it and make the thought your own. Treasure it in your very heart, bind it, as it were, about your very soul, that Jesus stood now with the cup of Divine wrath in His hand. It was impossible for Him to escape it. "Father, if it be possible." There was no response, no answer to the prayer—the only unanswered prayer that He ever uttered. No answer comes; it was asked in submission to the Divine will, "Not as I, but as Thou wilt." I want you to think of this impossibility of His escaping the cup, in connection with His person and His character. Remember that He was the first object of His Father's love—yes, the Father loved Him—not with the love of pity or compassion, but with the love of complacency and delight. He was the Father's express Image, and the brightness of His personal glory lays very strong in the bosom of the Father's affection. He loved Him still, and never loved Him more than when He put that cup in His hand. Moreover, His person was not only perfect, but His character—there was no blemish in that character. His conduct was in every particular conformed to the requirements of the law. He kept both tables. He loved God with all His heart, and He loved His neighbour as Himself, and His conduct towards God and man was without a blemish and without a fault. Yet He had this cup in

His hand, and He must drain it to the last drop. *It was impossible for Him to escape! Why? Why, beloved, was it impossible?* He had engaged to drink it. When there was no eye to pity, no arm to save, Jesus said, Lord, I know in the volume of the Book it is written, I am to do Thy will, O God; and He entered into the solemn engagement to take the place of His people in the law, and He could not, with satisfaction to the Father, and with honour to Himself, withdraw. All the Divine arrangements would have been upset. All the claims of sovereign mercy would have been dissolved. Satan would have remained master of the situation. God's honour could not otherwise have been vindicated, and salvation was impossible; for that was the grand design of the whole, to divide the counsels and power of hell, to honour and sustain the rights of Jehovah in the salvation of sinners, and that it was impossible for Christ to escape having taken up the position. Besides, His personal reign in glory, and final authority and control, were founded on the Cross, the Christian's sure foundation laid for glory and renown, and He could not have taken the position that He now occupies as King of kings and Lord of lords and Ruler of princes apart from His bloodshed. In the shedding of that blood, in the endurance of that Cross, in His death upon the Cross, he vanquished all and laid an imperishable foundation for His future reign. Because He reigns not merely by His natural, but by His acquired right He claims the position which He holds. This was the joy which was sought by Him, and He despised the shame and endured the cross that He might enter into that joy; so it was impossible for Him to escape that cup.

Secondly, and now I want you all here, thankfully, triumphantly — I want you young people to treasure this up in your memory and in your heart, and to bind it about your very souls. *It is impossible for His people to drink it.* See the cup in His hand; it is full, it is full of wormwood and of gall; it is full of the griefs of every sin; it is full of all that the sinner deserved; it is full of all that justice could inflict, or would inflict, upon the sinner. There you see the precious Surety—the safety. Here's the cup in His hand, and He says, O! My Father, if it be possible, let it pass, but Thy will be done,"—not His own. Now you see He puts that cup to His lips and He drains it; there is not a drop left, it is empty. How is it possible for us to taste the contents when He has drunk them up? We do not taste that cup then. Jesus has drunk it up, and as Cowper says (I think we had the hymn this morning),

"No drop of all the curse remains
For wretches who deserved the whole."

Now, brethren, this, to my mind, is the quintessence of the Gospel, and here is the only, the real and imperishable, foundation of the sinner's hope and faith, and to sum it all up in one word, if I am saved, if I am a true penitent and a real believer, Christ suffered the cross in my stead, and therefore I cannot suffer; it is impossible. We may perhaps repeat ourselves at times on a subject like this, but it is worth repeating. We want you to be ready and established in this salvation. We want you young people to hold it fast, and never allow yourselves to be moved by any new-fangled doctrine; and there are many abroad from this fundamental principle; if the Bible be true there is no other way of salvation for sinners, and Christ having endured the cross for me, I can never endure it myself. Had, then, Jesus not undertaken it, it was impossible

for you to escape, and Jesus having drank it, it is impossible for us to taste it. Thus you see we come to the cup of consolation. Oh ! talk about tenderness in the Gospel. Where does the child of God by faith draw such comfort, and where can we find so sweet or so cheering or soul-reviving and holy, devout truth as this—Jesus died for me ! Let it comfort you in the conflict of life. Many are the afflictions of the righteous. This is not our rest ; we are on the battle-field, and the warrior is really away on the journey, and the road is rough. We are in ourselves foolish and weak and helpless creatures, and exposed to a thousand forms of suffering and of sorrow, and it would be folly to expect for comforts and the rest of home while we are journeying by the way. Oh ! brethren, take this comfort of His own love. When Jesus prayed this unanswered prayer, there was no smile from the Father's face, there was no consoling sign from the Father's face. It has been attempted to prove scientifically that the immediate cause of His death was not that of the effects of crucifixion, but that He died literally of a broken heart; the Father having forsaken Him, He was absolutely alone, without a comforter. Not so with you and I. There are always some sources of consolation; there are always some circumstances of alleviation. Yes; we are not left comfortless in the midst of our deepest woe. All the Lord's dealings with us are in love, and not one drop of penal wrath do we have. There is nothing in our suffering of a penal nature. It is fatherly loving care. As many as I love I rebuke, and chastise as many as I love, and thus it is without chastisement we are in sin. If our Father takes the rod He means us to feel it—He has some design to accomplish with it. Let this comfort you, too, under a sense of sin therefore. If I do not mistake, though He has many troubles—the believer's one chief trouble is sin—"I am a sinner." It troubles him so, and the effects of it are very cruel ; it hurts the heart, it cherishes unbelief, it gives rise to a thousand fears. Why, then, is sin my trouble ? Because dishonour must come, and that of all things causeth fear in my soul in relation to it, and it is only when I can realise pardon and justification, and cleansing, that I can think of God with joy. Well, then, there it is. I am a sinner ; sin distresses me ; but Christ has died for me. We have put it away, and the Scriptures, the Word of infallible Divine testimony, says, "Blessed is the man to whom the Lord will not impute sin." I cannot forgive myself. God forgives me. If I don't forgive myself, if my God forgives me I am all right.

What a consolation ! Jesus drank the cup ! I shall not taste it—the cup of punishment and sin. Let this comfort you—beloved, in the prospect of judgment. We must all appear before the Judgment Seat of Christ. We must not only all be there, but we must all be judged. We shall not be able to hide ; we must all appear. And how shall we poor sinners appear under Christ—washed in His blood, clothed in His righteousness, sanctified by His cross, and pardoned ; and when we have to appear at the Judgment Seat, it will only be to be publicly justified and declared righteous.

A POEM, "In Memoriam" of the late Mr. G. H. M. Read, of Margate, by the Editor, will appear in our next issue.

MODERN THOUGHT.

BY MR. A. E. REALFF.

WHAT is "modern thought"? If we, being moderns, think at all, evidently what we think *must* be modern thought. It cannot possibly be ancient thought. For if a man merely iterate and reiterate the thoughts of others who have preceded him, it is manifest that this is not *thought* at all, as far as he is concerned, but simply repetition. The expression that stands at the head of the present article has, however, acquired a technical significance, and it is with that technical signification that we now deal.

And first of all, we would say most distinctly that the term is utterly *misleading*, probably to very many who are proud of it, and certainly to all sincere and simple-minded people who are being led astray by it. This will be very manifest when we perceive that it is a *misnomer* entirely, inasmuch as what is now denominated "modern thought" is not modern at all, but almost, if not quite, coeval with Christianity itself. In plain English, "modern thought" is nothing whatever but very *ancient* notions adapted to the present age, hoary heresies long since denuded, but now re-attired in nineteenth century dress.

Many regard "modern thought" as a healthy form of theological belief, and productive of healthy Christian life. We cannot however but regard it as *disbelief* and productive of moral morbidity—a sort of theological *cancer*, which is fast eating away the very vitals of truth—*i.e.*, as far as possible, for truth is eternal, and cannot be destroyed. Now, if our diagnosis of this theological disease be correct, the following are some of its alarming symptoms.

"Modern thought" denies the doctrine of the Trinity, speaks of Jesus Christ as a *mere* man, and of the Holy Ghost as an *influence* only. The Sacred Scriptures are held to be inspired in some similar sense to the inspiration of a poet, orator, or hero. Man is declared not to be totally depraved, but born innocent, and therefore not needing the sovereign operation of the Holy Spirit for regeneration or conversion, but is capable of being *developed* into a Christian by his own culture. The sacrifice of Christ is denied as a necessary atonement for sin, and also the imputed righteousness of Christ for the sinner's justification; so that, instead of these glorious verities, we hear "great swelling words" about the "universal fatherhood of God." By many disciples of "modern thought" the personality of the devil is laughed at. Satan is dead long since, if, indeed, he ever lived, and all that Christians have to contend against now is "an *evil principle*." And as to hell, probably, like Satan, this is only a *figure of speech*. There either is no such place, or if there is, it might be better termed *Purgatory*, as its design is to purify lost souls, and fit them for heaven by and by. Later on we may expect to hear these modern thinkers declare that they have discovered there is no heaven, or that at least those who go there will subsequently lose their felicity, and be metamorphosed into a different order of beings; and that even the Almighty will ultimately cease to exist! For if one "eternal" thing goes, why may not another? If eternal punishment means *temporal purgation*, then eternal happiness means *glory for a time*, and the eternal God is a God who changes, grows old, and at length dies!

But we know full well (for Church history clearly shows it) that all

these modern opinions are nothing but a resurrection of very ancient errors. In the earliest ages of the Church of Christ, immediately after the time of the Apostles, several different sects arose of men who endeavoured to combine human philosophy with the inspired truth of the Gospel. Indeed, there are plain traces of some of these sects even in New Testament times. The Gnostics, for instance, denied the authority of the Old Testament Scriptures, and the resurrection of the body. They contemned Moses and the religion he taught, and asserted that matter is eternal, and that Jesus was neither truly God nor truly man. In the second century another sect, called Ebionites, taught, among other heresies, that Christ was only man, the son of Joseph. Manes, or Manichæus, in the third century, gave out that he was the Paraclete, whom Christ promised to send; and also asserted that souls must be purified after death, before they could gain admission into heaven; while another denomination, called Sabellians, held that the Father was the only Divine Personality, the Son and Holy Ghost being but emanations from the Father. In the fourth century arose Arius, who, though a presbyter (elder) of the Church, taught that Christ was only man—the greatest and best that ever lived, but not God. The Emperor Constantine summoned a council of the whole Church in the year 325, to put a stop to the spread of such dangerous doctrine. This was at Nice, in Bithynia; the errors of Arius were condemned, he was banished to Illyricum, and the celebrated *Nicene Creed* drawn up as an expression of the orthodox faith. But these measures did not prevent the error spreading like leaven, more or less, throughout all Christendom, and giving rise in turn to numerous other doctrines equally absurd, false, and dangerous.

In the next century we read of Pelagius, a Welchman, whose real name was Morgan. This man developed the earlier heresies considerably, for he said that man was not naturally depraved, nor did he require the work of the Holy Ghost for the renovation of his soul. He declared that men are born as innocent as Adam was at his creation; and that all can, by the simple exercise of their natural powers, so improve and cultivate themselves as to reach the highest degree of holiness. Augustine, his great theological opponent, was born on the very same day as Pelagius, which may be regarded as a very singular (if not significant) circumstance. But it was left for one Faustus Socinus, an Italian, who lived in the sixteenth century, to formulate these errors into a sort of theological system, resembling, even as in water face answers to face, the heresies so patent in modern times, which are openly avowed by Unitarians, and artfully mingled with the truth by false teachers who have “crept in unawares,” and dispersed themselves among more evangelical communions.

Socinus held much the same errors as Pelagius concerning the ability of man to save himself; but he also taught that “nothing must be admitted as a divine doctrine but what the human mind can fully understand; and whatever the Holy Scriptures teach concerning the nature of God, His counsels and purposes, and the way of salvation, must be corrected by art and reason till it shall agree with the capacities of our minds.”* He averred, moreover, that all men could by nature obey the voice of Jesus, if so disposed, and that those who disobeyed

* *Vide* Mosheim. Cent. xvi. Sec. iii. Pt. ii. Chap. iv. 16.

would, after death, be annihilated—*i.e.*, completely destroyed, so as to cease altogether to exist.

All the above statements are carefully selected facts, which any reader may verify by consulting a reliable work of history, through which it will appear most clear that “modern thought” is, after all, only another name for *Pelagianism* and *Socinianism*, and that all who are so deluded as to follow this theological *ignis fatuus*, are on the high road to Socinianism, if not to Atheism, and are indeed already very far gone in that direction! That God may graciously open the eyes of many such ere it be too late, purge all evangelical communions of such dangerous doctrines, and keep every member of Strict Baptist Churches from falling into them, is our sincere hope and prayer.

[We deeply regret the unavoidable delay that has occurred in the publication of the above excellent article.—ED.]

FAITH-HEALING.

A Paper read before the Strict Baptist Ministers' Association,

BY THOMAS BALDWIN, OF CAMBERWELL PARK,

“Is any sick among you, let him call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord.”—James v. 14, 15.

THIS Epistle was written by James *the Just*, so named, the Bishop or Presbyter of the Church at Jerusalem, and he so presided at the Apostolic council held there, as recorded in Acts xv. 6. These elders were appointed by the Church of that day, from among its Jewish and Hellenist members, most probably from those who had held like position in the Sanhedrim or general council of the Seventy, who were converted by the preaching of the Apostles, and were instituted into their office by the laying on of hands (Acts vi. 1-7): “A great company of the priests were obedient to the faith.” These Elders were endowed with the extraordinary gifts of the Spirit of God by the imposition of hands by the Apostles, and by the hands of the Apostles were many signs and wonders wrought among the people” (Acts v. 12-15).

(a) The sick man is to call for these elders; this implies faith in the sick and subjection to the order of God’s Church government, the law of His house.

(b) These Elders are to pray over him.

(c) They are to accompany this with anointing with oil in the name of the Lord. Oil has been used from the earliest ages as a curative means, especially among the Jews, of whom the early Church largely consisted, and was the command of our Lord to His disciples (Luke x. 9; Mark xvi. 18).

(d) In the name of the Lord. That is, by the authority and will of the Lord, who expressly gave power to His immediate Apostles, and they delegated that authority to those divinely appointed elders, bishops, and presbyters. The oil is symbolic of the use of means, given of God in His general providence to His creatures, which are to be used in dependence on the divine blessing “in the name of the Lord.” “And the prayer of faith shall save the sick”—that is, the prayer inwrought in faith in these elders, not merely the anointing but the prayer, “and the Lord shall raise him up.”

The divinely inspired prayer being in harmony with the will of the Lord, He honours His own grace and His Spirit's gifts of healing—see 1 Cor. xiii. 9-30—these gifts being bestowed upon the Church from the Resurrection Throne of Christ for a transition state—see 1 Cor. xiii. 8—“prophecies shall fail, tongues shall cease, knowledge shall vanish, but love abideth ever.” These gifts were soon withdrawn as not being necessary to the Church in her more consolidated form, and, perhaps, as being calculated in their very nature to lift up men's hearts with pride.

We have distinct evidence from the writings of the early fathers that this power soon faded away. Justin Martyr, Irenæus, and Tertullian in the second century, A.D., speak of these gifts; but Origen, a few years later, in his treatise against Celsus, speaks of them as “traces which are in some sort found among Christians.”

But in course of time that which was directed alone to bodily healing was so corrupted as to be continued in use solely with a view to the bestowal of spiritual grace to the soul, the dogma of extreme unction was foisted upon a corrupt Church by a corrupt Pope. Extreme unction is enjoined by the Council of Florence, A.D. 1439 and Trent, A.D. 1551, the Council of Trent directing that the anointing should only take place when recovery was *not* expected, thus perverting and diverting the plain law of God's house. I have laid stress upon the qualification of the elders, because I know of none but the Roman Church (the impersonation of the man of sin, the lawless one) and a few apostate professors of Christianity “who count gain to be godliness” (1 Tim. vi. 5). Therefore the elders no longer existing, there can be no authoritative anointing and no exercise of Pentecostal gifts, though there is believing prayer and diligent use of means in dependence upon the power of God, a use of means as if means was the Saviour, and a dependence upon God as if He worked above all natural law and in defiance of the economical arrangements of His divine government.

“And if he hath committed sins they shall be forgiven.” Does not this imply that the sickness was the result of some extraordinary visitation, such as the incestuous member of the Corinthian Church delivered to Satan (see 1 Cor. v. 5); or if ordinary sickness from the chastening hand of a loving Father, that to these elders was given a special power of intercession on the behalf of the sick, a power not possessed by ministers in this present age, those powers flowing from the Pentecostal outpouring of the Holy Ghost, received personally or transmitted by the imposition of hands by the Apostles (see Acts viii. 17, 18, 19): “They laid hands on them and they received the Holy Ghost.” These miraculous gifts have for ever passed away, and in this dispensation the ministry of the Spirit is a service of witnessing for the truth of God, of shepherding the flock, feeding with spiritual food, reproving, rebuking, and exhorting, with all long-suffering and doctrine, waiting the appearing of the Chief Shepherd, Who shall bestow a crown of glory to all faithful stewards, obedient servants and sent preachers of His holy Word.

The sum of my argument is as follows:—

- (I.) The elders cease to exist.
- (II.) Their gifts cease with them.
- (III.) Consequently there can be no “faith-healing.”
- (IV.) All pretensions to this gift are false and presumptuous.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

MR. EDWARD MITCHELL :

His Last Sermon, Farewell Meeting, and Presentation at Guildford; His Welcome at Chadwell-street as Successor to the Late John Hazleton.

On Sunday evening, September 29th, 1889, the Old Baptist Chapel, Castle-street, Guildford, was filled with an attentive congregation, when Mr. Edward Mitchell preached his farewell sermon as pastor of the Church, on his acceptance of the pastorate of the Chadwell-street Baptist Church, London.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

We should not like, dear friends, very often to have such a day as this day. It is not an easy thing for minds at all sensitive to say "Farewell" to friends they love. Some of the most bitter tears this world has ever seen have fallen from the eyes of human beings at parting in various ways with their loved friends. My mind runs back, and I remember that it is now more than twelve years since I first stood in this pulpit—coming into the place a complete stranger, not knowing a single individual—to speak a word in the name of the Lord. And I have not forgotten the text on which I then spoke. It was: "Blessed is the man whom Thou chastenest, O Lord." I remember, too, that it is now just about twelve years since I entered upon a six months' engagement here with a view to the pastorate; and it would have been twelve years come next March since I took the pastoral oversight of this Church. To-night, my dear hearers, I preach my last discourse as the pastor, and my text has occurred to me as being a suitable one. It has been the only one I could obtain, and I hardly know that I could wish for anything better, for certainly it expresses my own heart's feelings, wishes, desires, and prayers for you all: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Mr. Mitchell then went on to state why he left Guildford, and said there has been nothing done by the Church or congregation to cause our separation, *I myself am responsible for it.* The preacher then gave his reason for leaving, giving some recollections of his twelve years in Guildford, referring to the peace and harmony which they had enjoyed. At the conclusion of the sermon Joseph Irons' sweet hymn was sung, No. 923 (Denham's), commencing:—

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

FAREWELL MEETING AND PRESENTATION.

A meeting of the Church and congregation was held on October 30th at the chapel, when there was a large attendance. Mr. J. Billing presided, being supported by Mr. Mitchell and Messrs. P. Pickett, Hyde, and Riddle. After a hymn, and prayer by Mr. Brand, Mr. Billing read part of 2 Kings ii., remarking on the sadness of the occasion which had called them together, and said they had come to the chapel Sabbath after Sabbath, and been cheered by their pastor's presence in the pulpit, and gone away refreshed. They were now about to say farewell to Mr. Mitchell, but they ought to remember that they would have with them the same God who had raised up Elisha to succeed Elijah, and who had sent amongst them a man who had been in the habit of preaching the same truths to other congregations. Now they were going to bid their brother farewell, he knew there was not a member of the Church or congregation who would not commend him to their great High Priest, and ask that special blessings might follow him in his new sphere of labour. He (the chairman) had been surprised at times at the fact of Mr. Mitchell staying in so small a place as theirs was. He now felt that it was the voice of God calling him, and opening up a way by which, instead of proclaiming the Gospel to tens, he would proclaim it to hundreds. Mr. P. Pickett expressed the great regret all the members felt at losing their pastor, but added that they had the comforting knowledge that they were not the cause of Mr. Mitchell's leaving. He had been cheered by the words of our divine Lord, "Lo, I am with you always." Mr. Riddle also gave an appropriate address, at the conclusion of which Mr. Hyde said he was pleased, on behalf of the Church, to present Mr. and Mrs. Mitchell with a cheque for £40, which, he hoped, would be of service to them and to their family. The present was from the Church and congregation.

Mr. Mitchell, who appeared much moved by the kind references made to him by the various speakers, said he had never doubted the affection which existed between them. He felt it in his own heart, and he felt that there was a responsive feeling in the hearts of his brethren. He thanked them very heartily for the gift they had presented to him, which was a practical and tangible sign of the good feeling they bore toward him. He sincerely trusted he might be succeeded in the ministry by a man after God's own heart. He was always glad when his heart was directed towards some passage of Scripture appropriate to the state and con-

dition of the people. The words found in Phillip i. 27—"Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel"—exactly expressed his feelings and the desire of his heart on their account. They must remember that the word conversation had a broad meaning in this connection, and took in the whole of their actions as well as their speech. The word "only" was of great force, indicating the importance of their lives being right. "Only let your conversation be as it becometh the Gospel." The Gospel was holy, gracious, and good. The conversation of too many professors was very unbecoming the Gospel they professed—might they study to walk becomingly. This should especially be seen in their love to each other, and in their unity in the truth of God: "that ye stand fast in *one spirit*," actuated by the spirit of Christ. The spirit of Christ was a spirit of love, unity, and decision for the truth. This unity, therefore, should be manifest in their joint endeavours to maintain and spread the truth, as it is in Jesus, *striving together*, not against each other, for the faith of the Gospel, to maintain its purity, and seek its extension.

Particularly did he wish that there might be unity with respect to the new pastor, and no divisions among them, but a oneness in seeking to know the Lord's will, and what would most further the Gospel in their midst. Let them beware of prejudice and self-will, and pray earnestly for the brother whom God would send to minister to them.

The meeting closed with prayer by Mr. Briant.

WELCOME TO MR. MITCHELL AT CHADWELL STREET, CLERKENWELL.

