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GOSPEL HERALD

FOR  
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JANUARY.

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FEBRUARY.

Australia, Baptisms, Kentish Town-road, Leicester, Pearls by a Poor Printer, Sunday-school Conference, Waltham Abbey, Wellingboro', Wisb. ch.

MARCH.

Baptisms, Calvinistic Protestant Union, Carlton, Little Stonham.

APRIL.

Soho.

MAY.

Accrington, Baptisms, Blakenham, Braintree, Chester, Colechester, Croydon, Little Stonham, Lockwood, New Use for a City Church, Our Sunday-schools, Past and Passing Events, Piggott (Late Mr. W.), Prarthana-Sabha, Woolwich.

JUNE.

Annual Meeting of the Suffolk and Norfolk Home Missionary Society, Baptisms, Bexley, Death of the *Sunday Mail*, Death of Mr. Whittaker, How to Teach Children, Kenninghall, Memorial Sermon (J. W. Banks'), M.A.S.B.C. Annual Report, *Occasional Paper*, Our Australian Column, Philpot (Mr. J. C.) on One Spirit, Saint to Saint, Sanctified Afflictions, Sea Coast Directory, Soc. Stonham, Strict Baptist Mission, Whaley Bridge.

JULY.

A Pithy Reply, Aldringham, Baptisms, Canning Town, Church Officers and their Duties, Clapham, Correspondent with a Live Missionary Spirit: Deaths: C. Brooke, F. Hazelton, Mrs. S. Hudson, C. Stockdale, W. Symonds, and Mrs. M. Thorne: Not Heard, but Seen, Sea Coast Directory, Snodland, Stoke Ash, South Indian Mission, Stratford, Surrey Tabernacle Benefit Society, Wandsworth Common, Whitestone, Willenhall.

AUGUST.

Cheering Words, Cromer, Hilperton, Leicester, Sea Coast Directory, Stoke Ash, *Strict Baptist Mission Herald*, Tercentenary, Crowle Baptist Church, The Queen and Toplady.

SEPTEMBER.

A Visitor, Death of Mr. J. Walker and Mrs. Lawrence, Saffron Walden.

OCTOBER.

Aylesbury, Baptisms, Cottenham, Extract from a Sermon by the Late J. Wells, Hertford, Missionary Booth's Farewell, Obituary (J. Jackson), Opening of a New Chapel at Plymouth, Pulpit, Press, and Pen, Watford.

NOVEMBER.

Baptisms, Death (T. Cooper), Open-air Preaching, Sudbury, Wandsworth Common.

# The Earthen Vessel

AND

## Gospel Herald.

E. V., VOL. LV., No. 634. G. H., VOL. LXVI., No. 793.

### The Promise of His Presence.

BY E. MITCHELL.

“My presence shall go with thee.”—Exod. xxxiii. 14.

GOD has given to His people “exceeding great and precious promises.” They have been given at different times and under various circumstances, and not unfrequently to individual believers, yet are they all the common property of the whole Church. “For all the promises of God in Him” (Christ) “are yea, and in Him Amen, unto the glory of God by us.” The Lord Jesus Christ, with all His fulness, is the Father’s unspeakable and free gift to His people. Our interest in the promises is made manifest by our power to appreciate them, desire to enjoy them, and faith to appropriate them. Only the regenerate desire the presence of the Lord; the unregenerate would gladly hide from Him, and, therefore, discern no desirableness in the promise of His presence. If we truly appreciate the promise, and believingly desire its fulfilment, it is assuredly ours, and the good it contains will be realized by us as our necessities require it. What can be more encouraging in entering upon another year than the assurance that His presence shall be with us? We need be anxious concerning nothing that its hours may disclose, for His presence will meet, and more than meet, our every requirement.

Let us enquire what this PROMISE INTENDS? We take it to mean His *special favour*, otherwise His presence is everywhere. “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall Thy hand lead me, and Thy right hand shall hold me.” God’s presence fills and comprehends all space, but His special presence, His heavenly favour is with His people. “As I was with Moses, so I will be with thee,” was His word to Joshua. So also His presence is ever with His people in their journey homewards; it intends His favour, gracious regard, merciful help, and enriching blessing.

It intends also *special manifestations*. Under the old dispensation

the Shekinah was an evident symbol of the Lord's presence with His people, while the pillar of cloud by day, and of fire by night, visibly attested the same precious truth to the tribes of Israel all through their wilderness journey. These outward and visible signs have long since departed, yet He still manifests Himself unto His own as He does not unto the world. We do not look for visions, but are favoured with inward spiritual manifestations of His gracious presence which make our hearts to glow with love and delight. This is neither fanaticism nor enthusiasm, but the heart-felt experience of sober-minded believers. In His house, at His mercy-throne, by His Word, in the busy scenes of life, in quiet retirement, or in the silent watches of the night, His presence is manifested, and sweetly enjoyed by His people: and they would not barter away this precious privilege for all the world, with its supposed pleasures and riches.

It includes, too, *special influences* working in our hearts and minds; the operations of the Holy Ghost. To the eternal Spirit we are indebted for the impartation of spiritual life, and also for its maintenance. He revives, renews, refreshes, comforts, re-invigorates, and fertilizes our souls. God's presence with us is by His Spirit, and the promise of His presence to go with us includes a continuance of those gracious operations within us, apart from which our spiritual life would speedily decay. The gracious Spirit will not be wanting in exerting His living influences in our souls in the future, as He has not been found wanting in the past.

It intends, moreover, *special providences*. The presence of God with His people of old meant that He would go before them, guiding them in the right way, protecting them from their foes, and supplying their needs. Our privileges are not less than the ancients enjoyed, rather they are greater. We may well enough be tranquil in our minds with respect to the future, although it is to us all unknown. God is not with us as a mere spectator, beholding how we acquit ourselves, but He is with us as our God. "This God is our God for ever and ever; He will be our guide even unto death." His special providence is over His people with whom His presence goes: and they shall not fail to reach the promised land.

Let us observe what this PROMISE MEETS. It certainly meets the *believer's every need*. Nothing less than His presence will suffice, more cannot be desired. Moses felt his need of the Lord's presence, the promise of sending an angel was not sufficient. "If Thy presence go not with me, carry us not up hence," was his petition. Our need is not less than was Moses' need. We are thankful for the ministry of angels, but nothing less than the presence of Jesus can meet our need, or still our fears. We cannot do without His presence. We need Him every day and all the day. We need His all-seeing eye, that nothing can escape; His almighty arm, to uphold and defend; His loving, patient heart, to comfort and bear with us; His all-embracing fulness, to supply our every want. He only can cheer, comfort, dry our tears, sustain our souls, direct our way, deliver us from our foes, remove our fears, and make us at last "more than conquerors." We are indeed a poor and needy people, but His presence enriches us, and meets, yea, more than meets, our every need.

But this promise also *meets the believer's desire*. All men are dependent on God; believers alone desire His presence. Natural men say to God in effect, "Depart from us, we desire not the knowledge of Thy

ways." His people cry, "Lord, lift Thou up upon us the light of Thy countenance," grant us Thy gracious presence, give us to realize that Thou art with us. If we had no needs requiring to be supplied we should still ardently desire His presence, for His presence is heaven to our souls. *The healthy soul ever desires the presence of the Lord.* We may try our soul's health by this test; if not enjoying His presence, are we ardently longing for it? and earnestly seeking it? It is a sign of serious sickness if we are at all satisfied without realizing His presence. But there is a *special desire for His presence under special circumstances.* In starting on some fresh pathway; or when we reach some crisis in our life: then specially we should ask for His presence, and say, "If Thy presence go not with me, carry me not up hence." A wholesome fear of going anywhere without His presence is a great preservative. A neglect of this may involve us in much trouble and sorrow. The promise seems appropriate to us as we stand on the threshold of another year. Let us but have His presence with us, and all must be well. We do not expect immunity from trials and sorrows, for this is not warranted by the Word, but His presence ensures all necessary supplies and comforts by the way, and victory over all our enemies. His presence will sanctify all things to our real good and benefit. The promise of His presence should create sacred confidence in our souls, and adoring gratitude in our hearts for such wondrous grace and condescension. Let us sue out the good of the promise by believing prayer, for God will be enquired of to fulfil His promises; and let us remember that His presence with us not only ensures our welfare, but also calls for a watchful and humble walk before Him.

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### OUR PORTRAIT GALLERY.—No. I.

MR. JOHN BUSH, OF THE SURREY TABERNACLE AND KINGSTON-ON-THAMES.

**M**Y DEAR BROTHER,—At your request, and with the earnest desire that the Lord may help me, and that He may bless to your readers the recital of His mercy and lovingkindness to one who is unworthy of the least of all His mercies, and continually led with the poet to say:—

"O to grace how great a debtor  
Daily I'm constrained to be!  
Let that grace, Lord, like a fetter,  
Bind my wandering heart to Thee,"

I will give you a few particulars of the Lord's gracious dealings with me. To the praise of our gracious God, who in covenant purpose has left nothing out of His perfect plan, in His wonderful arrangements in providence and grace. I was born on the 24th of April, 1846, of Christian parents, at Camden Town, London, N.W., and was early taken to the house of God by my parents, who at that time attended the faithful ministry of Mr. T. W. Gittens, at Ebenezer Chapel, Union-street, Camden Town; and a truly godly, gracious, and loving pastor he was. And although I knew very little of the blessed Gospel he preached, yet as I remember my childhood days I have an affectionate remembrance of his gentle and loving manner, and his sweet kindness to

me as a little boy. Often would he take me up in his arms, and put his hands on my head, lifting up his heart and voice in prayer that the Lord would bless me. "The effectual, fervent prayer of a righteous man availeth much."

I attended the Sabbath-school in connection with the house of God there, and have every reason to believe that the Lord implanted the seed of eternal life in my heart, even that incorruptible seed which liveth and abideth for ever, although it took some years to develop and bear fruit; yet as I am led to remember all the way the Lord has led me these many years in the wilderness, I cannot but believe that the impressions received under the ministry of the Sabbath-school were sealed upon my heart by the blessed Spirit. I name this to encourage the noble band of godly men and women who, constrained by the love of Christ, go forth to labour to instruct the young in the ways of the Lord. I shall never forget one Sunday afternoon, when we sang that hymn, viz. :—

"Almighty God, Thy piercing eye,  
Strikes through the shades of night,  
And our most secret actions lie,  
All open to Thy sight.

It sent a terror through my very soul, and at night how I pleaded with God to make me a good boy, and to enable me to do that which was right in His sight, for I had then no knowledge of the perfect work of Christ and His finished salvation, and in my little way thought that I could work out a righteousness of my own, which I believe is the way that the Lord oftens begins His work of grace in a poor sinner's heart. Upon another occasion I remember when in chapel that hymn was given out :

"Prone to wander, Lord, I feel it,  
Prone to leave the God I love;  
Here's my heart, Lord, take and seal it,  
Seal it from Thy courts above."

My heart was very soft before the Lord, and for weeks I kept praying,

"Here's MY HEART, Lord, take and seal it,  
Seal it to Thy courts above."

For in my childish way I thought the poet had made a mistake, I wanted to be sealed *to* heaven. Already I began to feel how difficult it was to do that which God commanded.

Many other circumstances in my school-days I could name, but must pass on.

When the time came for me to leave home I had just passed my twelfth birthday (I was but a child), to be apprenticed to a draper at Deptford. I shall never forget my dear, godly mother, of precious memory, taking me alone into her bedroom, and kneeling down with me at her bedside, how she poured out her heart in fervent prayer on my behalf.

I CAN NEVER BLESS GOD ENOUGH FOR A PRAYING MOTHER.

Knowing some of the temptations to which I should be exposed, she prayed that the Lord would preserve and keep me, and that I might prove to be one of the Lord's chosen ones. Then on the way to Deptford what loving counsel, good advice, and wise caution she gave me. I have them still in remembrance, and I can truly say that in my first two years after leaving home often I had to say, "So did not I because

of the fear of the Lord," as taught me by my godly, praying mother, for in the providence of God I was living with some of the most ungodly, a very sink of sin and iniquity. So that with the poet I can sing :—

“ Preserved in Jesus, when  
 My feet made haste to hell,  
 And there should I have gone,  
 But Thou dost all things well.  
 Thy love was great, Thy mercy free,  
 Which from the pit delivered me.”

How sovereign was the mercy of God to me, in thus preserving me in the very midst of temptations of the worst possible kind, and which, I am sure, had it not been for the Lord's keeping grace, I should have fallen into and perished.

It was not very long after I had been apprenticed at Deptford that a dear aunt, now in glory, who was a member at the Surrey Tabernacle, Borough-road, asked me to go with her to hear Mr. James Wells (the very writing of the name thrills my soul with love to my dear covenant God, who brought me under the sound of his voice, and often caused me to hear His own sweet voice in the whispers of His love, through His honoured servant). I went with her, and was obliged to stand part of the service, as the chapel was so crowded. After the service my aunt asked me what I thought of her minister, for to her there was none like J. Wells. I replied, “ I like him very much,” for there was something that attracted my whole attention, and I said, “ I should like to go again,” which, after a few weeks I did, and shall never forget the service. I cannot remember the text, but the subject was the eternal security of the Lord's chosen people. In the warmth of his heart Mr. Wells made use of these words, which went home to my very soul : “ God Almighty must fall from His throne before James Wells can be lost.” I went home pondering over this remark, wondering if it could be true, that any man could be so sure of his eternal salvation as to make such a statement. All my religion was gone, and I felt I would give a thousands worlds to be able to feel sure of my own personal salvation.

Now the Lord began to show me my lost condition as a poor sinner, my utter helplessness, my spiritual poverty, so that I began in real earnest to seek the Lord, and to call upon His name. I needed no asking now to go to hear the dear servant of God, but every time the chapel was open, and I had the opportunity to hear, I was there, hungering and thirsting for the Word of Life, often walking sixteen miles on the Lord's Day, after being in business until two o'clock on Sunday morning. I was often helped and encouraged, and sometimes hoped that the glorious Gospel I was favoured to hear would be made by the Holy Spirit the power of God unto my eternal salvation. I soon discovered that the Lord had a chosen people, and the doctrine of election became a great trouble to me, for I could not believe that God could have chosen such a poor sinner as I felt myself to be, but as I searched the Word of God, and the Holy Spirit opened my eyes, I saw that God had chosen His people in Christ Jesus, and I was with all my heart seeking salvation through Him. I was encouraged to hope in the mercy of God, through His beloved Son, being much helped by the ministry of the Word and the Scriptures of Truth. Many portions I could name, but space forbids. I will give only one, viz., John vi. 37.

At the age of 15½ I was in the providence of God removed to Woolwich. Now I was four miles further from the Tabernacle, yet I often walked the thirty-two miles to be at each service, and often on the Sunday evening I hardly felt the ground under my feet as I went home, so sweet were the drawings of Divine love. After being at Woolwich for eighteen months I moved to Stepney, in the East-end of London. Now I could walk with joy to the house of God, I was beginning to know a little of the power of Divine grace in seeking the Lord by prayer, and having some very sweet answers, although the one burden was that my sins still remained. I may here name one circumstance, for the sake of our young men who are in business, and are surrounded by ungodly companions. The Lord one day brought home with Divine power these words :—" In all thy ways acknowledge Him, and He shall direct thy paths " (Prov. iii. 6). How seasonable is the Word of the Lord, for I was just made buyer, although only seventeen years of age, with great responsibilities, and I remember always before going to the City to buy, how I knelt down and asked the Lord to direct me what to purchase and to keep me from the many temptations which at that time were in vogue in the City houses. Here I could write a little bank of faith upon the many answers to prayer, and how the Lord prospered my way. Yet mine was only a hope, but bless God it was a good hope through grace of eternal life. After about three years in this house of business, I started in business for myself, and very soon married my dear wife, who became a real helpmeet, both in spiritual and temporal things.

The new Surrey Tabernacle was now open, and how I longed to be one of their number, especially when on Lord's-day afternoon I saw them sitting with their Lord at His table. I often asked the Lord if ever it would be my happy lot, and my prayer was constantly :—

" Numbered with them let me be,  
Now and through eternity."

But I had still to wait, and often went with longing heart to the house of God, sometimes feeling I could not wait much longer. My earnest prayer was : " Say unto my soul, I am thy salvation."

The Lord has a set time to favour His people, and the time of love *did* come, never to be forgotten, when the Lord brought home His pardoning mercy, and—

" Assured my conscience of its part  
In the Redeemer's blood,  
And bore sweet witness with my heart  
That I was born of God."

Lord's-day morning, Nov. 21st, 1869, dear Mr. Wells gave out his text : " *He brought me into His banqueting house, and His banner over me was love* " (Song of Solomon ii. 4). It was all for me ; my soul danced for joy ; my sins were all gone, peace flowed into my heart. I called God " my Father " for the first time, Christ my very own Beloved, the Holy Spirit my Comforter, the children of God my companions, and heaven my everlasting home. I went home singing, and told my dear wife, saying, " I must go in the evening and tell Mr. Wells all about my joy," for I had found Him whom my soul loved, and I wanted to let His servant know. However, I was hindered in the evening of that day, and I longed for Wednesday evening to come, that I might see him, but such a cloud of darkness came over me, and my unbelieving heart,

and the devil together, told me it was all a delusion. I could not rest, and in an agony of soul sought the Lord, and prayed that if it were His work He would confirm it by His own Word. I opened my Bible upon the 116th Psalm. The first word melted me to tears. I read on until I came to the 8th verse : " For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." I returned to my rest ; the snare was broken, my joy restored, and I was completely blessed. I went that night and told Mr. Wells all my heart, and after relating my experiences before the Church, was baptized, with my dear wife, by Mr. J. Wells, on December 13th, 1869, his text being Acts x. 48. Oh, what a happy time it was, never to be forgotten while memory holds its seat.

" Many days have passed since then,  
Many changes I have seen."

But my God has not forsaken me, and—

" Since my soul has known His love,  
What mercies has He made me prove,  
Mercies which all my praise excel,  
My Jesus has done all things well."

It was not until some time after dear Mr. Wells' death that I began to be exercised about speaking in the Lord's name, although I used to enjoy very much telling out His goodness here and there, when I met with those that feared the Lord.

Living at Surbiton, I found the Surrey Tabernacle too far to attend on the week evenings, so thought I would seek out the people of God at Kingston, and unite with them to worship God. This I did, and joined them in their prayer-meeting. Being asked to read and expound the Word of God, I consented, and many blessed times of refreshing we had from the presence of the Lord. I preached my first sermon on Lord's-day evening, October 23rd, 1881, in a barn at Knapp Hill. With what trembling of heart did I start from home that Sunday afternoon, the walk from Woking Station being three and a half miles. I shall never forget how Jesus joined me, and it was a real journey to Emmaus. My text was Matt. i. 21 : " And thou shalt call His name Jesus, for He shall save His people from their sins." The Lord helped me, and blessed His Word. On the following Wednesday I preached to the friends at Kingston, from Psalm lxvi. 16 : " Come and hear, all ye that fear God, and I will declare what He hath done for my soul." Many will never forget that season ; there was not a dry eye in the little vestry. Nearly all are now in glory who were present at that meeting. Since then, " having obtained help of God I continue unto this day," preaching the Gospel wherever the Lord has called me—in London, and throughout the country, the Lord blessing the Word with signs following.

Now, to close this very brief account, I have to testify to the Lord's faithfulness, forbearance, and lovingkindness with and to one so unworthy, who is—

" Still a poor sinner, and nothing at all,  
But Jesus is my All and in all."

Yes ! He is faithful to His promise, for He gave me this promise many years ago : " As I was with Moses, so I will be with thee. I will not fail thee nor forsake thee."



Praying that the E. V. may have a prosperous voyage over the tempestuous waters of 1899, and that grace, mercy, and peace may be with you and your readers, and all who love our Lord Jesus Christ,  
Yours in the dear hope of eternal life,

JOHN BUSH.

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## OUR PORTRAIT GALLERY.—No. II.

MISSIONARY E. A. BOOTH.

**I**N another column reference is made to our young friend and brother Booth, whose portrait accompanies this number, a brief reference to him, therefore, is all that is needed here.

Favoured with Christ-loving parents, Mr. Booth was early trained to attend the worship and service of God in good old Homerton Row, a place of old renown for New Testament Church order and the advocacy of the doctrines of free and sovereign grace; a good school for the young. But all this would be of no avail unless the Holy Spirit first quickens the soul with desires heavenward. We give the following short notes from *Life and Light* :—

Our brother, Mr. Ernest Alfred Booth says : “ The work of grace in my soul was very gradual, almost imperceptible. The Lord has been very gracious to me : not so much by *terrors* as by the softening influence of His love have I been led to Him. Mr. Belcher’s ministry has been made a great blessing to me : and I was baptized by him on January 31st, 1892, at Homerton Row.

“ December 6th, 1893, I count the happiest day of my life, as, upon that day, God drew me so near to Himself, and so overwhelmed me with a sense of His love, that I was constrained to joyfully surrender my whole being to Him and His service, and say with a full knowledge of the depths of the words, ‘ *Lord, here am I, send me.* ’ I am willing to serve Thee wheresoever Thou shalt appoint, *though it should be in some foreign land.* I only ask of Thee two things : first, let me clearly know Thy will ; secondly, undertake to do *through me, in me, and for me, all Thy good pleasure.* ”

Two giants in the faith—Mr. J. Barmour and Mr. J. Haines (deacons for many years at Homerton Row), can bear witness to the testimony here given.

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## Savoury Sayings for Sensible Sinners and Seeking Souls.

*By Ancient Authors and Modern Men.*

FAITH is the soul riding at anchor.—*H. W. Shaw.*

FRIENDSHIP means one heart between two.

THE Word of God humbles the sinner, and comforts the humble soul.—*Anon.*

I LOVED to live preaching Christ, and I love to die preaching Christ.—*Halyburton.*

A PENITENT once prayed : “ O Lord, take these cob-webs out of my heart.” The pastor said : “ Ask Him to kill the spider.”

THE righteousness by which a sinner stands just before God, or in the light of God, from the curse, is a righteousness of God’s providing ; so also it is of His putting on. Thus, therefore, a man is made righteous even of God by Christ, or through His righteousness.—*Whiting.*

I HAVE no hope in what I have been or done ; yet I am full of confidence, and this is my confidence—there is a Hope set before me, in Him I trust, in Him I have strong consolation, and shall assuredly be accepted in this Beloved of my soul.—*Doddridge.*

To the illiterate object of His choice God gives a power of utterance which may be far from correct, according to the Queen’s English ; but what does that matter while it is in sweet harmony with the court of heaven.—*T. Bradbury.*



Mr. John Bush.

# The Love of God. 8.8.8.6.

Music and Words by WILLIAM CHURCH.

*pp*

1. When in the mire of sin I lay,  
2. "But, Lord," I said, with tear - fui sigh,

*pp*

*cres.* *f*

So foul and bad I could not pray,  
"I'm but a rebel, fit to die;"

*f*

*f* *dim.*

'Twas then I heard the Sa - viour say, "Come un - to  
Kind was the an - swer, sweet re - ply, "Come un - to

*f*

*p* *rall.* *pp*

Me and rest, Come un - to Me and rest."

*p* *pp*

3 Still with the world I could not part,  
Till added trials made me smart;  
Then Jesus whispered in my heart,  
||: "Come unto Me and rest." :||

4 The scales were falling from my eyes,  
I see the Lamb! behold, He dies!  
And though in agony, He cries,  
||: "Come unto Me and rest." :||

5 Now as His child I take a place,  
Redeemed, elect, and saved by grace,  
Lord, on my heart that message trace,  
||: "Come unto Me and rest." :||

## OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

MANIFOLD WORKS OF WISDOM.

No. 1.—*Apes and Monkeys.*

WHEN the Psalmist had been reviewing some of the wonders of land and sea, he exclaimed, "O Lord, how manifold are Thy works, in wisdom hast Thou made them all." And if we are spared we intend to look at a few of those specimens of the power and wisdom of the great Creator which are met with at home and abroad.

The creatures whose name heads this paper, are not, as a rule, very beautiful, it is true, but naturalists call them the *Primates* of the animal world, next in order to man himself.

Apes, properly speaking, are the huge, fierce, tailless animals, like the gorillas and others which are found in the dense forests of Africa, and were for ages regarded with superstitious fear by the negroes. The gorillas especially were believed by them to be wild men and women, and their extreme ugliness, strength, and semi-upright form, gave colour to many absurd stories told about them. More recent discoveries have afforded more definite information; still there is much about them yet unknown. They appear to live upon fruits, to walk usually upon "*all fours*;" their arms are longer and their legs are shorter than ours; their heads, though larger, are lighter than those of human beings; and while we are told that, "living upon such nice things as sugar-canes and pineapples, the gorilla has a long and well formed *tongue* to *taste* them with, and a good *nose* to enjoy their *scent* and *fragrance*," yet we are assured that in all the specimens examined, the brain was not half so large as in the lowest race of men.

Next to gorillas come the orang-outangs, who also love forests and fruits, but these, if possible, really live *in* the trees, swinging from one branch and one tree to another, *wasting* more by far than they eat, and though apparently most leisurely in their movements making as much progress through the boughs above, as anyone *running* at full speed on the ground below. They are found in the forests of some parts of Asia, and a full grown one is about four feet high, while the largest gorillas measure about six feet in height, and they are all very powerful animals, and dangerous enough to those who hunt, or in any way interfere with them. Then there are many kinds of smaller monkeys; some in America with long, strong, clinging tails which they can wind around the branches, and which serve the purpose of a fifth limb; others in the Old World who have cheek pouches in which they can stow away nuts, dates, and the like as in a cupboard, and so "lay up something for a rainy day," as we might express ourselves.

Altogether, the monkey tribe is very large and very diversified, and what species the apes brought to Solomon belonged to, it is impossible to say. They would not be American, as America was "*terra incognita*" for long ages after that, and it is almost impossible that gorillas were included in the specimens brought to Canaan, as that part of Africa would be almost as unknown as the undiscovered Western Continent; so it is almost certain they were monkeys of more ordinary kinds, though, like some of Solomon's other imports, they may have been brought from a long distance.

No express mention is made elsewhere in Scripture of apes or monkeys. But in Lev. xvii. 7 God said the Israelites should no more sacrifice to "devils," and in 2 Chron. xi. 15 we find Jeroboam making "priests for the high places, the 'devils' and the calves which he had made;" devil, meaning *hairy one*. Now the Egyptians had a "sacred baboon," which they venerated and worshipped; its face was devoid of fur, but long shaggy hair hung from the back of its head like a cloak over its shoulders, while short hairs covered the rest of its body, and as the Israelites had been in Egypt they may have learned this worship there.