The history of the Church of Christ at Chadwell-street, Clerkenwell, being so well known to our readers, renders it quite unnecessary to make any particular reference to it here; suffice it to say that for about 33 years the Church had been favoured to sit under the ministrations of one pastor, which ministry terminated early in 1888. The origin of the Church and the initiation of the late Mr. John Hazelton to the pastorate were nearly simultaneous; the Church and pastor growing together in the bonds of Christian love, esteem, and affection of the most genuine, and unsullied nature; pursuing the even tenor of their way with joy and delight; and nurtured in the gracious and glorious principle and precepts of the Gospel. When the Lord took His servant home then the Church entered upon a new experience, they found the waters of Marah bitter, and this made them cry unto the

Lord for help, and at last the words of David were verified in their experience: "Weeping may endure for a night, but joy cometh in the morning." Thus in answer to their prayers, the Lord has sent them another pastor—one "after His own heart." It was a long night of widowhood to them, but the Lord was not unmindful of them, and their fervent prayer, for during that time He now and then gave them "songs in the night," through the preached Word by the various brethren who supplied the pulpit; sometimes it was in a plaintive key, at other times cheerful, yet there was a sweet harmonious blending in the whole to the tune of sovereign, saving grace, by the atoning sacrifice of Christ and the quickening influence of God the Holy Ghost, so that whether by the sweet, savoury utterances of young B. J. Northfield, or the more sage and deeper experience of the late Richard Varder; whether by the plain-spoken Jonathan E. Elsey, or the sober and sedate P. B. Woodgate, or by the many other brethren who came from time to time, expounding the word of His grace, each according to the gifts with which God had endowed them; all had the same keynote, "Salvation by grace." And now the night of weeping is past, the morning of joy has arrived, and the Church,

WITH ONE ACCORD.

with one heart, with one voice, offer up the jubilant song of thanksgiving and praise to the Lord for hearing and answering their prayer, as the following brief account will show:—

Sunday, September 29, was the last Sunday for supplies, when Mr. W. J. Styles preached morning and evening, in which he occasionally referred to the late Mr. John Hazelton, and made some suitable remarks to the Church, enjoining them to keep together and hold up the hands of their future pastor. At the close of the evening service there was a meeting for prayer and praise to return thanks to God for His mercy and goodness toward them in sending men to speak unto them the word of life, and sustaining and preserving them in the unity of the Spirit. The meeting was appropriate and well-ordered.

On the Monday following, at the usual prayer-meeting, the brethren were sweetly led to seek God's blessing to rest on their future pastor.

On Wednesday, October 2, a social tea and meeting of the Church and congregation was convened to

WELCOME MR. MITCHELL.

when the place was well filled. It was thought quite unnecessary to have the usual public recognition services, Mr. Mitchell being well known among the Churches of truth as a man of God, full-weighted in the distinctive doctrines of grace, and the practice of the one and only order as set forth in the New Testa-

ment: the Church and deacons therefore resolved upon this unpretending, homely, and agreeable way of ushering to his new home and new sphere of labour—

BROTHER EDWARD MITCHELL;

and the salutations with which he was greeted were simple and sublime, by the friends uniting in one harmonious strain in singing,—

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

Thus the evening service began. Mr. Edward Mote presiding, who read the 48th and 126th Psalms, and Mr. Hodges offered prayer.

Mr. Mote then said: Man proposes, but God disposes; it was intended that the senior deacon, brother Oliver, should occupy this position to-night; but, as God had laid His afflicting hand upon him, he was unable to be present, which was a disappointment to our brother and a grief to us all. In 1851 the Church was formed of 34 members, three only of whom were left; being our brother Burrell, of Watford; brother Stevens, of New Southgate, and sister Denny, who is laid by; so that there are none present of those who formed the Church. Since the death of our pastor in January, 1887, we have been looking unto the Lord to send us another who should stately go in and out before the people, feeding them with the bread of life. From the first time of hearing brother Mitchell his name stood highest in the estimation of the Church and congregation, and as he came from time to time preaching to us, he grew in our esteem and affection: there were obstacles in the way of his settlement, but these diminished, and ultimately vanished, and the Church then gave brother Mitchell a unanimous invitation, which he accepted, feeling that the hand of the Lord was very plain in the matter.

Hymn 768 (Denham's) was then sung:

"Jesus, accept our humble praise,
While we our Ebenezers raise;
Thou hast Thy promise now fulfilled,
Whereon our hopes were fond to build.
A pastor, Lord, of Thee we sought,
To feed Thy fold so dearly bought:
Him from Thy hands we now receive,
And to Thee all the glory give."

Mr. Hodges said, God's people are indeed a peculiar people, and so we have departed from the usual custom to-night in welcoming our brother Mitchell to preside over us as our under-shepherd; this is in answer to prayer; our late dear pastor often prayed that when he was gone one might be raised up to feed our souls and keep us together. As a Church we are much indebted to Mr. J. E. Hazelton for introducing Mr. Mitchell's name to us. Mr. Hodges then moved the following resolution:—

"We, as a Church and congregation desire to express our gratitude to Almighty God for His great goodness to us since the death of our late beloved pastor; and we now cordially welcome our esteemed brother Mr. Mitchell, upon the commencement of his pastorate here, and pray that the Lord may greatly bless him in this his new sphere of labour."

Mr. Sawyer, in seconding the resolution, after some few preliminary remarks, asked the friends to unite in giving our brother a hearty welcome. We bless the Lord that as a Church and people we have been kept together, and pray He may continue to bless us; and that the union now taking place may be owned and blessed of God, and that our brother Mitchell may be instrumental in building up God's people in the faith and hope of the Gospel.

Mr. Hunt, in a neat and cheerful address, took a view of their past history, and said, "The Lord hath done great things for us whereof we are glad," and believe we shall live to prove that our brother Mitchell is the right man in the right place. He hoped the friends would highly esteem him, and not spend all their love on him at first, but save some of it for the future; let it be lasting. Mr. Hunt heartily supported the resolution.

Mr. Abbott was glad to add a word in further support of the motion; and gave Mr. Mitchell a cordial welcome as the pastor, and while fully endorsing what his brother deacons had said, hoped that Mr. Mitchell would have many seals to his ministry, and that this might be the beginning of a long and prosperous pastorate.

The chairman said the deacons having spoken, if any of the members had a word to say, they should be glad to hear them.

Mr. Fricker made a few homely remarks about his attachment to his late pastor (who was instrumental in bringing him (Mr. F.) to a knowledge of the truth, and of his love to his new pastor, Mr. Mitchell, ascribing all to divine grace.

Mr. Cole, in a ready, fluent, and lively speech, referred to their past prosperity and the prospect of its continuance. He (Mr. Cole) went to Guildford to hear Mr. Mitchell, and a union of soul sprung up between them. He was glad to know Mr. Mitchell, like himself, took an interest in the rising race. He prayed that, as a Church, they might be kept humble at the throne of grace, and that the prayer-meetings may be well attended. Our kind deacons have been a noble example to the Church for punctuality and attendance, which he believed would continue, and he hoped the Church and congregation would grow in grace and in numbers.

Mr. John Bonney, who happened to be in the congregation, was called upon by the chairman for a few remarks.

Mr. Bonney said: I entertain the highest esteem for brother E. Mitchell; I trust he may have a long and prosperous career; I have known him about ten years, and the longer I know him the better I love him as a man, a minister, and a Christian. Ministers need encouragement, and when God's people were blessed under their ministry, they should let them know it.

Mr. Mote then put the resolution to the meeting, which was carried unanimously by the congregation standing up and raising their right hand, some holding up both hands.

Mr. Mitchell rose and gave a brief address: Brethren in office and dear friends, I feel to stand in a peculiar place to-night. I have had to bid fare well to a loving people—that has been a great trial; it takes something out of a man; I do not want to pass through that again. I thank you for the kind expressions you have made toward me. It is my first desire to be useful to souls, and in coming among you I have been very anxious to do only that which is right, and I have taken the whole matter before the Lord, seeking His direction. I should like to say of the little Church I have just left, that during the ten years I have been with them I have not had one harsh expression, and all thought it was the will of the Lord that I should come here; this has greatly strengthened me. I knew your late dear pastor, and glad to hear you all speak so well of him. As a denomination we looked up to him as a master in Israel, and it is difficult to follow in the steps of such a man. God does not make two men in just the same mould. I pray God that the ministry may be made a blessing, and that the prayer-meetings may be well attended, and that we may be influenced to pray fervently and honestly. "I will be inquired of" is the language of the Word. One said:

"Prayer is appointed to convey
The blessings God designs to give."

I have been much exercised about stopping at Guildford, and trust that neither you nor I have made a mistake. In and of ourselves we have nothing to boast of, but much to be thankful for, in being kept upright in the Church and before the world. I don't think any one will have to ask what doctrine I preach or what persuasion I am of; I always try to be plain on all points, and I shall endeavour to throw all my might and spirit into the institutions connected with the Church, and visit the sick of the family. May the Lord bless the union. May God the Father, God the Son, and God the Holy Ghost, shine upon you, and make each one a fruit-bearing branch, that we may give all the glory to His great name.

Hymn 856 (Denham's)—

"What creatures beside are favoured like us,
Forgiven, supplied, and banqueted thus,
By God, our good Father, who gave us His
Son.

And sent Him to gather His children in
one."

having been sung, the Benediction brought this pleasant and profitable service to a close.

On Thursday evening, October 3, Mr. Mitchell preached his first sermon as pastor from 1 Pet. i. 6, 7.

Sunday, October 6th, after a week of much work in his Master's service, and one exceptionally trying to a sensitive disposition, Mr. Mitchell fairly entered upon his new sphere of labour as successor to the late John Hazelton, at Mount Zion, Chadwell Street, and we are glad to say that the sacred sanctuary presented a most cheerful and encouraging appearance, nearly every seat being occupied. Mr. Mitchell said it is a satisfaction to know that in leaving the pastorate at Guildford, I have nothing to retract and nothing to add in regard to the doctrines and practice so long advocated; and I am anxious that as my last sphere of labour closed in happiness, we should commence here with every indication of peace and unity, that the blessing of God in some special manner may be made manifest. I feel very thankful to God that I do not enter upon my new sphere of labour through any of those unpleasant circumstances which have rent the Church of God in many instances, and I am also thankful to Him for the word He has given me to speak from this morning—"God be merciful unto us and bless us," &c. It is a prayer, and we cannot do better than begin our work here with prayer; prayer is the pulse of the private Christian; it is the pulse of the Church. Singing is a most glorious and sacred part of the service and worship of God; sing as scientifically as you can, but do not let scientific singing strangle the sweet, solemn, and impressive exercise of praise in the courts of God's house. Prayer is the Christian's vital breath, and we sincerely hope that the prayer meetings may be well attended, and that we may at our family altars and in private, plead with the Lord for His blessing to rest upon us, that, here, souls may be fed, and His divine mercy may be made manifest. Mercy is not only the cry of the child at the first, but all his life long; the first and last prayer of the Christian is, "God be merciful unto me, a sinner." Prayer is the desire of the soul—the language may be ever so beautiful, but if there is no desire in it, it is valueless. Prayer exhilarates the true spirit of the Church and brings out zeal for the glory of God. No one can truly love the Lord Jesus Christ and be a stranger at the Throne of Grace. My earnest desire is that we may unitedly seek His face in His own appointed way.

The sermon was a most sweet exposition of David's prayer, and was listened to with much pleasure, and proved profitable to the people. In the evening, the Chapel was well filled. We hope and pray that a long, useful, happy, and prosperous career, may be granted to both pastor and people, for Christ's sake. Amen.

J. W. B.

HALF-YEARLY MEETING OF THE METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

The half-yearly meeting of this Association was held on Tuesday, Oct. 8, in Salem Chapel, Parkshot, Richmond. In the afternoon there was a good muster of ministers and delegates from the various Churches composing this Society. The meeting was convened for the conduct of business (to a certain extent, of a private nature), but the first matter attended to was to send a word of sympathy and condolence to the widow and family of the late highly-esteemed minister of the gospel, J. H. Dearsly, which was referred to in feeling terms by brethren Sears, Box, and others. A resolution to the same effect, *re* the late Henry Boulton, of Tollington-park, was also brought forward, and unanimously agreed to. The officers for the year 1890-1 were then chosen by ballot. Mr. C. Cornwell, President, and Mr. Squirrel, Vice-President; Mr. Kennard, Treasurer; Mr. Edward Mote, Honorary Solicitor; Messrs. Box, Turner, and Fromow, Secretaries. The delegates also decided that a sub-Committee be appointed out of the parent Committee to seek the

WELFARE OF OUR SUNDAY-SCHOOLS.

The delegates also accepted the kind offer, from Mr. Wakelin, of the use of Keppel-street Chapel, Russell-square, for the annual meeting. The meeting closed with prayer by Mr. Box.

The evening meeting commenced at 6.30, Mr. C. Wilson, President, in the chair, who gave out the hymn, "Blest be the tie that binds." Mr. Wakelin read Psalm xxxiv., and Mr. W. H. Rose, of Reading, offered prayer. After another hymn, and prayer by Mr. Wilman, Mr. Mitchell moved a vote of thanks to the friends at Salem for the use of the chapel, and supplying such an excellent tea, and otherwise studying the comfort of the delegates; Mr. Noyes, of Poplar, seconded the motion. Mr. Wilson asked the meeting to signify their hearty approval of the motion, especially so as the brethren and sisters here had not only given the tea, but had worked hard for our benefit; the motion was unanimously carried, and Mr. Jeffs, senior deacon, briefly replied, and expressed the great pleasure they felt in entertaining the delegates and friends. The collection was then taken for the general fund of the Association, which brought the business and de-

votional part of the services of the day to a close. Mr. John Hunt Lynn then delivered an excellent sermon from Rom. xii. 1; and after singing "All hail the power of Jesu's name," the large company separated.

It was pleasing to see so large a gathering, and to notice the individual and collective interest taken in the welfare of the denomination:

J. W. B.

BETHNAL GREEN.—The 35th anniversary of Hope Chapel was commemorated on Tuesday, Sept. 17, 1889. In the afternoon our loved brother, Mr. Mitchell, preached a very helpful sermon from Matt. vi. 32: "Your heavenly Father knoweth that ye have need of all these things." The preacher divided his text into these two parts: first, a sweet relationship; secondly, a gracious testimony. He dwelt sweetly, discriminately, and somewhat exhaustively, on the first head, anticipating a little the second head, which he tellingly illustrated by anecdotes of special, gracious providences. A goodly number sat down to tea. There was a public meeting in the evening, over which our kind brother, Mr. James Lee, ably presided. Mr. G. Webb read Psalm xxvii., and prayed. Our brother G. Webb needs our sympathetic prayers: for beside other lesser troubles, he has a daughter, a godly young woman, away in an asylum, deprived of reason. The chairman expressed his pleasure at being present, and great desire that the Spirit of God would bless the brethren in speaking and the people in hearing. Brother Cornwell spoke on the "Atonement." He particularly enforced that the love of the Father, and the atonement of the Son, and the sanctification of the Spirit, are co-extensive with each other. Brother Holden spoke of "Regeneration" as though he knew of what he was talking. He dwelt upon its nature and properties, and its subjects. Brother Herring, speaking of "Conversion," said it was the effect of regeneration, and makes it manifest. Brother Porter spoke like a logician to his subject, "Repentance." He defined the term, and opened the parts. Brother Mitchell was full, free, and forcible on "Faith." After singing "All hail the power of Jesu's name," the chairman closed with prayer and the benediction. We were favoured with the presence of brethren Noyes, Kemp, and Palmer.—J. C.

BRIGHTON (RICHMOND-STREET).—We understand with pleasure that our highly-esteemed brother, Samuel Gray, pastor, on the first Lord's Day in October gave the right hand of Christian fellowship, at the Table, to 17 persons—10 females and 7 males. To God be the praise. Amen.—Ed.

RECOGNITION OF MR. B. J. NORTHFIELD AT PROVIDENCE CHAPEL, MARCH, CAMBS.

MORE than two years after the decease of their late pastor, Mr. E. Forman, the Strict and Particular Baptists worshipping at Providence Chapel, March, on Tuesday formally recognised as his successor Mr. B. J. Northfield, late of Hadleigh, Suffolk. This gentleman declined the invitation of the Church to accept the pastorate when it was first made to him in June, 1888, but upon its being renewed after a lapse of eleven months he consented to become the minister, under circumstances more fully referred to below, and entered upon his new sphere of labour on the first Sunday in September. The weather did not at all favour Tuesday's proceedings, rain falling copiously at different times during the day, but in spite of this both the afternoon and evening services were largely attended, the congregations including several ministers and a fair percentage of denominational friends from a distance. The interesting proceedings were of a novel character to most of the worshippers at Providence Chapel, as the number of those present who remembered the commencement of Mr. Forman's long ministry of nearly 40 years were, we take it, few and far between.

THE AFTERNOON SERVICE,

at 2.30, commenced with hymn 868 (Denham's), followed by the reading of Acts ii. 22—47, and prayer by Mr. O. S. Dolbey, of London. Hymn 769, given out by Mr. D. Flavel, of Swavesey, having been sung,

Mr. O. S. Dolbey announced his text, from Ephes. v. part 32: "But I speak concerning Christ and the Church," and said: I am to address you this afternoon upon the subject of a Gospel Church.

I. And in the first place we must inquire into the meaning of the word "Church," namely, *Ecclesia*, which signifies an assembly, or that which is called out, and is sometimes applied (1) to an ordinary assembly, as in Acts xix. 39-41. (2) It is sometimes applied to set forth the people of God in general, as in Heb. xii. 23, "The general assembly and church of the firstborn, which are written in heaven." (3) In a more restricted sense, it is applied to separate bodies of believers in Christ, as the Church at Antioch, the Church at Corinth, &c. Having noticed the meaning and application of the word, we shall proceed,

II. To point out the character of those persons who constitute a Gospel Church, bearing in mind that the *Ecclesia*, the Church, or assembly, is composed of such as are called out. Spiritually considered, then, they are such as are—1. Called from death to life (Ephes. ii. 1). 2. Called out of darkness into God's marvellous light (1 Pet. ii. 9). 3. Called,

or, as the apostle hath it, "Delivered from the power of darkness, and translated into the kingdom of God's dear Son" (Col. i. 13). 4. Called to be saints (1 Cor. i. 2), set apart, separate, holy ones. 5. Called to the fellowship of Christ (1 Cor. i. 9)—(a) to be united to Christ by living faith; (b) to partake of Christ as God's possession; (c) to have spiritual communion with Christ. 6. They are such as hear and gladly receive the word of God, are baptized, continue in the apostles' doctrine, fellowship, breaking of bread, and prayers (Acts ii. 41, 42).

From what we have advanced you may be ready to exclaim, "You have taken quite a denominational view of the subject." To which I answer, I have no more done so than did those worthy divines who drew up the 19th Article of the Church of England, where you will find the following definition of a Church as being "A congregation of faithful men, in the which the pure Word of God is preached, and the sacraments are duly administered in all those things that are of necessity requisite to the same."

III. Let us further observe—1. If the definition given is correct, then a Gospel Church cannot possibly be a political institution, a mere creature begotten by Act of Parliament and continued in existence by the same. 2. Neither can it be a hierarchy, like the Church of Rome, with a poor fallible creature as its head and chief ruler. 3. But, organically considered, it is a living body, the members of which are loved, chosen, redeemed, called, repenting, believing, spiritually educated, obedient men and women, who are governed, influenced, supported, and saved by Christ, their glorious, living Head, spiritually and Scripturally joined together. 4. As regards its officers, they are bishops (or pastors), and deacons, who, like Israel's nobles, are of themselves, and duly chosen by God and the members of the Church to fulfil their various duties. 5. A Church thus constituted is, under Christ, and subject to the Scriptures, a self-governing body, capable of managing its own internal and external affairs.

In conclusion, if asked where such a Gospel Church is to be found, without hesitation we say at March, within this building. May the Lord bless you, and keep you, make His face to shine upon you, and give you peace.

Hymn 749, being announced by Mr. A. Baker, of Needingworth, was followed by Mr. J. Jull, of Cambridge, asking the usual questions, who performed this duty with great tact and kindness. Mr. Northfield's call by grace was the first subject of enquiry, and his reply brought to light the fact that he was born at Potton, in Bedfordshire, nearly 30 years ago. He stated

that he was the subject of convictions from earliest recollections, and when he was about five years of age his family was terribly bereaved, mother, brother, and sister dying one after the other, and this also led him more deeply to think of his own eternal welfare. These thoughts often checked him in his childish play, and sometimes he would leave his playmates to ponder over religious matters in solitude. He described his vain endeavours to rid himself of these convictions. They continued with him, more or less, and at about the age of twelve he realised pardoning mercy. He treasured all these things in his heart, taking no one into his confidence about them. In the year 1875 he left his native town for Ipswich, to finish a term of apprenticeship to the printing trade. While there he made a profession of his faith, and was baptized in March, 1878, by Mr. Kern, at Bethesda Chapel, where he had many happy seasons.

Next asked as to his call to the ministry, Mr. Northfield said that after joining the Church he became a Sunday School teacher, and concern with regard to the salvation of others often possessed his mind, and he was exercised about the ministry. In 1879 he published a small pamphlet entitled "The Christian's Hope and Glory, and the Sinner's Warning," about 1,000 copies of which were circulated, and the next year, visiting a brother at Beccles, he consented to preach at a village station service, at the neighbouring village of Geldeston. In July of the same year he was asked to supply for a Sunday at the Hadleigh Baptist Chapel, and after great misgivings consented to do so. He afterwards supplied for them for a month, and then for four more successive Sundays, and next for six months, all the time working at the printing at Ipswich. He was then offered and accepted the pastorate of the Church, ministering to the people for nine years. During that period the congregation greatly increased, and the chapel was enlarged; 50 persons were baptized, and 33 received from other Churches. The Lord had thus proved his call by blessing his ministry.

Now came the question: "What doctrines do you hold and advocate?" and in answer Mr. Northfield (apologetically remarking that he seldom relied on notes in public speaking) produced a manuscript paper, from which he read a clear, concise, statement of his belief.

Mr. Jull, in asking Mr. Northfield to state how God in His providence had brought him to March, fully endorsed the views the latter had set forth.

In response to the query, Mr. Northfield explained that when he commenced his ministry at Hadleigh, the cause could not entirely support a pastor, and for three years he continued to work at his

trade. At the expiration of that time both Church and congregation had increased, and he was enabled to relinquish his secular employment. He could say before God that monetary considerations did not lead him to become a preacher, for at Hadleigh it was a financial loss to him to relinquish his trade for the ministry. After previously declining to do so, on account of other engagements, he supplied at March in 1887 two or three times, and then received an intimation that the Church had a desire for his ministrations. As he was to visit them again in the following February, he asked that the matter might remain in abeyance, and as he at that visit could not see his way clear to leave Hadleigh, the matter was again deferred to the following June, when he received an unanimous invitation to become the pastor. He communicated the matter to the Hadleigh Church, and yielding to their solicitations he decided not to leave them. He consented, however, to supply occasionally at March, meanwhile receiving intimations relative to becoming the pastor from three metropolitan and two country causes. In May last he was again asked to accept the charge of the Church at March, and after much consideration and prayer he consented to do so, feeling that he might be of more use there than at the declining town of Hadleigh, and becoming more attached to the people at each visit, also finding his testimony was well received and blest. This decision was received with sorrow by the Hadleigh people, towards whom he should always entertain the warmest feelings of Christian love. In coming to March he desired to lay himself out for God, and to do all he could for the honour and glory of His name.

Mr. William Morton was then called upon to relate the circumstances under which Mr. Northfield had been invited to accept the pastorate. He stated that Mr. Northfield was first recommended by Mr. Deeks as a supply, and that his services were so acceptable that in course of time he was invited to become the pastor by an unanimous vote of the Church, to which the congregation assented. This invitation was refused, but upon its renewal eleven months afterwards it was accepted, and Mr. Northfield entered upon his ministry on the first Sunday in September. He felt sure that he had come into their midst in answer to prayer, as the man whom God had raised up for them, and the speaker trusted he would be a long and lasting blessing to the town.

The Church members having by a show of hands signified continued approval of their choice, an interesting ceremony took place. Mr. Northfield and Mr. Morton joined hands, and Mr. W. J. Styles, of London, pronounced the union of Church and pastor in a few

eloquent words, concluding with the formula, "Whom God hath joined let no man put asunder."

The recognition prayer having been offered by Mr. Willis, of Whittlesea, the meeting terminated with singing hymn 770 (given out by Mr. Harold Cooper, of London), and the benediction pronounced by Mr. Jull.

A tea-meeting followed, and was partaken of by about 250 persons.

THE EVENING SERVICE

commenced at 6.30 with hymn 758 (Denham's). Mr. E. Mitchell, of Chadwell-street, London, then read 1 Tim. iii. 1-7, iv. 6-16; 2 Tim. iii. 10-17, iv. 1-5, after which he offered fervent prayer.

Hymn 764 preceded Mr. Mitchell's charge to the pastor, which was based upon 2 Peter iii. 1, "I stir up your pure minds by way of remembrance." After a reference to the late Mr. Forman, he remarked that he claimed no superior authority over his brother Northfield, for each pastor was the bishop or overseer of his own flock. Introducing his text, he referred to its being in the plural, nevertheless its adaptation and suitability to the occasion. In reminding his dear brother of many things, he wished to refer especially in the first place to the greatness of the work of the ministry, as (a) it deals with God's declarative glory in the matter of salvation; (b) also with the eternal interests of immortal beings. 2. The importance of vital godliness being maintained, (a) needs maintaining; (b) requires watchfulness; (c) diligent use of means; (d) failure without it. 3. The position we occupy, ministers of Christ. (a) To set Him forth our business; (b) His glory must be our aim. 4. He would remind his brother of the dangers to which we as ministers are exposed. (a) The ordinary dangers of the Christian life; (b) to dangers from our ministerial position; (c) our gifts may become snares; (d) our success may constitute a danger. 5. What is expected of us. (a) That we be examples to the flock in godliness, unworldliness, spirituality, &c.; (b) go before the flock, not to be mere sign-posts to point out the way, but to be in it ourselves, &c. 6. The necessity of divine influence. (a) As we teach it so practice it by seeking; (b) study in dependence; (c) deliver in dependence; (d) endeavour to avoid what is displeasing, which may be a cause of this influence being withheld. He in the last place reminded his brother of the relation existing between him and the Church to which God hath joined him, which was (a) tender, (b) exacting, (c) exclusive. (d) he was bound to seek their good. This address was delivered in an affectionate and earnest manner, and illustrated with many practical and telling points.

Another hymn (766) was sung, after which

Mr. W.J. Styles, on rising, referred with pleasure to the graceful allusions that had been made to the members of the congregation, and their cordial acquiescence in the choice of the new minister of Providence Chapel. To the Church, however, his remarks would be exclusively addressed, and would be based on 1 Thess. iv. 11, "That ye study to be quiet, and to do your own business."

These words were probably a caution to the Thessalonians not to permit their expectation of the Master's speedy return to excite them to morbid feeling, or to neglect their lawful calling. He, however, would give them a more general application. On a superficial view they taught some important lessons, as that Christians should make their demeanour and conduct a matter of prayerful study. That in salvation being precedes doing, spiritual life comes before spiritual effort, grace in the heart before its active expression in its many forms appropriate to God's children. God in mercy gives us spiritual existence, then enjoins spiritual effort. We learn again that quietness is a branch of true religion, as is also holy doing. We are saved that we should show forth the praise of God by doing our own business, by the performance of those holy actions that become our characters as God's dear children. We are further taught that quietness should take precedence of activity. The power to be calm is not to be undervalued. There is a ministry of influence as well as a ministry of effort, and the steady forth-shining of a consistent life cannot fail to be helpful to others. Quietude is also the necessary preparation for effort. He that can be still when duty's voice is silent is generally a valuable worker when a crisis comes. Cincinnatus was found at the plough when called upon to save his country. Seeds must germinate in the silent darkness before the flower opens into the light.

The text has specific teaching for a Church in your circumstances, and I press it on you. Church life is either one of the most earnest and blessed realities under God's heaven, or one of the greatest shams that affronts His divine Majesty. Study then to be quiet concerning the failings you observe in your fellow-members. The best of men are men at best, and be slow to speak unless you are sure that a word will do good. Study to be quiet in relation to your pastor. Unwise commendation of him, either to his face or behind his back, can do no good, and often those who are most eager to praise are the first to blame. If at times you cannot hear to your own profit, God may be trying you, and if some of his utterances do not accord with your present conviction, God may be teaching you by him and leading you into further truth. Be guarded in your allusions to him in

public prayer. Personal references should always be made with the utmost delicacy. Seek, therefore, self-restraint, lest your petitions for his enlargement of mind and greater usefulness should be construed into censure that you are not man enough to express in any other way. The injunction, moreover, is an all round one. Be quiet at Church meetings. Moral sanction may often be best expressed by silent assent. Weigh your words before you utter them. The remark that is prefaced by "I've been thinking since I sat here," had, as a rule, better remain unsaid. Be sure, moreover, to devote some quiet hours to thought and prayer concerning the welfare of the Church.

Lastly, study to do your own business as Church members. Let the pastor do his, and he will not be overburdened with leisure. Let the deacons do theirs, and their hands will be fairly full. Let the members do theirs, and keep on doing it, so that the pitiful complaint may never be made, "Ye did run well; what hath hindered you?" Your business concerns the world, the Church, your denomination, and your pastor. In the commercial world your business is to exemplify the gospel by integrity, courtesy, and charity, and in the social world to introduce the gospel by holy testimony whenever you think it may do good. Parents may thus be blessed to their children, friends to their friends, and Zion's ranks be increased. Your business concerns the Church. "Pray for the peace of Jerusalem." "Seek her good." Be generous. Whoever was a loser by supporting the cause of God? Always stand by your deacons as good men and true. Be distinctively and actively kind. Let the workers in the Sunday-school especially feel that you are interested in them and their efforts. Learn to walk in step with the rest. A soldier who would insist on striding while the rest were marching would put all the others out; so one Diotrophes has often upset the peace of an entire Church. Your business concerns your denomination. Don't be half-and-half Strict and Particular Baptists, but if you believe them to be right do them all the good you can.

Finally, as to your pastor. You have chosen him. I beg you to love, honour, cherish, and trust him. Make up your minds to ask for and get a blessing under his ministry. Help him. Let each sister be a Phœbe, "a succourer of many, yea, and of him also." Let each brother be an Onesiphorus, who shall "oft refresh him." Remember that he, like others, is dependent on personal sympathy. Titus was a minor character in apostolic times, but Paul's great heart ached with unrest when he looked for his presence in vain. Encourage him, then, encourage him, and God shall bless you all.

The proceedings were brought to a close with singing "All hail the power of Jesu's name," and earnest prayer, with the benediction, by Mr. Jull.

Thus one of the happiest and never-to-be-forgotten days was spent in this house of prayer, the numerous company dispersing with grateful and joyous feelings.

[The foregoing detailed account substantially appeared in the excellent report given in the local paper.]

WILLENHALL, LITTLE LONDON.

—On Sunday, Sept. 29th, our beloved brother Mr. W. Price, pastor of the Church at Whitestone, Hereford, came and preached two sweet and edifying sermons, which were much appreciated by those privileged to hear them. Collections amounting to over £10 were taken towards the last payment due to the Baptist Building Fund for loan of £100 kindly lent four years ago. We thank God for enabling us to pay off this debt, and for His continued blessing resting upon His cause here. Last March we were privileged to baptize five believers, and one more on Sept. 22nd. Thus the kingdom of the Lord grows beneath the convincing and comforting power and fostering care of the Holy Spirit.—GEO. BANKS.

STAPLEFORD, CAMBS.—Most excellent services of a thanksgiving order for the good harvest realised were held on Sept. 26th, when Mr. W. Winters preached afternoon and evening. It cheered our heart to see once more dear brother John Simkin, the pastor, and his truth-loving and happy deacons, with Mr. Heffer and Mr. H. Furlong. Brethren J. Ward and Parsonage were also present, and the day proved to be a very enjoyable one. Several friends united with us from Saffron Walden, Sawston, and Cambridge.

BURY-ST.-EDMUNDS.—Harvest thanksgiving services were held at Rehoboth on Lord's-day, Sept. 8th and 9th. Our good brother Backhouse preached two sound Gospel sermons. We always hail our brother's services with much appreciation and comfort. He is always ready, as opportunity affords, to be of service to this struggling cause. On the Monday our good brother Myerson preached two sermons.—J. S.F.

UPTON PARK.—Special services were held at 19, Ferndale Road, Sept. 18th. A most profitable sermon by Mr. J. H. Lynn, at 3.30, after which a goodly number sat down to Tea. A Public Meeting at 6.30, I. R. Wakelin in the Chair. S. Wilson asked the Divine blessing. The Chairman read Psa. xcvi. and Heb. x., after which a statement of the past six months was given. Addresses were delivered by Bthrn. Jutsum, Buttery, S. Wilson, W. Debnam, &c.

WITH ONE ACCORD AT LITTLE ALIE STREET.

One of the most excellent and useful bodies of men, spiritually corporated—bound and united together, "with one accord," for the proclamation and defence of the Gospel, in connection with our denomination, is "The London Striot Baptist Ministers' Association." The Association consists of about 25 brethren who are pretty constantly engaged on the Lord's Day as "supplies" to the various pastorless churches in and around the great Metropolis. Most of them are men who toil from morn till eve through the week for their livelihood, and, as such should (and we believe do) receive the esteem and encouragement of churches of truth. For intellectually they would vie with a similar number of any other denomination; but, above and beyond that, every one is a firm believer in, and a lover of, the distinguishing doctrines of grace. On Thursday, September 26th, the fourth annual meeting was held in Little Alie-street Chapel, when Mr. R. E. Sears, the president, preached a sound Gospel sermon from "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii. 8), in which the preacher dwelt on the way the Holy Spirit qualifies a man for the work of the ministry. In the evening Mr. Sears presided, and after reading and prayer, called on Mr. Cooler, the secretary to give a report, from which we gathered that the brethren are well received and much encouraged, the Lord blessing the word. One brother, weak in body, had preached 110 sermons during the past year; another had preached 125 times; and a third had delivered 110 sermons, conducted 28 open-air services, 28 cottage meetings, and 12 Bible readings. This, added to their daily labour, speaks well for their willingness and readiness to serve the cause of Christ, which they have been constrained to espouse. Mr. Archer, treasurer, read the cash account, which showed that over £14 had been received and disbursed. The subjects for the speakers were, "Dead" (Eph. ii. 1), spoken to by Mr. Archer; "Quickened" (Eph. ii. 1), by Mr. C. Cornwell; and if ever the speaker was led solemnly, sweetly, savourily, and soundly to enunciate on the quickening influence of God the Holy Ghost, it was on this occasion. The audience hung with breathless attention as the golden oil flowed through his lips. "Accepted" (Eph. i. 6) was Mr. C. Gordelier's subject, in which the aged sire dealt out some glorious truths, giving his hearers the benefit of his life-long experience. "Glorified" (Rom. viii. 30) was the text given to Mr. J. Cullingford, who very sweetly spoke of the rest that remaineth for the people

of God. Mr. Samuel Banks, Mr. Mayhew, Mr. Kingston, and others, took part in the interesting and profitable meeting.—J. W. B.

SOHO.—Fourteenth anniversary of the pastorate of Mr. John Box was held on Tuesday, October 1st, and as is always the case, a great number of friends came together from many parts of the Metropolis and the country, among whom we noticed Mr. Martin and seven others from Reading, Berks., who came to show their esteem for the pastor and church at Soho. In the afternoon a devotional service was held for one hour, at which, although arranged at a short notice, a goodly number attended, and sweet fellowship with the Lord and each other was realised. In the evening the pastor presided, and after reading and prayer by Mr. E. T. Davies, Mr. Box, in the name of the Lord, welcomed the friends who had come together to unite with them in celebrating the fourteenth anniversary of his pastorate. It was, he remarked, with great diffidence I came among you 15 years ago; but I have reason to thank God for being upheld in your midst for so long a time. I love the Bible, and all parts of the Bible, and I can appeal to you that I have kept back no part of the truth; through God's goodness the Word has not been unprofitable, though it may have been unpalatable. Since the first of January 15 have been added—five by Baptism. We are in unison with the school, and the doctrines preached in the pulpit are advocated in the class. It is my joy to live in the esteem of a loving people, who found out by some means that this year my dear wife and I had been married 25 years—our silver wedding—and the Church manifested their love to us in a most handsome way by presenting us with a noble cheque, which was preceded by a short devotional service. Our desire is that God's own Word may be accompanied with power; that we may be instrumental in gathering in some from this dark neighbourhood. My deacons and I are united in seeking the spiritual edification and comfort of every member of the Church and congregation. Addresses were then given by brethren Horton, J. B. Pegg, C. Cornwell, W. H. Rose (of Reading), Parnell, Evans, and Porter. Messrs. Steele and Haslop also assisted in the service.

HOXTON.—Of Bethel, Newton-street, it is our pleasure to give a cheering report. Since our brother Bootle has been settled here, the Lord has blessed His own Word, and there is spiritual and pecuniary prosperity. Harvest thanksgiving services were holden on Tuesday, September 24th. Mr. J. Bush preached in the afternoon, dwelling on the faithfulness of God to His covenant and promises. Mr.

G. Sawyer, of Chadwell-street, presided at evening meeting, and (after prayer by Mr. A. Markham) expressed the pleasure he felt in being present. We are here gathered (said Mr. S.) as sinners saved by grace, to worship God, and praise and thank Him for His goodness to us as a people and nation. Brethren Bush, Ballard, Parnell, Horton, Noyes, and the pastor, gave spiritual addresses on the faithfulness of God. The debt which has so long hung over the cause has been quite cleared off, which is greatly due to the exertions of Mr. Bootle, aided by the Metropolitan Association of Strict Baptist Churches.—J.W.B.

POPLAR.—Dear friends,—We had a blessed time at Poplar on the 6th ult. It was a real treat to hear Mr. Cornwell in the afternoon, from the words, "Here am I, send me." It was rich as heaven on being undone, unclean, and among unclean people; the seraphims, the live coal, the tongs, touching his lips, iniquity taken away, sin purged, etc., I think all felt it good to be there. Then at night, Mr. Noyes (in the unavoidable absence of Mr. Upsdale, who sent some substantial help) took the chair. Mr. Palmer offered prayer; then Mr. W. H. Lee spoke in a happy strain. Mr. Cornwell's remarks on "The Kingdom" were profitable; Mr. Holden was rich and savoury; Mr. Mobbs, out of a full heart, spoke some very precious things; Mr. Waite followed, and then I said a little. It was altogether a real treat to me to see and have a little with the dear people, and the kindly feeling of all the ministers. Thank God, "He's doing all things well." I am, dear friend, yours in joyful hope, A. MARKHAM.

WOOBURN GREEN, BUCKS.—The Sunday-school anniversary services in connection with Ebenezer Baptist Chapel were held on Sunday afternoon, Sept. 8th, when the children recited several interesting pieces in a manner that elicited general approval, and was very encouraging to those who had taken the pains to instruct them. In the intervals of the pieces several hymns and anthems were very creditably sung by the children, and a few words of encouragement to them, and prayer to God for a blessing, brought these interesting services to a close.

BIERTON, BUCKS.—Happy and successful thanksgiving services were held on September 16th, when Mr. W. Winters preached two suitable sermons. The chapel was well filled, both afternoon and evening. Friends from Aylesbury, Aston, Clinton, Tring, Long Marston, and other places were present. Mr. Lester and Mr. White assisted in the services. The chapel was tastefully adorned with flowers and fruits. Mr. Todd, Mrs. Todd, and family were

present, also Messrs. J. Munger, North, Rose, Simpson, Dearing, and others. The day ended well, but we unfortunately left our little much-prized parcel, the kind gift of the friends, behind us, which came to our remembrance when too late for recovery. God bless all the friends at Bierton.

WALTHAM ABBEY.—**EBENEZER.**—Harvest thanksgiving services were held on September 19th, when Mr. John Burnham Pegg, Head Master of Bath House College, preached a splendid gospel sermon from Ps. cxlvii. 11, which was listened to with very marked attention. In the evening, our dear brother G. J. Baldwin, of Limehouse, presided, which office he filled with his usual ability and kindly manner. Excellent speeches on the harvest were delivered by Mr. F. C. Holden, Pastor of Elim Chapel, Limehouse, and his brethren in church fellowship, Messrs. G. Turner, G. Love-Lock, C. L. Kemp, and J. Crook. Mr. J. W. Banks, and Mr. Pegg also addressed the meeting. We failed to express in words our deep, heartfelt gratitude to God, and to the beloved pastor and friends at Elim, Pekin-street, Limehouse, to Mr. J. W. Banks, Mr. James Lee, Mr. Henry Lee, Mr. J. B. Pegg, Mr. R. Alfrey, Mr. Howard, and other loving friends, for their kind and ready help on the occasion. God reward them fully, we cannot.—ED.

NEW NORTH ROAD (SALEM) WILTON-SQUARE.—Divine service, commemorative of the origin of the cause, and of the pastor's 74th birthday, were held on Lord's Day, September 22nd, when two interesting and profitable sermons were preached by Mr. William Flack, pastor. In the afternoon a children's service was held, when suitable addresses were given, interspersed with singing by the scholars. On the following day, Mr. W. Winters preached a suitable sermon from the word "Ebenezer" (1 Sam. vii. 12), after which a good company of friends partook of tea in the schoolroom. In the evening the beloved pastor presided, and was surrounded by a number of ministerial brethren and friends. Mr. Flack, having announced hymn 940 (Denham's Sel.), called on Mr. W. H. Evans to read Psalm 118. Mr. W. Harris, one of the deacons, offered earnest prayer. Mr. Flack then narrated his experience in connection with the 33 years' existence of the cause, which was most interesting and soul-encouraging. Excellent speeches were also given by brethren W. H. Evans, H. Myerson, E. Porter, and others. Mr. S. Banks, Mr. J. Whitteridge, and Mr. S. Smith, were present. We hope our dear brother Flack may be spared to his beloved people for some time yet, and that his heart may be cheered by many love tokens from the Lord.—ED.

STONHAM (BETHEL).—On October 2 we held our harvest-home services, and considering the wet and unpleasant weather, were greatly favoured. We had two excellent sermons by Mr. Kern, that in the afternoon from Rom. viii. 29, and in the evening from Deut. xxxiii. 13. Many were the encouraging sentences that dropped from his lips. The precious things of heaven, who can number them? The sermons were listened to with much pleasure and profit by those who were in attendance. May the Saviour never be forgotten, but the seed then sown bring forth abundant fruit, to the praise and glory of His grace. Oh that sinners might come and tell us what the dear Lord has done for them, of the good things of heaven so freely bestowed upon their needy souls. Oh that the dear Lord would verify, in our happy experience, His precious word, "My word shall not return unto Me void." The presence of the Lord was felt, and we know that He is able to make all grace abound towards us.—J. GRIMWOOD, Gosbeck.

CHATHAM. — ENON. — Excellent thanksgiving services were held on Lord's Day, September 29th and Monday 30th. Mr. T. Vincent preached two soul-comforting sermons on the Sunday, and on the Monday following Mr. W. Winters preached in the afternoon. The services were capitally well attended. In the evening, speeches were delivered on the harvest by Mr. A. B. Hall, pastor, of Meopham, and Mr. A. Dalton, of Fawkham, Mr. J. Casse, Sen., Mr. Green, Mr. Daniels, Mr. Dumsdy, and the other good office-bearers were in attendance, and rendered helpful service. Mr. Vanheson, Mr. Gilbert, Mr. J. Casse, Jun., Mr. S. Casse, with friends from Snodland, Meopham and other surroundings, were present and happy. To God be all the glory.—Ed.

FOREST GATE.—The Strict Baptist Church and congregation, meeting for worship in Claremont House, Woodford-road, feeling very keenly the need of a chapel in which to assemble themselves together, have been led to try (if the Lord will help them) to raise funds with which to build themselves a place of worship, and to that end make this appeal to you personally, as well as to the sister Churches for help. We have been meeting together in Claremont House for more than three years. On the first Lord's-day in this year (1889) a Church was formed on Strict Baptist principles; our congregations are good and increasing, our pastor is well heard, and the word well received, and we have peace in our borders; but the rooms are small, therefore we must arise and build. Can you? will you give a little kindly help towards building a chapel, to be put in trust for the

Strict Baptists at Forest-gate, E.? A Committee has been formed of members of the Church and congregation for the purpose of carrying out this design, and any donations which you may be led to send, will be gratefully received, and duly acknowledged by any of the following Committee:—Messrs. A. J. Margerum (Pastor), 18, Beale-street, Plaistow, E.; G. W. Beale (Treasurer), 82, Seberr-road, Forest-gate, E.; E. Bradnam (Secretary), Claremont House, Woodford-road, Forest-gate, E.; Gardener, Sarah Villa, Clover-road, E.; Norman, 42, Albert-square, Forest-lane, E.; Fuller, 34, Louisa-road, Stratford; Paynter, 15, Jubilee-terrace, Ridley-road, Seberr-road, Forest-gate, E.; and Ives, 120, Field-road, Forest-gate, E.

CROWLE, DONCASTER.—At the Baptist Chapel in this town a very successful Harvest Festival was held on Sunday, September 29th, and Monday 30th. On Sunday, Pastor W. Rowton-Parker preached two harvest sermons, turning to spiritual account all the various harvest operations, basing his discourses on Isaiah ix. 3, and Psalm cxxvi. 6. The chapel was crowded at both services, but at night the large sliding doors had to be thrown open, and the schoolroom utilized for the overflow. On the following day, Monday, 30th, a public tea was provided in the schoolroom, when all the tables were filled, and some of them filled a second time. A public meeting followed in the evening, at which the pastor presided. The opening hymn having been sung, the pastor read a portion of Scripture, and Mr. J. A. Andrews offered a soul-moving prayer. Addresses were then given, first by the pastor, and then by Messrs. J. A. Andrews, J. Stuttgart, and A. L. Jones, all of them spiritual in tone, and deeply refreshing. Harvest hymns were sung and collections taken at all the services. The harvest offerings were exhibited, and the chapel very neatly and chastely adorned. The fruits, vegetables, etc., were sold in the schoolroom after the public meeting on Monday evening, and after the sale a coffee supper closed a most successful and refreshing time. "Praise God from whom all blessings flow."