The "satyrs," also *hairy ones*, although a different word in Hebrew is used for them (Isaiah xiii. 21, xxxiv. 14), are thought by some to be a certain kind of ape; and the peculiar forms and habits of many of the monkey race, so unsightly frequently, so like, yet so *unlike* human beings, may well have excited superstitious fears and fancies in the minds of the ancients, and have induced those who neither knew or believed in the living God to render this debasing homage to creatures lower than themselves.

Concerning the habits and characteristics of monkeys, we have all heard a great deal; mischievous, cunning, thievish and mimicking, they do not furnish us with much or anything exemplary. And yet some interesting traits have been observed in their character, and they have displayed much intelligence at times.

But the world *ape* has become synonymous with servile and ridiculous imitation, and from the way in which the creatures watch and follow the actions of human beings, a mere pretender is said to be "apeing" some one whom he professes to admire and follow. The disciples of Jesus are called to be "imitators" of their Lord; He, to prove that, though Lord of all, He was meek and lowly in heart, washed His followers' feet on the night before His death; and history informs us that Thomas à Becket, in the 12th century, when Archbishop of Canterbury, washed daily the feet of thirteen beggars, though he himself was one of the proudest men in the kingdom. This I should call "apeing," not imitating the Saviour. To imitate Him, we must have His Spirit working love, humility, and kindness in us, to do kindly acts of any sort for His people, and "by love to serve one another."

The traitor, Judas, "aped" the true disciple when he saluted Jesus with pretended affection, and "kissed but to betray." The hypocrite *apes*, the true follower *imitates*. They who know Jesus as their *Saviour* from sin and from the wrath of God, will learn of Him as their great and perfect *Example*.

"They mark the footsteps that He trod  
His zeal inspires their breast,"

and they, following Him, shall both here in measure, and fully hereafter, "possess the promised rest."

O that we may each be saved from all hypocrisy, and made sincere and true, may we walk in the footsteps of the flock of God, and above all, in the steps of their great Shepherd, so that cleansed and accepted in the Beloved it may be said of us each and all, "These are they that follow the Lamb whithersoever He goeth, and they are without fault before the throne of God." Dear reader, Jesus said, "Ye must be born again." Know you anything of this new and heavenly birth, through which sinners become partakers of a new nature and receive the Spirit of the Lord Jesus Christ?

## THE QUESTIONS OF THE BIBLE.

*(Continued from page 297, Oct., 1898.)*

V.—“Who hath believed our report?”—Isa. liii. 1.

EVIDENTLY, in Isaiah's day and generation there were some who disbelieved, else why should he commence this chapter with this question? He challenges his countrymen to know who was going to believe what he was about to set forth. In our day it is obviously the same. There are believers and disbelievers; some believe Christ died for them; some have nothing to do with the Son of God, and go down to their graves unbelievers. It is quite clear then that Christ did not die for all men, but only for the “who” mentioned in this verse. I should propose, by the aid of the Holy Spirit, to set forth some few points; first, as to the report; then as to whose report it is; thirdly, as to what is done with it, and lastly, an answer to the question.

The 53rd of Isaiah has been called “Isaiah's gospel,” and it well merits the name, for the report he mentions here, is just what he has to put forth in the rest of the chapter. In every verse it is He, “He hath no form,” “He is despised,” etc. Who is this “He?” Let us collect the evidence of the prophet as to His personality and character.

Verse ii., “No form or comeliness, and when we shall see Him, there is no beauty we should desire Him,” *i.e.*, He is not to be admired from man's point of view for man's heart, lifted up with pride, takes no note of Him.

Verse iii., “He is despised and rejected of men; a man of sorrows and acquainted with grief, and we hid as it were our faces from Him; He was despised and we esteemed Him not.” This then, was a sorrowful man, who knew grief well, and not only sorrowful, but despised and rejected of men. I'm glad Isaiah says “of men.” That's where our hope comes in. Men rejected and despised, but God accepted and was well pleased with Him. Was there any form of grief or sorrow the Lord never knew? No, for He “was tempted in all points like as we are.” He stood beside the grave of a dear departed friend and wept; He was forsaken by those nearest and dearest to Him; He had the grief of beholding His Father's house, as it were, as a house of merchandise; He cried over Jerusalem, which had rejected Him; and in direst agony of soul, He sweat great drops of blood in the garden. Ah! never man has looked in the face of sorrow as this man!

Such is the character the prophet gives Him, and such His course through the world. Now, we will examine what He has done for us.

“He hath borne our griefs and carried our sorrows.” Did He not have enough to bear of His own? Aye, more than any other man, yet He bore our griefs and sorrows, and that was what He came to do, and, poor weary one, He just says now, “Cast all your care upon Me” (1 Peter v. 7). It does not matter what the care is—mind, soul, body, He is willing, and thank God, able.

But more, see on, “He was *wounded* for our transgressions, He was *bruised* for our iniquities; the chastisement of our peace upon Him; and with His stripes we are healed,” “The Lord hath laid on Him the iniquity of us all.” Compare this with 1 Peter ii. 24, “Who His own Self bare our sins in His own body on the tree.” He bore the curse;

He drank the bitter cup of God's wrath, and why? Because He loved us and gave Himself for us? Why? Because there was something good in us? Because we were lovable? Nay, nay, "All we like sheep had gone astray, we had turned every one to his own way." There was nothing good in us at all. Does it not enhance His great, exceeding love when we see that He loved us, when we were yet enemies and rebels to Him?

"He was oppressed and He was afflicted, yet He opened not His mouth." Ah! it surprised Pilate, did this; He opened not His mouth. Why? Because He was consciously guilty. But He was innocent. Certainly, but our iniquity was laid upon Him, and under that great load He felt guilty. Why, we ourselves have found just our own load of guilt too heavy to bear. What must He have felt, then, Who was bearing not only that load, but the load of His people from and to all time? Ah! He had cause to be dumb. But, read through the Gospels and find one place where He opened His mouth to complain. It is impossible. He had not where to lay His head, He was rejected, He knew sorrow, yet He never complained. Oh! my Christian friends, why do you ever complain? You never can bear what your Master bore, why should you complain? Your light affliction is but for a moment, and it works an exceeding weight of glory. Never forget, your dear Lord opened not His mouth to complain. Well, the prophet's report of Him was carried out in all its minutæ. I will just call your attention to the last verse: "He was numbered with the transgressors," *i.e.*, He stooped to conquer; He the pure, the innocent, the just, was numbered with the doers of iniquity, "and He bare the sin of many," as many as believed on Him. Is not our heart warmed by the consideration of these few passages bearing on His love to us and what it led Him to? And shall not we rejoice when we remember that this word, spoken 700 years before its fulfilment, was fulfilled in all its details? Do we not see the Almighty power of the God of our salvation, Whose word can never change, but standeth sure for ever?

That brings us to the consideration of whose report this is. Isaiah wrote it—that is, he was the vehicle by which the report came. But, back of Isaiah, we read: "Holy men of God spake, moved by the Holy Ghost" (2 Peter i. 21). That is how Isaiah spoke. He does not say, my report, nor God's report, but "*our* report." Look at Gen. i. 26, "Let *us* make man in *our* own image, after *our* likeness," and Gen. xi. 7, "Go to, let *us* go down." This is, then, the report of a triune God, and it is a report that was agreed upon before the world began. It originated in the mind of God, it was carried through by God, in person of His Son, and God the Holy Ghost, is now drawing out such as shall be saved. Poor, weak, trembling one, this report is true from before the foundation of the world. Take courage, your salvation is sure in the hands of such a God.

What is to be done with this report of God? It is to be believed: "Who hath believed our report?" Men make out reports upon all sorts of things, and very often they are not believed, for the very good reason that they are not true. But this report of God is true to every word. So, we have good ground for believing it. Perhaps, one may ask, "Why should I believe it?" Because it is God's plan of salvation, that's all, and when I say God's way of salvation, I mean that there is no other

way, for "There is no other Name given under heaven, whereby men may be saved?"

Now, what is the answer to this question, "Who hath believed our report?" Turn up Acts xiii. 48, and you have it, "As many as were ordained unto eternal life, believed." Then, it is clear, man cannot believe by an effort of his own will. The desire to believe is implanted from above, and God has ordained that some shall believe the report.

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## FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"And thou shalt be called by a new name, which the mouth of the LORD shall name."—Isa. lxii. 2.

WE regard this as a grand prediction of the Church of God; which, according to covenant transactions of the glorious Trinity, stands in nearest and dearest relation to Jesus, her Head. The Church, not Churches. It would be well for us to take special notice of the fact that God always speaks of His Church *as a single person*, hence she is called "Christ's body." "The Bride, the Lamb's wife." To the *one* Church God declares the great and glorious fact—"I have loved *thee* with an everlasting love." It is of *the* Church the Eternal Son addresses His Father thus—"Thou hast loved them, as Thou hast loved Me—and Thou lovedst Me before the foundation of the world." In this Divine statement you have ancient, everlasting, and unchangeable love. Jehovah loves His people as His own beloved Son—amazing, surpassing, and immeasurable love! Source of all blessings for time, and security of all happiness in eternity.

I am, however, reminded of the many vicissitudes of life and experience through which the Church is called to pass. We have before us an illustration of this, which a mere glance will suffice to show the condition of the Church in the time of the prophet. Evidently times of trial, sorrow, and tears were not far distant. How could it be otherwise when their delightful land should become a desolation—their cities lie waste, the highways deserted, and the people hated and despised. Does not this set forth the natural condition of man? Does it not forcibly remind us of the desolate state of his heart? What a waste—the highways of devotion deserted, and the barrenness of his *real* life is discovered in every conceivable town. This we leave for the present, and proceed to notice a more pleasing aspect of the truth before us, for we take it that our verse is expressive of a

### NEW AND IMPROVED CONDITION.

The chosen people may be scattered, but they shall be restored to their former privileges, and raised to greater glory; but not by *political* means, not by the "finite" movement which is now in operation, but by Divine and spiritual means. Divine power alone can bring about a new condition in the life, character, and environments of the chosen people. Let us gather a few fragments of poetic beauty, as they lie on the sacred page before us. "The glory of Libanon, and the excellency of Carmel." "The wealth of Gentiles," and "the flocks of Kedar," shall be lavished upon them. The walls of their cities shall not be common material but



“Salvation,” and her Gates shall surpass “The Gate Beautiful” of the ancient temple, for they shall be called “Praise.” The desolate city shall be inhabited with “priests of the Lord, and ministers of our God.” “The glory of the Lord shall shine upon them, and the brightness of His salvation shall shine like a dazzling torch, for “Israel shall be saved in the Lord with an everlasting salvation.” Is not all this very expressive of a new and happy condition—the inheritance of the Church of Christ—the blessed condition of the redeemed, pardoned, and accepted believer? Verily we think so!

#### THE NEW NAME GIVEN.

We would follow the prophet in seeking to find out the meaning of this “new name”—a name given to the elect of God. They, and only they, are called the “Redeemed of the Lord.” How very much this means. Does it not take in the great plan of redemption—the incarnation, life, work, suffering, death, resurrection, ascension, and mediatorial reign of the Lord Jesus? They that receive the “new name,” are called “Sought out.” How expressive is this. It brings before us the Great Shepherd coming down into this world to seek and save that which was lost. It reminds us of the Holy Spirit seeking the lost and leading such to *the* Christ for light, life, and salvation. The work of the ministry, which is the publishing good news and glad tidings, and when the “Sought out” are brought into the fold, they are called “a city,” *i.e.*, they are compact, united, for it is the “City of the Lord, the Zion of the Holy One of Israel.” The “new name,” I read, is “Hephzibah”—“My delight.” What condescension, what amazing mercy! God delights in His people whom He hath created for His praise. They shall indeed be called “Beulah,” for they shall be married, in which you have ownership, union, and protection. They shall be a “crown of glory.” See how God will put honour and glory upon His chosen—a crown which never fades, and glory which never diminishes.

We will ask the beloved John of Patmos about this “new name.” He at once tells us that this new name is “the name of my God” (Rev. iii. 12). The idea, as some think, is as the golden plate on the high priest’s forehead bare Jehovah’s name—“Holiness to the Lord,” so the saints in their royal priesthood shall bear His name as consecrated to Him. This “new name,” marks the believer out to be a citizen of heaven and gives him the right to enter there. The “new name” has “the white stone.” “White the livery of heaven,” thus making out something altogether renewed. Thus making out Christ’s name, and to bear that name means to be wholly His. If wholly His we possess the new character which gives title to that kingdom, to which all shall be ultimately gathered; where we shall eat of the “hidden manna,” pluck of the fruit of the tree of life, drink of the fountains of living water, and participate in all the dignity and glory God bestows upon His glorified ones, who stand before His throne. May this “new name” be ours; then come what will, “whether life or death, we shall be the Lord’s.” With this I would heartily wish all my friends a happy and prosperous New Year! May it be crowned with rich and abundant blessing! Amen.

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“SURELY,” says the believer, “never sinner wanted Christ more, never sinner deserved him less than I.”—*Romaine.*

## THE LATE MRS. KERSHAW.

MRS. LYDIA KERSHAW, widow of the late Mr. John Kershaw, formerly pastor of Hope Baptist Chapel, Rochdale, died at the residence of Mrs. Mills, 28, West-street, on Saturday morning, November 26th, 1898, in her 89th year. On Wednesday, Mrs. Kershaw had an apoplectic seizure, from the effects of which she never recovered. Dr. Jefferson had attended her. Although she had been in poor health for some time, her mental faculties were unimpaired. Mrs. Kershaw, who was Mr. Kershaw's second wife, was a faithful helpmeet to her husband during his pastorate at Hope Chapel, which extended over a period of 52 years; and she has been actively associated with that place of worship since 1851. Many years ago she held the positions of superintendent and teacher in the Sunday-school, of which institution her husband was one of the founders. Possessed of considerable literary qualifications, subsequent to the death of Mr. Kershaw, in January, 1870, she compiled a sketch of his career.

The funeral of the deceased lady took place at Rochdale Cemetery on Tuesday afternoon. Prior to the interment a short service, conducted by Mr. B. Wadsworth, of Manchester, was held at the house of Mrs. Mills, whence the funeral procession started. The mourners included Mrs. Ashworth (daughter-in-law of the late Mr. Kershaw), Mr. S. Kershaw (grandson), Miss Ramsbottom (grand-daughter), Mrs. Clegg (niece), Mr. and Mrs. John Hoyle, Mr. and Mrs. Walter Smith, Mr. and Mrs. F. Grayson (grand-children), Mrs. J. Edison, Mrs. Mills, Mr. Ernest Mills, Mrs. Rhodes, and Mrs. Crabtree, of Rochdale; Mr. and Mrs. W. Schofield, of Syke; Mr. B. Wadsworth, Mr. T. Lewis, and Mr. Jackson, of Manchester; Mr. G. Chandler, of Southport; Mr. W. S. Brown, of Tadworth, Surrey, and numerous other friends. The bearers were Messrs. James Kay, Samuel Bamford, James Lund, James Tweedale, Frank Fielding, and Frank Langley, all of whom were associated with Hope chapel and school. Messrs. W. Schofield, G. Chandler, B. Wadsworth, and W. S. Brown took part in the service at the cemetery, Mr. John Edison, the resident minister at Hope Chapel, being away from home. The coffin (supplied by Mr. J. D. Crabtree) was of polished oak with brass mounts. It bore a plate with the inscription:—

“LYDIA KERSHAW, BORN 1810; DIED IN HER 89TH YEAR.”

After the funeral ceremony the mourners, along with a number of friends, had tea together at Hope-street school, where appropriate addresses were delivered by several gentlemen.—*Rochdale Observer*.

[Most of our readers are well acquainted with the excellent memoir of M. John Kershaw, so well compiled by the deceased lady.—J. W. B.]

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 THE PULPIT, THE PRESS, AND THE PEN.
 

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“*Sunlit Spray from the Billows of Life*,” by Mrs. M. A. Chaplin. London: G. Stoneman, 39, Warwick-lane, E.C. R. Banks and Son, 5, Racquet-court, Fleet-street, E.C. Price, paper covers, One Shilling net; cloth, Two Shillings net.

WE welcome this fresh volume of poems from the pen of Mrs. Chaplin. Those of our readers who are acquainted with her former volume, “Chimes for the Times,” will hasten to purchase this new issue. To those not possessing “Chimes for the Times” we heartily recommend both volumes. “*Sunlit Spray*,” is

adorned with a good portrait of the gifted authoress.

“*Fireships, Fireworks, and Fire-brands*,” by W. Stanley Martin. Same publishers as above. Price, paper covers, One Shilling net; cloth, One Shilling and Sixpence.

WE have noticed and commended “Some Famous Bonfires,” by the same author. We commend this fresh venture to our Sunday-school Superintendents and Secretaries as very suitable for distribution among the scholars. No pains should be spared to inform the upcoming generation of the true character of

Popery and Priestcraft. This book contributes something towards that desirable end. Specially suited to the middle classes in the schools.

"*The Baptist Almanack and Directory for 1899.*" London: R. Banks and Son, Racquet-court, Fleet-street, E.C.

WE notice this is the forty-eighth year of the publication of this excellent Directory. It is published in three styles: paper covers, Two-pence; paper covers, interleaved, Fourpence; cloth, interleaved, One Shilling. Chock full of information; indispensable to every minister's study and chapel vestry, and should be in the possession of every member of the denomination.

"*Good Doctrine,*" by T. Bradbury, Hon. Secretary of "Publishing Committee," 45, Sistova-road, Balham, S.W. Price, cloth, One Shilling and Ninepence, post free.

THIS yearly volume of sermons is pre-faced by an excellent portrait of the author. The title is expressive of the contents. Here is "good doctrine," and in good measure too. Mr. Bradbury is no gold-beater to spread a little metal

over a large surface, but gives solid nuggets dug from Scripture mines; or, to vary the figure, this volume contains rich and abundant Gospel food for spiritually hungry souls.

"*Cheering Words Annual.*" London: R. Banks and Son, Racquet-court, Fleet-street, E.C. Price, cloth gilt, One Shilling.

THE frontispiece contains the portraits of our brethren, Mr. H. T. Chilvers, the popular young pastor of Keppel-street S. B. Church, and the esteemed pastor of the Church at Homerton-row, Mr. S. T. Belcher. *Cheering Words* is being largely localised among our Churches, and, under the able editorship of Mr. B. J. Northfield, fully maintains its character and reputation. Friends who take the numbers monthly will be glad to have the year's issue in this more permanent form; and we highly recommend the volume to those who have not taken it from month to month. We should think it advisable for friends to place their orders at once, or they may be disappointed, as some have been in former years.

## OUR DENOMINATIONAL CATECHISMS.

BY E. MARSH.

WHILE complying with the request of our Committee to write a few lines on the above work, we are convinced that if it cannot stand on its own merit no words of ours could support it.

The need of Catechetical teaching increases rather than decreases, notwithstanding the rapid development in literary attainments among the young. While other denominations seek to inculcate their tenets by this means, surely those who "know the truth" and by it are "made free" need no argument for its defence and spread beyond that of the divine command, and its own realized value and worth.

While an Apostate Church in so many ways is seeking after our children at the tenderest age, the claims of Zion's living Lord upon all His witnesses cannot be neglected without fearful consequences to the rising generation. "GATHER" and "TEACH" are His own express commands, and thousands are living witnesses to-day of His blessing on Sabbath-school instruction.

The present work has been compiled as a help to fellow-labourers in this field of Gospel service, and has already been commended as just the work also

to put into the hands of young persons joining our Churches, that they may search out for themselves those truths they are banded together in Church fellowship to maintain and publish.

As to its matter, it claims no precedence over any such work before published; but as to the method of arrangement, some things lacking in others we feel will be supplied here. The questions and answers are condensed as much as possible, and in every case the question itself is embodied in the answer, while upwards of 750 Scripture quotations are given in support of the truth set forth.

Assured that by His own Word our Lord works, we would spread it broadcast, and leave Him to seal it with His own promised blessing. When we "sow" and "water" we may be assured of the "increase" according to His own purpose and good will in the salvation of those He has redeemed. Not only as a defence of the distinguishing doctrines of grace, and a desire that from infancy our children may know what those doctrines are, do we send forth this work in our homes and schools, but with the confidence be-gotten by His Word and experience we aim at the salvation of those we seek to instruct.

As long as the world stands the

redeemed Church will exist in it, but *denominationally* we must become extinct if the rising race are not taught *what* we believe and *why*, and the needs be to "contend earnestly for the faith once delivered unto the saints."

Our only right of existence as a separate religious body is for the maintenance of that "faith" and "order" our Lord has laid down in His Word, and commanded us to instruct our children in.

While a spurious charity has broken down the barriers of primitive purity in doctrine and practice, we would still abide by them as "the sect everywhere spoken against."

For the spread of the glorious Gospel of the blessed God, the establishment of young disciples in His truth, and the instruction of our children in the Scriptural foundation of our denominational existence, we send forth these two Catechisms, the one for our infant classes, the other for the senior scholars and Church members. If the pastor will introduce it to the Church, and each member of the same carefully go through it, we believe the efforts of our Committee will be appreciated and the work welcomed far and wide for the sake of truth.

What a help too, to our Sunday-school teachers it would be if *parents* would use it at home for their evenings with their loved ones, whose souls' salvation lays so near their heart. Who

can tell how great a blessing God would make this home teaching and training in His truth.

"The words of the wise are as goods." Let me close this already too lengthy paper by a quotation from the lips of that wise man after the Spirit, and mighty in the Scriptures, the late

JAMES WELLS,

who thus addressed the flock over which the Holy Ghost made and kept him such a faithful overseer.

"I make no hesitation in saying to you that we as Christians, we as a Church, and we as a congregation, never ought to rest all the time there is one sinner around us under the powers of darkness. We never ought to rest while we can, by any means, by any possibility be the means of furthering that glorious Gospel of the blessed God, by which sinners are saved, and His name glorified. Do you not find dreadful woes upon them that would take away the key of knowledge, and care nought for the progress of the Gospel? I would that we had a little more of that spirit described by the apostle, when he said, 'Neither count I my life dear unto me that I might finish my course with joy'; and again, 'I endure all things for the elect's sake, that they also may obtain the salvation that is in Christ Jesus' And again and again we see how he thirsted after, how he sought after, longed after, and laboured after the furtherance of the glorious Gospel of God. May the Lord increase in us that spirit, and may we as a Church and congregation here live to see the day when we shall be favoured with a noble structure; when we shall be favoured with one of the best Sunday-schools in London, where the children shall hear the truth."

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### Our Australian Column.

#### THE BIBLE IN THE BUSH.

Brother King's Mission—Letter I.—In the Street—Parramatta—Bread of Life—Something in It—Letter II.—Lost My Horses—Their Tracks—My Wife Told the Lord—He Did So—Plain as Anything—370 Miles from Sydney.

#### BROTHER KING'S MISSION.

We extract the following from the *Australian Particular Baptist*, which will show how our brother is doing. He is travelling through the far Bush with a covered van, which he bought for the purpose, and which he has stocked at a great outlay with good, sound books and wholesome reading, Bibles, &c., starting from Sydney on May 9th, 1898. We had the pleasure of giving him a large parcel of books re-

ceived from Mr. Banks, London, for free distribution, and felt our heart went with him, as we commended him to the Lord for the work he has undertaken of penetrating the far-off parts of the Bush with the light of the glorious Gospel of Christ. We are pleased to hear from him that the Lord is encouraging him, and we have had the pleasure of sending him a fresh supply of books, which we hope to continue to do from time to time. We commend him to the prayers of all who desire the increase of the Redeemer's kingdom, for "he worketh the work of the Lord."

#### LETTER I.

Dubbo, 23rd June, 1898.

My dear, loving Brother in the loving bonds of Jesus,—Many times my thoughts have returned to you since I left Sydney. Many times the Holy Spirit has brought my mind back to that morning in your study when He gave you that prayer to God the

Father for me, and it gives me courage to this day, and do pray to God to open up my way before me, and lead me, and give me a heart fuller of His love and grace to do His will. How much need it has of renewing and strengthening by His grace!

My dear brother, I have often been brought very low before my God since I saw you, and seem often to question whether God has sent me out a messenger for Him in bringing souls to the feet of Jesus, for what is all our doing if God does not use us? "Except the Lord build the house, they labour in vain that build it." I had

#### TWO NIGHTS IN THE STREET

at Parramatta. I gave away a good many EARTHEN VESSELS in that place, so that the true doctrine of God's Holy Word might be spread abroad among the people; and I can assure you, dear brother, my soul was more lifted up to God in prayer for His blessing to rest upon and impress the readers of the E.V. than any other I gave out, except God's own Holy Word, and indeed it was a blessing to my own soul, the reading of them. Well, we left

#### PARRAMATTA

and went towards Windsor, but it would take me too long to tell you all we met with by the way. Just a little I would like to tell you. We went into one place to enquire the way, and, as is my custom, offered the housewife a tract. She promptly told me if it was not in accordance with the Roman Church she did not want it.

I said it was good reading, and that it would do her no harm to read it. Still she insisted in not taking it, and said

She believed in what Jesus said to Peter, that He was the Rock, and on it He built His Church, and the gates of hell could not prevail against it.

"Very well," I said; "then you believe the Protestants are the heretics and the prevailing powers of hell, and, if so, your own words make it plain that the gates of hell have prevailed against your supposed true Church. Look," I said, "at the Protestant nations of the earth; there is England, Germany, and America, every one is far above the Romans—they are the head, and Rome is only the tail." She could stand it no longer, so told me to go, and take my book. I asked her to keep the book, and if she would give me a Roman book I would take it; it could not hurt me, for God had shown me the true way of eternal life for many years, so she kept the book, and I left, praying God to have mercy on the poor Romans.

Well, we got along to a dear woman with whom we had some good talk, and prayed with her. She was much affected, and wept, and said no man ever came unto her house to offer a prayer to God for her since she lived in that place, about 17 years, so she earnestly asked us to stay over the Sabbath day, and we could have a meeting. She wanted me to see her husband; so we did. The dear man seemed to be hungering after

#### THE BREAD OF LIFE.

God gave us a good meeting on the Sabbath afternoon. We have good hope of both her and her husband, for they were very earnest and like little children. Another dear man told his wife he believed there was something in it, in fact there must be

#### SOMETHING IN IT

we do not understand, he said. So you see, dear brother, there is a great need of some one to go about in the far Bush.

Well, it would be too much to send you more just now. Let me say that the people on the Mountains are very distant and proud; some of them would not even take a book to read it, but we leave them all with God. They may yet become sick, and then they will need the Physician. I will send you more at another time if God wills. Give my love to the dear ones. Address, Narramine.

JAS. KING.

#### LETTER II.

In the Bush, Aug. 17, 1898.