TOLLINGTON PARK (ZOAR).—The 12th anniversary was held on Sunday September 22nd. Mr. J. Oliver preached two sermons, encouraging, and full of gospel sweetness; attendance good. On Tuesday, 24th, Mr. W. Winters gave a very able dissertation from Zechariah's Prophecy, ix. 17, a subject that found a true response in the hearts of his hearers. Tea was provided, to which most of the friends remained. A public meeting was held; Mr. W. J. Styles presiding. The meeting opened with hymn 151 (Den-

ham). "We sing Thy praise, Exalted Lamb." Mr. C. Cornwell read 1 Cor. xiv., and pleaded for the Lord's blessing; one of the deacons then read the Annual Report, wherein reference was made to the pastor's decease, and the loss the Church had sustained, also the Lord's loving kindness in blessing the Church with an increase of five new members. The Building Fund had made but little advance, and the Committee hoped that their kind friends would not forget them in their work and labour of love for the Lord's cause. The financial aspect of the cause, as a whole, was on the progressive side. Mr. P. Jones, in moving its adoption, touched upon the vicissitudes the Church had passed through during the year, and the Lord's many favours bestowed, especially the grace of faith and patience given to the deacons, under the very trying circumstances, to fulfil their office to the satisfaction of his people. Mr. J. Battson, who rose to second it, related some pleasing reminiscences of the early history of the cause. The report was then agreed to, and another hymn having been sung with some degree of feeling, the Chairman asked Mr. W. H. Lee to address the meeting, who made some cogent remarks on the "Faith of God's Elect." Mr. R. Burbridge led on from faith to the blessedness of "Joy in God through our Lord Jesus Christ." Mr. C. Cornwell, in a concise speech, noticed the points he would have enlarged upon had time permitted. Mr. W. Osmond offered a few thoughts on Heb. xiii. 5. A vote of thanks to the chairman and brethren, and the benediction brought a very pleasant meeting to a close. Collections good.—H. D. SANDELL.

POULNER, near RINGWOOD.—The 49th anniversary of the Sunday-school and the cause combined, was celebrated on Lord's-day, Sept. 1, 1889, when Mr. Wm. Lloyd preached from Psa. cxix. 11 in the morning, and John xxi. 15 in the evening. On the Thursday following the scholars had their annual treat in a field near the chapel. A public tea for friends took place, followed by a public meeting, presided over by Mr. Lloyd. The report given by Mr. E. Diffey (Secretary and Treasurer) was of a character constraining our giving thanks to the Lord for His goodness during the time that has elapsed since the "going home" of the pastor (16 months). The report showed that, during the time of brother Lloyd's ministering to us, 8 had been baptized, and received into the Church. The Sunday-school numbered 62, and 7 teachers (all of whom are members of the Church); and the balance in the hands of Treasurer amounted to £4 18s. 7½d. The children sang special hymns during the evening, and several friends gave us good addresses, full of sympathy and encourage-

ment to go forward in the name of the Lord. Our best thanks and sincere gratitude was expressed towards our brother Lloyd, who has helped us nobly and worked hard amongst us, and has seen the Lord's manifested blessing on his work of faith and labour of love. May the Lord reward His servant richly, and by-and-bye may he receive the "well done." The collections at the services amounted to about £1 13s. That the next year may be as successful in every way, is our prayer to God.—E. DIFFEY, Ringwood.

SLAITHWAITE (THANKSGIVING SERVICES).—DEAR SIR,—No doubt you will be able to call to mind the visit you paid, with the late Mr. J. S. Anderson, to this neighbourhood to preach the opening sermons in connection with this chapel. It is just possible that you still entertain some recollection of the noble effort then made, and the kind liberality shown by the friends on that occasion. After what had been so well done there was still left a debt of £500; such were the existing circumstances when the present pastor came. Certainly £70 had been paid off when Mr. Jones came. We have now made a special effort, and by the united help rendered, we are now able to say the whole of the debt of £500 has been completely erased, so that now we can worship God under *our own* vine and fig tree free of anxiety. Praise, eternal praise, to God be given. The 2nd day of October, 1889, will live in the memory of many for years to come. The weather was everything we could desire. And at three o'clock a good congregation assembled. Mr. Jones conducted the service, taking for his text, Psalm xxxiv. 3. After a few introductory remarks, concerning the circumstances under which the Psalm was written, he then proceeded to speak of the three following things: (1) we have here a grateful remembrance of what the Lord had done for him; (2) an intimation of the course he intended to pursue; and (3) the going out of his heart's desire towards his brethren. Tea was then provided, to which ample justice was done by about 200 friends. After tea the chair was taken by the senior deacon, Mr. Joseph Hirst. We had a most enjoyable meeting, a grand gathering of people, and some very excellent and spiritual addresses. Mr. W. Brundish, of Manchester, gave us a very interesting and edifying address upon Thanksgiving, interspersing his remarks by some very pithy and racy thoughts. Mr. W. B. Suttle, also of Manchester, followed with some very timely advice, especially upon being constant in attendance upon the means of grace. Mr. James Evans, of Pole Moor, gave a very kind and thoughtful speech upon Zion's sorrows and Zion's joys, bringing his remarks to bear upon

the circumstances that called us together. Mr. John Sugden, of Huddersfield, followed with a few reminiscences of early days, when a lad in the Sunday-school in connection with our church, and as a teacher and friend. Mr. J. S. Bolton followed with a few warm, congratulatory remarks, after which Mr. Jones (pastor) proposed a hearty vote of thanks to those friends who had gone round with the subscription book, to those who had contributed, and especially to those warm-hearted and generous friends who so very handsomely assisted in completely removing the debt. The usual votes of thanks to the chairman, the ladies who presided at the tea tables, &c., the whole congregation joining in singing that grand old hymn, "All hail the power of Jesus's name." The pastor pronounced the benediction. So ended one of the brightest and best days ever spent at Providence Chapel.—DEO GRATIAS.

A NOTE OF THANKS BY MR. W. HAZELTON.

MY DEAR BROTHER WINTERS,—Will you allow me space to thank all kind friends who have so lovingly responded to the appeal made on my behalf. The fund was decided on before I was consulted, and the whole has been done in the kindest manner. My wife and I have often lifted our hearts in gratitude to God for His goodness shown in so many ways by the sympathy of His people. Words fail to express our feelings; we can only say, "God bless them all." Hoping they will continue to pray for my recovery, that I may be spared to serve the Churches, and prove my gratitude sincere. I am certainly a little stronger, and look to the Lord who alone can help.

Yours in Christian love,
WM. HAZELTON.

11, Pascoe-road, Eastdown-park,
Lewisham, S.E., Oct. 8, 1889.

BIG GLESWADE.—PROVIDENCE CHAPEL.—Our harvest thanksgiving services were held on September 18th. Two capital sermons were preached by Mr. Eli Fox, of Stevenage, Haynes. The text in the afternoon was taken from the Book of Ruth ii. 14, "And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar"; and in the evening it was taken from Proverbs xxx. 19, viz.: "The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid." The services were fairly well attended. A goodly number of friends sat down to the public tea provided between the services. The hymns were given out by our dear brethren Tompson, of Stevenage, and Camp, of Walkern, whom we were pleased to have with us. The collections were good. We

desire to give all the praise and glory to Him who does all things well.—E. S. KING, *Deacon*.

WALTHAMSTOW.—ZION CHAPEL, MAYNARD-ROAD.—The 15th anniversary of the formation of the church was held on Wednesday, 16th October. A good number sat down to tea. We were glad to see so many present under the circumstances. Doubtless the attendance would have been much more numerous had the weather been more favourable, the rain coming down without intermission. At 6.30 a public meeting was held, presided over by J. Haines, Esq., a venerable deacon of Homerton-row. He commenced with the hymn, "How sweet the name of Jesus sounds." Mr. Pledger implored the Divine blessing. The chairman, in his opening address, seemed to strike the key-note which set the souls of both hearer and speaker on fire. Messrs. Holden, Flegg, Margerum, and Markham spoke some sweet and comforting words. Altogether, it was an encouraging and soul-refreshing meeting; the collection all that could be desired. To God be all the praise and glory.—E. S.

SAFFRON WALDEN, LONDON-ROAD.—Harvest thanksgiving service was held on September 25th. A goodly company assembled in the vestry, and partook of an excellent tea, after which a sermon was preached by Mr. W. Winters, relative to the harvest, temporally and spiritually. The collection taken at the close was for the paying of the cost of laying the water on from the town to fill the baptismal pool. The friends are very happy and united, and a good work is going on both in the church and the Sunday School. Friends Bunting, Whitehead, Parsonage, Perring, Searle, Munson, Furlong, and others, were present, and successful in their joint work of love.—Ed.

STOKE ASH, SUFFOLK.—On Thursday, October 3rd, harvest thanksgiving services were held. Our dear friend, Mr. R. A. Huxham, preached a cheering sermon in the afternoon; tea followed. In the evening a public meeting was held, presided over by our pastor (Mr. C. Hill). We were then favoured to listen to some savoury, instructive Gospel addresses from brethren Berry, Debnam, Marsh, Huxham, and the pastor. Many felt it good to be there. May the Lord add His blessing.—P. BARRELL.

HADLEIGH.—Harvest thanksgiving services were held on Wednesday, October 9th, when Mr. B. J. Northfield preached in the afternoon to a good congregation. This was followed by a tea and public meeting. Mr. Northfield presided, and addresses were given also by Messrs. S. K. Bland, Ipswich; W. E. Thomsett, Reading; and W. Brown, Colechester. The services were encouraging and cheering, the addresses spiritual and profitable, and we could exclaim on each occasion, "Master, it is good to be here."

RESIGNATION OF MR. JOHN HUNT LYNN.

DEAR BROTHER WINTERS.—It was not our intention publicly to announce the resignation of our pastor (his feelings being very adverse to any kind of advertisement), but certain reports, in regard to his leaving (having no foundation whatever), have come to our knowledge; we feel bound, in justice to our brother Lynn, to take cognizance of the same, and therefore, ask you kindly to insert this in the E. V. & G. H.

After upwards of fourteen years' labour in the ministry amongst us, our pastor, Mr. J. H. Lynn, feels it his duty to resign his office; the bulk of the Church and congregation desired to retain him, but in taking this step, he believes it is in accordance with the mind and will of God. The Lord has greatly blessed him as a minister, and has upheld him in integrity of walk, and in faithfulness to the truth. And we earnestly pray that the great Shepherd will manifestly direct his future steps, and open a door for him, where he may be made even more useful than hitherto. We would also ask an interest in your prayers, and in those of His saints, that God will send us another pastor, after His own heart, that we may be fed with knowledge and understanding, and that His cause may still prosper at Gurney-road. "Pray for the peace of Jerusalem; they shall prosper that love Thee."

Signed, on behalf of the Deacons and Officers of the Church,

J. W. RIDER.

Gurney-road Chapel, Forest-gate, E.

THE LATE MR. S. KEVAN AND HIS PASTORAL WORK AT HALSTEAD, ESSEX.

DEAR SIR,—I see by the E. V. & G. H. for this month that my old friend, Mr. Kevan, has gone home. I had the pleasure of introducing him into the ministry and to the Church at Halstead, Essex, after the resignation of good John Thurston. Mr. Kevan, after supplying a while, became pastor of the Church at Halstead. At that time Mr. Henry Raynor and Mr. Isaiah Smith were two pillars in the Church there. These were men who had the right sort of faith, and had power with God. The cause, at that time, was in a prosperous condition. May this state of things return, is the sincere prayer of

Yours in the truth,

JOSEPH WINFIELD.

69, School-lane, Park, Sheffield.

Marriages.

INCE—SEARS.—October 17th, 1889, at the East London Tabernacle (kindly lent), by Mr. R. E. Sears (father of the bride), assisted by Mr. C. Masterson (of Brighton, brother-in-law of the bridegroom), Samuel George Ince, of Bishopsgate, City of London, to Jemima Annetta Sears, of Grove-road, Bow, E.

SEARS—WEAVER.—October 18th, 1889, at Mount Zion Chapel, Hill-street, Dorset-square, by Mr. R. E. Sears (father of the bridegroom), Charles Wilson Sears, of Lewisham, to Catharine Jessie Weaver, of Hampstead.

WAYMAN—BARTON.—October 7th, at the Old Chapel, Willingham, Cambs, by the Pastor (H. E. Sadler), George W. Wayman to Charlotte Ann Barton, Both of Willingham.

In Memoriam.

In loving remembrance of MR. JOHN KEALY, who died on the 11th Sept. He was for many years a faithful preacher of the Gospel. His end was perfect peace.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Died at 3, Bourne-street, Eastbourne, September 28th, MR. BENJAMIN HOME WILLIAMS, editor and proprietor of the *Citrus County Star*, of Mannfield, Florida. He came to take a last loving look at his dear aged mother, after an absence of 40 years, intending to return to America Sept. 7th. He had, like Jonah, paid his fare, but he was smitten down with a fatal illness. His last words were, "Good-bye, mother." (Particulars next month.)—JOSEPH WATMOUGH.

Amidst so much rejoicing over sinners being led to Christ and saved with an everlasting salvation, the cause at Poulner, near Ringwood, has had to mourn over a dear sister being taken away from their midst by the hand of death. Our sister ELIZA ELLEN HOSKINS fell asleep in Jesus on Friday, July 26th, aged 29 years, after a long illness of great suffering and much weakness. Our friend was a member of the Church, having been brought to the Lord under a sermon from John xx. 20, in Sept., 1886. She was baptized by our late pastor, and added to the little company at Poulner in November, 1886. She was a teacher in the Sunday-school, and rejoiced greatly in the work of the Lord. Her life showed that she had been with Jesus, and during her last illness she sweetly spoke of the presence of Jesus, and rejoiced in the thought of home with Him. She passed away without a groan or sigh about seven o'clock on the 26th July, leaving a bright testimony behind of her having gone to be "for ever with the Lord." On Thursday, August 1st, our dear brother Gilbert came to conduct the funeral services, when a large company of friends were present, and a solemn feeling manifested. Our brother Lloyd improved her death on Sunday, Aug. 4th, from the words, "Let me die the death of the righteous, and let my last end be like his." The writer would ask special prayer of the readers of the E. V. & G. H., that the bereaved friends may have the support of the Gospel of Christ under this season of cloud and gloom. May it be so. Amen.—E. DUFFEY, Ringwood.



THE LATE MR. G. G. WHORLOW.

(See page 375.)

Our Present Position.

IN bringing another volume of the EARTHEN VESSEL AND GOSPEL HERALD to a close, we cannot allow the opportunity to pass without acknowledging with thankfulness the valuable support it has received from friends during the past year, and, in fact, since first came under it our management, four years ago. But above all we would express our deepest obligation and gratitude to our covenant Lord and Master for the large amount of health, strength and timely help He has afforded us in all our heavy and multitudinous labours at home and elsewhere. Thus we can sing with Watts—

“Our God, our help in ages past,
Our hope in years to come,
Our shelter from the stormy blast,
And our eternal home.”

We are greatly encouraged by the many cordial testimonies to the good the Magazine has done, which have reached us from various persons, who know and appreciate the sterling truth of God.

Our friends will be pleased to learn that the circulation of the Magazine continues steadily to increase, and that during the past quarter the progress has been more than equal to any previous period during our term of office. Being thus helped and stimulated, we hope to press on in the good "old paths" of truth, not doubting that God will continue to favour us with His presence and blessing in our onward career.

It is our sanguine belief also, that those beloved friends who share our gospel views will still further extend their loving support, and heartily co-operate with us in increasing the circulation of the Magazine, that the distinctive truths it maintains may be more extensively known.

During our course of service we have endeavoured to "keep the unity of the Spirit in the bond of peace," but never at the sacrifice of truth. We have condemned and exposed error, whenever it has come before us, in the most decided, yet loving manner possible; but have found it difficult at times to maintain peace between writers and readers. Our constant aim has been to avoid in every practicable way giving wilful offence to any; and have honestly laboured to satisfy all whom we could, but whether we have fully succeeded or not must be left for others to determine.

We resume our work in faith, and with renewed determination to keep to the front the ever glorious truths of the Gospel of Christ, knowing, as we do, that God blesses poor sinners by His own truth, and by nothing short of it. It appears to us that but few persons in the present day find leisure for reading very lengthy papers; we hope therefore, God willing, to study the convenience of our readers in this matter next year. If our dear friends "who handle the pen of the writer" will kindly endeavour to condense their thoughts, 'and bring this their talent to the help of the Lord,' we shall be better served, and our readers will no doubt realize the benefit with thankfulness. We know, however, that it is difficult for writers at all times to be brief. The old poet Cartwright wraps up our meaning in one quaint couplet—

"But as short things most vigour have, so we
Find *force* the recompense of *brevery*."

Short *Sketches* of *good* sermons we welcome, but cannot promise to insert *entire* ones, only on very special occasions. Our table groans with the weight of piles of extremely long prosy articles, and yards of doggerel poetry which, for various reasons, we are obliged to "shunt."

We have, in course of preparation for our January issue, an excellent portrait of Mr. Edward Mitchell, the newly-elected pastor of Mount Zion, Chadwell-street, Clerkenwell, to be accompanied by a sketch of his life. Also with the same number will be given a *Revised List* of the Strict and Particular Baptist Churches in London and the Provinces; and may the Lord bless the Magazine and its readers with unparalleled favours. As for ourselves we are greatly buoyed up by the prospect of the future, and on looking back through the past year we can humbly say with one of the sweetest of modern poets—

"Old dying Year, thy memories seem dearer
Than any of thy grandsires gone before;
We feel as though thy waves had brought us nearer
To the Eternal Shore."

OUR PORTRAIT GALLERY.—No. XII.

THE LATE MR. G. G. WHORLOW, PASTOR OF STOWMARKET, SUFFOLK.

IT is with deep feelings of regret that we record the death of Mr. Giles George Whorlow, a faithful and loving minister of the Gospel of Christ. Our departed brother was esteemed by a large circle of friends, because of his unassuming manner, genial disposition, and firmness in the truth of God. We have spent many happy and profitable hours with him in days past, and always reluctantly parted company, feeling the better for having been with him.

Our kind friend Mr. G. G. Whorlow, of Sudbury, son of deceased, was the first to apprise us of the solemn event in the following note:—

“Sudbury, Suffolk, Nov. 10th, 1889.

“My dear Mr. Winters,—It is with a sad heart that I write to tell you that God has called my dear father home. He passed away about 9.30 on Saturday morning, in his 79th year, ‘like a shock of corn fully ripe,’ and is now ‘for ever with the Lord,’ &c. I remain, yours very sincerely, G. G. WHORLOW.”

The *East Anglian Daily Times*, Nov. 11th, 1889, published the annexed brief account of our deceased brother:—

“We regret to record the death of a well-known figure amongst the Strict Baptists of Suffolk and Essex, Mr. Giles George Whorlow, who expired at his residence, 25, Spring-road, Ipswich, at 9.30 on Saturday morning. Born in the year 1811 at Whitstable, where his father was an auctioneer, the deceased gentleman was for some time clerk to the harbour authorities at that port, and afterwards accepted a responsible commercial position in London. Thence he came to Sudbury, Suffolk, where for ten or twelve years he was in business as a contractor, relinquishing it 21 years ago to his eldest son, Mr. Giles George Whorlow, who served the office of Mayor there for two successive years, and is a Justice of the Peace for the borough. While still in business at Sudbury, the subject of this memoir, who had shown marked ability both in the pulpit and on the platform, became the pastor of the Baptist Church at Chelmondiston, and subsequently held a like relationship to those at Harwich and Stowmarket, resigning the last named only about two years since from failing health. The people amongst whom he laboured universally esteemed him, both for his earnest preaching and the ever kindly interest he manifested in their social surroundings. During his closing years the inroads of disease broke down a finely-built-up form, but so deep was his attachment to pulpit work that within the last few months he has several times preached with something approaching to his old power at Zoar Chapel, Ipswich, where his ministrations were ever heartily welcomed. Mr. Whorlow’s second son, Mr. Henry Whorlow, is the Secretary of the Press Association, Limited, and the Newspaper Society. He also leaves a widow and five daughters.”

Last year our departed brother sent us, by request, a short but interesting account of his life, and which many friends who cherish his memory will no doubt read with interest. He says:—

“I was born at Whitstable, a seaport village in Kent, 22nd Sept., 1811. My parents attended the Established Church. They were moral, and very affectionate. My father was auctioneer with Messrs. Lloyd

and Co., land surveyors. I was favoured with a liberal education, being sent to a boarding-school at Faversham for about three years.

MY CALL BY GRACE

occurred in the following way. In my youthful days I was very worldly, and fond of the vain pleasures of this life. At one time I had been out playing billiards, and was very late home. My dear mother had been very anxiously waiting for me. As soon as I entered the house she said, 'George, where have you been to, and what has made you so late?' Mr. Hopper, a deacon of the Independent Church, called during the day, and my mother telling him of my being out so late, he said to her, 'Let him alone; his wine will turn sour!' She told me of it, and when I retired to bed I said to myself: 'Let him alone! let him alone! Why, if I am left alone I shall go to hell!' On the following Lord's-day I went to chapel. The preacher was a young man about 27 years of age, very spiritual and godly. He took for his text—

'EPHRAIM IS JOINED TO IDOLS; LET HIM ALONE!'

This was at once fastened to my mind by the Holy Spirit, and was the means of my conversion. I then formed an acquaintance with my dear wife, who was very young, and the youngest member of the Church, which she joined when only 14 years of age. She became a great blessing to me instrumentally in keeping me from turning again to the world, as my propensity for worldly pleasure was still very strong. In the course of a little time we were married. I came to London to manage a large and important business. The proprietor of the business died shortly afterwards, and the widow affirmed that she could place no confidence in anyone but me to manage her business. I was then very young, and much responsibility devolved upon me. We joined the Independent Church under the pastorate of Dr. Read, and remained there for about a year. One evening, going home from business, I saw a few people coming out of a chapel, and standing talking with such happy countenances that I thought I would go there. I went on the following Thursday, and found it to be a Baptist chapel, under the pastorate of

THE LATE DEAR AND MUCH-LOVED PHILIP DICKERSON.