My dear Brother Beedel,—I got the parcel of books all safe, and have sold some of them. I was very pleased with them. The Bibles were just what I wanted, in fact all of them. Well, dear brother, I am glad of your letter; it seemed to help me, and must say the Lord has not left me to myself.

#### I LOST MY HORSES

for two days, and God gave them to me in answer to prayer. I had walked for two days, and was so tired I could hardly walk any more, my feet were sore, and that night God seemed to speak to my wife and tell her to go out in the morning and she would get them. So she got up at daylight and started about two miles along the road to a gate, and found

#### THEIR TRACKS,

and run the track about a mile up the fence, and there she found them, unhobbled, and brought them home to camp. I could hardly believe my eyes, Well, as she was going along,

#### MY WIFE TOLD THE LORD

that she did not know where they were, but He did and could direct her, and asked Him to please to do so.

#### AND HE DID SO,

and we were glad. I went out to the place where I told thee of, and God gave us good favour.

Now is the time to go round to the shearing sheds, as many have started to shear. A dear, good man told me to always come without being asked, and make my camp there. While we were holding a meeting in his place, I made a remark that "my mission was by the help of God to bring people to a spiritual concern about their souls, that they might have eternal life through faith in Jesus Christ, for all else was of no use; except we were children of God, there was no hope for us." And my wife said she saw a difference in them after. God had given me that word some days before. God laid it as

#### PLAIN AS ANYTHING

on my mind that that was just what I had to say when coming here. May God enable me always to speak for Him, and not for myself. I am apt to speak my own words, but my prayer to God is that I may be free from self, and a servant of my God and Father.

I have been very sick for some days with influenza, but the Lord has made me well again. Pray for us, dear brother, as God enables me to pray for you and your dear people, that He will draw you all near to Himself, for Jesus' sake.

The grass is very bad in most parts of this country. I have been inland about

370 MILES FROM SYDNEY.

Thank God my dear wife and myself are well. Give our love to all the dear ones.

Yours in love,

J. KING.

THE RIGHT RING FROM ROOK-  
WOOD.

To the Editor of A. P. B.

DEAR SIR.—“We have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.” Another of your pleasant and profitable visits has been paid us, and another rich unfolding of precious truth has been given to us in an affectionate and masterly exposition of the sublime passage contained in Isaiah xliii. 1, 2. I was much struck and rebuked at a circumstance transpiring in connection with your last service, and record it as a rebuke to myself for my share in the transaction. During nearly the entire service I could not help noticing a little old and blind man who sat doubled up in such a peculiar manner as to convey the impression that he was enjoying a sound sleep, and was totally oblivious to anything being said or going on around him, and thought it a pity he should have been brought over, perhaps, to the disturbance of other worshippers. Judge, then, my surprise as on my return to my ward, on passing him, I heard him shout out to a deaf friend leading him, “What a powerful and beautiful discourse he gave us, and what a help to our spiritual life!” I heard no more, and, of course, said nothing then, but had a good deal to think about. Well, sir, you were kind enough to publish my last letter, so I am sending you this, as there are two or three things I should like to add to my former observations, but will promise not soon again to infringe on your space. What I wish especially now to emphasize is the great value and importance to us here of having, even though seldom,

DEEP, SOUND, AND DEFINITE GOSPEL  
TEACHING AND LITERATURE.

In an institution like this it is only to be expected that many well-meaning persons come as visitors and spiritual guides, but who unfortunately only add to the confusion and babel of tongues without imparting any real or lasting benefit.

Some are to be commended, but others are so clearly either dumb dogs with no message to deliver, or have so imperfectly learned what they profess to teach, that they have need that one teach them again which be the first principles of the oracles of God. Public holidays are not infrequently availed of for this purpose, and apparently by those who rashly suppose they may combine doing good while enjoying an outing, and evidently without making any preparation for their solemn but self-imposed mission.

Want of preparation, and the offering to God of that which costs nothing, are, it seems to me, too often conspicuous in

ministrations that might otherwise contain some element of good.

Similar remarks might be made with reference to much of the reading matter which occasionally comes under one's notice, and that makes it a cause of deep thankfulness to many here, that in addition to the oral testimony so ably, efficiently, and soundly brought to us, we have also sound Scriptural teaching afforded in the admirable periodicals which you so liberally distribute—the EARTHEN VESSEL and *Gospel Standard* to me seem to set forth all that truly relates to the way of peace through a crucified, risen, and glorified Christ.

My personal obligations extend beyond these, however, for to your kindness I owe the privilege of reading such sound teaching of such writers as Owen and others. What reading they afford, what a bright light they throw upon the Word! In this connection will you afford me space to give your readers a brief *resumé* of the Scripture idyl from which the words at the beginning of the letter are borrowed, and which forms one of the least misunderstood of Paul's writings.

At Colosse there lived a man named Philemon, a good man in the best sense of the word, having come under the influence of Paul's preaching, blessed by the Spirit of God, and had a church in his house. With Philemon lived a slave named Onesimus, who, though living under the means of grace, was a stranger to their influence, for he robbed his master, and with the stolen property made his escape, choosing Rome as the place of his flight. It happened that Paul, having appealed to Cæsar, had also come, and “in his own hired house preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.” Here it was that, perhaps impelled by curiosity, but which we cannot but regard as the

## CALL AND ELECTION OF GOD,

the runaway came into contact with the man of God, and doubtless heard him preach. It may have been against the very sin he had committed, but, whatever it was, the Word of God must have gone straight home to his heart, and we can imagine his application to the apostle for direction and relief.

“What is your name?”

“Onesimus.”

“What are you?”

“A slave.”

“Who is your master?”

“Philemon of Colosse.”

“Him I know right well,” would answer Paul, “but

“What brings you here?”

And then the whole story, with no attempt at any excuse or palliation, would come out, and the man would stand out a deeply-convicted, self-accused penitent, whose iniquities had taken such a hold on him that he was unable to look up. The sequel is easily inferred. Paul would have been glad to have retained Onesimus in his service, but with that tender conscientiousness ever characteristic of the child of God, would do nothing without knowing the



*Mr. Ernest A. Booth.*

mind of Philemon, and therefore in this beautiful letter full of the most tender persuasiveness writes, "I beseech thee, for my son Onesimus, whom I have begotten in my bonds, which in time past was to thee unprofitable, but now profitable to thee and to me."

August, 1898

Most truly yours,  
ROOKWOOD

### THE SOUTH INDIAN MISSION.

BY PASTOR THOMAS JONES,  
NEW CROSS, S.E.

THERE never was a time in the history of our beloved denomination when such missionary enthusiasm prevailed, such intense interest was taken, and such passionate zeal exhibited in this noble enterprise, as at present. On every hand this spirit is manifest in the majority of our Churches, and among our many friends. It is well that it is so, for it is the true spirit of the glorious Gospel of the grace of God. It is following the directions laid down by the Immaculate Founder of Christianity, and putting into practice the great commission of Him who is Head of all things to the Church, and whose disciples are the temple of the Spirit, and the light of the world. We sincerely hope, pray, and believe that this Christ-like, missionary spirit may develop in every direction, until the whole brotherhood become permeated, from centre to circumference.

The numerous supporters of the South Indian Mission have certainly received an inspiration from the presence of the native pastors, and also from the introduction of our warm-hearted and genial brother Strickson. The meetings have been magnificent throughout, and have, indeed, surpassed all expectations. The valedictory services conducted at "Providence," Highbury, proved a grand climax to the series of meetings. Those valedictory services will never be forgotten by those who were privileged to attend them. The afternoon of praise and prayer, followed by commemorating the Redeemer's death, resurrection, and coming advent, was more than sitting in the banquetting house, it was entering within the holy of holies. Never in our experience did we more blessedly realise the presence, power, and influence of the Holy Spirit. It was a soul-melting, soul-enriching, and Christ-exalting time. The evening service was all that could be desired. Brother S., in whom we have unbounded confidence, manifested his loyalty to Christ, his fidelity to the Gospel, and his unflinching faith in the message of the Cross, as he gave his oath by grace, and his training for missionary work, in clear and concise language. He also stated his doctrinal belief, what he intends to teach and preach, all of which will bear the closest inspection, and the most critical investigation, as will also his evangelical spirit, and

general knowledge of what the nature of the missionary of the Cross should be. We cherish the hope that, under the direction of brother S., and the blessing of God, much effective work may be accomplished in the Tinnevely and elsewhere.

After much converse and fellowship with the native pastors who accompany brother S., one can have no doubt of their Christianity. Their utterances are true, their doctrines sound, their faith in Christ simple. They, like ourselves, are resting alone on the finished work of Jesus Christ; so that, like Barnabas, seeing in them the grace of God we are glad. Surely it is a great distance from dark, benighted heathenism to the light of the Gospel to which those brethren have reached; and, for this evident token of the matchless, yet invincible grace of God in their salvation, they take to India our best wishes, our fervent prayers, our brightest hopes, and our liberal support. Personally, I shall look back upon the farewell at Charing Cross, and the singing of "God be with you," &c., by nearly three hundred friends, as one of the most hallowed scenes in my official year as President of the M.A.S.B.C.

### STRICT BAPTIST MISSION.

BY JOHN HUNT LYNN.

BROTHER ERNEST A. BOOTH'S visits to the Churches are most helpful, both to his auditors and to the Mission. The more we see him and hear him the stronger grows our confidence in the servant of the Lord, who has been so graciously given to us, and the deeper our gratitude for the fellowship thus granted to us in the purpose and work of the dear Redeemer. In closer acquaintance with the detailed information our brother brings from India we get very clear demonstration of the minute accuracy of the reports we have received, and of the remarkable wisdom with which brethren Hutchinson and Booth have been endowed. All we have written in regard to our hope for the future of the Mission is being daily confirmed, and honoured brethren who have stood in doubt are now standing forward in earnest co-operation and firm testimony.

Brother Booth speaks with no uncertain sound, and while he lays down emphatically that our Mission Churches must be composed of a regenerate membership, and that clear evidence of the work of grace must be given by the "converts," he also makes it plain that no austere judgment attends upon their testimony, but that God has eminently fitted both our colleagues to discover and draw out from the most timid and ignorant the evidence of the indwelling



of the Spirit of Christ, apart from which every professor is "none of His."

Our brother is a missionary from head to foot, and an excellent organiser with clear business tact. His three years and a-half in India were a severe ordeal, but a good training and preparation for his work in Madras and district; and although a superficial observer might opine that there has been loss of precious time and of much treasure, the conviction grows that the years of the past are yielding conditions which was well worth their expenditure to realise, and that the costs of these years will prove a "good investment."

We hope that all the Churches in this country that can secure our brother's service, whether for preaching or for missionary address, will do so during his brief stay in the home-land. Whether the exchequer of the Mission is to be augmented by collections on the occasions of his visits or not we are sure that the spiritual wealth of our friends will be augmented.

This month's magazine contains a portrait of our good colleague, and we commend a study of the picture to any of our friends who are physiognomists or phrenologists. We hoped to have seen with it an "autobiographical sketch," but his unwillingness to write on the pronoun "I" has extinguished this hope. However, to see and to hear him will partly make up the loss to such of our readers as may be so privileged.

We may in this connection entreat the godly to bear our brother in Madras, preacher Soondram, upon their hearts in constant and earnest prayer. The appointment of this gracious Tamil indicates the goodness of God to us in giving so acceptable a native preacher, and also the wise judgment of brother Booth in introducing him. He is a devoted and instructed missionary and worthy of our love.

Dr. Naryanaswamy lays us under new obligations by his brotherly acceptance of the charge laid upon him by our brother Booth during his absence from India.

Brother S. Hutchinson has sent a most welcome letter to our subscribers, which has been widely issued and which will be re-printed in our next "Occasional Paper." In his own unassuming way he tells the story of the months he has spent in Bangalore and amongst the Telugus, whose language he is acquiring. In this, again, our minds are amply confirmed and our hearts are cheered. How markedly he lives out the precepts of Ephes. iv. 31, 32, his gentle but most necessary protest in the end of his letter against a grave and groundless charge illustrates. Space forbids further reference to him now. Our love to these our brethren grows.

Let all those who read this page, and who know the guest-chamber of God's intercessors make full use of their privilege in this secret place. We know the open reward of our heavenly Father will follow.

WHITECHAPEL (LITTLE ALIE-STREET).—Special services were held Thursday, Oct. 27th, in connection with this Church. A goodly number of friends assembled at 3 p.m. to hear our good brother W. Kern, of Ipswich, preach, who took as his text, "We have thought of Thy lovingkindness," &c. (Psa. xlviii. 9), and was helped to deliver a very savoury and spiritual discourse, which was suitable to us as a Church just now, and in looking back over the past we can rejoice in what the Lord has done, and we are still looking to Him for guidance under our present condition. A good attendance at tea, and the evening meeting, presided over by Mr. Kern, was opened by singing that grand hymn, "O God, our help in ages past," &c., reading Psa. cxxxiii. and prayer by brother Wm. Archer. The chairman's opening remarks were few and to the point. The apostle Paul thanked God and took courage. (1) We were to thank God for being out of Hell; (2) Thank God for the blood of Jesus; (3) Thank Him for saving us by grace; (4) For these blessings we were to take courage for our onward journey. The hymn, "Stand up and bless the Lord" was sung, and addresses given by Messrs. Box, Flegg, Moxham, McKee, and others. Our position at the present time is that we are in debt to our Treasurer of about £30, this meeting was arranged so that we might raise a good amount towards liquidating this debt; this amount was not fully cleared, but the collections were very good, more than half the amount was received, with hopes of further help, for which "We thank God and take courage." We labour under many difficulties on account of so many friends migrating to the suburbs, and the very strong foreign element that is ever on the increase in the neighbourhood. The meeting closed by singing, "The day is past and over." Thus ended a very interesting gathering at this sanctuary, and again, "We thank God and take courage."—S. G. I.

LIMEHOUSE (ELIM CHAPEL).—The fifteenth anniversary of the opening of the above chapel, was held on Sunday, Oct. 23rd, 1898. Mr. Holden, the pastor, was enabled to preach an excellent sermon in the morning from Psa. lxxxvii. 3. In the evening, Mr. Cornwall, of Brixton, delivered a very instructive and encouraging discourse to the profit of many from John's Gospel v. 36, latter part. On Thursday, Oct. 27th, the services were continued. In

the afternoon, Mr. Dolbey, of the Surrey Tabernacle, preached a very weighty and soul-profitting discourse from the Song of Solomon viii. 13, to an appreciative congregation. Tea was served to a good company of friends. Public meeting began at 6.30, the chair occupied by our esteemed and beloved brother Mr. G. F. Gray, of the Surrey Tabernacle. Hymn 802, Denham's, was announced and heartily sung, and Isa. lx. read. Brother Stringer sought the Lord's blessing by earnest prayer. The chairman, after a few warm congratulations, proceeded to address the people from the Gospel of John iv. 4, which was very acceptable indeed to the friends. The following brethren addressed the meeting on Gospel subjects. Brethren Baldwin, our senior deacon, who we were all glad to see and hear, W. H. Lee, J. M. Rundell, O. S. Dolbey, and J. Parnell. Pastor Holden in a few remarks expressed his gratitude to the Lord for the prayers and good wishes of the chairman, also of his dear ministerial brethren, and in acknowledgment of their loving services desired for them a hearty vote of thanks by the show of the right hand (all hands up), also he wished to record his gratitude to the Lord for the large gathering of friends, especially so, of our own dear friends, so that himself and the deacons were greatly encouraged by this special token of divine favour and blessing. All present very evidently appreciated the efforts of the chairman and speakers, instrumentally, to edify, encourage, and comfort the Lord's people assembled, and this spiritual and happy meeting was brought to a close by singing the 93rd hymn. Brother Wm. Webb, of Elim, offered prayer. Chairman pronounced the benediction. So writes—  
**ONE WHO WAS PRESENT.**

**CLAPHAM (REHOBOTH).**—Harvest thanksgiving services were held on September 20th. Mr. Bush preached in the afternoon a most excellent and savoury discourse; many profitted thereby, rejoicing in the Lord's goodness and mercy. An excellent tea was provided, followed by a public meeting, presided over by Mr. Slingo. Hymn, "Grace, 'tis a charming sound," commenced the meeting. The chairman read Psa. xxxiv., and our brother Mundy led us to the throne of grace. Brother Bush spoke from the words, "And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee." Brother Dale, "O give thanks unto the Lord, for He is good: for His mercy endureth for ever." Brother Chilvers, "The Lord hath been mindful of us: He will bless us." Brother Webb was very pleased to see the chapel look so nice, and hoped the people would fill their seats. He spoke

about the goodness of the Lord. Brother T. Carr addressed the meeting from Isa. lxi. Brother Waite thanked the friends for their presence, and the brethren who had taken part in the services, and trusted the Lord would be mindful of us in a way of salvation. This happy meeting was brought to a close by singing, and the benediction by brother Waite. Collection amounted to about £5.—C. H. F.

**LEICESTER (NEWARKE-STREET).**—The second anniversary of the pastor's settlement was held on December 6th. Although the weather proved unfavourable the attendances were good. Pastor B. J. Northfield preached a very encouraging and helpful discourse. Over 100 persons sat down to tea; and in the evening earnest addresses were delivered by Mr. J. Walker, Mr. B. C. Turner, Mr. Northfield, and the pastor (Mr. Reaiff). The collections exceeded £10.

#### ENCOURAGED TO CONTINUE.

BY ANNA S. GRIMES.

By the grace of God we had the privilege of holding the fifth anniversary services of the Sunday-school at Ebenezer, Egham, on November 17th, when brother Sears, of Meyrick-road, preached a good sermon in the afternoon on the words, "Of whom the whole family in heaven and earth is named" (Ephes. iii. 15). He spoke of its unity of nature—having one Father, one elder Brother, all being recorded in the family register above, one clothing, one faith, one food, loved with an everlasting love; a marvellous, wonderful, and royal family; never a death, lost ones in Christ not dead, but sleeping.

Tea followed, to which a nice number of friends sat down.

The public meeting in the evening was very ably presided over by Mr. Sears, who asked

Brother Andrews, of Staines, to lead us in prayer for the Lord's presence and blessing.

The chairman made a few opening remarks, and the report was read.

Mr. Savage gave us an excellent address on Phil. iv. 8, "Think on these things." What things? Whatsoever things are true—viz., truthful, transparent, trustworthy, not afraid of the light; above-board in doctrine, in precept, in practice—"Think on these things." Whatsoever things are honest, just, pure, lovely, of good report, if there be any virtue, and if there be any praise—"Think on these things;" and may we live them. The kindly interest he took in the children caught their attention from first to last, and we feel sure that much that was said will prove of lasting good to them as well as to all present.

Mr. Sears also gave an instructive

chain of thought in twelve portions, each having five words; the first was, "Sin will find you out," and the last, "They shall see His face." We trust that many of the sentences, and what was said thereon, will be found in our memories after many days, and bring forth fruit to the dear Redeemer's glory.

Twenty-two of our scholars recited Scripture, or pieces that were profitable to learn and listen to.

The friends gathered well at both meetings, although some were prevented from being with us by the thick fog.

The collections were very good indeed. In recording our thankfulness for the abundant mercies of our covenant God in the past, we feel much

#### ENCOURAGED TO CONTINUE

the blessed work of sowing the seed of the kingdom, and in these days of error of teaching the faith once delivered to the saints, trusting that the dear Master will richly bless our humble efforts to His own eternal praise.

#### WORKING TOGETHER AT WALTHAM ABBEY.

THE friends here held their annual social meeting (in commemoration of the re-opening of chapel in 1879), on Dec. 1st. After singing hymn 343, brother W. Pallett led us at the throne of grace. The pastor, presiding, read a part of Acts xiii. and made a few remarks on verse 34, viz., "The sure mercies of David." Hymn 69 being sung, brother Newcombe addressed us on Psa. ciii. 2, "Forget not all His benefits."

Brother Francis gave out hymn 713.

Brother J. Pallett gave an address on "I know that my Redeemer liveth" (Job xix. 25).

Brother Brown gave out hymn 357.

Brother W. Pallett gave an address on the words, "Remember all the way the Lord thy God hath led thee."

Brother Coote gave out hymn 890.

Brother J. H. Wild gave an address on Job xx., hearing and seeing spiritually is the gift of God.

Hymn 501, to the tune "Inheritance," was feelingly sung and the pastor closed the happy meeting with prayer.

W. E. PALMER, Pastor.

**MENDLESHAM GREEN.**—Anniversary services were held on Sept. 18th, 1898, when three sermons were preached by Mr. H. Alexander, of Blakenham, to good congregations. The hymn:—

"My soul with joy attend,  
While Jesus silence breaks;  
No angel's harp such music yields,  
As what my Shepherd speaks,"

softened the rocky heart, and a craving after Him whom we love was the result. He alone creates the desires after Him. He alone can grant them,

He alone shall be praised. Harvest thanksgiving services were held on Lord's-day, Oct. 23rd. Mr. S. K. Bland was the preacher morning and afternoon. Truly it was good to listen to words of wisdom from one so well taught of God. The morning text was a very practical one (Psa. l. 23). The grand result of praise, glorifying to God, and the sure blessing attending a consistent walk. We felt it to be a searching time indeed, and desire to be led by the Spirit in all places, for we know if we are led by Him we must be in the right way. We feel we have need to pray, "Cleanse thou me from secret faults." Under the sermon our eyes were opened to see more of the exceeding sinfulness of sin. Indeed we felt the word to be quick and powerful, and trust that the pruning may be profitable. The afternoon subject (Heb. vi. 7) was very much appreciated by those who understand the tilling of the ground. God grant that the word spoken may be as good seed, dropped into ground already prepared by the Gospel plough, and bear fruit in after days to the glory of God. Mr. S. Haddock, of Occold, was the preacher in the evening. We thought his text was a sermon in itself (Isa. lxi. 10). May God crown these services and cause the hearts of His people to rejoice, by sending showers of blessings to cause the desert to rejoice, and become a fruitful land. We desire for all the Churches true prosperity.—S. S.

**BOW.**—Pastor W. H. Lee's 20th anniversary was celebrated October 16th, sermons being delivered by the pastor. On the 18th, brother J. M. Rundell presided at evening meeting and dealt very liberally with the cause. Spiritual and experimental addresses were given by brethren Holden, Watts, Burbridge, Lovelock, and the pastor. We praised God and took courage.—W. H. LEE.

**FARNHAM (PARK-LANE).**—We desire to raise another Ebenezer to our covenant-keeping God in remembrance of His kindness to us on the occasion of our harvest thanksgiving services, which were held on Wednesday, October 12th. We were favoured by the presence of Mr. Mitchell, of Chadwell-street, who preached two excellent and Christ-exalting sermons. The afternoon discourse was based upon Ruth ii. 15-17. The love and condescension of our antitypical Boaz was sweetly set forth; also the humility of Ruth; her astonishment at his recognition being descriptive of sinners in their relationship to their Kinsman Redeemer. The evening sermon was on "Love, blood and power," as being the fundamental elements, while the position of the Christian as king and priest was contrasted with

the assumptions of Ritualism and Romanism. A good number of friends partook of tea and the evening congregation was the largest seen for many years. We are much encouraged by these services, for though as a Church and people we are but few, yet our eyes are up to the Lord for a pastor, and we earnestly hope our desires will be granted. We thank our friends and visitors for their generous support on this occasion, but as our little sanctuary is much in need of repairs and renovation, we earnestly seek pecuniary assistance from the lovers of truth, which will be gratefully acknowledged by A. CRISP, 33, West-street, Farnham.

STEPNEY (REHOBOTH, WELLESLEY-STREET).—On Lord's-day, October 30th, special services were held in connection with the twenty-fourth anniversary of the re-opening of this sanctuary. Sermons by the pastor. Morning text, "For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God." Evening text, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (1) The person addressed. (2) The condition. (3) The character. The following Tuesday, Mr. G. W. Thomas, of Watford, preached from "Then the Spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from His place." The evening meeting was ably presided over by Mr. Thomas King, of Surrey Tabernacle. The chairman read Isa. v. 2. Mr. Watts, of Bow, led us in prayer. Our President then gave us a brief address upon "How beautiful upon the mountains, are the feet of Him that bringeth good tidings," &c., dwelling upon the Gospel liberty to the captives under sin. Mr. J. Clark spoke upon, "I will raise up for them a plant of renown." He said this plant of renown, our Lord Jesus Christ, who to the world and ungodly man is insignificant and small, but to the people of God "He is the chiefest among ten thousand." Mr. W. H. Lee spoke from, "That the world may know that Thou hast sent Me." He remarked, How is the world to know it? How did the world know that God sent Moses? by the work that he wrought in God's name. The world knew by the miracles that Christ wrought. Water was made wine, Jairus' daughter was raised, woman healed with issue of blood, &c. Mr. H. F. Noyes dwelt on Christian knowledge. The knowledge of God, of Christ as the Redeemer, of His love. This love, when did it begin? never. When will it end? never. How great is it? more than all human love put together, it is inseparable. He loves us in our failings. Our pastor addressed us from "The Lord is

good." He said, there has been the good on the part of the Lord, and the evil on the part of Satan. What a mercy that the Lord is good; He is good in His nature; the Lord is good absolutely, eternally. He is good in respect of His gifts. He is good in His promises; we have been tried within and without, but we have proved that the promise is good. The promise is a grand place of good hope to the soul. They have never failed, and never will. He is good in providence, &c. The praises of the Lord having been heartily sung, this happy meeting was closed with prayer by the chairman.—HAYTER SCRIVENER.

## THE TABERNACLE, WELLINGBOROUGH.

### PRESENTATIONS.

THE autumn tea in connection with the Mothers' Sewing Meeting was held on Friday, December 9th, about 70 sitting down to a well-spread repast, which was much enjoyed. After the tea Mrs. Mather requested permission to say a few words, and, directing her remarks to the pastor and his wife, expressed the esteem of the "mothers" towards them, and begged their acceptance of a silver-plated tea-pot, an oak tray, and some packets of tea, which had been most willingly and lovingly subscribed for by the members of the Sewing Meeting. The tea-pot, which was very handsome, was suitably inscribed, on one side with the initials "F. G. & M. B."

and on the other.

"PRESENTED TO MR. AND MRS.

BURGESS, BY THE MOTHERS' MEETING,  
THE TABERNACLE, WELLINGBOROUGH,  
DEC., 1898."

Miss Matthews presented the articles to Mrs. Burgess. This was quite a surprise to the receivers, and both the pastor and his wife thanked the friends for this unlooked-for expression of their regard.

The pastor then proposed a vote of thanks to those ladies who so kindly assist in carrying on the meeting, and then said that he had a surprise for them. He had that morning received a letter from an anonymous writer which he would read to them, from which they would see that their funds had been materially helped. The letter read as follows:—"Wellingborough, Dec. 9th, 1898. Mr. Burgess.—Dear Sir,—I have heard a good account of the Mothers' Meeting, also of the Sunday-school. Will you please give £1 10s. to the former, and £1 10s. to the latter, and take the remainder yourself. This small gift is by way of encouragement to solid work. Yours truly, A Well-Wisher. £5 enclosed." There was

much applause at the conclusion of the reading, and all were grateful for the kindness shewn. The meeting was closed in the usual way.—*Local Paper.*

#### KEPPEL - STREET, BLOOMS-BURY.—

"Great God, we sing that mighty hand,  
By which supported still we stand."

We were able to celebrate the 104th anniversary at Keppel-street, on Lord's-day, Oct. 16th. At 8 a.m. about forty, including friends from Camden High Schools, and a neighbouring school, sat down to breakfast in the school-room, followed by a special prayer-meeting on behalf of the young and our anniversary services. Our pastor, H. T. Chilvers, preached in the morning. In the afternoon a good attendance of friends. Our own and a neighbouring school were interested in addresses by brethren Strickson, Michael, and Swamidas. In the evening brother Reynolds preached. On Tuesday, Oct. 18th in the afternoon, brother Mitchell, of Chadwell-street, preached. After tea we were greatly encouraged to see so many friends uniting with us. Brother J. Piggott, L.C.C., kindly presiding, called upon Abel Michael to seek the divine blessing. Our pastor spoke from the words, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ. Our chairman favoured us with a helpful and stimulating address from the words, "Trust in the Lord." Brother Reynolds spoke of the Christian's stimulus, "Hope." Brother Mutimer from the words, "Let the children of Zion be joyful in their King." Brother Bush sweetly spoke from the words, "The hand of the Lord was with them." Brother Mitchell, in his homely, helpful and encouraging way, addressed pastor and people. The collections for cause, amounting to £25, has since been exceeded. We desire to thank our friends for their presence and generous support at these services. The Word has been a power in our midst to sinners and saints through the Holy Spirit's power. May it continue. To Him be all the praise.

LEYTON (GOLDSMITH-ROAD).—The cause here held its first anniversary of re-opening on Nov. 8th. Our heavenly Father was again mindful of us and gave us a good day. A nice company gathered with us on this occasion, which greatly encouraged us. Our beloved brother Mitchell was greatly helped in the afternoon to preach a full Gospel sermon. How our hearts were warmed as the preacher told of salvation by grace; the favoured recipients of the same, with its attendant train. About forty sat down to a nice social cup of tea, which was greatly appreciated. The evening meeting commenced by singing

that grand hymn, "Our souls by love together knit." Beloved brother J. W. Banks very ably presided, read Isa. xii. Brother Bartholomew (from Tottenham) very sweetly led us to the throne of grace. A few very nice remarks from the chairman on "that day," which led us to think of many "that day" when the Lord had met with us and blessed us. A brief report of the Lord's dealings with us as a Church, and a financial statement was given, which was a very encouraging one. After which we were favoured to listen to some profitable addresses. Brother Clark, on "The goodness of the Lord," Brother Mitchell, on "Spiritual life." Brother Licence from the words, "I am for you." Our brethren Banks and Mitchell having to leave to catch the train home, our brother Gibbens kindly took the chair, after which we had a very encouraging address from brother Marsh, who very lovingly expressed his well-wishes for the cause at Leyton. Brother White, who we were pleased to see, this being his first visit to Leyton, spoke on "the spots in the lives of God's children." Brother Gibbens just gave a few words on, "In everything give thanks." Brother Lovelock closed with a few well chosen words in prayer. Thus ended a very happy and we trust a profitable day at Leyton. Collections amounted to just £2.—C. THROWER.

#### A CHEERFUL NOTE FROM COURLAND GROVE.

DEAR MR. BANKS,—It will, I am sure, give yourself and the many readers of the "E. V. & G. H.," pleasure to know that the new school building in connection with Courland-grove chapel, Clapham, is now entirely paid for. Last Lord's-day, our pastor, Mr. Dadswell, made the pleasing announcement that a sufficient amount was in the hands of the Treasurer of the Building Committee to meet all demands; and that, costing in the aggregate £305, the whole had been freely and generously subscribed by many kind and warm-hearted friends, to whom we desire, through the medium of your columns, to express our sincere and grateful thanks for the liberal response made to our appeal in June last.

It is very gratifying to us all, and our earnest desire is that much spiritual prosperity may continue to attend the work of the school, and that the Lord's servants who labour here in word and doctrine, may see His hand with them for good, and, going forward, may both spend and be spent for His sake.

With Christian greetings,  
I remain, yours in Gospel bonds,  
A. VINE, *Superintendent.*

131, Manor-street, Clapham, S.W.  
December 6th, 1898.

SHOULDHAM STREET, W. — On Lord's-day, Nov. 27th, the twenty-second anniversary of the school was celebrated. Sound and savoury discourses were preached in the morning and evening by Mr. J. W. Humphreys (of West Ham), and in the afternoon by Mr. P. Reynolds, special hymns and anthems being rendered by the scholars at each service. On the following Tuesday a tea, to which a good number sat down, was followed by a meeting in the chapel, very ably presided over by Mr. I. R. Wakelin, whose ardent love of the work among the young makes him an ideal chairman at such meetings; may he be spared many years to continue his labours. After reading a portion of God's Word, the chairman called upon brother Matlock to ask a blessing on the meeting. A report was read giving an outline of what had been done during the year. Addresses of encouragement and helpfulness were delivered by brethren Humphreys, Mutimer, Reynolds, Mitchell and Green; a very happy and profitable evening was enjoyed by all present. We are unable to say that the word spoken has been particularly blest during the past year, but we trust the seed sown will spring up and bear fruit in after days. Results in the past give us cause for hope in future. Although our number is small we realize that the work is great, being fellow-labourers with God; results are with Him. May we exercise patience and perseverance at all times, not for reward, but for His glory alone. Collections realized £12 2s. 8d., for which we are grateful. — S. ROBINSON.

### Aged Pilgrims' Corner.

ON November 30th, the inmates of the Hornsey-rise Asylum were provided with a tea by Mrs. Wilkinson, of Barnet, in commemoration of her birthday. About 85 assembled in the Hall, and all who were unable to be present had tea sent to their rooms. The lady visitors kindly presided at the tables and a happy hour was spent by the aged guests, who united in a cordial vote of thanks to the donor.

At the close of the tea two short addresses were given by Mr. A. Hayles and the Secretary, and the doxology sung at parting well expressed the feelings of those who inhabit the beautiful building at Hornsey-rise. Our friends who read these lines would find a visit to the Home a very pleasant way of spending an hour.

With the approach of the New Year, special efforts are being made to increase the annual subscription list of the Institution, it being an excellent time to commence such support. Con-

tributions of 7s. and upwards entitle to votes.

On January 20th, Mr. E. Ash will deliver his lecture on "Switzerland," in the Asylum Hall, illustrated by dioramic views. The chair will be taken at 7 o'clock, and the proceeds devoted to the Sustainment Fund, which, owing to recent repairs, has been heavily drawn upon.

The new *Quarterly Record* is a number of exceptional interest, the illustrations and articles being worthy of attention; its wide distribution will tend to increase the usefulness of the Institution.

On December 3rd, W. H. Collingridge, Esq., and Mrs. Collingridge, kindly gave a Drawing-room meeting at their residence at Enfield. F. A. Bevan, Esq., presided, and the results were most encouraging. Such gatherings are very valuable means of help.

### Past and Passing Events.

CHEERFUL tidings reach us from Watford, Brentwood, Margate, Zion, New Cross, Portsmouth, Tottenham, and many others.

Mr. J. E. Flegg has accepted the pastorate at Chatham-road, Wandsworth Common, and enters on his stated labours in April next.

*Hungry Hill.*—Mr. C. Hewitt has accepted the unanimous call of the Church to the pastorate and commences there January 1st, 1899. We wish him a New Year's blessing. The friends at

*Ponder's End*, wish it to be known this is not the Charles Hewitt, pastor of Eden, Nag's Head-road. They are one in Christ, and says a brother who hales from the North, "I hope the brother in the South will be found in great request to feed the *hungry* souls of Zion's hill.

We hear on undeniable authority that a good brother has bought two or three cottages near Watford Tabernacle and presented them to the Church to be converted into Almshouses. This makes brother

Thomas and his friends sing, "O give thanks unto the Lord, for His mercy endureth for ever."

Brother B. J. Northfield, March, Cambs., is still pressing on to free "Zion," Wisbech, from debt, seeking thereby the glory of God, and the re-establishment of the cause of truth in this important town. (See advt.)

Mr. Ward has consented to occupy the pulpit each Lord's-day for the first six months in 1899.

Mr. Booth commences a six months' probation at the Avenue, Camden Town, January 1st, 1899.

Mr. A. E. Brown also commences a twelve months' invite at Camden High Schools, January 1st, 1899.

The use of the baptistry at Albert-street Chapel, Keighley, was allowed to Canon Cremer, rector of Keighley, on a recent Monday, for the admission to the Anglican Church of a candidate who preferred to be baptized by immersion. The rector himself administered the rite, with the assistance of a curate. The service used was that "for such as are of riper years."

## Gone Home.

MARY ANN HODDY,

daughter of John and Mary Welchman, of Stoke-under-Ham, Somersetshire; born November 12th, 1822; married August 6th, 1848, to William Hoddy, youngest son of Thomas Hoddy, first Baptist minister of Clare, Suffolk, and brother of Thomas Hoddy, his father's successor, and of Robert Hoddy, late of Mount Zion, Chadwell-street, and Bernsbury, who for many years conducted the GOSPEL HERALD previously to its amalgamation with the EARTHEN VESSEL. She was baptized by Mr. Carpenter at a chapel in Hoxton, for some years attended Speldhurst-road, but since her residence in Wathamstow she has been an attendant at Zion, Maynard-road, so frequently as her health permitted. She was left a widow on May 17, 1878. She died suddenly at home on Nov. 19, after an attack of only thirty hours' duration, quite peacefully, without, however, uttering any farewell whatever. Inflammation in the stomach was the primary cause of death, in conjunction with a long-standing heart affection. She leaves three daughters—two married and one single. She was interred in her family grave at Abney Park Cemetery on Saturday, November 26th, 1898. Her end was perfect peace.

[It was our pleasure to be personally acquainted with deceased, and can bear testimony to her love to the Gospel and her adherence to its precepts; we heartily sympathise with the bereaved daughters.—J. W. B.]

JAMES MURRAY.

Our brother, James Murray, of Providence Chapel, Pitt-street, Norwich, quietly passed away in his sleep on November 1st, 1898. Deceased was as well as usual when he retired to bed. He was 78 years of age, a faithful man of God, a firm supporter of Strict and Particular Baptist principles, and consequently suffered persecution "for conscience sake." He was for many years a consistent Church member at Orford-hill, Norwich, but severed his connection with them some years ago owing to circumstances introduced which he could not agree with, and subsequently he attended the

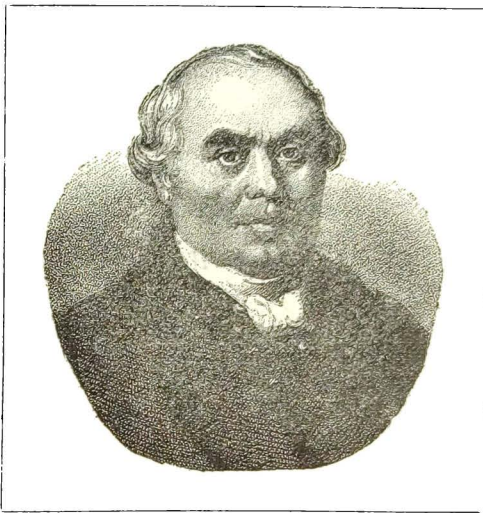
ministry of Mr. Gooderham at Zoar Chapel, Norwich, and filled the office of a deacon there for a considerable time. Ultimately in February, 1898, he, with others, assisted brother John Sadler, the acting trustee of Providence Chapel, Pitt-street, Norwich, to re-open the same, it having been closed for over two years, and at the time of his death he stood there as co-deacon with the writer of this memoir, having been unanimously chosen thereto by the newly-formed Church. We feel our loss greatly, the more so because brother

J. SADLER,

the trustee above referred to, has since been removed by death. He died on November 15, 1898, aged 73. Like brother Murray he, too, was for many years a member at Orford-hill, and endured much persecution. This brother had been ailing for several years past; nevertheless, being a man of considerable perseverance, he was instrumental in re-opening Pitt-street Chapel on Feb. 13, 1898, in the teeth of much opposition. Those of us that know the "ins and outs" of this business, and the marvellous manner in which the providence of God worked, feel certain that the hand of the Lord was with him in this matter. Each brother leaves a widow to mourn their loss, to whom we tender our hearty sympathy. Brother Joice, of Eaton-park, Norwich, officiated at both funerals at the Norwich Cemetery, when a good number of friends attended each time. Brother Joice, who was visibly affected, having made some very solemn and suitable remarks consigned them to mother earth in sure and certain hope of resurrection into life eternal. May these dispensations of God's providence be sanctified to our good, to the best interests of us as a Church and to the honour and glory of a triune God. May the little one become a thousand and the small one a strong people, is the prayer of R. FORDHAM, Church Secretary.

SARAH ANN WHATMOUGH,

eldest daughter of the late Joseph Whatmough, of Plumstead (who was a dear brother known to the Churches as a supply for several years), entered into her rest on November 25th, 1898, at the residence of her uncle, Eastbourne, aged 25 years. Our dear sister was connected with the Sunday-school, and came at Enon, Woolwich, before her removal to Eastbourne; then she became the leader of the young women's Bible-class at the Baptist Church in that town, and the Lord greatly blessed her labours. While at Woolwich she had a great desire to go into the foreign mission-field, and commenced study with that object, but, owing to weakness of body, was compelled to abandon the idea. During the last three years our sister has been a complete invalid, and, through the kindness of friends, has spent many of the winter months at Ventnor. While on a visit to that place we had the pleasure of meeting her, one of our old Sunday scholars of Enon, and we were delighted to find her resting upon the finished work of Jesus, and so patient while suffering from the dire disease which took her dear father from this life. Her last hours were very peaceful, and she blessedly felt the Saviour's presence. One dear to her read the beautiful 14th and 15th chapters of St. John; then she expressed a desire to hear the 23rd Psalm, and remarked, "For us death is only a shadow, but for Christ death meant an awful reality." Around her bed her sisters and friends stood, and amid sorrow had the joy of seeing their dear one fall peacefully asleep in Jesus.—W. H. ABRAHAMS.



THE LATE WILLIAM GADSBY.

(See page 35.)

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## A Grand Theme.

BY E. MITCHELL.

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“I will mention the lovingkindnesses of the Lord.”—Isa. lxiii. 7.

**M**ANY things may be profitably mentioned, but nothing is more worthy of our highest regard, or has greater claim upon our lips or pen than the lovingkindness of our Lord. The very word “lovingkindness” has a delightful sound, like an echo of sweetest music lingering in our ear. It is a compound of love and kindness, both precious words in themselves, and most sweet when thus united. It is love putting forth its acts, in its kindest manner; or kindness arising from the best motive, love. We are reminded by it of the sacred incense, compounded of the most precious spices, each fragrant in itself, but when combined giving forth the sweetest odour known on this earth. “The lovingkindnesses of the Lord” form a subject of the greatest magnitude, like a towering mountain, with its roots deep down in the bowels of the earth, and its summit hidden from sight in the clouds. It is but little we can say on so vast a subject, especially in so short a paper as this must necessarily be; yet that little must not be withholden. However tiny the offering, we will lay it at His feet, who



pulpit, with a black velvet cap on his venerable head, we felt an amount of regard for him that time has never erased.

To attempt anything like a full account of a life so eventful as Mr. Gadsby's in the short space at our disposal, would be a mistake. We therefore only record a few of the principal incidents which constitute a man, a Christian, a citizen.

Mr. Gadsby was born in Attleborough, Warwickshire, Jan. 3, 1773.

Mr. Gadsby was "baptized" (sprinkled) January 17, 1773.

Mr. Gadsby went home January 27, 1844.

We give the following from the pen of the late William Winters:—

"HIS BIRTH AND APPRENTICESHIP.

"William Gadsby was born of poor but honest parents at Attleborough, a respectable village in the county of Warwick, January 3, 1773. When quite young he was apprenticed to a ribbon weaver, but his health and strength not being equal to his work, he was put to what we presume to have been a lighter trade—stocking weaving.

"THREE MEN HANGED IN 1790.

"The first solemn impressions concerning his eternal interest he appears to have received when witnessing the hanging of three men. This was in the year 1790.

"HIS CONVERSION, BAPTISM, AND CALL TO THE MINISTRY.

"He was then (1790) stopped in his wild career from running the downward road to destruction; and three years later he was baptized and became united to the Church at Coventry under the pastorate of Mr. Butterworth. Subsequently he joined an assembly meeting at Hinckley, and in 1798 the Lord opened his mouth to preach His everlasting Gospel. This was in an apostolic place, an upper room in a yard at Bedworth, in the same county. His first text was from 1 Pet. ii. 7: 'That the trial of your faith being much more precious than of gold that perisheth,' &c. A capital text for a young beginner, and a good one for an old and well-tried minister—one not likely to fail in reaching the hearts of many of God's exercised ones. He occasionally preached in a barn at Hinckley, where he stood a member, and where much good was realised by his ministry.

"THE ERECTION OF A CHAPEL AT DESFORD AND HINCKLEY.

"At Desford, in Leicestershire, he appears to have preached with great acceptance, insomuch that a chapel was erected for him in 1800. Two years later he was instrumental in erecting a chapel at Hinckley, and thus step by step he advanced until

"HE REMOVED IN 1805 TO MANCHESTER,

and became pastor of the Church in Rochdale-road, where he became very popular during the rest of his life.

"HIS DEATH, TRAVELS, AND SERMONS.

"His death occurred January 27, 1844. During his pastorate at Manchester he is supposed to have preached 12,000 sermons, and travelled 60,000 miles. In 1824 he preached at the stone-laying of

Mount Zion Chapel, Devonport, before no less than 5,000 persons. His text on the occasion was from 1 Cor. iii. 11."

Many very striking circumstances have been recorded about Mr. Gadsby, but we can only refer to the following:—

"AN OLD LADY PREFERS GADSBY'S PREACHING TO THAT OF DR. HALLEY'S.

"A story is told by Paxton Hood, who was at one time in Manchester, of the power of Gadsby's ministry when in that locality, and which will be found in *Cheering Words* for May, 1888, to the effect that a good woman who always attended Mr. Gadsby's chapel was asked by a friend who belonged to Cavendish Chapel how it was that she preferred the rough ministrations of Gadsby to the more refined sermons of Dr. Halley, who preached close by. She answered, 'When I was a girl I often had to pass at night through a long, wild tunnel among the hills, and there was an echo, and it often frightened me; I was only a girl. I seemed to hear, as my feet went on, the clatter of feet behind me. I remember once in my fright, I said, "Betty!" (that was her name), and a voice directly said, "Betty!" Now that is why I go to hear that man (Gadsby), whenever he speaks I hear something within me saying, "Betty!"' That is, says Hood, 'the perfection of preaching, when something within says "Betty!"'

"GADSBY'S SELECTION OF HYMNS.

"In 1814 Mr. Gadsby published his first selection of hymns, and in 1838 a new edition was issued by him, with an additional number of hymns, called 'A Supplement.' Several editions have been published since containing most of Hart's hymns, and many original ones.

"HIS TRIUMPHANT END.

"Mr. Gadsby's death was a triumphant one. When near his end he was heard to say, in reference to his dear Lord, 'I shall soon be with Him, shouting victory, victory, victory for ever!' Also, 'Free grace, free grace, free grace!' Thus he passed away to a mansion prepared for him by his ever-precious Jesus, and in happy harmony with one of his own beautiful hymns:—

" 'In His highest work, redemption,  
See His glory in a blaze;  
Nor can angels ever mention  
Aught that more of God displays:  
Grace and justice here unite to endless days.'

"His remains were solemnly interred in the Rusholme-road Cemetery, Manchester, in the presence of many thousands of spectators, who witnessed the impressive service conducted by dear old John Kershaw, of Rochdale. "W. WINTERS.

"Churchyard, Waltham Abbey, Essex."

As a citizen, says a Manchester paper:—

"Mr. Gadsby was animated by an enlarged philanthropy. Benevolent, hospitable, and kind to all who needed admonition, advice, or assistance, he was constantly engaged in acts of mercy, and in 'dealing out bread to the hungry.' The poor in the district of his ministerial labours were the daily objects of his commiseration and aid; and their temporal relief as well as spiritual instruction was never lost sight of in his visits to their dwellings. As a minister of the Gospel, he claimed the rights of citizenship, and uniformly exercised those rights for the benefit of his fellow-men. He was the friend of freedom, civil and religious, and the inhabitants of Manchester have had frequent opportunities of listening to his withering denunciations of tyranny and oppression and to his manly and vigorous argumentation in support of liberty. The able and energetic part he took against Sir James Graham's Education Bill will not soon be forgotten."

## OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

MANIFOLD WORKS OF WISDOM.

No. 2.—*Ants.*

**A**MONG Solomon's four very little, but very wise "peoples," the ants deservedly receive the first and most honourable mention; as however modern naturalists tell us there are more than a thousand different species of them, we cannot tell to which kinds specially he may refer. But his remarks will generally apply to nearly all of them, for most species are remarkable for industry, ingenuity, and frugality, of a most astonishing kind. Indeed, close observers of their habits have proved that nearly all the virtues and the vices of humanity have been mirrored forth in the various colonies of that interesting portion of the insect world.

The "fathers" generally die early, the "mothers" produce an enormous quantity of "eggs" ("ants' eggs" are sold as food for the soft-billed singing birds); and the work both indoors and out is nearly all done by the busy little female relatives, who build the home, procure the provisions, and nourish and tend the "larvæ" until the young ants come fully forth into life. The nests of most species are beautifully constructed with "chambers," "galleries," and the like, according to the number of the inhabitants, those intended to accommodate a large swarm having several stories, and quite a labyrinth of passages and arrangements, often including a covered way from their homes to their favourite feeding grounds.

These nests are hollowed out either in the ground, in walls, or similar places, or in dead and decaying wood. The *garden* ant makes its nest in the ground, but should it find a flower-pot upside down it takes advantage of the fact to make its chambers and galleries under cover; also the *turf* ant found in commons and heaths, which throws up little hillocks that keep off the rain, and sometimes builds under stones. The *wood* ants hollow out their rooms in the substance of trees, posts, and the like. Some kinds, having masticated wood, form a sort of card-board with their salivary glands, and thus they erect PAPER nests in the stumps of trees, while other wood ants make theirs of all sorts of odds and ends cleverly put together. The working ants provide for the wants of the young larvæ in singular ways, sometimes by fluids produced from themselves, and sometimes from the "honey tubes" of the plant lice. These little creatures have been called the *cous* of the ants, the sweet liquid they yield being greedily swallowed, and to get a further supply the ants lick or stroke the plant lice, *milking* them as it might be termed, and often keeping some of them in their underground nests for that very purpose.

The "white ants" are peculiar insects and most destructive, attacking woodwork of all kinds, eating all the inner substance of the wood, and leaving only the outer shell remaining; thus giving it an appearance of solidity until its strength is tested, when of course it at once collapses. Even ships have thus been rendered utterly unfit for use. These creatures abound in very warm climates, such as South America, Africa, and similarly situated places, where they must be a terrible pest, as the

swarms are so large, 80,000 "eggs" being produced by the "queen" in one day during a certain season of the year.

Taking a brief and hurried glance then at the ant communities, we find they comprise *fathers*, short-lived generally; *mothers*, whose age may reach, but probably does not exceed a year; *workers*, who work indeed, building houses, laying in provisions, tending the young, &c.; *soldiers*, whose business is supposed to be the protection of their colonies; and *slaves*, for it seems some species of ants carry off the young larvæ, and when matured these workers do everything for the maintenance and *feeding* even of their lazy captors, the Amazon ants being too indolent, it is said, to help themselves at all. Thus, as we at first observed, the vices as well as the virtues of human beings are pictured forth in these tiny creatures, though the virtues preponderate. But what exquisite skill must the great Creator possess to make these seemingly insignificant creatures capable of such prudence, thrift, and industry.

"Go to the ant, thou sluggard, consider her ways, and be wise," said the wise man, but we must hope our readers are not sluggards, and would simply remind them and ourselves that the Scripture says: "Whatsoever thy hand findeth to do, do it with thy might," and the virtuous woman so highly commended in Prov. xxxi. was discreet and careful, as well as industrious. But we would ever remember that this world is a fleeting, vanishing thing, and Jesus said, "Lay up for yourselves treasures in *heaven*," and, "Labour for that meat which endureth unto everlasting life, which the Son of Man shall *give* unto you." Industry, prudence, and forethought may and will help us through the present life, but how about the everlasting future? Dear reader, Have you treasures in heaven? Our own labour will not gain us these. All spiritual blessings are the free gifts of God's abounding grace, but all who neither seek or find Jesus and His salvation will find themselves at last wretched, homeless, poor, and ruined, and must inevitably perish.

Oh for grace to seek *first* the kingdom of God and His righteousness, for then, and only then, shall we be well provided for here, and hereafter too!

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## FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"But by the revelation of Jesus Christ."—Gal. i. 12.

**C**HRISTIANITY claims to be a divine revelation, or a message from God to the children of men—that message is contained in the Old and New Testaments. Infidelity consists in the absolute rejection and denial of that message. That denial assumes different forms at different periods. For example, in the past, it was coarse, arrogant, and abusive; in the present day it is polite, modest, and refined in tone. The former was easily detected, while the latter is more subtle, and ensnares its victims before they are aware. But whichever course the deniers of truth assume, the end is most destructive; for the denial of a divine revelation is most injurious, because such overwhelming consequences follow such injudicious conduct. Knowing some little of the snares laid to entrap, mislead, and misguide our young men, who are wavering in their minds, and very much like ancient Israel, halting between two opinions,

may I ask their indulgence while I try to consider the subject of divine revelation.

DIVINE REVELATION—ITS NATURE.