"I discovered a great difference in the preaching, and the following Lord's-day I took Mrs. Whorlow with me, and the word was blessed to us both; so that we very soon left the doctor's ministry and attended the Church at Little Alie-street, and were soon both baptized by Mr. P. Dickerson, and there we were members about 20 years, during which time I held the offices of deacon, treasurer, and secretary to the Sick and Visiting Society. I was afterwards called in providence to remove to Sudbury with my wife and family, which then consisted of eleven children, all then living. We attended the Baptist chapel of which Mr. Reynolds was the pastor. He soon vacated his charge, and after that we could not feel at home there again. About the same time I formed an acquaintance with Mr. Plaiice, who ministered to a few dear Christians meeting in a cottage in Gooseberry-row, and through my instrumentality little Ebenezer chapel was bought, and a great blessing it turned out to be, and is still so now. I pray the small one may become a thousand. I have no special evidence of

MY CALL TO THE MINISTRY,

only that I had a great desire to say something to poor dying sinners, to the honour of my dear Lord, who had done so much for me. I was soon called out to supply as an itinerant to preach at Clare, Glemsford, Buckley, Yeldham, Cattle Hedingham, Witham, Chelmondiston, &c. After supplying the latter place several times, I was invited to take the pastorate, which I did. This circumstance caused me to remove to Ipswich, so that I used to drive over about six miles every Sabbath for about six years, till I thought as the cause was an important one, being about 170 members strong, it was necessary to have a resident pastor; and as I could not see my way clear to remove from Ipswich, I resigned. This step caused much grief to the members. From that day to this a very happy feeling exists between us.

“After a short time I took the pastorate of the Church at Harwich, where I remained about six years, and was very happy in the work. Having resigned my pastorate at Harwich through ill-health, I had almost determined not to take the oversight of another cause; but the Churches around would not let me rest, and my dear Jesus had more work for me to do, so I was soon called to supply at Stowmarket, and the friends there gave me an invite to become their pastor, and seeing them to be a very loving and working people, and trusting the hand of the Lord was in it, I accepted the invitation, and a very happy union it has been; and last Lord’s-day (16th Sept., 1888) myself and Mrs. Whorlow spent the day with them, and I was favoured with just sufficient strength to speak in the evening, my text being Psalm cxix. 54 (first clause).”

THE FUNERAL.

The remains of our dear friend and brother the late G. G. Whorlow were on Thursday, November 14th, interred in the Ipswich Cemetery.

The funeral *cortege* left the deceased’s residence shortly before three o’clock, in the following order: Hearse. First carriage, Mrs. Whorlow, sen., Mr. G. G. Whorlow, J. P. (eldest son), Sudbury; Mr. H. W. Whorlow (son), Mrs. S. Bull (daughter), London. Second carriage, Mr. W. E. Bunting and Mrs. Bunting (daughter), Colchester; Mrs. N. Thorpe (daughter), Truro; Mr. S. Bull. Third carriage, Mrs. C. Williams (daughter), Tunbridge; Mr. P. N. Garrod and Mrs. Garrod (daughter), Mr. H. Bull (nephew). Fourth carriage, Mrs. G. G. Whorlow, Mr. G. P. Whorlow (grandson), Mr. W. Beach, Chelmsford, and Mr. S. K. Bland, Ipswich. Fifth carriage, Mr. W. Brown, Colchester; Mr. W. Kern, Ipswich; and Mr. R. Jones, Sudbury. Sixth carriage, Mr. S. Lamb, Stowmarket; and Messrs. Garrod, Rayner, and Mays, deacons at the Stowmarket Chapel. Seventh carriage, Mr. J. Cordle, Mrs. Cordle, and Miss Bayley, Ipswich. Eighth carriage, Mr. and Mrs. Sparrow, Miss Ringer, and Miss E. Cordle. A number of the members of the congregations of Strict Baptists amongst whom the deceased ministered so long and so well, also followed on foot, or gathered at the graveside. Noticeable amongst them were Messrs. W. Etheridge, R. Sadd, E. Garrod, J. Wright, N. Howe, deacons at Zoar chapel; Messrs. E. Farrow and J. Moss, deacons at Bethesda chapel; Mr. T. Mortimer, Mr. E. C. Sayer and Mrs. Sayer, Mr. C. H. Twitchett, Mr. A. Northfield, Mr. Ling, Capt. F. Layzell and Mrs. Layzell, Capt. I. Peck, Messrs. Stearn, Harding, Worthy, G. Gardiner (superintendent of Zoar Sabbath-school), P. Rust, G. Brown, Aldons, Fletcher, Ormes, W. Garrod, S. Garrod, Welton (deacon at Beccles), and many others. The procession first proceeded to David-

street, whence the corpse was taken into the Zoar chapel, and the service was commenced by Mr. Bland reading a portion of Scripture and offering up a prayer. A favourite hymn of the deceased's, opening, "Jesus, my All, to heaven has gone," having been sung, Mr. W. Kern delivered a short address. The coffin was then re-placed in the hearse, and the procession wended its way to the cemetery, and at the graveside Mr. J. Cordle prayed. Mr. Beach conducted the Burial Service, and delivered a short address, the whole concluding with a prayer by Mr. S. Lamb. The coffin was of massive polished oak, with brass fittings, the plate bearing the inscription—

GILES G. WHORLOW,
DIED NOVEMBER 9TH, 1889,
AGED 78 YEARS.

The coffin was supplied and the funeral arrangements efficiently carried out by Mr. W. Singleton, 73, Woodbridge-road. Beautiful wreaths were contributed, "with tenderest love from his sorrowing wife"; by the family, "affection's tribute from the sorrowing sons and daughters of one of the best of parents"; by Mr. W. Bunting, Colchester; and Mr. and Mrs. F. D. Last.

The last time deceased attended Zoar Chapel was on Wednesday evening, Oct. 2nd, 1889. He always exhibited a loving attachment to both of the causes of truth in Ipswich, as also those at Stowmarket, Witham, Sudbury, Chelmondiston, Harwich, and elsewhere, and was loved in return by all who knew him. Our last interview with him, a short time since, in company with Mr. E. C. Sayer, was a very happy and soul-profitable one. He spoke to us of his firm standing on the "Rock of Ages," and of the anticipation he often realized of being with Jesus at last, which reminded us of the lines of Newton—

"Thus, when the Christian pilgrim views,
By faith, his mansion in the skies,
The sight his fainting strength renews,
And wings his speed to reach the skies."

During the burial of the remains of Mr. Whorlow, all that is mortal of Lavinia Howe was committed to the grave in the same cemetery, Mr. Edwin Langford officiating. There, at one and the same time, were laid to rest the hallowed bodies of two precious saints, one of full age, and the other just coming into the bloom of life. Near their tombs the remains of William Houghton, Thomas Pooke, and Samuel Cozens, of precious memory, sleep—

"Thus much (and this is all) we know, | Have done with sin, and care, and woe,
They are completely blest, | And with their Saviour rest."

Tender and affectionate allusion to the departure of Mr. Whorlow was made on Lord's-day, Nov. 17th, by Mr. S. Lamb at Stowmarket, Mr. W. Kern at Bethesda, and Mr. E. Langford at Zoar, Ipswich.

Editor.

Waltham Abbey, Essex.

The possession of a living faith is essential to everything pertaining to the spiritual well-being of the soul. Faith, as the first and most wonderful grace, appears wonderfully set out to view in the case of that certain man of Lystra (Acts xiv. 8, 9).—*Late C. W. BANKS, from a sermon preached at Stepney, May 25, 1845.*

THE FINAL PERSEVERANCE OF THE ELECT.

NOTES TO PILGRIMS.

BY THOMAS JONES, SLAITHWAITE.

I TAKE for granted that the numerous readers of the E. V. & G. H. most firmly believe in the doctrine generally called "the perseverance of the saints." We take our stand upon the word of God, and form our conclusions from what it teaches respecting the continuance and enduring faith of God's elect. When a man has been called by grace, renewed by the Holy Ghost, and has felt the cleansing power and efficacy of the precious Blood of the adorable Son of God applied to his soul, most assuredly he will ultimately reach the "City of Habitation," and behold the glory of Christ's eternal kingdom, and "stand faultless before the throne of His presence."

Let us pay good heed to this soul-cheering doctrine which we seek to propagate in this our communication. This doctrine has been the theme of the most illustrious worthies of all ages. The most godly, the most eminent, and the most useful men have firmly believed in this soul-comforting, God-exalting, and Christ-glorifying doctrine. As we pledged ourselves to adhere strictly to the testimony of the word of truth, we proceed to consider the subject in the following order:—

I. THE MEANS BY WHICH IT IS SECURED. We think that the means of securing this inestimable blessing is founded upon Divine and Sovereign Election. God, in His own determinate counsel in the stupendous plan of Redemption, foreordained to Himself a people whom He elected to complete and perfect their salvation through the meritorious sacrifice of His beloved Son. This salvation is eternal, as will be seen in Acts xiii. 48: "And as many as were ordained to eternal life believed." They were ordained in God's counsels to eternal life in all its fulness and blessedness. The Church was elected to all the personal enjoyments, benefits and graces accompanying salvation, such as "adoption," "sanctification," "blameless" (Eph. i. 4, 5), "faith in the truth" (2 Thess. ii. 13), "eternal life" (John xvii. 23), &c. From these quotations it will be seen that the blessings are distinct and personal. Election must have had persons for its objects, and each "elect vessel of mercy" was unquestionably the object of Jehovah's love "from before the foundation of the world." We observe that the "election according to grace" to "eternal life" can in no possible way be frustrated. We gather this thought from our Lord's words to His disciples (Matt. xxiv. 24). This language clearly implies that in times of greatest peril the safety and final salvation of the elect is sure and absolutely certain.

II. THE MEANS BY WHICH IT IS PROCURED. The infinite perfection of "redemption in Christ Jesus" is the pledge of our final salvation. We believe in Jesus, and consequently we are ONE with Him, that is to say, we were given Him before all worlds in the great covenant of redemption to be saved with an everlasting salvation. In harmony with this statement our Lord declares: "All that the Father giveth Me shall come unto Me" (see John vi. 27-40); again, "I have manifested Thy name unto the men whom Thou gavest Me out of the world. Thine they were, and Thou gavest them Me" (John xvii. 6). Upon these grounds, then, no power on earth or hell can ever separate us from "the

love of God" (Rom. viii. 35-39). The grand outcome is a divinely implanted faith in Christ, by which the children of God are vitally united to their Lord as their Surety, Substitute, Redeemer, Elder Brother, and everlasting Friend, and are, by the gracious operations of the Holy Spirit, peculiarly and experimentally one with Him, and "Christ dwells in their hearts by faith" (Eph. iii. 17). We unhesitatingly affirm that nothing can terminate this bond of union; and mark, His life is a guarantee of ours, "Because I live, ye shall live also" (John xiv. 19).

III. THE GROUND UPON WHICH IT RESTS. We cannot base this upon any other foundation than the continuous intercession of our blessed Lord, and that because "He ever liveth to make intercession for us" (Rom. viii. 34). Note, this intercession is perpetual. His blood is unceasingly sprinkled before the mercy-seat within the veil, and is invariably accepted, for "the Father heareth the Son" (John xi. 42). The great blessing for which our Immanuel intercedes is that His saints may be kept preserved unto eternal glory. Hence, if you turn to John xvii., you will there read Christ's prayer, which, to us, is the ground-work of His intercession. "Holy Father, keep through Thine own name those whom Thou hast given Me" (v. 11). "I pray . . . that Thou shouldst keep them from the evil" (v. 15). "Neither pray I for these alone, but for them also which shall believe on Me through their word" (v. 20). And then immediately follows the great object for which He prays—"that they may be with Me where I am, that they may behold My glory" (v. 24). From such golden truths as the above you will perceive the ground upon which our eternal salvation stands.

IV. THE MEANS BY WHICH IT IS APPLIED TO THE SAINTS. The saving work of divine grace in the soul is produced by the Holy Spirit. It is His sacred function to impart the grace of Christ to the children of God while here, and to apply the truth of the gospel of the grace of God with efficacious power to the soul. To dwell in the saints as the "earnest of their inheritance until the redemption of the purchased possession unto the praise of His glory (Eph. i. 13, 14). By the Holy Spirit we are "sealed" (2 Cor. i. 21-22). The children of God are said to be the "Temples of the Holy Ghost." From these scriptures we may come to this conclusion, that "When Christ, who is our life, shall appear, then shall we appear with Him in glory." For this very reason, "our life is hid with Christ in God" (Col. iii. 3, 4). Take courage, reader, for—

"As surely as He overcame
And triumphed once for you,
So surely you that love His name
Shall triumph in Him too."

UNCHANGEABLE.—The grace of God, the life of God in the soul, are *unchangeable*; while the feeling sense, clear conception, and real enjoyment of that grace and faith may change with every fleeting breath.—*Late C. W. BANKS.*

WE should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God.—*Fuller.*

THE LOVINGKINDNESS OF THE LORD.

*Sketch of a Sermon preached by MR. W. BEDDOW, at
Mount Ephraim Chapel, Margate.*

"Yet the Lord will command His lovingkindness in the day-time, and in the night His song shall be with me, and my prayer unto the God of my life." Psa. xlii. 8.

THERE is a marvellous mystery, and a merciful mystery, too; and so here, "Yet the Lord will command His lovingkindness in the day-time, notwithstanding the dangers in which I am situated, the difficulties by which I am surrounded, the darkness in which I am involved, and the critical distresses and dryness experienced by me; for if we look through this Psalm, friends, we shall find all these features that we have indicated either implied or expressed, but, notwithstanding, in spite of all these things, yet the Lord will command His lovingkindness in the day-time. David was rather dry when he wrote this Psalm, undoubtedly, for he says, in the second verse, "My soul thirsteth for God—for the living God," expressed in earnest, because he was exceedingly dry, and that made him thirst for Him who alone could moisten him, and bring him into that condition that he so largely desired.

And then he was not only dry, but he must have been hungry too, for he says: "My tears have been my meat day and night, while they continually say unto me, 'Where is thy God?'" A poor substitute for solid meat is one's tears, but that seems to have been David's food, and some of God's family don't seem to get any more solid food than that sometimes for a considerable season. No wonder, then, if they look lean and thin on such indifferent fare as their tears.

Now, friends, let us notice three thoughts that are here placed before our prayerful consideration. First, here is the life spoken of; the writer says, "The God of our life;" and then let us look at the 'lovingkindness' here alluded to: "The Lord will command His lovingkindness in the day-time;" and then, finally, what these lead to: "In the night His song shall be with me, and my prayer unto the God of my life." Here, then, are three particulars that we hope, by Divine help, prayerfully to peruse.

First, here's the life; let us look at that: "God of my life!"

Now, in regard to this expression—and it is an expression that is exceedingly full—"the God of my life," you may take it in the largest sense possible. He is the author of natural and spiritual life; but it is in a spiritual sense that we desire chiefly to look at it.

First, we observe there is life in the Father as well as in the Son. The Redeemer says: "Even as the Father hath life in Himself, so hath He given the Son to have life in Himself." Does not this declaration clearly indicate the perfect equality there is between the Father and the Son? They are both full of life. And then it is said, "He giveth to all life and breath." Is not this fact declared in the book? "Because that in Him we live, move, and have our being." There is life in the Father, and there is life in the Son, too. Peter, when preaching on one occasion, called Christ the "Prince of life." Ah, there is a fulness in Him; and John declares, "In Him was life, and that life was the light of men." What does the Saviour say concerning Himself? "I am the resurrection and the life." You know these words were spoken to Martha at a trying season, and must have been exceedingly comforting to her. When her brother had died, God assured her that He was the

resurrection and the life. Yes, and because He is the resurrection, and He has been raised from the dead, all His people shall be raised also.

And He is the life of all His people; and in the book of Revelations we have a remarkable expression. At about the 11th chap. and at the 11th v., we get the idea that there is life also in the "Spirit" as well as in the Father and the Son. It is said of some there, without entering into the action or the details, that, "after three days and a half, the Spirit of Life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." You find, friends, that all life is in God, Father, Son, and Spirit. He produces life, and He also preserves or maintains the life that He has brought into existence. He is the Preserver of life. There is a Scripture in the 22nd Psalm that you and I daily prove the correctness of; it runs to this effect: "No man can keep alive his own soul." We find that out, and our souls sometimes get into a deathly condition; and if it were not for the fact that He who kindled the life revived it, it would completely die out. We find this in our own experience.

We are alive now in the Lord's ways because He who has quickened us has sustained us and kept us in it till now. So He not only produces life and preserves it—and Jacob states this fact in the 32nd chap. Genesis; after wrestling with God, he says: "I have seen God face to face, and my life is preserved;" but God is the object of life, too, and He is the only object in life. Take Him away, and there is nothing really worth living for; our existence entirely depends upon Him. Take Him away, and the world is nothing better than a blank, and the Bible, too, and everything else.

He is the one object of life to the believer. All other objects are poor and scarcely worthy of consideration when contrasted with Him. To the Christian He is the grand object. We live to glorify Him by the aid of His grace. And this shall be realized. He says: "I have formed him—yea, I have created him for My glory." "This people have I formed for Myself; they belong to Me, they are My property, and no one else has any right to them. I will see that they live to Me and to My glory." He is the one object of life; and hence Paul says: "For me to live is Christ, and to die is gain." Yes, He is the object of life—God; and He is the Perfector of life also.

And because God can never die, none that are united to Him can ever die either. He is the Perfector of life, and therefore the life that He has imparted and sustained in grace will be perfected in glory by-and-bye.

So, having said a little concerning the life, friends, now let us look at the lovingkindness. "Yet the Lord will command His loving kindness in the day-time.

The lovingkindness of the Lord! Oh, my hearers, what a sweet subject! What a thrilling theme! Does it not gladden our hearts to think of the lovingkindness of the Lord? What a matter to meditate upon! David says: "We have thought of Thy lovingkindness in Thy Temple!" What a good thing to think about the loving kindness of the Lord. Oh, if we could think more of that and less of our miserable selves, what a wonderful advantage we should find. The Lord help us to look less at our wretched selves and more at His lovingkindness.

Sometimes we get a little thought by dividing a word, and so this

word lovingkindness really may be taken in two parts, namely, "love" and "kindness." Paul alludes to this in the Epistle to Titus; he says: "After that the love and kindness of our God towards man appeared." How? "Alike in saving us by His mercy, by the washing of regeneration, and the renewing of the Holy Ghost." What an exhibition of the love of His heart and the kindness of His nature! Well, now, His love and kindness. Love is the cause, kindness is the effect produced. Certainly it is so in regard to God's love and kindness. Now, Christian kindness is a very great favour and blessing; and although the speaker never likes to say much about it, he can gratefully say that ever since he first came to the cause of truth at Margate he has had many Christian kindnesses from different friends, and is thankful for the same. And so, friends, because God loves His people largely He is exceedingly kind to them, and that exhibits His heart towards them, this kindness that He manifests from time to time. Yes, it says in the 13th ch., 1st Epistle to the Corinthians, "Love suffereth long and is kind." There is the thought exactly—love is kind. Now, the question sometimes crops up, 'Why did God love us?' Why, indeed. We have never yet been able to find a person who could produce a satisfactory answer to that inquiry. Yet, we can understand why husbands love their wives, and parents have affection towards their children, and so forth, and these matters; but why God should love us there can be, we are satisfied, no reason outside of His blessed self. And His lovingkindness has anticipated, and therefore arranged for, all the emergencies, the perplexities, and the difficulties that His people would get into all the way through their lives. We also taste it. In the blessings we feed upon, frequently by faith, we are tasting it. And we smell it too. What a precious privilege to have these senses of faith by means of which we comprehend the Lord's goodness! Smell His lovingkindness? Yes, we imbibe the precious perfume that proceeds from His glorious Person, and are revived thereby. All the five senses of our faith handle and experience the lovingkindness of the Lord. We taste it on earth and we shall taste it in heaven. God's lovingkindness is lasting as eternity itself. At the close of the 107th Psalm, David says: "Whosoever is wise and considereth these things, even they shall understand the lovingkindness of the Lord." Oh, to have a gracious understanding of that is a wonderful mercy indeed. By-and-bye we shall be in heaven, and there we shall have the lovingkindness of the Lord in all its fulness, in all its glory, for ever and for ever.

In Psalm 133, in regard to Mount Zion, we read: "There the Lord commanded His blessing, even life for evermore." If He commands His blessing, it is sure to come. There is nothing can steer it off. Now, here too it says: "Yet the Lord will command His lovingkindness." He will command it. Now, sometimes we have seen in certain places the sentence, "By Her Majesty's command," and even that carries considerable force and weight with it. But put it another way, friends, "By His Majesty's command"—His Heavenly Majesty's command—what a power there is in that! If He commands His lovingkindness, who can cancel it or ward it off?

In the book of Job we read: "None saith, where is God, my Maker, who giveth forth songs in the night?" They didn't talk about it, clearly, because they knew nothing about it. People cannot talk about

those things of which they have no experimental knowledge, not consistently, that is; but where there are those who have experienced God's song in the night, they will have something to say about it. There are different sorts of nights that God's people know all about—natural nights and spiritual nights; but in heaven there shall be no night whatever; there all is light and daylight for ever.

It was God's song that cheered and gladdened Paul and Silas in the prison at Philippi. David says: "He hath put a new song in my mouth, even praise unto our God." What a sweet song that is! We love to sing to our Saviour here, but we cannot do it well enough to satisfy ourselves. Then, we sometimes say:

"Our Jesus still shall be our theme
While in this world we stay,
We'll sing our Jesus' lovely name
When all things else decay.

"When we appear in yonder cloud,
With all the favoured throng,
Then will we sing more sweet, more loud,
And Christ shall be our song."

We shall then wish for nothing else to sing about but Him. "His song shall be with me, and my prayer unto the God of my life," Why, in prayer, as we are asking God for large favours, we are acknowledging His ability to aid us and to bless us, and to help us. We are really praising Him in asking largely for favour; we are acknowledging Him as the Author of all that we need; and, depend upon it, *praying* souls will become *praising* souls, for "praying-breath was never spent in vain," and never will be. And so if now you are the subjects of God-given praying-breath, you shall be the subjects of praising-breath also; if you sincerely pray to God now, you shall sincerely praise Him too. In His own time may God add His blessing. Amen.

THE UNWRITTEN WORKS OF CHRIST COVERED BY THE WRITTEN RECORD. (JOHN XX. 30, 31).

BY THE LATE MR. J. H. DEARSLY, CLAPTON.

IN no biography is there a full and complete statement of all the incidents and facts of the person referred to. So in regard to all the four gospels, a perfect and detailed record of the miracles and signs of the incarnate Word was not possible. The selection made by each of the Evangelists is both suitable and full. With the four inspired gospel harmonies are clear, as also lively and joyous. The life so divine is set forth, and the news good and the tidings glad.

The words of John about the unwritten words of Christ are not vague. The signs were done by Jesus in the presence of His disciples. John notes discourses that the other evangelists omit, and yet he was conscious of the omissions, which were specially interesting as they relate to the person of the Messiah. To speak in regard to the beloved apostle we might well say, admiration, affection, and reverence for his beloved Lord and Master might naturally prompt the wish to have recorded all He did and said. But the finite fails when writing or speaking of the infinite (see John xxi. 25).

Reference to the things done in the presence of the apostles carries us far beyond mere tradition, because they were to receive the Holy Spirit and to have Him as a Remembrancer to bring things said and done to their remembrance. And this work of the divine and blessed Guide was most

comprehensive according to the terms of the dear Lord's promise, "He shall guide you into all truth, and bring to your recollection whatsoever I have told you."