Very much depends upon what we mean by the term divine revelation. Here I would say I mean by this term—God manifesting Himself to us men. “The unveiling of mind to mind.” What are the conditions upon which it depends? To this we reply that revelation is that which discloses, or reveals that which was otherwise hidden. Hence divine revelation implies, the Being of a God, as a personal and conscious Intelligence. “He that cometh to God must believe that He *is*.” Atheism, by its very nature, excludes all possibility of such revelation. If there be no God there can be no revelation—no communication from God to man. This certainly leaves us to a blind, mechanical fate, which can never be the source of intelligible messages to intelligent beings. Revelation discloses the sublime truth “That there is a God who revealeth secrets.” An unseen Lawgiver, who is not only capable of making known His will to mankind, but that He has done so. Faith in this Divine Being must precede our belief in the message. True, that faith may be imperfect, yet sufficiently strong to assure us of the personal existence of the everlasting God.

If we admit the existence of an all-wise Being, then it follows that we readily accept the reality of created existence; the message must necessarily be distinct from Him who sends it. Philosophers, both ancient and comparatively modern, have stumbled upon the threshold of our subject. A momentary glance over different creeds formulated by men will fully show this. We have already said that Atheism excludes revelation as an impossibility, and Materialism teaches that conscious and intelligent agency had nothing to do with the formation or arrangement of the universe—that it is the result or function of certain combinations of material atoms. Thus Materialism is a body, not of ascertained facts, but rather speculations. Pantheism resolves the universe into one principle which it calls god, but impersonal. Hence, nature is simply blind force. Agnosticism does not deny the existence of God—future world—but declares that we do not, and cannot, know anything of these subjects.

The revelation and its grand message discredits all this, and at once discloses the pleasing intelligence, “that GOD IS, and that He is the Rewarder of those who diligently seek Him.” It should be borne in mind that the divine message is like a mediator, not of one, but that it requires *two* distinct parties, one to give, the other to receive. The manifestation of God to man, and the delivery of a divine message remind us that while God makes Himself known, we, as rational creatures, possess power of reception. To deny this is to say that we are brute beasts, and also to reflect upon the wisdom of the Infinite One.

In the divine revelation God has made known His nature and will. His absolute dominion, infinite greatness do not make it impossible for Him to reveal Himself to men. The revelation gives clear and definite statements of the nature of His divine Majesty; statements which warrant us to believe that He is supremely good, infinite in mercy, and boundless in love. The burden of divine revelation abundantly affirms this. The gift of Christ as the sin-bearer, and of the Holy

Spirit as the Instructor, all prove the benevolence of the divine nature. His Will is revealed that the wayfaring man can understand; that will is obeyed by the highest intelligent beings, and by the most loyal among the sons of men. The best of men make that will their will; in other words, they seek to acquiesce with, and delight in being guided by that will.

Man in his actual state, is capable of learning and knowing the truth, up to a certain point; because the divine revelation is given, not to a limited or restricted people or nations. The revelation is in the Book, and that Book is within the reach of the poorest, so that all may purchase a copy. Hence, any man may acquaint himself of the mind of God as portrayed in the pages of the Bible. Man is capable of learning that which is thus revealed concerning the Will of God, and thereby of knowing in a large extent the great truths of God concerning the important subject. I have no doubt but what some objections may be raised by those who may seek to repudiate views advocated in this short paper. The writer feels convinced that if man possesses no capacity for the reception of divine revelation, then it must follow that revelation is not only a *needless* thing, but that it is the height of absurdity to give that which we have no mental ability to receive, nor power to understand. It follows that if men reject this divine revelation they do it at their own peril! While we thus speak, we are not unmindful of an important truth requisite to the Christian faith, *the fallen condition of man*. This condition requires special interposition of divine mercy for its recovery. This doctrine of the fall must be fully admitted before right conceptions of divine revelation can be rightly and clearly understood by us. Without the admission of the fall, we fail to see the necessity of divine love as set forth in the Incarnation, life, work, suffering, and death of Jesus Christ. Christianity affirms the doctrine of the fall, the moral degeneracy, and total depravity of the human race. Divine revelation sets forth the necessary provision of mercy for man's complete restoration. If, then, we keep steadily before our minds these truths—viz., the fall, and the means of restoration, in reading the Bible, many things which appear obscure will become plain.

#### MAN'S GREAT NEED OF DIVINE REVELATION.

The way of life is undiscoverable to man unaided by revelation. Reference to history, ancient and comparatively modern, confirms this statement. Greece boasted of her great philosophers—great men they were in philosophy, history, and poetry, and some of them carried their conclusions far towards the standard of truth. However near they may have come, we are compelled to admit that they never found the chief good, because they needed the lamp of inspired truth. Confucius may formulate great laws, at the same time he was destitute of the divine laws. Had we been left without the divine Word we should have altars erected to "the unknown God." This we should not overlook; I know that Christ said to His disciples "The way ye know," but it can only be known as it is revealed. We therefore say, that God has revealed Himself, by making Himself known to patriarchs, prophets, kings, and priests, and by the revelation of Jesus Christ. The necessity of divine revelation must be apparent to all of us. How could men living in the dark shadows of night find the way into light? How could the consciousness of existing evil be realized or known but for the light

and power of divine truth? No man could know the Father but by revelation. In this we see unlimited kindness, and unexampled love of God in thus making Himself known, and causing the lamp of truth to shine upon the path that leads back to Himself.

As to how divine revelation was made, is not my purpose of entering into now; all I can say is that God revealed Himself in dreams, visions, and manifestations to men in old time, also by miracles, signs, and many wonderful works. The greatest revelation of God is the Incarnate Son, "to whom all the prophets gave witness," by the Holy Spirit of power, and the operations He carries on in the hearts of men, and by the application of divine truth to one's soul. Thus this divine revelation of mercy is adapted to meet our deepest needs! It discloses God, reveals the Son, shows the path of life, and assures glory laid up for them who look for His appearing.

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## THE INSPIRATION OF GOD'S WORD.

BY PASTOR C. W. HARTSHORN,

*Of Lonsdale Street Particular Baptist Chapel, Melbourne.*

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17.

SURELY our text is an epitome of the sacred Word, that vast mine of wealth, the revelation of the mind and will of God, and His purposes of grace to His people. That Word is to the living family all that is here set forth. Not that any are able to search into the utmost of its fulness, but in their hearts it is established as the truth of God. From this they cannot be removed. It is their standard of appeal. The Word is precious to them as the Word of the living God. I remember receiving as a present from a dear sister, thirty-five years ago, a Bible, and I wrote this text on the front leaf. That has been my companion year after year, and I hold the same view now, that the Scriptures are the inspiration of God. I confess that there are many things therein beyond my comprehension, yet dear to me is the Word of God. I have not the slightest questioning concerning its inspiration. Here in my times of darkness it has been my happiness to find, "Thy Word is a lamp unto my feet and a light unto my path;" here again to rejoice in the precious testimony, that Christ Jesus came into the world to save sinners, aye, sinners, mind you, vile, guilty, polluted sinners. "Search the Scriptures," said our Lord, "they testify of Me." The testimony of Christ is found from Genesis to Revelation, whether in the historical records, the ceremonial ordinances, the prophecies, or the expressed communion that His saints rejoiced in. Here, and here alone, by this Word through faith that is in Christ Jesus, are the spiritually hungry fed, the spiritually thirsty watered. Here, and here alone, does the seeking soul, under the gracious Spirit's teaching, find the way of life opened up, and from it learn that he or she is on the way of Zion with his or her face thitherward. Here we find the same testimony recorded that we find in our own hearts, the utter depravity of all that relates to self; whilst here, too, the way of salvation is opened up.

And shall we not rejoice in the possession of the blessed testimony that the Lord has inspired His servants to write? Shall we not think highly too of those who followed the admonition of this Word, and earnestly contended for the faith once delivered to the saints, even to the shedding of their blood? Earnestly contend! That was an earnest contention, when men and women sacrificed all, earthly possessions and even life itself, that we might have the privilege of an open Bible. The same earnest contention is called for now. The adversary has shifted his ground of attack, but not his opposition to that Word. Now the assault is as to the inspiration of that Word, and its accuracy. But who that has read it, and found the sweetness of the precious promises therein, will hesitate as to the truth of the testimony, "All Scripture is given by inspiration of God," and that "Holy men of old spake as they were moved by the Holy Ghost?" We have no questioning as to its being that "Word which is able to make us wise unto salvation through faith that is in Christ Jesus." But where there is not faith, speculation will take the place of seeking the truth. And here the unstable soul will be beguiled, and the unwary and unwatchful will find himself led into confusion. "All Scripture," without reserve, is given by inspiration of God.

It will occur how varied the order of that inspiration is. Of the earlier books we have no other record than that given in our text, and that quoted from Peter, "Holy men spake," &c., and the constant appeal to them by Christ and His apostles. "They spake as they were moved by the Holy Ghost"—an unerring teacher, for He is the Spirit of Truth; and only truth therefore could He instruct them to write. The later books of Moses are by the direct Word of the Lord to him. The historical parts are under the same teaching and are truth. There is no divergence from the line of truth, whether in regard to a man or a nation. Few would care for all their life to be revealed. What a mercy for us who are erring and weak, that the Lord shows us that His servants, however highly honoured of Him, are men subject to like passions with ourselves. If only perfect men were the subjects of the inspired pen, where would our hope be? Not that their imperfections are for us to follow in a vain presumption, but for our warning and instruction.

Inspiration, again, is seen in the act of worship, and the soul's exercise in communion. Hence the Psalmists, under the inspiration of the Holy Spirit, are enabled to set forth these for the comfort and profit of believers in all time. How the servants of the Lord have been enabled in

#### THE POETIC BOOKS

to set forth the beauty, fulness and blessedness of Christ, and His love to His people; and the beauty and blessedness of His people, as viewed in the comeliness that He puts upon them. What but an inspired pen could so write? What mind could conceive such beauties, but as revealed under the inspiration of the gracious Spirit? But in these the manner of inspiration is not stated, though the matter is expressed in the utterance. The prophets were inspired by revelations made, or visions seen, and with such effect that sickness followed. "Lo," says Daniel, speaking of the vision of the ram and he-goat, "I, Daniel, fainted and was sick certain days" (Dan. viii. 27). To some the



inspiration was so direct, that they began, "Thus saith the Lord." They were moved by the Holy Spirit in various ways, differing in their gifts, yet all speaking as moved by Him. So His gifts are bestowed now. "There are diversities of operations, but it is the same God that worketh all in all." "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will" (1 Cor. xii. 6, 11). To the living family is established the truth of the Holy Spirit's inspiration of the Word. They question not its truth. They come to it as the depository of truth, and to them it is profitable.

"PROFITABLE!"

Has it been so to you? Have you found it so by the same blessed Spirit's teaching? The merchant looks for profit in his trading, looks into his accounts and computes his profit from time to time. So in every department of life the profit is looked to. But what have we in this trading in the Word? Every hour spent with it is with a view to profit; profit not only in the perishing things of time, but profit in eternal things as well; for there is a profit in time things, inasmuch as "Godliness is profitable for all things, having the promise of the life that now is and of that which is to come" (1 Tim. iv. 3).

Temporal things are assured in the inspired Word, and often has that Word in the promises been blessed to the Lord's people in regard to temporal mercies. Faith given them with the Word has enabled them to wait the fulfilment of the promise. It is not a wasted hour you spend on the Word. If to us the things are precious, surely it is good and profitable to seek into this treasury for the precious treasure that is hid therein.

#### PROFITABLE FOR DOCTRINE.

This is a wide subject. There are a few thoughts, however, that we would dwell upon before taking up that of doctrine. There is a period when doctrine has to be learnt. In the early days of the child of God doctrine is not so much dwelt upon. He lives on the sincere milk of the Word. With this he is much delighted, and he drinks thereof. So it was with the Corinthians, as Paul declares, "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. iii. 2). The milk of the Word has been received with delight, in the manifestation of the Lord Jesus to the soul, and the strong meat of doctrine it has not been able to receive. In this state nothing is known of the wilderness journey and the need of strength for it. The breasts are delighted in; but the weaning time comes, when doctrine shall be taught. "Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk and drawn from the breasts" (Isa. xxviii. 9). In this weaning time their comforts are withdrawn, and the breasts of consolation are denied them. They are ready to say, When I heard Christ exalted, I could sing,

"How sweet the name of Jesus sounds,"

and could affirm,

"Yes, Thou art precious to my soul;"

but now this darkness, this distance, this withdrawing of comfort, what am I now to think of it? It is the weaning time when doctrine must be learnt. You mothers know that it is not want of

affection that at the proper time causes you to put your child to pain in the period of weaning. It is necessary that the child should learn to live without the breast, and take more suitable food for its growth and development. You do it in love to your child, however painful its cries to you. So the Lord weans His children, that they may be strengthened for the journey before them. They must learn doctrine, and the Word is profitable to that.

The doctrine of electing love is one that runs through the Word, and this the child of God has to learn, that he may admire that grace so distinguishing, that has given him a place among the people of God. He has, it may be, not thought much upon it; he has been so taken up with the milk of the Word. But as brought to see that his standing in the grace of God is according to His determinate counsel, who has said, "Jacob have I loved, and Esau have I hated," how distinguishing does that grace appear. His standing is by the appointment of the triune Jehovah, and not dependent upon his frame or feelings. Wonderful love! that dates so far back as the council of eternity, and by grace he is a vessel of mercy! Electing love as a doctrine drawn from the Scriptures of truth in the letter only, can be of no profit to any. To be of profit the experience must be wrought in the heart, received by faith, and realised by the gracious Spirit's shedding forth that love in the heart, drawing off the affections from all time things and setting them on Christ, the Head elect. If the testimony that, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," have not in our hearts expression in faith and love towards Him, that Word can be of no profit to us. But if that doctrine is so established in our hearts, that under the constrainings of that love, we are drawn to love the Lord, then it meets us in every step of the way. No matter what other gifts the Lord may bestow on us, that of electing love, in its constraining power, is a doctrine lived out in the daily life of every believer. No matter how humble our position, it influences the life.

The doctrine that is profitable is that which is received, lived upon, rejoiced in, and bears the fruit and evidence in the life; for it makes him who receives it perfect in every good work. "My doctrine shall drop as the rain, My speech shall distil as the dew" (Deut. xxxii. 2). Now look, I am living in the country. I hear much about the seasons, and the expressions of anxiety for the rain to fall; and the expressions of thankfulness for the recent bountiful downpour, that the Lord has graciously sent. What will be the effect? Presently the ground that has been dry and parched will yield abundance of fruits. Miles of country that has been bare will be covered with beautiful verdure. How beautiful the figure, "My doctrine shall drop as the rain," &c. It shall cause spiritual fruits to spring up in the heart, as the earth brings forth her fruits under the genial showers and the distilling dew. We cannot in a brief discourse dwell on the many doctrines of the Word; still there are those leading ones we may refer to. You and I cannot look directly into the book of life, yet as we look into the Word given by inspiration of God, we see the evidence of our election under the Holy Spirit's teaching, and learn that our names are there:—

"Sweet to look back and see my name]  
In life's fair book set down."

Who, seeking in the Word for instruction in doctrine, can deny that the Lord has a people whom He foreknew, and whom He elected to life? Even free-willers admit, "God knows who will be saved," yet they preach a doctrine the opposite. What then is the evidence of election? Calling.

"Free election known by calling  
Is a privilege divine."

"Whom He did foreknow, them He also did predestinate . . . and whom He did predestinate them He also *called*." How various the "call." Maybe you were called with outward instrumentality. Yet the effect of that call was manifest, for you left all and followed Him. There could not be a following the Lord without a "call." O, distinguish here, between following the Lord and following some religious teacher. Said our Lord, They follow Me; and on Him their affections are set. The Lord add His blessing.

### BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

CHURCH OFFICERS (*continued*).—EVANGELISTS.

EVANGEL! In a world of sin and suffering and sadness how welcome to one's soul is the Heavenly Evangel! How cheering and inspiring—like oil on troubled waters and wine for the downcast—is the good news, the glad tidings, the Gospel of peace and salvation! How kind of the Saviour to give Evangelists unto us men (Ephes. iv. 8—11). These are the pioneer labourers whom the Lord "sendeth forth" into His harvest, those who "go about" preaching the Gospel. Then there were the *writers* of the Gospels—the Evangelists Matthew, Mark, Luke and John. It is our principle as Baptists *not* to distinguish these, or any, from the rest who are "called to be saints" (1 Cor. i. 2) by the title of saint, as though it were *peculiarly* their own. This sort of thing is "made in Italy," and not in heaven, and may well be left to the College of Cardinals and their friends. We thank thee, O God, for the Evangelists Thou hast given and art giving to Thy Church, Thy sowers who "go out" to sow the seed which Thou dost give them.

That was a glorious message the Angel Evangelist brought to the shepherds in the night-watches as they abode in the field, keeping their flock (Luke ii.). That Evangel, and the chorus by a multitude of the heavenly host, will go on echoing down the ages till time shall be no more.

See how the all-glorious SUBJECT of the great Evangel stands in the midst as Himself the Evangelist Pre-eminent! "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation!"

Then there stands forth prominent in the New Testament that typical Christian Evangelist, Philip (Acts xxi. 8). He was a married man, a householder, and a father. He had four grown-up daughters, who prophesied. God bless the really gracious women-belpers, whom He hath gifted with the spirit and grace of prophecy; and save us from the forward, immodest, self-appointed wind-bags, who should learn to be keepers at home.

All who would have a sound idea of the person and work of a Christian Evangelist should make a prayerful study of the eighth chapter of the Acts.

An Evangelist is not confined to one locality in his work of faith and labour of love. In its truest and fullest sense "the world" is his "parish."

The Evangelists come in most appropriately where the Holy Spirit has

placed them in Ephes. iv. 11, *after* apostles and prophets, and *before* pastors and teachers. While the others are necessarily Evangelists also, uniting the *work* of an Evangelist to their own particular office, there were—and still are—those appointed and given by the Master to be *peculiarly* Evangelists! They are at present a felt want.

THE CHURCH NEEDS EVANGELISTS,

full of the Holy Ghost, of faith and wisdom. The nature of this office, as will be readily seen, was analogous to the "Missionary" of later times. The Gospel is to be preached to the heathen, and to the unconverted—to every creature, the whole creation, at home and abroad ("beginning at Jerusalem"). *This is*

THE "WORK" OF AN EVANGELIST.

It is clear that the same person may be invested with the two offices, as Timothy when in *pastoral* charge at Ephesus is bidden to do "*the work*" of an Evangelist. In some cases the two offices are united, for the Evangelist is often called upon to organise and "confirm the churches," while the pastor will always have to deal with men who are unregenerate, unto whom the Holy Spirit will use him as an Evangelist. Yet still, for all that, the two gifts are bestowed in varying proportions in different servants of the Lord, while some are *specially* Evangelists; others are *specially* pastors and teachers. The work of an Evangelist (preaching the Gospel, publishing the glad tidings) is done anywhere, everywhere, by all means, in all places, at all times, regular and irregular, in season and out of season, sowing beside all waters, on stony places as well as good (or prepared) ground. God make us alive to the *need* for Evangelists; let us *pray* for Evangelists; God give and prosper His Evangelists! Amen.

"Sandlings," St. Mary Cray, December, 1898.

THE LATE MR. CHARLES WILSON.



On the last day of the year, Saturday, December 31st, 1898, we followed the mortal remains of brother C. Wilson to the grave. As a natural consequence, owing to the high esteem in which Mr. Wilson was held by the Strict Baptist Denomination, a large concourse of friends from the metropolis and suburbs gathered on the solemn occasion, the large chapel of the Paddington Cemetery, where the funeral took place, being crowded.

The funeral procession consisted of a hearse, conveying the body, enclosed in a polished elm coffin, covered with floral wreaths, a large number of mourning coaches and private carriages conveying the more immediate members of the family, deacons of Mount Zion, Hill-street, deputations

from the various Societies connected with the Denomination, the employees of "C. Wilson and Co.," and others.

The family were represented by deceased's two sons-in-law, Messrs. R. E. Sears, and Mr. C. C. Harris, and numerous grandsons.

The deputation of the Metropolitan Association of Strict Baptist Churches of which deceased was twice elected president, and in which he took great interest, were, Messrs. T. Jones (President), John Box (Soho); E. Mitchell (Chadwell-street); C. Cornwell (Brixton); and F. T. Newman (Clapham Junction).

The deputation from the Aged Pilgrims' Friend Society were Messrs. John Hodges (Chadwell-street); Hales (Gower-street); and W. Nunn. These

were augmented by many Aged Pilgrims, who, notwithstanding the inclement weather, gathered to manifest their love and esteem to the departed.

The deputation from the Strict Baptist Mission were Messrs. W. Abbott (Chadwell-street); Chisnall (Guildford); Brett (Homerton Row).

Among others present we noticed, Messrs. Robbins, Brain, Begbie, King, Waite, Holden, Youdan, Cudmore, Cockram, Voysey, Belcher, Haines, Sequit, Maddock, G. Elnaugh, Kingston, Patterson, Wakelin, Fricker, Licence, Mutimer.

The service was conducted in the Cemetery Chapel, by Mr. J. E. Hazelton, pastor of Mount Zion, who read several appropriate portions of Scripture, and delivered an address touching on the spiritual and social position deceased had occupied in the Denomination for nearly half-a-century.

In every movement in life Mr. Wilson observed the injunction of our Lord, "Seek first the Kingdom of God and His righteousness and all other things shall be added unto you." He proved the truth of these words many times; hence his motto, "Them that honour Me I will honour."

The service concluded in the Chapel with prayer by Mr. E. Mitchell.

The long procession then wended its way to the grave, where, according to the request of deceased,

PASTOR R. E. SEARS

committed his body to the dust. Mr. Sears said:—

Relying on my Divine Master for strength, I venture to fulfil a solemn and important trust. Fond memory goes back to the days of my childhood, when first I learned to love the man with that happy beaming countenance.

Closer intercourse was enjoyed; many times after a sermon a pointed question would be asked, and the encouraging word would be spoken.

In the autumn of 1860, it was my happy privilege to call Charles Wilson, "Father." In 1863, my own beloved father was called to his everlasting rest, and my stricken heart's tendrils entwined more and more around the living one.

The years that followed all strengthened the love and esteem I have for the dear departed. My heart is full of grief! For now, there is no response when the sacred name of Father is called!

I want to fulfil this trust, for how could I refuse when *such a loved one* was heard twice to say,—"*Robert will commit my body to the tomb!*" "The Lord liveth;" and, our living Lord is the "God of Comfort;" and the God of Comfort is here. Amongst the monuments of the dead the living One walks, and guards the dust of His redeemed.

The heart of our Lord is full of the truest sympathy, for "*Jesus wept.*" But as the Resurrection and the Life He has authority and power to wipe the tear-filled eyes:—"Weep not."

CHARLES WILSON was no ordinary man. We would not eulogize the dead, but rather magnify the grace of God.

In his boy-life he had a remarkable experience; but the God of providence opened the door, and led him to London. God called him by His grace in early life; and in the year our Queen was crowned, Charles Wilson was baptized by the saintly *John Stevens*. At "Meards Court," he found a wife. And what a wife and mother was *Jemima Wilson!*

About this time he commenced business; and this brought him to Marylebone, and into close connection with honest, upright *John Foreman*. Soon after the death of *John Stevens*, Charles Wilson and his beloved wife were received into the Church at "Mount Zion." He lived and laboured for the Church in every possible way; taking a deep interest in each Society and in every work. He was the friend of the poor in word and deed.

CHARLES WILSON was a bright and happy Christian. His experience was the precious medium between rapturous flights and after depression, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." He was not troubled with doubts and fears. His life was a busy one; and the morbid feeling of some of the Lord's people were unknown by him. *His faith in God was as firm as a rock!* The new-fangled notions of modern thought never troubled him. He was contented with the old Gospel, the "faith of God's elect."

CHARLES WILSON was a real Baptist; and he loved his denomination, as

hundreds of Churches and Pastors can bear faithful testimony. But he also loved all that loved our Lord Jesus Christ.

CHARLES WILSON was very far removed from cant and sham. He was true to the core, sound at heart, and straightforward in all his dealings with men. Men who had no religion of their own, respected him; for they knew that his word was his bond.

A little bit in a hurry, perhaps, at times:—in this respect—If a difficulty presented itself, he made a rush for it at once! If there was anything to do, he was always ready to do it. And is not that better than going to sleep, as many do? They dream that somebody else is doing the work!

But his work is done. He was spared to a good old age; and now, like as a shock of corn fully ripe, he has been gathered to his fathers. He has prayed his last prayer, written his last letter, said his last word, and taken his last journey.

Very beautiful were the last days of his life. Fully conscious, he commended his loved ones to the Lord's care. Precious, very precious, were the words which fell from those dying lips. And thus, peacefully, and free from pain, the dear one literally "*fell asleep*." Almost his last words were, "So He giveth His beloved sleep."

Lovingly, in faith we lay the body in its grave. Earth to earth! Dust to dust! Beloved CHARLES WILSON, thy wife bids thee farewell, for a little while.—(And here I should like to say, how well dear Mrs. Wilson, for upwards of 25 years has filled her place in the home. Her loss is keenly felt. May God be with her in her lonely path).

Dear beloved CHARLES WILSON, thy children say their tearful "*Good-night*," as they commit thy body to the silent tomb. Thy grandchildren, whom thou didst love so well; thy grandchildren, who loved thee so dearly, must now say, "*Farewell*," dear Grandpa, "*Good-night*!"

His beloved pastor, whom he truly loved; deservedly, for his own sake, and also, for his father's sake:—his companions in the diaconate—his fellow-members in the Church—the pastors and representatives of the Churches—Committeemen of the Association—also, of the Aged Pilgrims' Friend Society—friends, a large circle, young and old, must now say, "*Farewell*." "*Good-night*!" "*Good night*!"

In sure and certain hope of a glorious resurrection we commit these mortal, but precious, remains, to mother-earth. Angels will guard the sacred dust! Yea, the Lord Himself will watch!

A little while, and then the Lord will come! The dead shall rise again! The Redeemer lives! And in our flesh we shall see God.

We leave the body here. But the soul is yonder! We hope to meet again: and together we shall dwell with our beloved Lord! "O that will be joyful!" As far as he followed Christ we would follow in his steps. And when our time shall come, and we are called to leave Earth's changing scenes, may we be gathered, as beloved, and honoured as

CHARLES WILSON.

#### "A NOTE OF GRATITUDE."

DEAR CHRISTIAN FRIENDS,—Not being able to answer individually the numerous kind letters received since the "Home-going" of my beloved husband, whose loss I greatly mourn, I take this opportunity of expressing my heartfelt thanks to each one who have shown their loving sympathy and have sent me words of consolation. I gratefully acknowledge and appreciate the tribute of respect and esteem manifested by so many who knew him, and desire to add my humble testimony to the faithfulness of our covenant-keeping God in the time of sorrow and bereavement for sustaining grace. Wishing you each every blessing, believe me, dear friends,

Yours in best bonds,

CAROLINE WILSON.