In furtherance of this especial revelation and testimony of the Lord Jesus may be noted Christ's words to Saul when he received his apostleship, "I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Acts xxvi. 15, 16. So although the record was closed, and owned and felt to be incomplete; the sayings and doings of the Word full of grace and truth had oral telling in furtherance, not to the superseding of the written, the inspired and authenticated record.

The written is adequate and efficient. If we refer to the Gospels, therein is recorded the sufficient evidence of His Messiahship. For it was most important that the written Scripture should be within compass for wide and continued circulation.

1. The great reason for the writings and witnessings of the apostles: grounds to convince and persuade that Jesus of Nazareth is the Christ. If the Jews are referred in the suffering Messiah written of and preached, this to them was a stumbling block. They expected and thought only of a conqueror. They refused the record, as they had the testimony of His divine Sonship. But the evangelists wrote of certainties and the preachers had the mind of and the power and demonstration of the Spirit. If Greeks were auditors and readers the mysteries were above their wisdom, and the power of God in salvation exceeded their knowledge and silenced their oracles. So were the records and witnessings resultful that many heard, believed, and kept the faith of Christ. For the Gospel is the power of God unto salvation to every one that believeth among both Jews and Greeks.

The power of the record indicates the working of God in Christ to reconcile men unto Himself. The word used is "the world," and as none can correct, or improve the recorded utterances of Him who is "the truth," we retain the word with the limitations "that whosoever believeth on Christ shall not perish, but have everlasting life." Then further the reconciling of the world is analogous with fact and work. The reconciliation "is received" as well as written and preached. Men ignorant of and alien to God are reconciled in the body of Christ's flesh and presented hoily and unblameably in God's sight.

God has ordained and established the means and the end. His will promotes the work, qualifies and sends agencies. The Scriptures are worthy of God, and profitable and precious treasures. They exhibit God's mark as to their real worth and genuineness, and withal they testify of Christ. It is affirmed of a preacher that being greatly concerned in and desirous of the real conversion of one who sat under his ministry that for a week he gave himself to prayer, and especially sought of God's direction in the text and sermon he should preach on the Lord's-day following. The person was present, stayed while he twice read the text, and then hurried out of the building. This confused and almost silenced the preacher, for he conceived his prayer and soul travail were in vain, and he felt he had offended a good supporter in a monetary sense. But the next day being sent for to see and speak with the person, she said, "O I was impelled to send for you to tell you God made the service, and your sermon the means of convincing me of my sin and lost state, I was obliged to send for you." "But," said the minister, "you left the chapel ere I began the sermon." "The words of Scripture you read were as arrows, and their resistless energy seemed to urge me to call upon Christ to save me or I must perish, and it seemed that I was wrought upon in spirit to send for you to hear God's words about my state." The event proved to the preacher that the Holy Spirit and made the Scripture effectual in converting the soul of the hearer. "Sanctification is by the truth." "God's word is truth."

Believing is a work, and is wrought and continued unto the saving of the soul. The belief is special. It is of Christ the report and the record witnesseth. The Old Testament and the New Testament writing are of Christ. The veil upon the heart of both Jew and Gentile, makes faith in the Christ, the Messiah, a difficulty, and it is not overcome by argument or persuasion alone. These gifts and powers of men are futile apart from the work of the Spirit.

The true and Scriptural sonship of Christ is to be received, believed, and held as His sufferings, death, burial, resurrection, and ascension are according to the Scriptures (1 Cor. xv. 3, 4). This entrances the writings of the Gospels and epistles. Here "with joy believers shall draw water from the wells of salvation." The written Word is best, it most avails without the additions or erasures of human hands. To be instructive and confirmatory in the mystery of the incarnation the Word has the heavenly witnesses. Surely this is desirable. The writings attest the mysterious conception, and the actual birth of that holy thing who was really begotten and is called according to that one generation the Son of God. Faith in Christ is cardinal and fundamental in regard to this. The question is of immense importance, and the confession is vital; "Jesus of Nazareth or Bethlehem is the one and only begotten Son of the living God."

With regard to the connexion between believing and having life. 1. It is God's way and appointment, and the work of evangelising men is by and through faith. 2. It is the necessity of men, for he that believeth not on the Son of God hath not life, but wrath abideth on him. 3. It is a connexion of promise, and the promise is explicit: it is from God. He who believes passes from death unto life. 4. It is a connexion of fact shown by Himself, for He said, "Thy faith hath saved thee;" and He had power to forgive sins, and then say, "Take up thy bed and walk." Christ had the right to say, "Salvation should be the result of believing on Him." Apostles affirmed the same in His name, and by His bidding. In the text this is the very end of their preaching and writing. There is in the Gospel writing, such statements as establish beyond all dispute the Godhead of the only begotten Son, the eternal life, and the cause, Creator and Sustainer of the life is the Lord Jesus, the Giver of immortality. Only God has immortality, and this is in the Incarnate Word. He it is who says, "I give eternal life to my sheep." "It is life eternal to know God and Me." Christ our life; we may say of life wherever it began, it is given, it is gracious, it is glorious. To sum up all in one sentence, it is to be "filled with all the fulness of God."

THE PULPIT, THE PRESS, AND THE PEN.

The Higher Criticism; Some Account of Its Labours Upon the Primitive History (The Pentateuch and the Book of Joshua). By Cyprian T. Rust, rector of Westerfield, Suffolk. London: Simpkin, Marshall, & Co. Price 6d. Within the compass of 32 pages our author has given us an important outline of what is called "The Higher Criticism," its labours and their results; from which thoughtful Bible students may gather much valuable information on the history of the early writings of the Old Testament. The entire view Mr. Rust takes of the protracted controversy fully harmonises with the words of Christ which adorn the title-page of his very excellent pamphlet, "For had ye be-

lieved Moses, ye would have believed Me; for He wrote of Me. But if ye believe not His writings, how shall ye believe My words?"

More Echoes from a Village Church. By F. Harper, M.A. London: J. F. Shaw & Co., 48, Paternoster-row. This second instalment of short Biblical discourses is in every way equal to the first. Mr. Harper has been very successful in setting forth many of the sweet words of Christ in their truest light.

An Antidote and a Protest Against Unsound Teaching; Being a Brief Notice of Rom. vii. 1, 2. By G. Hazlerigg. London: W. Wileman, 34, Bouverie-street, E.C. A most faithful and lucid exposition of the text.

I Don't Know which Church to Join. By W. K. Dexter. London: The Baptist Tract and Book Society, 22a, Fournival-street, E.C. We are delighted with Mr. Dexter's little tract, and consider it the very best on the subject that has ever come before our notice. "Now we clap our hands and cry 'Eureka!'" The tract is a marvel of cheapness; price ½d. or 3s. 6d. per 100. The following tracts and leaflets, published at 22a, Fournival-street, London, E.C., are full of profitable reading:—*Baptist Views and Doctrinal Soundness.* By G. D. B. Pepper, D.D. *Loyalty to Covenant Vices, &c. Why all Christians Should Be Baptists.* By P. H. Fontaine. *Illustrated Leaflets*, Nos. 15, 16, 17, and 18.

Sunbeam Series. (Leaflets.) By M. A. Chaplin. Price 9d per 100. To be had of the author, Galleywood, Chelmsford, Essex. We have nothing but good to say of these leaflets. The poetry is sound, vigorous, and Christ-exalting.

Hymns and Poems by J. Irons and R. Erskine. Written out by S. G. Brown, of Clapham, and lithographed in first-rate style. We hope Mr. Brown will be well rewarded for his skilled penmanship. These sweet hymns, &c., may be had of Mr. Brown, 17, Seneca-road, Sandmere-road, Clapham, S.W., price 1d. per sheet.

The Saint and His Saviour: the Progress of the Soul in the Knowledge of Jesus. By C. H. Spurgeon. London: Hodder & Stoughton, 27, Paternoster-row. Price 3s. 6d. Full of very important reading, suitable for Christians of all ages. In sentiment it is thoroughly Spurgeonic. The work is divided into twelve chapters on Bible themes, and the paper, type, and binding are all first rate. A large number of copies of this book have already been sold, and we believe it will become ere long very widely known and read.

Priests, Women, and Families, &c. By Michelet. London: The Protestant Evangelical Mission, 5, Raquet-court, Fleet-street, E.C. One of the leading maxims of the Romish Church is that "ignorance is the mother of devotion," instead of which, however, we clearly find (from the valuable work before us) that it is the parent of irreligion, will-worship, superstition, idolatry, and everything that is worldly, sensual, and devilish. The illustrations of the instruments of torture used in English convents (called "Articles of Piety") given in this work, show the necessity of government inspection in all such places of darkness and cruelty; and, as the editor wisely says, these "illustrations are a proof that something ought to be done on behalf of the deluded creatures who, under the pretence of becoming the 'brides of Christ,' are subjected to indignities and cruelty not tolerated anywhere else." We sincerely hope the work may realise an extensive

circulation, and that the result may be of lasting good to the men, women, and children of England, who boast that "Britons never shall be slaves."

The Present Truth: An Appeal to those who Love the whole Truth of God, and a First and Final Reply to a Series of Misrepresentations. By W. Wileman. Published by the author, 34, Bouverie-street, Fleet-street, London. Price 2d. All we can say respecting this well-written pamphlet is, that persons who are anxious to learn the full particulars of a recent altercation between two good men, publishers of sound literature, will no doubt find much in it to interest them. We wish it may realise a satisfactory circulation.

A Protestant Dissenter's Catechism. By J. Rose, Baptist minister, Sandhurst, Wokingham, Berks. Price 1d., or 12 for 9d., post free, from the author. A very excellent little work on subjects of vital importance, and suitable for thoughtful Christians young and old. Perhaps in the next edition our author will refer to the ordinance of the *Lord's Supper*, and the right of admission to it.

A Dead Fly Detected and Extracted from Gospel Standard Ointment. By Alfred Dye, minister of God's Word at Providence Chapel, Rowley Regis. Post free, 3d. To be had of the author, St. Giles'-terrace, Rowley Regis, near Dudley. We glory in the right of exercising religious freedom of thought, conscience, and judgment in harmony with the Word of God, as claimed by Mr. Dye, rather than the prostration of our faculties and the principles of our most holy faith, before the very best of uninspired men. We take no book as our infallible guide in divine things but the Holy Bible; and no book that does not draw its subject-matter from the inspired Word is of any spiritual use to God's people. We love good men and good books, but our soul can trust in nothing short of Christ and His blessed Word for eternal salvation. As we do not possess a copy of the magazine referred to by our author, we are hardly in a position to form an accurate view of the matter under discussion.

Particular Baptists. Part Adelaide. Report of Special Services to Commemorate the 40th Birthday of Pastor J. W. Bamber. This report forms a very interesting memorial of the goodness of God to pastor Bamber. It consists mainly of two sermons; the first of which is appropriately based upon Deut. viii. 2, and the second is drawn from Gal. vi. 14. The subject-matter of the morning sermon relates chiefly to Mr. Bamber's early career, his call by grace, and call to the work of the ministry; and the evening sermon contains the substance of the truth he maintains and preaches. The report is indeed worthy of a very wide circulation.

Teaching Talks; or, Experience and

His Similitudes. By E. Wilmshurst. London: E. Wilmshurst, 10, Paternoster-row. Price 1s. Illustrated. A most instructive little book for Sunday-schools in which the Gospel of Christ is taught. It will be found suitable for ripe scholars, and much may be gathered from it by junior teachers. Mr. Wilmshurst gently leads us into some of the wonders of nature, providence, and grace in a very interesting way, and is careful to keep within the range of Bible truth. We believe the book is destined to realise a large circulation.

SERMONS.—*Farewell Sermon of Mr. Edward Mitchell.* Preached at the Old Baptist Chapel, Castle-street, Guildford, September 29, 1889. Also report of farewell meeting and presentation. To be had of W. Wileman, Bouverie-street, Fleet-street, price 2d. A most excellent discourse, full of Gospel truth, and bearing mainly upon the gracious dealings of God with pastor and people during twelve years of happy and successful fellowship together. *The Door of Entrance.* By J. Parnell. Sound and suggestive. *Do I Know the Lord?* By C. Cornwell. A well-thought-out discourse. To be had of R. Banks & Son, Raquet-court, Fleet-street. *Perpetual War:* and *The Full Cup for Christ and*

His People. By J. Irons. Two splendid discourses. To be had of D. Fisk, 6, Brighton-place, Brighton; or of F. Kirby, 17, Bouverie-street, London, E.C. Price 1d. each.

MAGAZINES.—*The Baptist Visitor, Hand and Heart, Home Words, Day of Days, The Olive Branch, The Quarterly Record of the Trinitarian Bible Society, The Silent Messenger, The Cave Adullam Messenger, The Lantern, The Silver Morn, Elm Tract Series (No. 1), Only Fragments, The Regular Baptist Magazine, The Seed-Basket, The Gospel Magazine, Australian Particular Baptist Magazine, Life and Light, The Banner of Israel, Consecration, The Fireside News, The Fireside Pictorial Magazine.*

Jonah, the Truant Prophet. By F. B. Meyer, B.A. A most instructive and interesting record of Jonah and his mission to Nineveh. The work is illustrated and prettily bound.

ALMANACKS FOR 1890.—*The Fireside Almanack.* Two kinds (sheet), price 1d. To be had at 7, Paternoster-row.

GOSPEL LEAFLETS.—Full of savoury meat for spiritually hungry souls. To be had of Mrs. A. Bennett, Broughton Gifford, Melksham, Wilts. Eight for 2d. assorted, post free 2½d.

IN MEMORIAM.

[G. H. M. READ, of MARGATE, who died in the Lord, July 12th, 1889, leaving a widow totally destitute. His protracted sufferings were great. He lived and died in almost abject poverty. As a Christian and an evangelical poet he was highly respected. His age was 62. We hope his widow will not be totally neglected. Her address is 5, Grotto-gardens, Cliftonville, Margate, Kent.]

Up far above the scene of pain and sadness, Our brother lives, In light ineffable and untold gladness Which Jesus gives!	No more he waits in high anticipation, With longing eyes, Panting for morning light, in expectation Of sacred joys.
We could not wish his stay in this low station; Although he trod, [tion]: With saintly step, the path of tribulation, As marked by God.	For there the love of Christ flows like a river So near and dear, In which he basks with fuller joy than ever He could do here!
He knew the pangs of want like his fond Who came to bless: [Master]. Yet not a murmur in the worst disaster Did he express!	No more his pen shall write sweet numbers From his full heart: [flowing] He loved to dwell on things divine, well Their worth in part. [knowing]
O the rich grace, the soul-sustaining favour He oft enjoyed! His cup ran o'er with love to his dear Saviour Before he died!	The poet sleeps! and silent is his lyre; O lovely rest! He's gone to sing in sweeter strains up higher Among the blest!
In yonder cot, once happy, now o'ershaded With gloom and loss, He talked with God, and was divinely aided To hear his cross.	His lonely widow, Lord, needs Thy protec- Be her chief Friend: [tion]; And through life's dubious way give her And bless her end. [direction],
And from that little cot so calm and lowly God took his soul: [the holy] His stark needs vanished then: he's with In yon bright goal!	The God who saved his soul will make His body too: immortal When from the dust it enters glory's portal, Quite pure and new!
O grand exchange! O sacred bliss undying! O palace fair! [sighing]. Freed from all hunger now, and tears and With God so near!	Till the last judgment-day we leave him Beneath the sod; [sleeping]. His precious soul is happy in the keeping Of his great God!
His toils are over, and the one great Treasure Of heaven is known— [Christ in His fulness]—and unbounded plea- Surrounds the throne!	In more than empty words his name we Survive it must: [cherish]; His deeds of faith and love can never perish: Blest is the just!

Waltham Abbey.

W. WINTERS.

OUR CHURCHES, OUR PASTORS, OUR PEOPLE,

BUCKS, BERKS, HERTS AND OXON STRICT BAPTIST ASSOCIATION.

Zion Chapel, High Wycombe. On Tuesday evening, Nov. 12th, a meeting was convened here to consider the advisability of forming a Strict Baptist Association for the surrounding district. Mr. Tilbury (Wooburn pastor) was voted to take the chair. He opened the meeting by singing and prayer, and reading the notice convening the meeting. The chairman then called on Mr. Dulley, of Wooburn, to give a few reasons why the meeting had been called. In reply, Mr. Dulley said this matter had been laid on his mind for a long time. He had spoken of it to their dear departed brother Collins more than two years back. But although no action had been taken in the matter, he still had seen a great necessity for some such association or union, so that weak churches might be helped and advised, and that any little error creeping into the churches might by a loving spirit be nipped in the bud. This impression had from time to time been strengthened, and a short time back Mr. Crook came to him saying that there really was a necessity for something to be done to help the Penn (Beacon Hill) cause; and after laying the matter before their church at Wooburn, and also the deacons here at Wycombe, it was thought advisable to call this meeting, and ask the surrounding churches to join, so that the matter might be more fully discussed.

This opened up a good amount of discussion. Mr. Fuller, of Aylesbury, warmly commending the object, said he had seen a great need for an organised union or association among churches in different localities. Mr. Lester, Pastor of Quinton, most ably commended the object. Messrs. Ives, Price, Lloyd, Witton, Lacey, and others, spoke of the good that might result from an association of the kind. It was then proposed and carried unanimously that an association should be formed, and that it should be called "The Bucks, Berks, Herts, and Oxon Strict Baptist Association," and that its members shall consist of Strict Baptist Churches and personal membership. Mr. Jones proposed, and Mr. Maunders seconded, that Mr. Dulley be asked to act as Secretary (*pro tem.*), with the following committee (*pro tem.*):—Messrs. Price, Ives, Lloyd, Crook, Tilbury, Maunders, and Tidbury, to get the thing into working order, and to call a public and general meeting. The meeting then closed with a few words of welcome from Messrs. Maunders and Austin, deacons of Zion Chapel, and expressing their pleasure in placing the chapel and schoolroom at the disposal of the

association. Mr. Lester closed with prayer. Letters of sympathy with the object have since been received from Messrs. Butcher, Chesham, and others.

HORNSEY RISE.—The 26th anniversary of the pastorate of the aged minister has just been held at Ebenezer, Elthorne-road. On Sunday, Nov. 27, Mr. W. S. Waterer, pastor, preached two sermons. On Tuesday, 29th, Mr. Mitchell preached in the afternoon from Isa. xxxiii. 16. I think all present (who had been taught of God) found that promise true, "Out of his belly shall flow rivers of living water;" it was indeed a time of refreshing. A goodly number took tea, after which a meeting was held. Mr. Heathfield presided, announcing hymn 752, Denham's. Brother Marriott engaged in prayer. The chairman's opening remarks were well befitting the occasion, and he made very tender and affectionate reference to the memory of the late Mr. Dearsly, who has, during the year, been called home. Brother Burbridge spoke from Col. ii. 9, 10; brother Evans, from Rom. viii. 10; brother Herring spoke on waiting on the Lord, and made kindly reference to the aged minister and his afflicted wife; brother Kingston spoke well on Christian stock-taking (2 Cor. iii. 5); Mr. W. Osmond spoke from Num. vi. 24, 25, which words were truly refreshing; Mr. Waterer spoke a few words at the close, and made very touching reference to the comfort it afforded him, in his declining days, to think of all the goodness shown to him in his labours amongst them by an all-gracious God. We were really glad to see such a hearty and affectionate expression of kindly feeling towards this venerable servant of Jesus Christ. The doxology was heartily sung, and brother Osmond brought this happy meeting to a close with prayer and benediction.—A. MARKHAM.

NOTTING HILL-GATE (BETHESDA).—On Wednesday, October 16, a special meeting, in connection with the Sunday-school, was held. Mr. G. Herring, pastor, occupied the chair. The evening was spent in listening to suitable addresses from Mr. Herring, Mr. Spire (Supt.), and others. Some excellent singing was given under the care of Mr. Rowley; also readings, recitations, &c., were well rendered by the little ones. A good company present appreciated the meeting, and expressed their satisfaction of the arrangement. The prizes will be given at a later date. This is the second meeting of the kind. To God be all the praise.

LIMEHOUSE, ELIM, PEKIN STREET.

—Excellent services were held on Thursday, Oct. 17th, to commemorate the 6th anniversary of the opening of the chapel. Our brother E. Mitchell preached a solid and savoury discourse in the afternoon from John iii. 7, after which a large body of friends partook of a splendid tea given in aid of the building fund, by our much loved and loving brother, G. J. Baldwin. In the evening our highly esteemed brother in Christ James Lee presided; and after the singing of a hymn, our valiant brother, George Webb of Dover read Psa. cxxii. and offered earnest prayer. The chairman, in his usual honest, warm and outspoken manner dwelt on the tender mercies of God in relation to his own soul, and in remembrance of which he could say—"Thus far my God hath led me on, and made his truth and mercy known." Bro. W. H. Lee of Bow, dwelt feelingly on Rev. ii. 10 (last clause), Bro. Thomas Carr spoke faithfully on Isa. xxv. i.; Bro. J. M. Rundell dwelt with fulness and power on Psa. cxlv. 16 Bro. O. S. Dolbey gave a solid though brief address from Psa. xxxiv. 5. Mr. W. Winters dilated on the value of the book of God. Bro. C. L. Kemp announced a hymn; Bro. G. Lovelock spoke with great fervour on Judges viii. 18; Bro. G. Turner with full heart referred to the goodness of God to the cause at Elim, and how that ten years ago the friends who desired a chapel but had not then collected a penny towards it, were now possessed of a beautiful sanctuary, and which he hoped would be free of debt before the services of the day were ended. The total cost of the chapel and its furniture amounted to £2,300, and it was the wish of the pastor and church to put the chapel in trust at an early date. Bro. F. C. Holden, pastor, having spoken warmly and lovingly on the mercies of God, and the goodness of the friends, the entire sum realized by the collections of the two anniversary days and private collecting cards of friends was produced, and the noble amount of £147 7s. 10½d. publicly announced by the pastor to the great joy and satisfaction of all present. It is right to state here that Mr. and Mrs. Holden, Mr. G. Turner, Mr. G. J. Baldwin, Mr. James Lee (chairman) and others had contributed largely to the above handsome sum which was sufficient to pay the building debt, and to clean and renovate the walls of the chapel. Brethren H. F. Noyes and J. W. Banks took part in the service. Hearty votes of thanks were accorded to all the friends who had helped in the noble work. Friends G. Palmer, W. Symonds, C. Grey, and others were in the company. May the beloved pastor and cause at Elim long be united together and made happy and prosperous. —Ed.

SUFFOLK AND NORFOLK STRICT BAPTIST PASTORS' CONFERENCE.

No doubt a pastors' conference may be made profitable when wisely conducted and the glory of God in Christ Jesus the chief end. Brethren meeting together for prayer, reading papers and discussing subjects of importance connected with the interests of the ministry and their spheres of labour, must be beneficial. They have also opportunities of relating to each other their joys and sorrows, their adverse and prosperous events.

"The fellowship of kindred minds" have always been a blessing among the faithful and loving disciples of their beloved Master, because it is so much "like that above."