18, Elm Tree Road, St. John's Wood.

#### THE LATE MRS. MAHALAH COOPER.

"THE memory of the just is blessed," and to trace their career and mark the development of the grace that has saved and sustained them will ever be a pleasing employment to those who are likewise in the way that leadeth to life.

The subject of this sketch, whose maiden name was Mahalah Mullier, was

born in 1835, in the little village of Thornham Parva, in the Hundred of Hartismere, Suffolk, though her childhood was mainly passed in the adjacent hamlet of Braiseworth, where her parents resided for many years. Happily they were godly people, and with their family attended the little chapel at Stoke Ash—on the site of which stands the one so long identified with the ministry of our brother, Charles Hill. Mr. Oakley was then the pastor, and when very young indeed, Mahalah became a scholar in the Sunday-school, Mrs. Rocket being her teacher. Here, through Divine grace, her first religious impressions were received—her own sinfulness and the greatness of God being the two thoughts that weighed on her heart.

After a short residence in Ipswich, when about twenty years of age she removed to Wandsworth, and commenced attending the old Waterside Chapel, the minister of which was the esteemed William Ball. She ere long became a teacher in the Sunday School, and in following years conducted the Senior class of girls, and many have subsequently testified to the good received through her bright Christian character, and intelligent and spiritual instruction.

In 1858 she was united to our brother, Mr. James Cooper, and proved his dear and devoted wife for forty years. In 1862 she was induced by a conversation with a Christian friend, who still survives, to apply for membership with the Church; though not without much solicitude and anxiety. All, however, were more than satisfied, and she was baptised with four others, one of whom was her brother Edgar, in April, 1862.

Her attachment to the cause of God was firm and ardent. She loved the distinguishing doctrines of the Gospel with all her heart, but equally prized an experimental acquaintance with the truth of God, and the holy practice which this invariably produces. She displayed no little shrewdness in the discernment of character, and hypocrisy and pretence quailed before her quiet, searching glance. She was a firm friend, most considerate of the poor, and skilled in enlisting others to co-operate with her for their good. When her worthy husband was chosen deacon of the Church, she rose to the duties of her new position. She was not only a deacon's wife, but like Phœbe, herself a *deaconess*—a succourer of many—and more than one pastor could add, "Yea, of myself also."

Over her home life, it were best to suffer the veil of privacy to rest. Suffice it to say that in this sphere also she adorned the Gospel of her God.

Her end was sudden and unexpected. Her health of late had not been robust, but no apprehensions were entertained. On Tuesday, Dec. 13th, she retired to rest as usual, but shortly after midnight she awoke in a paroxysm of acute pain. Medical help was promptly sought, but she knew that the end had come, and softly whispering to her beloved husband that she was "going home," her soul passed peacefully to "the Father's house on high."

W. JEYES STYLES.

### I AM SO TIRED.

ELIZA PITTOCK,

called home on Wednesday evening, November 30th, after 81 years and 7 months' travelling in this wilderness of sin. Many ministers of the Gospel, and visitors to Great Yarmouth, will remember the welcome greeting and open house of the dear departed, and her now mourning partner, to those who loved and proclaimed God's truth. As dear brother Holden told the Lord at the funeral, "Some of His dealings in the removal of His children are most mysterious, but there was *no mystery* here." No; senile decay was all that caused death. Free from disease, pain, or suffering, the aged pilgrim calmly came to the river, where her beloved Lord so gently led her through that those around

"Could scarcely say she's gone,  
Before her ransomed spirit took  
Her mansion near the throne."

She had so arranged everything that for the last month she had nothing to

do but go whenever He should call; and often during that time she would cry, "Come, Lord Jesus, come quickly!" "I am so tired, I long to get home." Her chamber was often the vestibule of heaven to the dear ones waiting around her bedside for the heavenly messenger. My dear wife (her only remaining child) and her second daughter were in constant attendance to the last. A few hours before the end came she was quite unconscious to all around, but several times lifted up both arms as if saying, "Father, take me," and tried to clap her hands as if with delight at His coming. The Word of God, the songs of Zion, especially "Jesus my All to heaven is gone." "On wings of faith mount up, my soul, and rise," "Keep me, keep me. King of kings," &c., with "Hawker and Mason's Morning and Evening Portions," were very precious to her to the last hour of consciousness.

Her eldest grand-daughter (Mrs. A. G. Gray) led the aged and blind pilgrim to the bedside of his departing wife, and, putting his hand in hers, she held it until life was extinct. Thus, those who had gone for 58 years together hand-in-hand and heart-in-heart were called to say farewell, in sure and certain hope of soon meeting where farewell is unknown.

The departed and her husband were baptized together by the late Titus Field at "Salem," Great Yarmouth, and honourably filled their place in the little Church there until removed to Gurney-road, in 1895. The Lord comfort the dear aged partner, and hear the many prayers of that now glorified saint for the loved ones left behind. May our last end be like hers.

We laid the dear dust to rest beside her firstborn (Mrs. Rainer) on December 6th, in the presence of a large gathering of friends from the Church at Gurney-road. "Precious in the sight of the Lord is the death of His saints."

E. MARSH.

#### THE LATE MRS. MUTIMER.

FRIENDS in Suffolk and other parts who knew deceased will unite with us in feelings of regret mingled with sympathy. The following is from the mourning card:—"In fond remembrance of Louisa, the beloved wife of Robert Mutimer, pastor of North-road Baptist Chapel, Old Brentford, who sweetly fell asleep in Jesus January 11th, 1899, in her 37th year. Underneath are the Everlasting Arms. Interred at Ealing Cemetery, Grave No. 46. QD."

We have received enclosed note from brother A. J. Voysey:—

Our brother R. Mutimer, of North-road, Old Brentford, desires sincerely to thank his many kind friends for their deep sympathy so tenderly and lovingly expressed in their letters and telegrams of condolence in the sad hour of bereavement.

#### WALTHAM ABBEY, EBENEZER.

##### PRESENTATION.

THE teachers of Ebenezer Sunday-school, in anticipation of the marriage of two of their number, viz., Mr. W. Francis with Miss Annie Oakden, who has been with us first as a scholar, and for the past six years a teacher, decided to shew their esteem for them in a practical manner.

On Lord's-day, Dec. 11th, at the conclusion of the afternoon service, our President, Mr. W. E. Palmer, very appropriately addressed our dear brother and sister in the name of the teachers, wishing them prosperity in their new sphere of life, and desiring that they might realize much of the Lord's presence in their new sphere, and

handed to Miss Oakden a handsome silver-plated tea-pot with the following inscription upon it:—

"PRESENTED TO MR. AND MRS. FRANCIS, AS A TOKEN OF LOVING ESTEEM FROM THE TEACHERS OF EBENEZER SUNDAY-SCHOOL, WALTHAM ABBEY, 1898."

Mr. Francis responded by thanking the teachers, the present being quite a surprise to both of them. Mr. Palmer concluded with prayer, imploring the Divine blessing to rest upon them.

"Lord, look on the united pair.

And O, the union bless;  
Here may true friendship ever reign,  
In firmest bonds of peace."

So prays, J. P.



## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### THE NORTHERN COUNTIES UNION OF STRICT BAPTISTS.

WE are glad to see the Report of the above Union for the past year. We have perused it with much pleasure, joy, and a little melting of heart, and have discovered, in looking through its (close upon) 50 pages of closely-printed matter, a great deal that is cheering and comforting to the seeking soul. In the various addresses there is nothing in the shape of surface work. It seems as if all who took part were inspired, as was Joseph Hart, when he said:—

"We'll now the sacred song begin  
Where GOD began with us."

And if people running in the religious race toward the heavenly goal start from any other point, *if grace prevent not*, they will be sure to realise they're running in their own strength, which is weakness beyond description.

#### UNION IS STRENGTH.

When we first heard of the establishment of this "Union" in the North our heart jumped for joy. Why should there not be an institution like this—a Christian union among those who love the Lord Jesus Christ and the doctrines of the Gospel in the busy cities of the North? We sincerely and earnestly pray for the blessing of Father, Son, and Spirit to rest on this Institution, and that it may grow in numbers and increase in every good word and work; it has already been the means of good in seeking the peace and prosperity of Zion, and we have no doubt the past will prove a precedent for the future.

We have had the pleasure of personal fellowship with the President, and of hearing him to profit. God has given him a peaceful and loving disposition, and we hope he may be spared for still greater usefulness in his day and generation to the various Churches of truth where he is called to labour.

The report of the Union prayer-meetings is most stimulating: this is the place where the hearts of God's people get knit together and become one. We say to our friends, Press on in this branch of your work; as Mr. Hart says:—

"Long as they live should Christians pray,  
For only while they pray they live."

We give the concluding extract of the secretary's report, brother Thomas Smith. He says:—

We have information that a movement is on foot at Sheffield and Masbro in favour of union with us, and we do not think it a small matter that we have now several pastors in the Union, for when we began the Union no pastor bid us God's speed. They did not even meet with us to learn for themselves what we were about, but

now we have as members with us Mr. McKee, Hollinwood; Mr. John Booth, Bradford; Mr. J. H. Snow, Slaithwaite; Mr. Joseph Smith, Hebden Bridge; Mr. Taylor, Sheffield; along with a goodly number of ministers who supply with acceptance. We have invited every Strict Baptist pastor in the boundary of this Union (that is, in Lancashire and Yorkshire) to be present at this meeting, so that they can hear for themselves. I must not conclude without saying, that we have not heard of any person joining our Union who has withdrawn, proving that upon learning the inner workings of the Society they are perfectly satisfied with our aims and objects as well as the way we propose to attain them, so that we can say, "The Lord hath done great things for us; whereof we are glad."

One word of encouragement more. Besides the whole Churches that now grace our numbers, several friends from Manchester, with the approval of their pastor, have joined us during this year.

### THE LAST MONTH OF '98 IN CHADWELL STREET.

THE anniversary of the formation of the Church at Mount Zion, Chadwell-street, is always held the second Lord's-day in December, and on the following Tuesday. On

SATURDAY, DECEMBER 10,

at the usual prayer-meeting in the school-room, 72, White Lion-street, the friends were led to pray for a blessing to rest on the forthcoming anniversary. On LORD'S-DAY MORNING, DECEMBER 11, an unusual number gathered at the 10 o'clock prayer-meeting (at which the pastor was present). Mr. W. R. Fricker presided, and gave out the usual hymn—

"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."

Psa. cxlv. was read, and eight brethren engaged in prayer.

At the more public service the hymn, "Come, Thou Fount of every blessing," employed the heart and tongue of the congregation. The pastor, Mr. E. Mitchell, preached morning and evening, with some amount of liberty, feeling, and subdued emotion, and many were favoured with the hearing ear.

MONDAY EVENING, 12.

At the usual prayer-meeting nearly 100 friends assembled, earnest prayer was offered, praise was poured forth and a portion of Scripture read, and some of the people said:—

"How pleasant to wait on the God of all  
grace,  
And taste the sweet streams of His love."

TUESDAY, 13.

Friends from all parts of London and

the suburbs began to arrive early, and at 3.15 a goodly number had gathered to worship God. Pastor E. Mitchell was precentor, and asked the people present to unite in singing the hymn (465, Denham):—

"In songs of sublime adoration and praise,  
Ye pilgrims for Zion who pass,  
Break forth and extol the great Ancient of Days,  
His rich and distinguishing grace."

The congregation complied to the request of the pastor, and a volume of praise ascended heavenward from the heart and voice of those privileged to be there.

Pastor W. Kern, of Ipswich, occupied the pulpit, and preached from Isa. xliii. 1, 2, and, like a good pointsman, directed the people's attention to the Speaker, "I," and the "subjects redeemed."

#### IN THE EVENING,

after the ordinary tea, the meeting commenced, pastor presiding, supported by brethren Bush (Surrey Tabernacle), Humphreys (West Ham), Kern (Ipswich), Chisnall (Guildford), Mutimer (Brentford), Sears (Clapham), and our beloved brother Mr. Missionary E. A. Booth, whom we were all delighted to see and hear. A number of other ministerial brethren were present, including our esteemed brethren Noyes, Kingston, and Bloom.

#### SATURDAY, DECEMBER 31,

the usual prayer-meeting at 8 p.m., followed by a devotional service at 10.30, closing at midnight. On

LOED'S-DAY MORNING, JAN. 1, 1899, prayer-meeting commenced at 9.30 to begin the year with prayer and praise. The pastor presided at each service.

May the numerous prayers put up for the peace and prosperity of Zion universally be graciously answered by Him who is "The Way, the Truth, and the Life."  
JOHN.

#### "PROVIDENCE," CLAPHAM JUNCTION.

ON January 8th and 10th we celebrated the third anniversary of the pastorate of Mr. R. E. Sears. Our pastor preached on the Sunday morning from the very appropriate words, "Manifold mercies in the wilderness." He asked us to look at God's mercies one by one, and to praise Him for them. He himself could apply the words of the text to his own experience, having now completed a ministerial career of 40 years. He could look back on numberless mercies from the hand of God.

Pastor E. White, of Woolwich, preached in the evening from 1 Thess. ii. 19. He spoke of the pastor's hope, the pastor's gladness, the pastor's reward, and the pastor's crown.

The services were continued on

Tuesday afternoon, when a public meeting was presided over by Mr. W. Abbott. The chairman read Psa. xxxiv., and Mr. Goodley engaged in prayer.

Mr. G. W. Thomas gave an excellent address on "Faith and Works." Mr. Thos. Jones followed on "Prayers and Alms." Mr. W. J. Styles spoke on "Grace and Glory." God is a great giver, he said. He gives the grace of life, light, liberty, and love. We must die to know what glory is, but where grace is given glory will be bestowed.

An excellent tea was then partaken of, an "overflow" number being served in the chapel.

At the evening meeting Mr. F. J. Catchpole presided. Mr. Millwood engaged in prayer. Our pastor made a statement of the work of the Church. The Sunday-school was flourishing. A Band of Hope was in active operation. 10,500 copies of *Life and Light* had been issued for January.

The chairman made some nice remarks on "Precious Faith, Precious Blood, Precious Promises, and Precious Christ."

Mr. John Box spoke on Paul's prayer for the Ephesians, that they might have "knowledge" of the hope of their calling, of the riches of the glory of His inheritance in the saints, and what is the greatness of His power.

Mr. J. Bush followed with some very encouraging words on "He said unto me. My grace is sufficient for thee."

Mr. H. Dadswell spoke very interestingly from "Do as thou hast said;" and Mr. H. T. Chilvers on "Where dwellest thou?"

Mr. J. W. Humphreys followed on "The power of the Holy Spirit;" and Mr. T. Carr on "Our God."

The collections, which were for the pastor, amounted to £29.

The Sunday-school choir, under the direction of Mr. E. Marsh, organist, sang "The King of Love my Shepherd is," "Blessed is He that cometh in the name of the Lord," and "Peace, perfect peace."

Very good congregations were present on all occasions, and the services were a great encouragement to pastor and people in their important Gospel work in this neighbourhood.

FRED. W. KEVAN.

HERTFORD (EBENEZER).—The above chapel having been closed for repairs and renovation, re-opening services took place on Thursday, Nov. 24th. The chapel and school-room present a very bright and respectable appearance, and gives every satisfaction. A very suitable sermon was preached in the afternoon by our esteemed brother Marsh. We realised it to be a time of refreshing from the presence of the Lord. A good number sat down to tea.

Public meeting commenced at 6.15. Mr. G. Savage in the chair, who conducted the meeting very efficiently; his lucid remarks, kind manner, and generous help afforded us great pleasure. Brother Pallett opened the meeting with prayer and thanksgiving. Spiritual addresses were delivered by brethren C. Cornwell, Lovelock, Chalkley, Hewitt, Palmer, and Alfrey. Brother W. Debnam made some telling and practical remarks—not words only but deeds, presenting to the Church, on behalf of the subscribers, a new cushion, Bible, and hymn-book for the pulpit; also a new cushion, Bible, and hymn-book for the clerk's desk, a handsome and comfortable chair for the vestry, &c., &c., &c., all of which were highly appreciated, and makes us look quite grand. Many thanks to our brother and his friends for their help and interest on our behalf. The entire cost of repairs will be about £100. Beside paying an old bill of £10 and £5, legal expenses, and other items, we have also paid £30, our first instalment, off our present debt, so we have a large balance to meet, which we hope, by future efforts, to discharge as per agreement. The pastor's annual meeting will be held on the 26th. A visit on that occasion will be gratefully appreciated. [See advt.].—"DELTA."

PORTSMOUTH (REHOBOTH).—The third anniversary of the Sunday-school, Lake-road, was held on Wednesday, Nov. 9th. Our good friend Mr. Calton, late of Southampton, kindly presided. We commenced by singing hymn 196 (Winter's selection). After reading Psa. lvi, the chairman gave us a very encouraging address, impressing us with the necessity of teaching and adhering to the doctrines of free and sovereign grace, saying, that in the present day when error abounds, how needful to instruct the young in the letter of truth. He then spake of three S's—Christ a Saviour, Sacrifice and Surety, closing his remarks by encouraging the teachers and helpers to plod on, relating an instance in his own experience how the Lord blessed his testimony, though not made known to him until many years after. The annual report showed a slight increase in numbers, with an increased average attendance, and seven teachers, five of whom are Members of the Church, working in harmony. The teachers are united in the monthly prayer-meetings with the hope that God will bless the means. The annual outing took place on July 20th, when the scholars and friends proceeded by brakes to Rowland's Castle, which proved very enjoyable. The opening of the proposed library is still unavoidably deferred, owing to insufficient books, and a special appeal was again made for good Protestant books. Distribution of books,

magazines, &c., has taken place at the door. The school finances are in fair condition, we having a small balance in hand; thus, though a little struggling cause, the Lord has provided us with more than sufficient to meet the expenditure. The first-class girls are assisting the building fund by their pence. Reference was again made to our cramped position for want of space, with every prospect of a large school; we are now often crowded to overflowing. We desire to wait and watch the Lord's hand, trusting that He will send us help. Reference was also made in the report to the loss sustained by the withdrawal of our late pastor, Mr. O. H. Cudmore, from our midst, who was always willing to give counsel and help in matters of school work. Several scholars recited hymns from Sunday-school Hymnal. Mr. Pritchard, of "Salem," addressed the meeting on the words, "So run that ye may obtain," showing the difference between running the spiritual race for an incorruptible crown and the race for the perishing, corruptible crown. Our dear friend from time to time addresses us in the school. Mr. Barnet, deacon and teacher, supported the statement by the chairman with reference to teaching the truth, the whole truth, and nothing but the truth. Several scholars recited Scriptural pieces, which were well received. Mr. C. Spratt, deacon and teacher, also spoke. The presentation of prizes followed, to the delight of the scholars and the joy of all. Prayer and singing, "God be with you till we meet again," ended one of the happy days at Rehoboth.—G. R. SPRATT.

PRITTLEWELL (SOUTHEND-ON-SEA).—A thanksgiving service was held on Wednesday evening, September 21st, presided over by brother Randle Ash, who read Psa. ciii. Brother Mobbs engaged in prayer. The chairman based his remarks upon Ephes. v. 20, who spoke very sweetly on the privilege granted us by our God to ask and seek of Him that which we need. But, said he, let us be thankful beggars, thanking God the Father, in the name of Jesus Christ. Brother Archer (of Acton) spoke very encouragingly on the provision referred to in Psa. cxxii. 15. Brother Mobbs gave us some very choice remarks from Jer. xxxi. 12. Brother Akehurst laid before us weighty reasons why the Lord should be thanked. The pastor gave a statement about the cost of the new chapel. Altogether it had cost £525 18s. 5½d. He said they desired, as a Church, to heartily thank the Lord, and all who had taken any part in bearing the burden. Brother Ash, in closing, said the Lord had done great things for pastor and people, and he prayed that

peace and prosperity might be granted the Church established here. We noticed in the congregation Mr. and Mrs. Sturmish and family, from Sutton Coldfields. Altogether we found it a profitable and happy meeting.

**WALTHAMSTOW (ZION, MAYNARD-ROAD).**—Services to commemorate the 24th anniversary of the foundation of this Church were held on Wednesday, October 19th. A goodly number gathered in the afternoon, when Mr. J. Clark, of Hope, Bethnal Green, was helped to preach an experimental sermon, and those present realized that the salvation they were enabled to rejoice in was full and free, and the blessing accompanying the Word caused them to feel that it was good to be there. It was pleasing to see so many remain to partake of a social cup of tea. The evening meeting was presided over by Mr. W. Archer, of Acton, who gave us a few thoughts from "Look upon Zion, the city of our solemnities," &c., and then called upon the Secretary, our brother E. Smith, who gave us an account of our position as a Church. Our Treasurer also spoke a few words relating to our financial position, and our brother J. Sharpe gave us an account of the Debt Fund, of which he is the Secretary, and will be pleased to receive any contribution, no matter how small, towards the reduction of our Chapel Debt, which we are working to clear off. The following ministerial brethren then delivered spiritual addresses: Mr. Holden, from Psa. xxxii. 5, and warming to his subject, we spent a short but savoury time in listening. Mr. J. W. Humphreys, on "The sweet privilege of praying, one for the other." Mr. J. Clark, from Phil. iii. 20. Mr. Margerum, Romans viii. 20. Mr. J. Kingston gave us Paul's exhortation, "Watch ye, stand fast in the faith," &c. Glad to say our collections were better than last year, and the spiritual tone of the meetings were much enjoyed. We thus feel encouraged, and look unto Him who has been our help until now, to sustain us in the future, and may it be His gracious will to abundantly bless us as a Church and people. So prays—H. C. T.

**EAST HAM.**—The eighth anniversary of Ebenezer cause, meeting at Avenue-villa, Red Post-lane, was held on Tuesday, November 15th, 1898, when a sermon was preached in the afternoon by Mr. F. C. Holden, of Limehouse; our brother was much helped. After tea a public meeting was held. Mr. W. G. Faunch presided, and read Psa. xxvii., making consolatory remarks on the first and second verses, after prayer by brother Joyce. Mr. Lovelock spoke forcible words on "Jonah's journey to

Nineveh," closing with the words, "Salvation is of the Lord." Friend Gull gave distinctive, yet cheering words to the faithful servants of the Lord, as when Hezekiah said unto the captains of war not to be dismayed, because of the Assyrian King, "With him is an arm of flesh, with us is the Lord our God to help us," &c. Mr. Watts was excellent on the "Mercy-seat." Mr. Holden spoke with holy joy of God, "Who worketh all things after the counsel of His own will." Brother Joyce gave cheering words upon Deut. xxxiii. 3. Mr. Flory made general remarks, concluding with reference to the ministry of the Holy Ghost in taking of and showing the work of Jesus to sinners and saints (John xvi. 15). Mr. Middleton thanked the ministers and friends for their presence and help. This was one of the best meetings at Ebenezer.—J. FLORY.

#### THE STRICT BAPTIST MISSION.

Two sermons were preached on Lord's-day, December 11th, at the Old Baptist Chapel, Castle-street, Guildford, by Mr. Ernest A. Booth, missionary from Madras, on behalf of the Strict Baptist Missionary Society, and an interesting address delivered to the children of the Sunday-school and friends in the afternoon. In the morning the text was taken from Heb. ix. 26, 27; and in the evening from Matt. xxviii. 26, 27. The sermons were sound, Gospel, and practical, and our brother very animated. On the following evening a meeting was held in the chapel, when Mr. Mitchell, a former pastor of the Church, and now of Chadwell-street, London, and Mr. Lynn, Corresponding Secretary of the Society, and pastor of the Church meeting at Dacre-park, Blackheath, attended as a deputation from the Society, who gave very interesting and encouraging addresses; and Mr. Booth, who gave an account of the difficulties encouragements, and prospects of the Mission, whose labour may God help abundantly. There was a good attendance at all the meetings, and the collections more than doubled those on former occasions.—ONE OF THE DEACONS.

**GLEMSFORD.**—On Sunday, Nov. 6th, special services were held in Providence Chapel, when three sermons were preached by Mr. S. B. Stocker, several saying they felt it good to be there. We are pleased to state there were good congregations at all the services; in fact, for numbers and finance, these special services were beyond expectations. It speaks well, shewing the esteem in which Mr. Stocker is held in Glemsford. On my visit I was delighted to hear some of the good old hymns to some good old tunes, under

the leadership of M. A. Fenn, the singing evidently being appreciated by the audience. On the following Tuesday, in the afternoon, there was a public tea, when about 60 sat down. In the evening a lecture was given, entitled "Will the Old Book Stand?" by Mr. S. B. Stocker, which was highly appreciated by those present, when some more good old tunes were brought to the front, and, by special request, the hymn, "Shall we meet you there?" was sweetly sung by Master Cecil Fenn, Miss E. Fenn, and the choir; Mr. W. Callman making a few appropriate remarks. The good attendance and results lead us to thank God and take courage. After singing, "A day's march nearer home," the friends separated. May the friends at Providence have many such gatherings. So prays—A VISITOR.

#### WELCOME WORDS FROM WATFORD TABERNACLE.

SERVICES in connection with our pastor's anniversary were held on Wednesday, January 11th.

Brother Marsh, of Stratford, preached in the afternoon from Psa. xvi. 8, 9. His theme was: The preserved life, The preserved foot, The sure result to those whose life is held and feet preserved. Tell it out. "O bless our God, ye people, and make the voice of His praise to be heard. We were told that "He holds our life as its Author." "He is the Redeemer of the soul," "the Quickener of the soul," "the Preserver of the soul," and "the Glorifier of the soul." We rejoiced in our brother's exalting of our Lord.

At the evening meeting our pastor, Mr. G. W. Thomas, presided. We had a good gathering. After singing, reading, and prayer, our pastor addressed us, reviewing the past six years of his ministry in our midst, stating that during that time 100 members had been added to the Church, £1,150 had been raised to clear the debt on the Tabernacle and Manse; also that cottages had been presented for the housing of our poor aged members. He rejoiced in the fact that the Church is at peace, and that our Lord is still blessing.

Brother White, of Woolwich, dwelt on Psa. xcii. 12, 13, taking the Psalm as a type of the child of God, speaking from his own soul to ours of God's sovereign grace and love.

Brother Robbins, of Brentford, spoke from Psa. lxxviii. 35. They remembered that God was their Rock. His words were most sweet, comforting, and encouraging.

Brother Jones, of New Cross, asked, "Believe ye that I am able?" Again helped with encouraging words, leading us to more than ever feel that our trust is in Him entirely.

Brother H. J. Wileman, of St. Albans,

followed with 2 Chron. xvii. 6: "His heart was lifted up in the ways of the Lord." He spoke loving, encouraging words to our pastor, as did all the others.

Our brother Jeffs then spoke from the Holy Spirit in seven aspects. Then a few words from brother Goodson, who stands No. 1 on the Church book, after which, a happy and profitable meeting was closed with the words we felt in our souls, "Praise God from whom all blessings flow."

BLAKENHAM, SUFFOLK.—On Lord's-day afternoon, December 18th, 1898, a children's service was held. The children sang, and recited several pieces containing Gospel truth. The chapel was well filled. An address was given by our pastor, Mr. H. Alexander, whose preaching is very acceptable among us, both on Lord's-days, and in our villages. Several fellow-pilgrims from Ipswich, and other places, visited us. We were greatly cheered to see such a manifest interest taken in the welfare of the young. Collections were very encouraging. We thank God, and take courage.—M. A. MOORE.

CROYDON (SALEM).—The seventh annual tea of the Sunday-school, Windmill-road, was held on January 11th, when a goodly number of children, parents, and friends partook of the same in school-room. Mr. Andrews presided at the evening meeting. After singing, "Jesus is our Shepherd," and reading Psa. xxvii., Mr. Blunt engaged in prayer. Mr. Andrews then spoke on the above Psalm. Mr. Fisher addressed children and friends upon the word "Time." Several of the children then recited portions of the Word, hymns, and poems. Prizes were presented to a number of children. Brother Cullingford gave a few remarks on children sometimes being the means of spiritual blessing to the ungodly. The children were delighted; the friends were pleased. Mrs. Andrews presided at the organ, and a Triune Jehovah shall have all the praise.—ONE WHO WAS THERE.

IPSWICH.—Zoar Sabbath-school annual teachers and senior classes tea and social meeting was held on Wednesday, December 28th, 1898, when a good number sat down to tea, presided over by Mr. R. C. Bardens, pastor. The evening meeting commenced by singing, and prayer by brother R. Peck. Our pastor read Psa. xlvii., and gave us a word of encouragement, and we realised "The Lord of Hosts is with us; the God of Jacob is our refuge." Our late secretary (brother W. G. Keeble) read the yearly report and balance-sheet, followed by our superintendent (brother J. Threadkell), who referred to discouragement

at the opening of the year, which vanished as time went on. The average attendance is good. His motto for teachers for the ensuing year was taken from Prov. iii. 5. The funds of the school are in a healthy condition, having about £5 in hand. Brother Gardner (a former superintendent) spoke of his pleasure in being present, and in knowing that five had been baptized from the school and added to the Church, and urged us upward, onward, forward. The meeting was also addressed by brethren N. Howe, Baldwin, and Peck (deacons), S. Garrard, Butcher, and A. Fosdick, who has been unanimously elected secretary. Feeling reference was made to the late brethren Sadd and Etheridge. Our sisters (teachers), Miss B. Howe and Miss Mullinger, often give words of encouragement, especially in connection with the Young Women's Bible-class. Altogether a most encouraging and sympathetic meeting, and teachers, scholars, and friends felt in unity of heart, and will go forward with renewed strength to do battle with error in leading the young to look to Jesus only.—A. F.

NEW NORTH ROAD. — Fortieth Sunday-school anniversary at Wilton-square. On Sunday, Nov. 20, brother Bush preached, addressed the Sunday-school and distributed the scholars' prizes. Our brother's ministry was interesting, instructive, impressive, inspiring. On Tuesday evening, after tea had been served by active workers, the chair was occupied by brother Adams, who is an enthusiastic lover and advocate of Sunday-schools. He urged the teachers to sow the seed prayerfully. Pastor J. Clark (Bethnal Green), proposed the acceptance of the report read by brother Flack, the energetic secretary. The report showed numerical, financial, and spiritual prosperity, and the visit of the Lord of the Sunday-school for a few flowers to plant in heaven. Brother Clark aptly contrasted the blemished works of monarchs, statesmen, warriors, merchants, with the sacred work of Sunday-school teachers. Pastor Sinden spoke of the uselessness of criticising Sunday-schools, which were originated to give secular instruction, and had developed into great national religious institutions, and seconded the adoption of the report. Instead of hand-clapping its adoption was accepted by the large congregation rising to express their approval, and sympathy (as proposed by Superintendent) with the Secretary, brother Flack, in his great loss by the death of his beloved wife, who ever encouraged him in his Christian work, and was beloved by all at "Salem." Pastor Reynolds declared Churches without Sunday-schools were failures.

Nearly nineteen years of pastoral work had convinced him that converts from the Sunday-school were the most exemplary in life and work. Pastor Sears had one word in his heart. "Christ." Christ had received the full anointing and was unique in the Universe. Whether children were bad, good, or absent, Christ was in the class with His teachers to hear what they said to the scholars and Himself. He said, "It is most blessed to rise from the noise of controversy, and look upon that grand name, sparkling with light, brighter than a thousand suns." A few words from brother Flower closed our fortieth anniversary, which was one of our brightest and best.—I WAS THERE.

#### HAPPY AND HOPEFUL AT HILPERTON.

ON Tuesday, January 3rd, 1899, the annual tea of Sunday-school was held; the children being liberally provided for at 4 o'clock, thoroughly enjoyed their tea and other niceties given to them. At 5, the teachers with a goodly number of friends partook of tea in the school-room, after which a meeting was held in the chapel, nicely attended, some friends from Trowbridge being present to manifest their sympathy with Sunday-school work. The meeting commenced with the dear old hymn, "Come thou fount of every blessing," which was heartily sung and enjoyed. Our pastor read Psa. xxiv., making a few comments while reading. Brother Gingell, one of the Superintendents, engaged in prayer, after which the children sang and gave two recitations very creditably. Brother Gingell then addressed a few suitable words, taking up the discouragements to be met with, with words of encouragement to those who were sowing the good seed.

Brother Cogswell, the teacher of the Bible-class, followed in the same line of things, declaring his love for the work, with the desire that good results might be manifested.

Another dear old hymn, "Grace, 'tis a charming sound," was sung, after which brother Simons (one of Zion's deacons, Trowbridge), then gave us a very encouraging address, expressing his love and sympathy towards us, having known the school upwards of fifty years, having once been a scholar in it. Brother Hacking, from Bradford, then gave a noble address from the words, "Train up a child in the way he should go," &c., giving various illustrations of the work of training and the successfulness assured of following this training by the word of truth, with the necessity of dependence upon the Lord for His help and blessing. The meeting was very much enjoyed, every one being fully assured that not only was the dear

Lord present in our midst, but also to bestow upon us a rich blessing.

The meeting was then closed with singing another sweet hymn, "Ah, but for free and sovereign grace." The pastor pronounced the benediction and we retired to our homes much refreshed. That much glory may redound to our precious Jesus, is the sinoere prayer of  
A PILGRIM.

**FLEET, HANTS.**—Anniversaries of birth are often anticipated with pleasure, and sometimes, looked back on with satisfaction. Such, I believe, was the case with the first anniversary of the Sunday-school at Ebenezer, which was held on Lord's-day, January 1st. Mr. E. C. Clark occupied the pulpit, addressing the children in the afternoon, from Matt. vii. 14, 15, affectionately pointing out the two ways and the two gates. The children also recited their pieces very nicely. On Wednesday, 4th, pastor W. Chisnall, of Guildford, came over and helped us with an instructive and spiritual address to the children of all ages, from "Watch" (Matt. xxvi. 41), as follows:—(a) Watch your words; (b) Actions; (c) Thoughts; (d) Companions; (e) Home. Are not the two addresses of our brethren beautifully combined in Prov. viii. 34? After the distribution of the prizes by the pastor, so liberally provided by the kindness of friends, a beautiful tea formed a welcome interlude to these enjoyable services. The evening discourse by Mr. Chisnall, founded on Eccles. xi. 1, "Cast thy bread," &c., proved to be a word in season to every worker present, a word of encouragement and exhortation, backed up by the absolute promise of the Triune Jehovah. First result, good collections! We were thankful to have again in our midst at each service, the presence of our pastor, who takes such a parental interest in the welfare of the school. Our prayer is that he may soon be restored to robust health; and thus continue his loved work in our midst. On leaving, the words of Dr. Watts came involuntary to my mind:—

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

—J. G. LAURENCE.

**NEW CROSS ROAD (ZION BAPTIST CHAPEL).**—The annual invitation tea given by the pastor and deacons to the members of the Church took place on January 5th, when about 150 responded, and a spiritually profitable evening was spent together. Pastor Thos. Jones presided, and prayers were offered and addresses given by brethren Armstrong, Catchpole, Loosley, J. Martin, C. J. Porter, and others, the Lord's Supper

service bringing the proceedings to a close. On Jan. 17th the parents of the scholars were entertained to supper by the officers and teachers. The pastor presided, and addresses were delivered by Messrs. T. G. C. Armstrong (superintendent), F. J. Catchpole (Y.M.B.C. leader), J. Downing, and Jas. Martin, interspersed with singing and recitations by Misses J. Biggs, E. Jones, and E. Sellars, Miss E. Nash presiding at the harmonium. The change from tea at 5.30 to supper at 8.30 proved highly successful, over 120 accepting the invitation, many of whom were fathers who on former occasions have been generally conspicuous by their absence. After supper Messrs. Brown, Spears, Charles and J. D. Taylor as representing the parents, spoke and testified as to the good their children, as well as themselves, had received. The proceedings closed with the doxology and benediction.

#### STURRY STILL STURDY AND STRONG IN THE FAITH.

SOME of our friends on the other side of the Globe will read the following as GOOD NEWS FROM THE OLD COUNTRY. A meeting was held at Sturry, near Canterbury, on January 2, to celebrate the 40th year of brother Hancock's ministry. Few pastors have such a record. But our brother, after 40 years' labour, seems as full of life as ever, and we pray God may bless him for many years to come.

The meeting was preceded by a good tea. Many of the friends present seemed to be like children at home. About 10 friends from Margate came over to help us, including pastor J. Harlick, good brother Mobbs (who was visiting at Margate), and H. J. Lawson, Esq., who travelled from London to be with us. After the tea the pastor led the meeting by

SINGING, READING, AND PRAYER, then he gave us a little history of the Church, and how God led him on step by step to stand for the truth, and feed the flock; and, looking back 40 years, said God had been good, and though he had come up before them in weakness, the Lord had been his strength in times of trouble.

Pastor J. Harlick, of Margate, based his remarks upon the words, "The times that went over him" (1 Chron. xxix. 30), also referring to some changing times that had passed over him in 40 years.

Brother Mobbs, who has weathered many a storm, and fought many a battle for 40 years, "His face did shine" as he spoke to the people about the goodness of the Lord. We must not omit the pleasing sight that seemed to fire the heart of brother Mobbs, that was—mothers brought their babies, and

not a disciple rebuked them. At Sturry they believe in "training up a child in the way he should go." Mr. Mobbs encouraged them to continue.

H. J. Lawson, Esq., spoke about the love he had for ministers, and the great work of a pastor, bearing the burdens of all, wishing God-speed to the Church and pastor at Sturry, finishing his speech by drawing a picture of a man entering the door with a towel over his arm, and a basin of water, then kneeling down and washing the feet of others. This was delivered in such a life-like way that all the people were filled with sacred emotions, even to tears.

The son of the pastor made a few experimental remarks on how he was led to follow Christ and walk in His ways. Then another young man, whose heart the Lord has touched, spoke a few words. Next came

The deacon, who has stood by his pastor for 40 years, and spoke of the Lord's goodness to them, how they had worked on together in peace all these years, and in the name of the Church and people presented the pastor with a purse containing gold, as a token of their high esteem.—ONE WHO WAS THERE.

HASLEMERE.—Hope Baptist Chapel Sunday-school prize distribution. On Sunday afternoon, January 1st, 1899, the scholars received their annual prizes, in the shape of some very nice books, for regular attendance and good conduct. A short service was held in the chapel first, and was conducted by Mr. James Ayling (Chiddingfold), commenced with singing hymn No. 316, from the Sunday-school Hymnal, "A few more years shall roll." After the hymn Mr. Ayling said: My dear children, this is a very happy day to you, and no doubt you have been looking forward to it for some time in having a book given to you as a prize, and I hope you will read them and profit by so doing. He next gave a short address to the children, and took as a text Dan. vii. 10, telling them all our names are in God's Book, everything that is done being recorded, good and bad. We are apt to forget things, but

#### GOD FORGETS NOTHING,

and none can get to heaven without being washed in the fountain opened for sin and uncleanness. The Lord bless all you little children. He then handed the children the books as Miss Mills called their names, Mr. Ayling making suitable remarks to each child. He also hoped they would read them, and attend the Sunday-school regularly. Mr. Ayling also thanked all the kind friends that had in any way subscribed to help buy or had given books. The books being given as an encouragement for you to come to school. He, the

speaker, thought he would like to give the teachers a book, and he stood where he was as a mouthpiece for the congregation and the Church. He believed they taught for the love of it. He then handed Mr. Smithers, the Superintendent, a very nice book, also one each to Miss Mills and Miss Bessie Mills, and said he hoped the Lord would bless you, for you are engaged in a good work, you could not be engaged in a better work, and as the young ones grow up may they be transplanted into the Church. He wished one and all a Happy New Year. Hymn No. 203 was then sung, "Now the happy day is closing." The meeting closed with prayer and singing, "Praise God from whom all blessings flow."—JAMES DOBELL.

STAINES. — The annual Sunday-school sermons were preached on January 15th by Mr. W. Stanley Martin, the editor of *Uncle Ben's Budget*, who also gave an address to the scholars and friends in the afternoon, special hymns being sung on each occasion. On the 19th pastor H. T. Chilvers (Keppel-street) preached to a large congregation in the afternoon, after which tea was served in the schoolrooms. A public meeting followed, presided over by Mr. T. G. C. Armstrong (New Cross), when the chapel was well filled. Prayer was offered by Mr. McKee, sen. (superintendent), and the annual report read by the hon. secretary, Mr. J. Holden. The work had been well sustained during the year, one scholar had been baptized and one removed by death. The Band of Hope was in active operation; £11 6s. 2d. had been contributed to the South Indian Strict Baptist Mission; £46 14s. 4d. had been paid into the clothing club by the members, to which a bonus of £5 13s. 8d. had been added. Addresses were delivered by Messrs. F. W. Kevan (Clapham Junction), Gostelow (Englefield Green), and Miller (Keppel-street), which were interspersed with singing by the choir, a solo by a little fellow named Sydney Jaynes, and recitations by scholars Lessie Donning, Winifred and Ernest Alexander. The collections amounted to £4 5s. 6d.

#### ANOTHER WAY OF BREAKING DOWN A CHURCH.

DEAR MR. BANKS.—In the December number of the "E. V. & G. H." "An Old Minister" has given an excellent way of breaking down a Church. I herewith give another way of doing this work.

1. The minister must have a select few (preferably those who are best off) in the Church, "who receive most of his attentions," and whom he frequently visits to tea, &c.

2. He must believe *all* these few tell



him, as to how well the people enjoy his ministry, and how much it is blessed to their souls.

3. Very seldom visit the poor of the flock, and if they complain of want of attention, say he has so little time to spare, or he would be very pleased to come, &c.

4. (And this is most important) When you see the place getting thinner and thinner, lay the blame upon the people, and say you preach *too much truth* for them, and they don't like it.

5. When the deacons are put to their wit's end as to how to provide the pastor's salary, through the falling off in the attendance, and consequently the income, blame the people for their niggardiness and say they like a cheap gospel.

6. Stick to the pulpit while there is half-a-dozen left to hear you; never mind how the Church will get on when you have preached nearly all the people away, and you are gone.

7. Carefully follow these rules, and you will effectually accomplish your purpose.

AN OLD HEARER.

## Our Australian Column.

Bamber's Visits to his Kindred in Christ—1,200 Miles' Travel—C. Hooper—Fellowship—A Letter from You—Brother E. Mitchell—Footsteps of the Flock—C. W. Banks—J. B. McCure—Dear Old England—Brother Mote.

Mitcham, South Australia,  
Nov. 24, 1898.

MY DEAR BROTHER BANKS,—I received your kind and welcome letter of September 2nd, and also the parcel of E. V. G. H. you so kindly sent by Mr. Brown, for which accept of my thanks. I would have written before, but have been away for a few weeks' visit to our kindred in Christ in Victoria. Left Adelaide on Wednesday, October 12th; arrived in Melbourne (500 miles) on Thursday; preached the same evening at Lonsdale-street, Melbourne.

The following Lord's-day, morning and evening, at Prahran; Tuesday, at Victoria-parade, Collingwood; Thursday, at Lonsdale-street.

The following Lord's-day, at Lonsdale-street, Melbourne, morning and evening; afternoon, an address to the Sunday-school at Victoria-parade; Monday, temperance address at the Band of Hope, Collingwood; Thursday, preached at Lonsdale-street.

Lord's-day, October 30, morning and evening, Preston; Tuesday, with the Sunday-school service at Stadkim; Wednesday, in conference on "Protestantism," with a large number of those interested therein from all parts of Victoria.

Left for Pererhu on Thursday and

arrived home on Friday night, having travelled 1,200 miles—not a little thankful to the Lord for the great pleasure of seeing our dear kindred in Christ. It does one good to see and hold fellowship with those in Him, and to recount His acts of love and mercy.

Last week I went to Glenelg to see one of my members, the widow of our beloved brother, Charles Hooper; she was so pleased to hear that I had a letter from you! She wished me to give her love to you, also to ask you to remember her to the many dear ones who read the E. V. She has taken the E. V. for fifty years, and wishes to bear testimony to the great blessing it has been to her of late and to the sweetness she has had under our dear brother

E. MITCHELL,

and the

"FOOTSTEPS OF THE FLOCK."

The Word preached by your dear and much-beloved father (C. W. Banks) was blessed to her fifty years ago, and she loves to tell of the power of the Word under his preaching.\* You may remember her, for she was with your dear father (C. W. Banks) and Mr. J. Bunyan McCure just before she left for Adelaide, about 17 years ago, to become the wife of brother C. Hooper. She says:—

Kindly give her love to the many who will remember her, she saith; tell brother Banks how the Lord has blessed me, and how I still remember the blessed sweetness of the preached Word under dear C. W. Banks, and how fifty years ago, when under deep soul anxiety, I was given a copy of the E. V., and the comfort I received therein; and how, during the last fifty years, the E. V. has often been laden with sweet, comforting words to my soul, and how I look forward to the arrival of the mail, with the E. V. and its *Cheering Words*, with the news of Zion in dear old England, where I have had sweet soul-fellowship.

I have often during the thirty years met with others who remember with love your dear father, and the blessing his preaching was to them.

I hope this will find you well. Give my love to our dear brother Mote; hope he is well.

I may have the pleasure of visiting dear old England; at present I do not see the way open, but look forward thereto, and, if I do, shall at once call on you, and spend what time I can with our Churches in England; but I will write you from time to time.

Praying the Lord to bless you with every blessing of His love,

Yours in Him, J. W. BAMBER.

P.S.—Since writing this, I have received a letter from our brother Mote.

\* We well recollect the circumstance, but cannot call to mind the maiden name of the dear sister. What has become of Mrs. Brewer, who left Old England for Australia about the year 1880?

He will (D.V.) be in Adelaide, on his way to Sydney, about December 3rd. I hope to find him well.

#### SYDNEY.—PRESENTATION.

At the Particular Baptist Church, Castlereagh-street, on Tuesday, September 14th, 1898, a tea and public meeting was held in honour of pastor Hicks, recently officiating at Ryde, prior to his visit to Victoria.

At 6.30 a nice company sat down to tea. Amongst them were friends from Ermington, Ryde, and Smithfield. At 7.30 a public meeting, pastor Beedel presiding, and at his right sat our venerable brother, pastor J. Hicks. After singing and prayer, the chairman, before entering upon the business of the evening, reminded the audience that that day was the 7th anniversary of the death of their late pastor, D. Allen, and after a few affectionate remarks, requested them to sing an "In Memoriam" hymn, "Hark! the voice of love and mercy" (93, Gadsby's), it being the last they sang together previous to his death.

Mr. Beedel reminded them they had to present our esteemed brother, Mr. Hicks, with an illuminated address and a copy of his

#### FATHER'S WILL,

a Bible, as a small token of their love and esteem, which was duly handed to pastor Hicks, wishing Him God-speed and that he might be spared amongst us for some time to come.

Pastor Hicks, in reply, said he felt he was not worthy of such kindness, that he was nothing but

#### A POOR SINNER SAVED BY GRACE.

He commenced to preach when aged 23 in the West of England. He came to New South Wales in 1849, and went to Maitland, and from there to Ryde, and for about fifty years his labours had been amongst the Particular Baptists of N.S.W., and had been attended with some blessing.

Brethren Spurway, Edwards, Marshall, and Hollier all spoke of the sterling qualities of pastor Hicks; some of them had known him about forty years as one that "stood by the stuff," and hoped that he and Mrs. Hicks might be spared to return to them again, and to find at "Evening-time it shall be light."

Letters of apology were read from brother Young (Lambton) and brother J. Allen (Prospect), who were unable to attend.

A vote of thanks was accorded to the ladies for their kindness in providing tea, and all helpers. F. RALPH.

WE need not hesitate to blame as occasion may require; but it is proper to be cautious how we deal out reproof where the necessity of the case does not fully warrant it.—G. Crabb.

## Aged Pilgrims' Corner.

THE Society has lost a valued Member of Committee, by the departure of our brother Mr. C. Wilson. His cheery presence and hearty addresses were always warmly appreciated by the pensioners, especially those residing in the Hornsey-rise Asylum, where our brother and Mrs. Wilson were frequent visitors.

\* \*

For upwards of twenty-five years he had been a Member of the Board and for eleven years Treasurer of the Society's Auxiliary at Mount Zion. Though latterly he had been unable to attend Committee meetings his interest in the Institution continued unabated.

\* \*

At the funeral, a deputation attended, the representatives being Messrs. J. Hodges, A. Harles, and T. W. Nunn; several pensioners were also present. As the friends of aged pilgrims thus pass away, the comfort of those who remain is that the *Aged Pilgrims' Friend* abideth ever.

\* \*

The inmates of the Hornsey-rise Asylum were gladdened at Christmas by a distribution of joints by the Lady Visitors, who kindly raise a Fund for this purpose. The gifts were much appreciated and the only regret was that the subscribers could not themselves see the pleasure given to our aged friends.

\* \*

Seasonable gifts have also been presented by several friends to the inmates of the Camberwell, Stamford-hill and Brighton Homes. The recipients were all most grateful, and once more the Scripture was verified, "It is more blessed to give than to receive."

\* \*

The pension expenditure has, by reason of a large addition to the number of £7 7s. pensioners, risen to £10,700 per annum. With 1,500 recipients and such an outlay, surely many of the Lord's people, who have not hitherto contributed, will become subscribers this year.

## Past and Passing Events.

*Southill, Beds.*—Mr. Parish commenced a six months' invite, with a view, on Jan. 1, 1899, as successor to the late highly-esteemed John Warburton.

\* \*

*Quarterly Record* of the Aged Pilgrims' Friend Society (beautifully printed, illustrated, true and touching paragraphs) "free, gratis," on application to the Secretary for one stamp. Send to J. E. Hazelton, 83, Finsbury-pavement, London, E.C., for a copy.

Death has already begun its work in our Churches. Mrs. Tomlinson, of Wandsworth, has been called home. Mrs. Mutimer, of Brentford, has entered into rest, also Miss Fromow, of Brentford, and a card informs us of the translation of

Miss Kate Elizabeth Hoadley, of Tregotha, Horley, Sussex. True sympathy for all our bereaved friends.

"Down at old Dunmow" they are floating along very nicely in "The Ark."

Mr. Samuel Smith, son of Mr. David Smith, of Mount Zion, Chadwell-street, and City-road, left England on Friday, January 20, for New Zealand; his father and brother Hodges, also of Mount Zion, accompany the young man as far as Port Said. We anticipate the return of brethren Hodges and Smith by end of February.

Pimlico are thankful because they can say, "The Lord hath been mindful of us, and hope friends will think of us on the 21st," says Carmel's Honeyball.

J. D. Bowtell is leaving Bungay. "After nearly eleven years, owing to removals, &c., and the loss of my wife, I am compelled to resign." See "Supply" list.

Brother Ernest A. Booth, the Strict Baptist missionary of India, addressed the children of Mount Zion Sunday-school, Chadwell-street, on Lord's-day afternoon, January 22, and preached in the evening.

## Marriages.

GORE—STEWART.—On January 8, 1899, at Zion Chapel, New Cross-road, S.E., by pastor T. Jones, Grace Stewart to George Henry Gore.

SALMON—AMOS.—On November 30, 1898, at Bethel Chapel, Great Rollright, by Mr. J. Eddison, of Rochdale, Alice Amos, of Chipping Norton, Oxon., to Henry Salmon, of Chipping Norton.

SALMON—PAXMAN.—On November 23, 1898, at Zoar Chapel, Reading, by Mr. J. Eddison, of Rochdale, Annie Maria, eldest daughter of Mr. Paxman, of Caversham, to Benjamin Salmon, of Whichford.

SARGENT—NEAL.—December 24, at the Church, Clerkenwell, Evelyn Gertrude Neal to Frederick Sargent, in the presence of their numerous family and friends. The presents were many and useful.

STANNARD—BRAND.—On December 31, at "Enon," Chatham, by pastor J. Gardner, Mary Ann Brand to Nathaniel Luke Stannard.

## Gone Home.

THE LATE DANIEL ATTEWELL.

"Lord, come quickly."

THIS was the earnest request repeated many times during his last night on earth of the subject of this brief memoir. Daniel Attewell, who fell asleep in Jesus on the 8th of December last, was for over forty years a member of the Church now worshipping at Lynton-road, Bermondsey.

From a copy of a letter found amongst his papers, addressed to the late

CHAS. WATERS BANKS

many years ago, respecting an article in the EARTHEN VESSEL, entitled "The Godly Man's Experience," and in defence of the well-known hymn, commencing—

"'Tis a point I like to know,"

it appears that he was brought up by a godly mother, who used to take him when a boy to hear the late Mr. Arthur Triggs, of Waterloo-road, and the late

MR. JEFFREY MOODY,

of East-lane; but, as he himself writes, he was at that time like the rest of mankind by nature—dead in trespasses and sins. At length the appointed time came when he was to be made alive from the dead, and this was accomplished by the Lord at Ebenezer Chapel, then situate in Webb-street, Bermondsey New-road, under a funeral sermon preached by the late

MR. THOS. CHIVERS.

"He felt the arrows of distress,  
And found he had no hiding-place."