Such a conference is started in Suffolk, and was held at Grundisburgh a few weeks since, and those who were present appreciated the opportunity. The paper, "On the relation of the Church to the Sunday School," read by Mr. Colls, ought to be read by every minister of the Gospel, superintendents and teachers.

The evening meeting was quite a success. We felt glad the Strict Baptists in Suffolk and Norfolk have taken this step, and we hope it will prosper.

The present drawback I think is a lack of means, as the conference feel anxious to pay the travelling expenses of poorer brethren living at a distance—such they would wish to see at their meetings.

Mr. Bland, Warrington Road, Ipswich, is the treasurer, and I am sure will be glad to receive any subscriptions to help on the infant conference.

We find an opinion prevailing that the Strict Baptists are cheering up and anticipating more prosperous times; they are more united than any other denomination, having no theological disputations among them; they believe the Bible, and its good old truths, and mean to stick to them.—A WELL-WISHER.

EVANGELISTIC WORK.

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

MY DEAR BROTHER,—Your excellent article, "Labourers Are Few," has done my heart good. There has been, by far, too much beating about the bush on the all-important question of pastorless Churches for years past. It is a matter upon which I have felt, and do feel strongly, and have long pent up my feelings upon it, though I doubt if it is really for good to do so. But after all, is it not a question of deeper interest than the filling of pulpits with acceptable preachers? Are our pastorless Churches fulfilling this mission? Go ye into all the world, and preach the gospel to every creature, is a wide command, and to whom does it apply if not to the Churches? If our Churches are to be mere meeting homes for saints,

the command requires that some one go out and preach the gospel to sinners. Highways and hedges are not to be overlooked. But it is a sorrowful fact, that few of our Churches do any evangelizing; and a more sorrowful fact, still, that in places where a few ardent spirits would do it, their efforts are looked upon with sanctimonious dread. A pastor may do much, but even an acceptable preacher is not everything. A holy band of prayerful, devoted workers, gathering round him to help and strengthen him in his work, is a thing much to be admired, and tenderly encouraged. Doubtless a step in the right direction has been taken of late years in the founding of Sunday-schools, but even in that direction there is room for improvement. The "supply system" is responsible for much evil, but well-to-do Churches are largely responsible for the "supply system" itself.

I feel I could say much, having had a considerable experience, but you have said your say, so much in accordance with my own views, I will rest content with most cordially thanking you, and wish for you, in every way, Heaven's best and truest blessing. In haste,

Yours affectionately in Christ our Lord,
JOSEPH WHATMOUGH.
7, St. Margaret's Terrace, Plumstead.

LYNTON ROAD, BERMONDSEY.—Special services, to commemorate the laying of the foundation-stone of the building, were held here on the 29th October. In the afternoon, Mr. John Bush preached an excellent sermon, after which a goodly number of friends sat down to tea; and in the evening a public meeting was held, presided over by Thomas Green, Esq., of the Surrey Tabernacle. Some good gospel addresses were delivered by Messrs. Albert Boulden, J. Bush, E. Mitchell, J. M. Rundell, T. Carr, and C. Cornwell; and a very happy day was brought to a close by the singing of the Doxology. The proceeds of the meeting, supplemented by a generous donation from the chairman, were very encouraging.

KILBURN (EBENEZER).—Special services were held in the above chapel on October 30th. Mr. Wren preached in the afternoon from John vi. 51. The sermon was much enjoyed by all present. In the evening Mr. Hazelrigg preached from the Song of Solomon i. 7, 8, dwelling very sweetly on the words, "O Thou whom my soul loveth." Between the services, nearly one hundred sat down to a social tea. The church at Ebenezer have great cause for thankfulness; the Lord answered our prayers, and gave us a good day. The weather being fine, friends came from a long distance, and in the evening the chapel was quite full. Collections amounted to £22 3s. 8d.—C. S.

THE SUPPLY SYSTEM AND PUBLIC SERMON-READING.

DEAR BROTHER WINTERS.—I am exceedingly pleased with your opening article in this month's E. V. & G. H.: From its first word to the last I concur. I am certain the low state of many causes may be traced partly to the "supply system," but far more and seriously to the pernicious habit of public *sermon-reading*. Much of this, however, lies with our own people. Some prefer sermons of a Mr. So-and-so read, because they think none can preach as he did. Would it not be better to seek a living preacher, and PRAY for him, both before he enters the pulpit, and when he is in it? If this were done more, I am certain there would be more profitable hearing.

Some of the fault lies with our deacons, who prefer having *sole* control. On one occasion I strongly put the matter of a regular pastorate before a deacon of a Church between here and London, where I was then supply, and was pointedly told, "We want no regular minister here, we prefer supplies." On many occasions I have heard members of Churches, and deacons, say, "We prefer supplies, because then we have change." I do think the remedy is in the Churches' hands to a very large extent.

Your remarks as to young men rising up in our midst, as preachers, I consider needed, and to the point. They need to be directed, not repulsed; and prayed for, not rejected.

Yours in the gospel,
JOHN SMITH.

15, Parchment-street, Winchester.

WALTHAMSTOW.—A very happy little gathering took place at Zion Chapel, Maynard-road, on Wednesday, October 16, to celebrate the fifteenth anniversary of the formation of the Church, opened by a well-provided tea, after which a meeting was held, at which a good company assembled. Mr. J. Haines presided, giving out an opening hymn. Our friend, Mr. Pledger, very sweetly led us to the throne of grace. The chairman's opening remarks were very savoury, and gave a healthy tone to the meeting. Brother F. C. Holden spoke most refreshing words on God's graciously forgiving a poor, guilty, condemned sinner. Brothers Flegg and Margerum happily followed in the same strain; and the last speaker, A. Markham, to whom the friends at Zion are very dear, urged all concerned, in looking back on fifteen years of distinguished goodness and mercy, to give Him the glory whose only right it is (2 Peter iii. 18). Brother Smith sweetly led us in praise to our God. This happy meeting closed by singing "All hail the power of Jesu's name," and the chairman's closing prayer.—A. MARKHAM.

CROYDON, SALEM, WINDMILL-ROAD.—Special services were held on October 9th, for the purpose of opening our new schoolroom and vestries, and also for offering praise and thanksgiving to the great Lord of the Harvest. The opening service was held in the afternoon shortly after three o'clock. Our kind friend, James Mote, Esq., was introduced by the presentation of a most suitable address of welcome by our pastor, Mr. Horton, with the key of the new building; this address being a beautiful piece of penmanship, was afterwards framed and returned to Mr. Mote, as a memorial of the event. A good company followed the President into the new building, and the pastor gave out a suitable hymn, and brother E. T. Davis offered the dedication prayer, followed by a well-chosen and well-delivered address by the president, Mr. Mote, the building having been declared open for the worship of God. A good collection was taken, in which the president and our brother Barmore played a liberal part. A song of praise brought this interesting service to a close. The company then returned to the chapel, where, after singing, we were favoured to listen to a soul-stirring and most Christ-exalting sermon by our brother, W. Winters. Tea being ready in the new schoolroom, a most beautiful sight presented itself. The tables were most tastefully set out with flowers and substantial provisions, which were given by the ladies and friends. The evening meeting was ably presided over by our brother, J. Haines, from Homerton-row, the harvest, being more especially the subject of consideration. After singing and prayer, the chairman called upon Mr. Mote to give an address, and we think we have never listened to one more instructive; on the subject our brother took a grain of wheat in his fingers, and said it was beautiful of its kind. He then went minutely through its various and marvellous changes; its death, its resurrection, its tender blade, its preservation, its watering, ripening, and multiplied produce, until we beheld it beautifully distributed on our tables. Brother Winters next took up the theme. His heart seemed full with gems of thought, which, with sweet liberty, he was enabled to blessedly entertain us until time forbade him to say more. Brother Barmore followed by a very nice little speech on the subject. At the close, he said he had a very pleasing duty to perform; when he came to the chapel that day, he actually stood before the place and asked his way to it. When he was told he stood before the very place, he was struck with the great improvement which had taken place, and when he looked at the new buildings, and the work throughout, he discovered that a great amount of architectural talent must have been employed to pro-

duce such suitable additions and improvements. He was informed that for this they were indebted to their friend and brother, Mr. W. Lawrence, who, free of any charge, had got out the plans and most devotedly superintended the whole of the work throughout; and to show their high appreciation of such loving service, he had the pleasure, on behalf of the church and congregation, of presenting Mr. Lawrence with a handsome and valuable clock, and as its hands revolved, and would, no doubt, tell the correct time, its ticking might remind him of hearts beating with love and gratitude for the valuable service he had rendered them in the name of the Lord. Brother Lawrence said he was taken by perfect surprise, and if he had any secrets he felt he might trust them safely with the friends at Salem. He did not know which to esteem most, the gift itself, or the love that gave it; but he should certainly esteem both. What he had done had been done with pleasure, and without any expectation or desire for any acknowledgment whatever. He hoped they would all persevere in the good work till all outstanding debts were removed. The clock is of new and elegant design, strikes the half hours, and has a suitable inscription engraved upon its front. Brother D. Adams then addressed the meeting. We never heard our brother better. Several important subjects were touchingly handled, and his time well spent. Mr. Horton followed by a few choice thoughts on the goodness of the Lord, and its adaptation to our necessities, and in a grateful manner reviewed His gracious dealings with him and the church. Brother Cullingford expressed a few words with respect to our financial success. He was jealous for the glory of God and for his own reputation. As an instrument in the Lord's hands, he wished to say that he did not regard the kind response he had met with from so many friends as responding to himself, but in sympathy for the struggling little church. A few weeks back he feared he should not obtain the £30 promised, and simply informed several kind friends how matters stood. One kind friend immediately lent sufficient to lift him above his promise; others followed with help, and he was truly thankful to have a surplus of £6 to add to the collections of that day, which, through the kindness of the chairman and our beloved friend, Mr. Woodward, were augmented to nearly £24. A vote of thanks to all helpers, and to the chairman and ministers, with a song of praise, brought this happy meeting to a close. The sum of £40, for fittings and extras, is still required.—C. J.

RAUNDS.—DEAR BROTHER WINTERS.—The love of Christ constrains me to send you just a line respecting the heavy bereavement of our brother

Skelly, the Pastor of Raunds, particulars of which are in the October number of the B. V. & G. H. Your beloved correspondent, Mrs. S. B. Field, I know, has been a true and kind friend indeed to our bereaved brother, whom she speaks of as the weak and broken-hearted husband. Weak, indeed, he is; I never saw a brother suffer like him, and still continue on with his labours. Often, before going into the pulpit, he has to literally fight for his breath. I visited the little cause in July last, and could but remark, what a valuable companion his dear wife seemed, and such a mother; surrounded with her seven dear children, I felt how full her hands must be with such a weak and frail husband. How little did I think she was within a few weeks of her eternal home. But O, how the heavy trial has become increased since the last issue of your magazine! His eldest child, a bright and happy Christian girl of thirteen years, who was baptized about twelve months ago, has been called to follow her dear mother. On hearing of the loss of the wife and mother, I wrote our dear brother, making mention of his dear child as being such a comfort to him in his heavy trial. Our dear friend, Mrs. Field, writes me back: "Dear Maggie is no more, the Lord has called her too." I am sure many of your readers, especially such as know the value of a loving wife and mother to care for a large family of little ones, will deeply sympathize with the bereaved; and I feel how readily those, who may have a little means at their command, would here "lend it to their Lord," if they knew a little more of the case. I am told it is with great difficulty the little cause is able to raise £50 a year for our brother; of course, if it was not for some kind friends outside, the seven dear children could not have been provided for, and the heavy expenses, through the sufferings of the father, met; yet I felt constrained to let you know a little help, in this heavy trial, would be well given, and I am sure most gratefully received. I hope our brother, and the friends at Raunds, will pardon me making this known, should you feel disposed to insert it. His address is, Mr. Skelly, Baptist Minister, Raunds, Northamptonshire.—**E. MARSH.**

WALTHAM ABBEY, EBENEZER.—The 13th anniversary of the Sunday School was celebrated on Lord's Day, Oct. 20th. Two sermons were preached by the pastor, Mr. W. Winters, morning and evening, and a children's service was held in the afternoon, when several of the scholars recited portions of scripture and hymns on the life of Daniel. Reward books were distributed to the scholars at an after-meeting.

RECOGNITION OF MR. WM. E. PALMER AS PASTOR OF SUCCOTH, RUSHDEN.

On Sunday, November 10, two special sermons were preached by Mr. W. E. Palmer; in the morning the subject chosen was, The Gospel of Jesus Christ; and in the evening, Things that can be shaken, and will pass away; and things which cannot be shaken, and will remain. On Monday, at 3.15, Mr. J. Jull, of Cambridge, was very sweetly led in the subject of Christ, the Head of His body, the Church.

The evening meeting was commenced with hymn 750. Mr. F. Vorley (deacon), who first wrote to Mr. Palmer, asked God's blessing on the meetings, and the pastor. Hymn 752 was then sung, and the pastor gave an account of his call by grace, his call to the ministry, and his call to Succoth; and then followed with a brief outline of the doctrinal foundation of the gospel he hoped, by the help of God, to preach among them. Mr. Palmer remarked, that he might be thought peculiar in what he was about to advance—viz., that while he did not treat lightly the inspired word of the prophets and apostles, yet, in the words of Christ Himself, he loved to find the foundation of all the doctrines of salvation by sovereign grace, starting on the doctrine of the Triune God, a sweet mystery for faith to dwell upon, rather than for reason to understand, as proved by Jesus Christ in John xiv. 16, 17; xvi. 13, 15; Matt. xxviii. 19. He said, in the second point, that he believed the Triune God to be Jehovah. Almighty, Eternal, Self-existent, Omniscient, Omnipresent, Omnipotent. He also believed (3) Divine election, that God has a chosen family, and that for the eternal salvation of this family He (God the Father) gave His Son Jesus Christ, and that this family is marked in Scripture as His people, His sheep. His body, His Church, &c. For these only, and not for the whole world. Christ died, and now intercedes for them at the right hand of God; for if God designed all mankind to be saved, and He cannot save them "because they will not," the Omnipotence fails, and God is not Almighty, as poor creature man must be more powerful than God. Again, if Christ died for all, and offered a supposed sufficiency, and now to find Christ did not give enough, but man must do something, then Omniscience fails, God has not infinite wisdom and knowledge. Again, if sinners can be saved to-day, and in Christ, and yet at last may be lost, then God is not able to keep them, He is not Almighty, He is not The Eternal, unchanging God. What sure resting-place has a poor, weak, and helpless, lost sinner! But Jesus says (John x. 27, 28), "I know My sheep, and they shall never perish."

Christ further confirms divine election in the following passages: John xiii. 18; Luke xviii. 7, 8; Matt. xxiv. 22, 25; Luke x. 20; John xvii. 6, 20. (4) Regeneration. Man is entirely sinful, no particle of good in him (John iii. 3, 7). Ye must be born again. (5) Justification before God in Christ Jesus (Luke vii. 35; xviii. 14; Matt. ii. 19). (6) Sanctification (John xvii. 19). (7) Love of God (John xvi. 27); (8) Divinity of Christ (Matt. xviii. 20; John x. 20); (9) Covenant of grace (Matt. xxvi. 28), full atonement by Christ for sins; (10) Final perseverance (John vi. 37, 39; x. 28, 30); (11) Confession of faith in Christ by public baptism; also (12), that none but those having been baptized should be invited to the Lord's Table.

After the above declarations by the pastor elect, hymn 764 was sung; Mr. Jull addressed the Church and congregation; Mr. King, of Carlton, spoke on sovereign grace; Mr. Warren, of Irthingborough. The ministry of the Word; Mr. Tomkins, of Rushden. The work of the Holy Spirit. Hymn 771 was sung, and Mr. Jull closed with prayer. Friends came from Wellingborough, Irthingborough, Wymington, Raunds, Carlton, Paddington, &c. The meetings were good in numbers and in spiritual feeling. We can only add, may our covenant God, in Jesus, seal with His blessing the union, then all will be well.

BRIXTON TABERNACLE.—Special services commemorative of the stonelaying were held on Tuesday, Oct. 15th. Mr. W. Winters preached in the afternoon. Tea was served in the school-room. In the evening our brother Mr. J. Haines, of Homerton Row, presiding, opened the meeting with hymn 182 (Denham's), "How sweet the name of Jesus sounds"; and having read a part of Matt. xiii. brother C. Cornwell (pastor) offered fervent prayer. Brother Haines spoke of the pleasure it gave him in being present and delivered a short address on the solemn portion of Scripture which he had read. Brother Harsant enlarged with freedom on Isaiah vi. i. and brethren Rundell and Carr of the Surrey Tabernacle, Winters, Tooke of Rehoboth, Clapham, and the pastor gave addresses. Brethren J. Battson, J. Taylor and others were present. It would greatly please us to know in what way we could assist our dear and valuable brother Cornwell to pay off the heavy debt on this beautiful chapel.

WOOBURN GREEN, BUCKS.—The beloved pastor and friends of this cause of truth held their Autumnal Services on Oct. 14th. Mr. W. Winters preached afternoon and evening. Mr. Tilbury pastor, announced the hymns at the services, which were sung as usual in thorough good style. A goodly number of friends from Wycombe were present.

and united with us at the tea table. It gave us very great pleasure to meet once more with friends—Jones, Maunders, Ives, Mayne, Tilbury, (pastor); Dulley, (deacon); Tidbury, (superintendent); Ayliffe, and others. The cause under the firm gospel ministry of Bro. Tilbury maintains its hold, and is happy and peaceful. The school also continues to progress, although there is much to attract the young in other directions. Our kind friends Mr. and Mrs. Dulley entertained us in their usual hearty manner, and considering their family and business ties, they throw their united efforts into the cause of God. May the Lord prosper them and His truth at Wooburn Green.—Ed.

PRESTWOOD, BUCKS.—Special services commemorative of the harvest were held in the neat and comfortable sanctuary in this quiet rural village on Tuesday, Oct. 8th. Mr. W. Winters preached afternoon and evening. A large gathering of friends assembled at both services, as also to tea. It delighted us to meet our dear friends, Mr. S. Groom, Mr. Redrup, Mr. Lane, (a preacher of the gospel of Christ), Mr. J. Munger Mr. Mead, and other friends immediately connected with the cause. The chapel is indeed a lovely little building for comfort and accommodation, and the grave-yard at the rear contains the dust of several dear friends whose souls are now with God. A goodly number of Christian friends were present from Tring, Wycombe, Chesham, Berkhamsted, and their surroundings. Our friends Mr. and Mrs. Redrup were exceedingly kind to us, for which we thank them much, and pray that every needful blessing may rest upon them and the cause at Prestwood.—Ed.

AN EDITOR'S JUBILEE.—Dr. Doudney, Vicar of St. Luke, Bedminster, Bristol, has just entered on the jubilee year of his editorial labours in connexion with the *Gospel Magazine*. It is somewhat remarkable that Dr. Doudney's predecessor, Mr. Walter Row, was editor for 43 years. The Rev. Augustus Montague Toplady (author of the "Rock of Ages") was editor in 1775-6, and wrote twenty-four hymns for its pages. From its commencement in 1766 this magazine has been conducted on Protestant and Evangelical principles. "Hark, my soul, it is the Lord," written by Cowper for the *Gospel Magazine*, first appeared in the *Gospel Magazine* in 1771. This hymn has been translated by Mr. Gladstone into Italian, and appeared in the *Nineteenth Century*. Perronet's hymn, "All hail the power of Jesu's Name," also first saw the light in this periodical, which is the oldest religious magazine.

**BECCLES' MARTYRS' MEMORIAL.
THE MEMORIAL STONE-LAYING OF THE
NEW SUNDAY SCHOOLROOMS.**

Wednesday, September 18th, 1889, will certainly be registered upon the annals of the history of the Martyrs' Memorial Church, as what is often termed a red-letter day. Favoured with delightful weather, and a large concourse of friends, and above all with the manifest sunshine of the divine blessing, this stone-laying ceremony was indeed an event which will be ever remembered by us with devotest gratitude. A preliminary service was held in the chapel, opened by the singing of the first of the specially-printed hymns for the occasion. Mr. Thos. Bee then read the 67th Psalm, and brother S. K. Bland, of Ipswich, offered earnest prayer. At this stage, the pastor, L. H. Colls, invited the large number of friends to adjourn to the building site, and a very large and sympathetic gathering indeed it was which met in the chapel yard. Among those present were the following: The Mayor of Beccles, A. K. Hockey, Esq., the Deputy-Mayor, E. Masters, Esq., Jas. Judd, Esq., J.P., Councillor A. Adams, of Lowestoft, N. Peils, Esq., C. Wilson, Esq., Mrs. Judd, and several other lady friends, and the following ministerial brethren:—S. K. Bland, G. Pung, J. D. Bowtell, G. Dearle, H. B. Berry, W. Gill, Thos. Bee, and J. M. Hamilton.

After singing hymn No. 2, commencing "This stone to Thee, in faith, we lay," the pastor, having introduced Mr. J. Judd, then presented a silver trowel to that gentleman, in the name of the Church and congregation, as a token of grateful esteem, and as a memento of that day's proceedings. Mr. Judd, having gratefully acknowledged the gift, delivered a most excellent and suitable address. Sketching slightly the history of the church, he said, "The Memorial Chapel had succeeded one near by, and had been built about thirty years. The real foundation of this church of the Lord had been laid on that spot in blood and fire some 300 years before, when Thomas Spicer, John Deny, and Edmund Poole, in praise and prayer, went joyfully to the stake, sealing their faith with their lives. Verily the blood of the Martyrs was the seed of the church. That, then, was a hallowed spot. Not far from them an act of supreme sacrifice was consummated, and they, living in happier times, 'worshipping under their own vine and fig tree, none daring to make them afraid, were called upon to carry on the work with equal earnestness. Those who had worked in the old chapel had been called to their rest, and their works followed them. In their present place of worship, plain and substantial, convenient and comfortable, quietly and earnestly, the Gospel which gave confidence to the dying Martyrs,

and to their successors in the faith, was still preached in all faithfulness and love by their good friend the pastor. One of the most delightful works of the church was the education, the religious education, of the young. 'Feed My Lambs' was the Master's injunction; 'Suffer little children to come unto Me, and forbid them not,' said the loving one, 'Inasmuch as ye have done it unto the least of one of these, ye have done it unto Me,' were His gracious words of encouragement. The accommodation afforded by the chapel and vestry, for Sunday-school purposes, had long been felt to be utterly inadequate, and for some weary years it had been recognised that something must be done to provide a suitable building in which the instruction of the young could be effectually conducted. Mr. Colls, their minister, had been up and doing; his faithful deacons and devoted congregation had earnestly co-operated, and he was called upon that day to lay the foundation stone of a building that should in every way be suitable for its great and glorious purpose. A building about 50 feet in length and 24 feet in width, well lighted and ventilated, with class-rooms and all suitable accommodation, would in due time rise upon that spot. In the spirit of Nehemiah and his faithful friends they proceeded that day to 'arise and build.'

After this eloquent address, Mr. Judd then laid the stone. This having been done with the trowel presented, Mr. Judd mounted the wall near the stone and said, "that, in his opinion, such a building erected and not paid for was unworthy of its position. He had the greatest pleasure in presenting £25 as his share, in addition to which he had 5 guineas from a friend of his, Mr. Spicer, who was interested in the work, and Mrs. Judd, his beloved wife, promised to give the last £10 required." Councillor Adams, S. K. Bland, C. Wilson, Esq., and a host of others having piled their envelopes and coins upon the stone, the pastor, whose heart was full indeed of gratitude to God, thanked Mr. and Mrs. Judd for their handsome donations, and also alluded to the indefatigable help rendered by their earnest superintendent and secretary, Mr. D. Stannard, who had collected £26 7s. to place upon the stone. Especial and grateful mention was also made of a promise of £50 which he had received only the previous evening from a well-known gentleman and friend of the church, and that he had great pleasure in placing upon the stone £76 15s. 6d., and £5 5s. from a dear Christian friend and teacher.

The Mayor then moved a vote of thanks to Mr. Judd, which was seconded by pastor W. Gill and supported by the Deputy-Mayor.

A similar vote was also passed to Mrs.

Judd, and suitably responded to by Mr. Judd.

The hymn, "Our God, our help in ages past," was then heartily sung, and the pastor closed this most interesting service with prayer.

A public tea was held in the Town Hall, and it was indeed encouraging to see so many dear friends present, and no pains were spared by our lady-friends to give them a hearty reception. After the tea a public meeting was held in the chapel, over which Mr. Judd most ably presided, and was supported by a large number of ministers and laymen. The body of the large chapel was crowded, suitable hymns were sung, and the choir sang with much spirit the Anthem, "Awake, awake, put on thy strength, O Zion." This was indeed a most hearty and blessed meeting, not a jarring note anywhere, but a genial and harmonious spirit throughout.

Pastor J. D. Bowtell having read 1 Chron. xxix. 10-30, brother G. Dearle then offered prayer. The chairman said, in his opening remarks, "that they had that day commenced building a school, and that they had every reason to believe it would be successfully carried out. From his earliest days he had been connected with Sunday-school work, than which to him there was nothing more delightful. It was a blessed thing that the time had gone by when the Christian church had ceased to approach the children. Mr. Judd also heartily welcomed the friends and strangers present, and called upon pastor G. Pung of Norwich, to address the meeting.

Brother Pung's address was upon "The Character of Sunday School Teaching" in the present day.

Then came the collection; this was followed by an Anthem, after which our greatly beloved and esteemed brother S. K. Bland addressed the meeting upon "Sunday School Influence."

Councillor Adams then delivered a most eloquent address upon "Nonconformity," which we wish we could report in full.

Brother W. Gill then addressed the meeting upon "Young Christians and their relation to the Church."

Councillor R. E. Haward, of Halesworth, then moved a vote of thanks to the honoured chairman, whose genial manner had so much contributed to the success of the meeting. This was suitably seconded by Mr. Frankland and carried very cordially.

The pastor, L. H. Colls, proposed a vote of thanks to the neighbouring ministers and friends, and to the ladies who had all so greatly encouraged them by their presence and practical sympathy. Grateful mention was made of the much and kindly help received from Alderman Masters, Councillor W. Pells and others, and the pastor most feel-

ingly spoke of the goodness of the Lord to them upon that memorable day.

The total amount of the donations and collections received was £580 lls. 5½d., and as about £720 will enable us to complete the buildings in every respect, we do pray that our gracious God will grant us the desire of our hearts and enable us to open free of debt.

The proposition moved by the pastor was seconded by C. N. Mayhew, and these most successful proceedings were closed with a hymn and the benediction "Praise the Lord, Hallelujah."—L. H. COLLS.

RATTLESDEN.—Special services in commemoration of the harvest were held on Tuesday, Oct. 1st. Mr. W. Winters preached afternoon and evening to good congregations. A large company partook of a well-provided tea. The friends are at present without a pastor, but we hope they will soon be honoured with one of the right kind. They have been favoured with several excellent men of God as pastors, such as the late Philip Dickerson of blessed memory (the remains of whose beloved wife Isabella sleeps in a vault beneath a solid tablet in the centre of the chapel), the late Mr. Bird, and Mr. R. A. Huxham, a faithful and valiant man of truth who is still living, and is now the worthy pastor of the church at Aldringham. At the meeting we were pleased to see one kind and honest brother from Buxall, whose name and exact address we should like to possess; also our much esteemed friends, Mr. Gosling, Mr. N. Hart and others. Mr. D. Jewers announced the hymns at the services. We have nothing but good to say of the kindness received under the hospitable roof of Mr. D. Jewers. May Heaven's best blessing rest upon the cause of truth at Rattlesden in all its future movements.—ED.

BERKHAMSTED.—DEAR MR. WINTERS.—We had a splendid anniversary; it was a wet day, but we had showers of blessing inside. It was a grand day; indeed we did realise the presence of the Lord. We are quite sure it was the Lord who sent Mr. Lynn, and hope He will send him again. We have service once a fortnight in the chapel on a Thursday evening, and hope to have Mr. Kendal on Thursday.—Z.

PRITTLEWELL, PROVIDENCE.—On Sunday, October 27th, the Lord favoured us with witnessing four dear sisters and a brother go through the ordinance of believers' baptism, brother G. Lovelock officiating. His remarks, which were founded upon Acts x. 46, 47, were very appropriate. Thus we bless God, and take courage, trusting there are more to follow.—J. CHANDLER.

OUR SUNDAY SCHOOLS.

DEAR MR. WINTERS,—As editor of our journal, THE EARTHEN VESSEL AND GOSPEL HERALD, your advice, counsel, or opinion, is often sought. Hence I take the liberty of asking the latter on a subject that lays near and dear to the hearts of many Christians in all denominations—viz., the teaching of children in the Sabbath school. Is it necessary (Scriptural) and likely to be blessed and owned by God, to the conversion of many of our Saviour's little ones, or, as He called them, "His lambs"?

As a Sunday-school teacher, I most humbly believe that it is to this intent the Holy Spirit raises up young men and women, and fits them, in some humble measure, for this noble work. And yet, why is it that some of our Strict Baptist ministers endeavour to throw cold water on our efforts? It is only a short time back that a dear man of God who has been connected with Sunday-school work many years, was unjustly and unkindly spoken of as having spent best part of his life in *dragging converts into the Church from the Sabbath-school*, and then the question was asked, "and now where are they"? True, we say, to our sorrow, perhaps some have gone astray, as did the "Prodigal"; but in the Saviour's good time, they will be brought back with tears if they belong to *Christ's fold*.

Surely, our Saviour's reproof to His disciples when they would have turned the little ones away from the Master, as we have it so nicely in the Sunday-school hymn, "When mothers of Salem," &c., proves beyond all doubt that the children are precious to Him, and that He cares for their welfare and training. Hence the important charge to the apostle Peter, "*Feed My lambs*," and many other passages we might quote, bearing the same important meaning.

Do we not see the Romish Church hard at work to get the children into their schools and their clutches, and thus endeavour to sow in their young hearts the seeds of error? If ever Sunday-school work was needed, and the prayers of the teachers on the children's behalf, it is now; and I do trust the seeming coldness that some exhibit in our churches toward the Sabbath-school may grow into an ardent love for the same.

I do trust that I have not taken up too much of your valuable time. Who knows? A word from your pen, divinely inspired, may be the means of encouraging many a humble servant of Christ, who feels it, indeed, a privilege to be called to that God-honouring work in which your humble servant trusts he has been enrolled.—A SUNDAY-SCHOOL TEACHER.

[Our correspondent answers amply and well his own questions, which we thoroughly endorse. How any professed Christian can really object to young

children being instructed in the letter of Divine truth is to us a mystery. The work of teaching children Bible knowledge has been abundantly crowned of God to the lasting good of thousands. It has done more instrumentally to rightly mould young hearts in that which is morally and religiously good than anything else in the world. Of course, teaching in schools, as well as preaching in chapels, must have the power of the Holy Ghost to make it effectual to the conversion of souls; which fact should act as a stimulus in teaching and preaching, rather than a hindrance. "Ye must be born again," is as necessary a truth for the young to know as the old, and a Sunday-school scholar needs the same Almighty grace to change his heart, as a child who never entered a Sunday-school, or as did Nicodemus (John iii. 8). The means are ours (Gen. xxiv. 27), but the power is with God. The influence of early training is obvious in such Bible characters as Samuel, Josiah, Timothy, and others. Hebrew teachers of old were far more assiduous in their efforts with the young than we are to-day (Deut. vi. 7, 9, 20). The Lord graciously reward all Sunday-school labourers in their work of love (James i. 25), and may they fully realize the three-fold blessing recorded in Numbers vi. 24, 25, 26.—ED.]

SOHO.—Fifty-ninth anniversary of the Christian Sisters Society was held on Tuesday, November 5th, when a sermon was preached in the afternoon by Mr. E. T. Davis from Romans i. 9. At the evening meeting, Mr. Abbott, Deacon of Chadwell-street, presided, and read part of Matthew xxv. Mr. J. Faulkner offered prayer. The chairman dwelt sweetly on the title of the society, "Christian Sisters," and of its mission. Mr. Faulkner said the society was started forty-nine years ago by his mother and a few other ladies, and consequently he felt deeply interested in its welfare; above £30 had been received and expended during the past year. The claims of the society were advocated by Messrs. E. T. Davis, Albert Steele, Harold Cooper, and Mr. John Box, Pastor, all of whom are members at Soho. There was a good attendance, and a lively interest was manifested in this excellent little society, and the meeting was brought to a close by singing "Praise God from whom all blessings flow."—J. W. B.

WALDRINGFIELD, SUFFOLK.—Monday, September 30th, was a season of thanksgiving to God for "the appointed weeks of harvest." Our perpetual and absolute dependence upon God and His goodness was the subject-matter of a sermon delivered by Mr. E. G. Langford, of London, from Psalm cvii. 15. The discourse was listened to

intently, and much appreciated by the goodly number of friends who came from Ipswich and adjacent places. At 5.30, tea was served to the evident satisfaction of those who were "partakers of the benefit." Loving hearts, willing minds, and nimble fingers, did all that could be desired to make things agreeable. The God-honoured house of prayer bore on its walls some exceedingly fine specimens of "the fruits brought forth by the sun." A public meeting commenced at 6.30, Pastor Andrews presided. Prayer for the Lord's presence and blessing was fervently offered, the pastor following with some appropriate observation. Brother Oliver gave an address full of blessed gospel matter, warm from the head to the hearts of the hearers. Brother Langford spoke on the lovingkindness of the Lord, and the importance of having "this God for our God"; better, said he, to have no God than have a wrong god. There are lords many and gods many. At this stage of the meeting, the speaker, in a somewhat humorous manner, presented the pastor with a small bag of money contributed by the church and congregation, as a loving token of their regard for him personally and their appreciation of his labours among them for twelve years. This was quite a surprise. It was, however, acknowledged with loving allusion to his esteemed friends. After hearty singing and prayer, the meeting dispersed, each having been profited, and all happy and grateful in and to the God of all our mercies.—L.G.

EPPING.—A special service in recognition of a good harvest was held on Wednesday evening, Oct. 16th. Mr. W. Winters preached an appropriate sermon in the evening; and notwithstanding the heavy downpour of rain during the whole of the evening the service was well attended and the collection satisfactory. The songs of praise were heartily rendered. Mr. Cottis and family were present, also Mr. Cottee, Mr. Sanders, Mr. Saville and others.—ONE OF THE NUMBER.

HOXNE, SUFFOLK. — Harvest thanksgiving services were held in this beautiful and commodious chapel on Wednesday, Oct. 2nd. Mr. W. Winters preached two sermons, afternoon and evening. A capital company of friends partook of tea, and considering the weather being so wet and unpropitious, the occasion was fairly successful. We had not been in the locality since the Annual Suffolk and Norfolk Baptist Association meetings were held there in the June of 1883. The cause continues in peace; souls are fed and built up in their most holy faith through the sterling ministry of the pastor, Mr. H. B. Berry, whose company, with that of our

brother J. R. Debnam, of Horham, were very much enjoyed. The Sabbath School is progressing favourably, although it suffers in a measure from the influence of other leading powers, exerted in the neighbourhood, as is the case in most small country towns and villages. Our kind friends Mr. and Mrs. Kent gave us a hearty reception, and made us very comfortable during our brief stay. We wish brother Berry and his good deacons—Messrs. Hawes, Thorn-dike and Burnham, much success in their work of love. Sincere thanks to our brother, Mr. Margerum, for his valuable help on the occasion.—ED.

TRING, WEST END.—Sunday School anniversary services were held on Monday, Oct. 7th, when two sermons were preached by Mr. W. Winters. A goodly number of teachers and scholars of the school were present, as also their kind and energetic superintendent, Mr. W. Gomm. The school, we understand, is in a very healthy condition, and a fair measure of success attends the labours of the teachers. Our beloved Bro. S. Kendall read and prayed in the evening, and rendered good help in many other ways. We were pleased also to meet our brother J. Cato, who preaches Christ in several of the surrounding churches, God bless him; Mr. J. Munger was in the company. Several loving friends from Berkhamsted and Aston Clinton were present, whose society at the table we much enjoyed. About 80 friends partook of tea. Our best wishes are in the interest of the two causes of God at Tring. The united and happy little church at Ebenezer, West End, has been in existence nearly fifty years. May every effort put forth in the church and school be highly favoured of God, for Christ's sake. ED.

PIMLICO. — **REHOBOTH SUNDAY SCHOOL.**—On Sunday Nov. 3rd Special Services were held in connection with the Sunday School and Bible Class at Rehoboth Baptist Chapel, at Princes Row. Two sermons were preached morning and evening by the Pastor, Mr. W. Harris, that in the evening being very impressive, the text being taken from the xxiv. Psalm and 11th verse—"Come ye children hearken unto me, I will teach you the fear of the Lord," a large congregation being present. In the afternoon a children's service was held, conducted by the pastor, when a large number of scholars recited portions of Scripture, and appropriate hymns were sung. On Tuesday Mr. W. Winters, editor of THE EARTHEN VESSEL & GOSPEL HERALD, and of Waltham Abbey, Essex, preached in the afternoon at 3.15. Tea was provided at 5 p.m., of which a large number of scholars and friends partook. A public meeting took place at

6.30, Mr. Sawyer in the chair, The chairman in his opening remarks reminded those present of that memorable day, and said they would not have been allowed 200 years ago to worship as they did now, Prayer having been said by one of the ministers present, a hymn, "Stand up and bless the Lord," having been sung, the Secretary's report was read and carried, after which the following ministers addressed the teachers and the children: Messrs. Bush, Evans, Winters, Markham, and the Pastor. The closing hymn, "May the grace of Christ our Saviour," having been sung, the Benediction was pronounced by Mr. Sawyer, and a very pleasant evening closed. The collection in aid of the Sunday School amounted to £6.—*Westminster Times*.

STRICT BAPTIST MISSION.

The 28th Anniversary of the Mission was held at Mount Zion Chapel, Hill Street, Dorset Square, London, on Tuesday, Oct. 22nd, 1889. The sermon was preached in the afternoon by Mr. L. H. Colls of Beccles, from the words "The Prince of Peace," Isa. ix. 6 (last clause.) The sermon was an excellent one, and much appreciated by those who heard it. At the evening meeting the chair was occupied by the president, Mr. John Box, who, after a hymn had been sung, commenced the proceedings by reading Psalm xcvi.

Mr. Rose, of Reading, implored the Divine blessing.

The Chairman, in a few introductory remarks, said they had met for the purpose of a joyful celebration, and greeted the assembly as co-workers in the good and great work of sending the gospel to the heathen. In surveying the past he was constrained to exclaim, "Who hath despised the day of small things!" God had not despised it. His hand was abundantly manifest in the present prosperity of the Mission, both spiritually, materially, and financially. God had marvellously wrought for them during the past year. Mr. Doll, the Superintendent of the Mission in India, was now enabled to devote his whole time to the work. But this fact increased their expenditure, which needed correspondingly increased subscriptions. They must not let their ardour cool, but remember the Apostolic character of the Mission, and that of all that we gave to the Lord it might truly be said, "Of Thine own have we given Thee." He heartily thanked the supporters of the Mission at home, as well as those in Australia and America; and hoped that their hands would be so strengthened that they would be able to occupy the various fields presented to them.

Mr. Josiah Briscoe, the Corresponding Secretary, read the Report. The statistics showed that the Mission has

22 stations, 36 workers, 309 church members, (37 having been received during the year); 21 schools, with 551 scholars, and Sunday-schools also at all the stations. Attention was being given to the training of missionaries. The various stations in and around Madras had been well sustained, and a church of twenty members had lately been united to the Mission by their express desire. In the Tinnevely district alone there were now 10 stations, 300 church members, and 12 preachers. The work in Ceylon had been greatly hindered by persecution from the heathen, and also from false brethren; but Mr. Noble had been sustained amidst it all. It was announced that he purposes to visit his native land next year. A cordial welcome was bespoken for him.

Mr. E. Mote, the Treasurer, presented the balance-sheet. The receipts, including a balance of £278 13s. 4d., amounted to £912 13s. 8d.; the expenditure had been £596 14s. 10d., leaving a balance in hand of £315 18s. 10d. A portion of this it was suggested, might be added to the funded capital, which had been considerably reduced.

Appropriate addresses were delivered during the evening by Mr. E. Mitchell, Mr. S. Gray (of Brighton,) Mr. R. E. Sears, and Mr. W. Moxham. Mr. J. H. Lynn and Mr. C. C. Harris took part in the meeting. The list of officers having been read by Mr. I. R. Wakelin, the Minute Secretary: their election was proposed by Mr. C. Wilson, seconded by Mr. Colls, and carried unanimously.

A vote of thanks to the friends at Hill Street (and especially the ladies) was gratefully accorded. This was one of the best anniversaries the Mission ever realised. The total sum collected during the day was most encouraging, namely, £19 0s. 2½d. To God be all the praise.

VILLAGE MISSION WORK.

DEAR MR. WINTERS,—I have many times thought I would like to write to you again. Indeed when I received—to my great surprise—your very kind and encouraging letter (at the commencement of the year) I felt I must acknowledge it at once, but refrained, fearing lest by troubling you again, I should cause you to regret writing me.

Please accept my warmest thanks now. I am sure the Lord inclined your heart to pen the letter, for it was the means of blessing to my soul.

I had been for some time previous in a very cold and indifferent state, sin instead of grace appearing to reign within. Upon reading your kind words—to one almost a stranger—I was quite melted down at the goodness of my God, and the fetters that bound me were then broken, and I again enjoyed sweet access at a Throne of Grace. Thus, when

deserving to be visited by the rod, I received instead a manifest token of His gracious favour. I can indeed often say with the Psalmist, "He hath not dealt with me after my sins," etc.

It gives me great pleasure to distribute *Cheering Words* month by month. I feel I must expect the dear Lord to own and bless the reading of such gospel truths and narratives. I am sure you have been much helped and directed in the compilation of them. May you still largely realize the Spirit's guidance and blessing attending your work.

As there is no one to visit the sick around here (excepting the Vicar of the parish) I have the pleasure of reading the word to such from time to time. Very few can read for themselves. I often lament my inability to speak with liberty upon spiritual matters, but I know *gifts* as well as *graces* are the Lord's to bestow if He sees fit. Although I have not one Christian friend in this village, I frequently enjoy communion with some of the Lord's poor afflicted ones in the adjoining village. One case I became acquainted with last year I have been much interested in, viz., that of a young man who was formerly a soldier. His sufferings from abscesses all over his head were indescribable—his poverty was great, only receiving parish relief for himself, wife and three young children. But the agony of his mind on account of sin was the greatest. He had scarcely ever attended a place of worship. One day while upon his bed of suffering the words "Where shall I stand in that great day"? fastened themselves upon his mind. Although it was a pleasure to read to him, it was truly grievous to witness the suffering he endured of mind and body, and to see him wringing his hands in such distress.

He has told me since, that he was assailed with the most powerful temptations to destroy himself. There is a narrow ditch at the back of his cottage, and it was suggested to him again and again if he laid there with his face downwards it would soon all be over. He said he was really obliged to hold on by the side of his bed, the temptation was so strong. It pleased the Lord to impart some hope within him, and to so far restore him to health that he was enabled to get to the little chapel near by. The word preached by the Lord's aged servant Mr. Hoddy of Clare was blessed to his soul, and he was set at liberty. His mourning was indeed then changed to rejoicing, and his joy in a revealed Saviour was very great.

He then wanted to tell to sinners round, what a dear Saviour he had found, and might often be seen going about, with his stick for support, and his head and face partially enveloped in a large cap and covering—to read to some afflicted ones. I heard him read a chapter at the prayer-meeting, he being

a better scholar than the others. There was a word in it he could not pronounce, so he omitted it, simply remarking "that word I can't speak."

He is now suffering much again from the disease, but is wonderfully patient under it, and says he has much to praise God for.

But I fear dear Mr. Winters I am trespassing too largely upon your time. If I have, kindly forgive me.—Yours, I trust, in Christ Jesus, A. E. GOODY.

In Memoriam.

ELIZA BOURNE.—After many months of much pain, borne without a murmur, Eliza Bourne peacefully passed away, November 6th, 1889. She was a poor, trembling, doubting, fearing one; she felt herself to be "a wicked sinner," without the least claim on the mercy of God. She loved to think upon His name, and I quoted to her the promise made to such by the Prophet Malachi; also Hart's hymn—"Come, ye sinners, poor and wretched," and she added, "Weak and wounded, sick and sore," &c. She loved to hear His word read, and after praying with her, she often said, "How nice: that suits me." Her affliction was very great, but her faithful servant, Mary, and her kind friend, Mrs. Watts, were unceasing in their attention to her. The nurse said, "The conflict is sharp, but it will soon be over, and you will be in heaven." She replied, "What a blessing." These were almost her last words.—J. W. B.

ROBERT SAVILL, of Wimbish Mill, born February 2nd, 1806, sweetly fell asleep in Jesus on November 4th, 1889. He was taken in a fit of apoplexy on October 31st, which took away his speech and the use of one side, from which he did not recover, and died about half-past nine o'clock on the evening of November 4th. He was baptized by the late Mr. J. D. Player, and joined the Church at London-road Chapel, Saffron Walden, either the end of the year 1844, or the beginning of 1845, and continued a regular attendant and consistent member till about two years ago; but through distance, age, and infirmity, he was unable to attend the means of grace, yet often wished he lived near the chapel, so that he could get there, for he could say with the Psalmist, "Lord, I have loved the habitation of Thine house, and the place where Thine honour dwelleth."—G. MUNSON.

Died, on October 30, 1889, of typhoid fever, after five days' illness, ERNEST ALFRED CROWHURST, aged 21 years, youngest son of Mr. Samuel Crowhurst, of Walworth, Surrey. One of the Lord's little ones.