For a long while he was under conviction of sin, but at length the Lord led him to the chapel, then situate in a court in the Borough, and

THOMAS GUNNER

preached from the words, "Why art thou cast down, O my soul?" when a little light and comfort dawned upon his soul. Later on, going home one evening from work, the Lord appeared to him in such a marked way that, as he states in his letter above mentioned, all the devils in hell could not persuade him out of the reality of it. He writes:—

"Oh, I had such a glorious sight of my Lord and Saviour Jesus Christ! I got as far as the Walworth-road, and looked up and saw my Saviour on the cross saying to me, 'Thy sins, which are many, are all forgiven thee.'

"I said, 'Me, Lord! a vile wretch like me?'

"Yes, a vile wretch like you."

"Yes, brother. He said it twice to me. I went home rejoicing. Oh, that He should have had mercy upon such a guilty sinner! I could well sing that blessed hymn—

"Amazing grace, how sweet the sound:  
That saved a wretch like me!"

Subsequently he, together with his wife (who prior to their marriage had been the means of persuading him to go to the house of God), joined the Church at Ebenezer.

But the Lord saw fit that he should pass through many seasons of trial, affliction, and bereavement, and for a long while prior to his last illness, which commenced a few months before his death, he was in a very dark path, often having many fears as to his eternal standing: "But at evening time it shall be light," and so he found it; and as the end approached, and his poor body became

weaker, he was enabled to realize the supporting hand of the Lord, and to feel that he was on the "Rock of Ages." The precious hymn—

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

was a great favorite, and he felt it was true concerning himself. Truly he could say,

"For me to die is gain;"

and although his widow and family have to mourn his loss, and the Church at Lynton-road feel they can ill afford to lose him, they rejoice in the knowledge that he is "with Christ, which is far better."

#### THE LATE MR. THOMAS STONELL, OF CLAPHAM.

"THE memory of the just is blessed," is the emphatic declaration of Holy Writ, and a recollection of those who were truly just, being justified by living faith in a glorious Christ, is blessed to think upon, for they not only rest from their labours, but their works do follow them; and a steady, plodding worker in the cause of God and truth was the departed.

Called by grace when a young man, being baptized on June 1st, 1843, he had known the Lord a long number of years; and although, unlike many of the Lord's people, he could not put his hand on the exact time and place when the great change took place, he nevertheless knew that, whereas once he was blind, he could now see, and realised that he had passed from death unto life, having a fervent love to God's truth and His people.

For nearly twenty years he served as a deacon the Church of God at Courland-grove, Larkhall-lane, under the pastorate of the late Mr. S. Ponsford, being instant in season and out of season, honourably, uprightly, and consistently. Well does the writer recollect admiring his Christian character and deportment as becoming a true child of God, and loving that grace which was so conspicuous in all his ways and acts.

For the last ten years he had been a deacon at Rehoboth Chapel, Bedford-road; and here also he faithfully served both pastor (Mr. W. Waite) and people, till the illness, which proved fatal, overtook him, and confined him to his home. But as long as it was possible to attend God's house, he was there. Gently and almost imperceptibly his tabernacle was being taken down, and for the past nine months he was quite confined to his bed; and although at times he suffered much pain of body and mind, many passages of Scripture fell from his lips which proved that he was resting solely and wholly on the finished work and merits of his adorable Redeemer. All that a loving daughter, who waited on him hand and foot, night and day, could do was done for his comfort, and the visits of his pastor, Mr. Fuller (a fellow-member), his cousin (Mr. Charles Stonell), and other friends, were a source of comfort and help to him, and, when able, he much enjoyed their prayers and supplications.

But his end drew near, and towards the close a heavy trial was permitted to overtake him, and he thought he was in the hands of Satan, causing him to cry most earnestly to the Lord to save him; afterwards saying to his daughter that he thought Satan really had him. But she replied, "There is no condemnation to them who are in Christ Jesus. Can you say that?" Yes, he could; and "Amen" was the last

word he uttered which was recognisable. He lay for four days in an unconscious state, his redeemed spirit then entering (Dec. 30, 1898) into the presence of that Lord and Master he had loved so well and served so faithfully when in health.

On Saturday, Jan. 7, 1899, his mortal remains were committed to the grave by Mr. Waite, in sure and certain hope of a glorious resurrection, and on the following evening a funeral sermon was preached by his pastor from the words, "Precious in the sight of the Lord is the death of His saints." As he had lived, so he died, "in faith," and may the godly, heartfelt breathings he so often presented at a throne of grace on behalf of children and grandchildren, receive a gracious and blessed fulfilment in our earnest and sincere prayer. R. S.

#### MARTHA BOWTELL.

The neatly printed memorial card reads thus:—"In affectionate remembrance of Martha Bowtell, the beloved wife of J. D. Bowtell, Baptist minister, Bungay; born April 5th, 1843; died December 15th, 1898. 'But it shall come to pass that at evening time it shall be light.' Interred in Holy Trinity Cemetery, Bungay. The following lines were chosen by the deceased for her mourning card—

"Hark! they whisper: angels say,  
Sister spirit, come away.  
What is this absorbs me quite—  
Steals my senses—shuts my sight—  
Drowns my spirit—draws my breath—  
Tell me, my soul, can this be death?"

#### MARIA BRYANT,

a member of the Church at Fressingfield, Suffolk, fell asleep in Jesus, after a short and painful illness, on Lord's-day, October 2nd, 1898, aged 35 years. Our departed sister was baptized by our esteemed brother, E. Marsh, at Laxfield, in 1838, and joined the Church under his care. She was a faithful and consistent Christian, beloved and respected by all who knew her. We miss her greatly both in the Church and Sabbath-school, in which she was an earnest and loving teacher. Her end was calm and peaceful, she seemed to have no fear of death, and the last words she uttered, which could be understood, were, "I am washed in the blood of the Lamb." All that remained of our departed sister was laid to rest in the burial-ground at Fressingfield on Friday, October 7th, in the presence of a large company of sorrowing relatives and friends. Her pastor officiated, assisted by pastor A. J. Ward, of Laxfield.—F. W. G.

#### MRS. MARY ANN SWAINE

was suddenly called to her eternal rest, December 24th, 1893. She was brought to realise her safety and interest in Jesus, through the ministry at Ebenezer, Fulham, and on a clear testimony of her faith in the dear Redeemer, I had the happiness of baptizing and receiving her into Church fellowship. Being one who loved the house of God, she was seldom absent from any service. We shall miss her presence, but will not murmur, as we feel sure it is her everlasting gain. The last discourse she heard was on Thursday evening, the 22nd, from the following words: "And Jesus said unto him, This day is salvation come to this house" (Luke xix. 9), which was impressed very much upon her mind. A service was conducted in the chapel, Lillie-road, after which we committed the mortal remains of our dear sister to their last resting-place at Fulham Cemetery, December 31st,

in sure and certain hope of a glorious resurrection. A funeral sermon was delivered from Phil. i. 21 on Lord's-day evening, January 1st.

MARY ANN TAYLOR.

In loving memory of Mary Ann, wife of James Taylor, Oswestry, who died Nov. 10, 1898, aged 56, and was interred in Oswestry Cemetery on November 12th.

"His love in times 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."

"So He giveth His beloved sleep" (Psa. cxxvii. 2. Departed was daughter-in-law to brother John Taylor, deacon of Spa-road, Bermondsey. The end of the way was peace—perfect peace.

NORA E. WHATMOUGL.

second daughter of the late Joseph Whatmough, was called to glory on January 3rd, at Bournemouth, aged 24 years. Our dear sister was for several years a scholar in Enon Sunday-school, Woolwich, and was solemnly impressed from an address delivered by the superintendent from the beautiful prayer, "Lord, help me;" "Lord, save me." She declared that through life and on her deathbed the comfort and peace she enjoyed in praying those words. She was also spiritually helped by the first address the pastor gave at Enon. About the age of 17 years she removed to Erith, and became connected with the Church where our dear brother West labours. In 1892 symptoms of her father's disease were manifest. Through the kindness of friends at Erith and Woolwich, she resided at Ventnor for several months and became much better. Our sister had a heart overflowing with gratitude to God and her friends for all help received. After this she went into a business house at Eastbourne, then she became an invalid. For four months prior to her death she was confined to her bed. During most of the time she sweetly enjoyed her divine Master's presence, and bore His will, waiting very patiently for her Lord to take her home. Those who visited her during her last days were spiritually blessed by the grace given to this dear afflicted one and the manifested presence of the Lord with her. Her end was peace, for the Lord took her in a sweet sleep, so that her dear sister and others with her were constrained to say, "May my last end be like hers."

ALFRED E. WHITE,

for some time a member of the Church worshipping at Lynton-road, Bermondsey, exchanged earthly sorrows for heavenly joys on November 30th, 1898, in his 25th year. Like many of God's people, he experienced his dark seasons; yet he was enabled from time to time to speak a word of comfort and encouragement to many. It was soon apparent that consumption was lurking in his frame, and, in consequence of his bodily weakness, he was unable to attend the house of God regularly. He continued to grow much weaker and was eventually compelled to keep his bed, yet he proved the truth of the words, "At evening time it shall be light," and also, "We are saved by hope." It was clear to the friends who visited him that he was longing to be released from his earthly tabernacle, so that he might enjoy for ever the pleasures

that await the people of God. Shortly before the spirit took its flight he was heard to say, "O God, take me," a prayer which was quickly answered, for—

"Now he sees His face,  
And never, never sins:  
But from the rivers of His grace  
Drinks endless pleasures in."

IN MEMORIAM.

IN ever-loving remembrance of our dear mother, SARAH ANN CHISNALL, who left us to join the throng around the throne on February 8th, 1898. Isaiah xxvi. 3.

OUR MELCHISEDEC.

THAT blessed Priest and King,  
Who built Jerusalem,  
Illustrates Christ, whom angels sing,  
As born at Bethlehem.

Hence meaning of His name,  
And city which He built,  
Doth righteousness and peace proclaim  
In Christ, and blood He spilt.

Yes, *hidden* pedigree,  
With birth and death *unknown*,  
Brings out our Lord's eternity,  
His everlasting throne.

"Without a father" shines  
His manhood, free from fall;  
While "without mother" faith divines  
Jehovah over all.

Thus, days ere time begun,  
With life when time shall end,  
Declares the *Person* of God's Son,  
On Whom our souls depend.

Yes, everlasting King,  
Eternal great High Priest,  
Does to the Church all blessings bring:  
*O what a precious Christ!*

And might we know Him more,  
His righteousness and blood,  
As King of glory, heavens adore,  
As Priest of Most High God?

Yes, great Melchisedec,  
Sweet King and Priest, appear;  
Let righteousness our souls bedeck,  
Let love our spirits cheer.

Yes, Lord, bring bread and wine,  
Bring living flesh and blood;  
Thy substitution all divine,  
For *everlasting* food.

And then, from sinners base,  
Accept of humble praise—  
Praise for divine, triumphant grace,  
Which gratitude shall raise.

As Abraham of yore,  
Acknowledging God's Priest,  
Gave *tenth* of all possessed, we poor  
Would bless our precious Christ.

Would give from grateful heart  
An energetic life; [part  
Would serve Thy cause till death shall  
And end this mortal life.

And then in triumph rise,  
To view our King and Priest,  
Possess anticipated prize  
In glory with our Christ,

Whose beauties angels sing,  
Whose glories, known above  
To all in glory, ever bring  
Fresh praises to His love.

Rowley Regis.

A. DYE.



PASTOR JOHN H. SNOW, OF PROVIDENCE, SLAITHWAITE, YORKS.

(See page 68.)

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## Lovingkindness an Experienced Fact.

BY E. MITCHELL.

"I will mention the lovingkindnesses of the Lord."—Isaiah lxiii. 7.

WE continue our last month's meditation on this grand theme. We have no fear of exhausting the subject, and trust we shall not weary our readers. In our former paper we touched upon some of the *manifestations of "the lovingkindness of the Lord."* We continue this branch of our subject, but with a difference. Then we mentioned the broad manifestations of lovingkindness in *making a covenant of grace* in our behalf; in *the gift of God's only begotten Son*; and in *preparing heaven for our final home*. Now we would regard His lovingkindnesses as exhibited toward us in **HIS PERSONAL DEALINGS WITH US.**

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\* The second Paper on this text.

God manifested His lovingkindness toward us in *sparing us in the days of our unregeneracy*. Some who will read these words grew up to manhood's estate strangers to God and godliness. God's claims upon us as our Creator and Preserver were not recognized by us. We were rebels against His authority, and in league with His enemies. Sin of every kind is a great provocation to God. As He is holy, it is an abomination to Him ; and as He is a just and righteous Governor the breaches of His law call aloud to Him for vengeance. As Abel's blood cried to God, so does every sin cry to Him, the Lawgiver and Judge, to avenge the insult put upon His authority. Sin is no trifle. Fools may mock at it, but wise men tremble as they regard it. As we think of the years in which we lived rebels against God ; as we remember many of our old companions who perished apparently in their sin ; as we contemplate our innumerable provocations of the Majesty of heaven, we are amazed at the lovingkindness which spared us, and sing tremblingly, yet with holy joy and adoration :—

“ He saw me ruined in the fall,  
Yet loved me notwithstanding all ;  
He saved me from my lost estate,  
His lovingkindness. O how great ! ”

Lovingkindness not only spared to smite us in our sin, but it also *preserved our lives, when to die would have been endless ruin*. A thousand dangers lurk around us every day, and lay in wait to strike us down. But the ever watchful eye of lovingkindness has been over and upon us, and we were preserved until His time came to call us by His grace. Not a few of us can remember hair-breadth escapes. The writer may, perhaps, be allowed to mention one instance in which lovingkindness preserved him when a godless youth from imminent death. He was amusing himself with other youths on a barge which was moored to a wharf. The ropes that held the barge allowed it to slowly swing out into the stream some seven or eight feet, and then to swing back again. He was standing on the edge of the barge, and resting his arms on the side of the wharf, when one of the other youths suddenly thrust the barge out into the stream, and he fell into the river, but retained his hold on the side of the wharf, with his body immersed up to his chest. The barge swung out as far as the moorings admitted, and then swung back again, and must have crushed him between its sides and the wharf to which he was clinging ; but lovingkindness was watching over him, and a man, attracted by the cries of the other youths, arrived on the scene at the nick of time, and lifted him out of his perilous position. Thus lovingkindness preserved the writer, though he must confess, to his shame, he gave no thought to his Preserver, nor returned Him any thanks at the time. But with mind enlightened we look back, and while we shudder at the danger, and our thoughtlessness and hardness of heart, we bless Him, and sing to His praise :—

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

*Lovingkindness convinced us of our lost and ruined state*. We did not know that it was love, but thought that wrath had overtaken us. Our sins laid hold upon us, and our iniquities became a burden heavier

than we could bear. What we then mistook for anger, we have since learned was love :—

“ Thus the eternal counsel ran,  
 ‘ Almighty love, arrest that man ! ’ ”

Love made us sensible of our true condition, tore the bandages from our eyes, let the light of His Word into our soul, and filled our heart with distress on account of our sin. This was preparatory work, and necessary in order to our deliverance and salvation. Lovingkindness kills in order to make alive, and wounds that it may heal. It shrinks not from inflicting pain when it is necessary for our welfare. We had never known the Saviour had we not have been convinced of sin.

*Lovingkindness graciously received and pardoned us.* It had been as a fire burning underground before, now it burst forth into visible flame :—

“ His love, from eternity fixed upon you,  
 Broke forth and discovered its flame,  
 When each with the cords or His kindness He drew,  
 And taught you to love His great name.”

We can never forget those words which snapped our bonds, banished our fears, and filled our heart with “ joy unspeakable and full of glory : ” “ Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.” The choicest of love’s stores were lavished on the returning prodigal. The old rotten rags were stripped off, and the best robe placed upon us. Shoes were put on our feet, and a ring upon our finger. The fatted calf was killed, we sat down to the feast, and the music and the dancing were delightful. Mercy and lovingkindness were then indeed the boast of our heart, and the theme of our song. The sweet recollection of those halcyon days in some measure abides with us now, and we “ will mention the lovingkindnesses of the Lord.”

*Lovingkindness has been continued to us.* When first our souls rejoiced in mercy experienced we determined to live to the praise of Him who had done so great things for us. Our whole life should be a psalm of praise and thanksgiving. We meant it, even as Peter meant to die with rather than to deny his Lord. We knew but little of ourselves, and were unacquainted with our own weakness. We sometimes contrast what our life has been with what we intended it should be, and are greatly humbled and saddened thereby. Alas, how ungrateful and forgetful we have been ! To what tests we have put His love ! But His lovingkindnesses have never failed.

“ Often I feel my sinful heart,  
 Prone from my Jesus to depart ;  
 But, though I have Him oft forgot,  
 His lovingkindness changes not.”

What He has borne with and from us ! How oft He has restored us, and led us again in the paths of righteousness ! Shame and confusion of face are ours, but lovingkindnesses belong unto the Lord, and we will mention them to His praise.

*Lovingkindness secures our future.* Our God is a faithful and not a fickle God. The love so manifest in the past will be equally illustrated in the future. We neither know nor are concerned to know how many years or days are allotted us to remain on earth. But death is certain, and draws near apace ; yet lovingkindness will suffice us even then.



“ Soon shall I pass the gloomy vale,  
 Soon all my mortal pow'rs must fail ;--  
 O! may my last expiring breath  
*His lovingkindness sing in death.*

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

“ I will mention the lovingkindnesses of the Lord.”

## OUR PORTRAIT GALLERY.—No. IV.

PASTOR JOHN H. SNOW, OF PROVIDENCE, SLAITHWAITE, YORKS.

**D**EAR BROTHER IN THE FAITH,—According to your request, a few details of the lovingkindness of the Lord are forwarded, which I pray He will be pleased to bless to some seeker or servant of God.

I was born on August 15, 1867, at Hull; but was so soon removed in God's providence that my furthest recollections carry me to a time when, travelling from place to place, seeing the pleasures of sin in theatrical life, it was desired by one that I should go with him and receive training to appear on the stage; but the all-wise God over-ruled this. All thanks to my God for deliverance from a career so near the confines of hell.

After settling in Sheffield, I attended St. James's Church Sunday-school, where the germ of eternal life was first planted in my heart. When seven or eight years of age, my eyes were opened to the sinfulness of sin, the Sabbath-school was dear to me, and, as time went by, the house of God seemed like the New Jerusalem come down upon earth.

The Rev. James Battersby, whose sermons are well known, came as Vicar of the above Church, and under his ministry the Gospel of free grace was richly blessed to me. What happy days were these! The Word of God was food to me, and there was a gradual awakening; so that my plea was, I well remember:—

“ O Thou, from whom all goodness flows,  
 I lift my soul to Thee;  
 In all my sorrows, conflicts, woes,  
 Good Lord, remember me.”

The name of Jesus was precious, access to the throne of grace was prized and taken advantage of, the Scriptures were a mine of wisdom and delight, but there was “a dead fly in the ointment:” self was battling against grace, the admonitions and expositions of my teachers were rejected. I must work; I must do my part, and God the remainder.

Thus I proceeded earnestly and laboriously for some time, but was burdened, learning more and more my helplessness and filthiness. After the services of God's house I usually went alone to meditate and pray about what I had heard from the lips of that gracious man, whom I still remember with affection for the means of good he was to my soul. I wished to hear of divine things only, or otherwise to be in solitude, which caused my associates to say, “There was something strange about him,” and others dubbed me as “cynical.” So matters grew worse and worse, little or no light, comfort, or liberty, until one Lord's-day in the

summer of 1889, as I was going to my class in the afternoon, I was so overcome with a sense of my guilt, and a darkness that could be felt, that I could go no further, but returned home: "my soul was filled with bitterness." Here God, who commanded the light to shine out of darkness, shone into my heart, whilst with tears and prayers I cried for grace and help through Jesus Christ. Now I sang, with spirit and understanding, "Grace, 'tis a charming sound." My soul made her boast in God.

About this time I was at Communion in the same Church (having been confirmed), when the words, "This is My body which is broken for you," entered my soul with such power, bringing peace and pardon, that with Thomas I was enabled to say of Jesus, "My Lord and my God." Now my hope and salvation was in Christ alone;

#### NOT I, BUT CHRIST,

was my theme. I esteemed His Word more and more, and began to see a subject which had not before engaged my attention. As I read in the New Testament, baptism came before me repeatedly, causing me to search and enquire into this matter, but being in the Church of England I received no help to a right decision.

During the year 1891 I had a long and severe illness, from which my friends thought I should not recover; but Psalm xci. was sealed to me by the Holy Spirit, so that I was buoyed with hope in God, and caused to pray according to the desire which had been with me for two years, that if the Lord would be pleased to spare and raise me again, and open the way, I would serve him in the work of the ministry.

Having gained sufficient strength to resume my occupation, I received a postcard from a gentleman unknown to me, asking me to preach at a Mission-room in Sheffield, which place I had never seen. This I took as a marked answer to prayer, and conferred not with flesh and blood, but went, though still in bodily weakness, and preached on John x. 11, which sermon God did indeed bless to one old lady, and caused an awakening in the place after knowledge. The people had not heard free grace preached before, so that to some I was as a barbarian.

Connection with this place brought me in contact with the Strict Baptists, reports from two different sources reaching brethren Taylor and Elam, of Sheffield, who encouraged me, and through them I was introduced to the Church of Christ meeting in Wortley-road, Masbro'. Gradually I was weaned from the State Church, and was baptized and received into fellowship the first Sunday in April, 1894, by Mr. Elam, at Masbro'. Here I preached during the following twelve months with much acceptance, and was chosen as their pastor on April 21, 1895. We had many happy and profitable times together.

After preaching the first time at Providence Chapel, Slaithwaite, I began to be stirred and perplexed in spirit about going into the ministry altogether, and leaving commercial life. I had such exercises at this time that I doubted what these things could mean. I argued like Moses against it. What wrestlings I had with God before I was resigned to leave that which appeared likely to be very lucrative in a short time; but by the still, small voice I was melted, and brought to say, "Thy will be done."

In this matter I had many gracious promises and sweet portions given me from God's Word, but had not known any one in the same

way; and here the "E. V. & G. H." was made of great service, for a little of one and another's experiences therein recorded agreed with mine. I was drawn towards the mountain of the Lord's house here; at the same time an answer came as an audible voice, and remained with me many days, "Go to Slaithwaite." The people were led in a manner agreeing with these things, which ended in them calling me as their under-shepherd, and my settlement amongst them, on January 1, 1898.

The Lord has fulfilled the promise with which He sent me here,

"CERTAINLY I WILL BE WITH THEE,"

and has favoured us with His presence, power, and prosperity, thirteen members being added during the year just ended.

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

Through every period of my life  
May I Thy love proclaim;  
And after death, in distant worlds,  
Resume the glorious theme!"

Yours in the hope of the Gospel,

JOHN H. SNOW.

## OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

MANIFOLD WORKS OF WISDOM.

No. 3.—*Bees.*

"THE little busy bee," is a very familiar insect, and we have all heard a good deal about it in some way or other. There are several sorts of bees beside those that we are accustomed to see in our gardens. In the South of Europe there is a violet *carpenter* bee found. It is black with violet wings, with which it flies noisily in the sunshine, and having found a suitable place to make her nest, the female gnaws into the wood of the post or tree she has chosen, and then, turning downward makes a large tunnel in the inside of it, to the length of a foot or more. She then collects a quantity of honey and pollen, which she puts in the bottom of the nest, and lays an egg there, covering all with a roof of rings made of the fine "sawdust" of her carpentry, carefully threaded together. This ceiling forms the floor of her next story; so she goes on building, and furnishing her rooms until her house reaches the desired dimensions. In various tropical countries there are about 100 different species of these "carpenters." One kind found in Brazil is more than an inch long, velvet, black and green, with bands of yellow, and some red hairs upon it.

Then there is the *mason* bee, whose nest is formed of fine grains of sand firmly joined together by a sort of salivary glue, and built upon walls, some hollow place of which serves for a good foundation. The bee then builds a cell something like a finger-stall, with the opening upwards, smooth inside, and rough outwards; she supplies it with food, lays an egg, closes up the top, and then makes another, but not more than ten of them have been found together.

The "*leaf-cutters*" are found in many places; bees who line their nests with small pieces of the leaves of rose, laburnum, and other trees, cutting the pieces out very neatly, rolling them up, and carrying them home between their legs, and so arranging them as to separate the different cells. One kind likes *bright* upholstery, and chooses the flowers of the poppy to furnish the rooms of her home.

The wild bees of South America are numerous, though some are very small; they generally live in hollow trunks of trees, but they also build in holes in the ground, and plaster their houses with clay, and resinous material. In making their cells they are much more lavish in the use of their wax than the hive bees, they have thick walls, some are supported by wax pillars, and their store places are also large and massive.

In our own country different kinds of bees are found; those called "humble" living socially together, but in much fewer numbers than the hive bees, many of them making no cells, but simply storing their nests with pollen (or seed-dust), and honey, where they lay their eggs, which having become larve or caterpillars, spin themselves a transparent silken covering, or "cocoon," in which they remain for nearly a year, when the perfect bees come forth to found new families and homes.

The hive bees are, however, the best-known of the whole race of these busy creatures, because since the introduction of *glass*-houses the bee-keeper has been able to study their habits closely, and these are wonderfully interesting. The bee community consists of *Queen bees*, *Drones*, and *Workers*. The Queen is also the *mother* of her large family, and only *one* can preside in any hive at one time. The Drones do not seem qualified for working, as they have not those hairy projections which enable the workers to carry home their pollen, etc., as in a basket; and the workers also form the wax of the honeycombs in their own bodies. It is said that at certain times they cling together, looking like a great curtain, and by their own warmth the wax projects from them like thin plates, they then separate from each other, and masticating it by fragments in their mouths, it becomes workable, and the marvellous honeycombed cells are proceeded with. What wonderful instinct God has provided these little builders with, to "spread their wax" so "neatly," and construct their various "*cradles*" and *store-closets*, so as to provide the greatest *roominess* in the smallest space, and the cells vary in size according to the use to be made of them.

In some hives there are 40,000 to 50,000 working-bees, and a strong healthy queen will lay from 2,000 to 3,000 eggs daily in the height of summer, so there is always plenty to do in feeding her, and caring for the young ones. The eggs being hatched, the insects pass through the various stages of growth and development, and on the 21st day of their lives emerge from their cells, which are then cleaned out, and got ready for another occupant, which process goes on until the Autumn. The lives of some of the workers are very short indeed, and the drones often come to an untimely end; but the average life of a *queen* bee is *four years*.

The surviving bees live in their hive during winter, feeding on the honey stored up during the summer, each cell having been covered with a wax lid which keeps it nice and good, then in the spring a general "house cleaning" takes place, and some of the community emigrate to

form a new hive. Thus the race gets perpetuated from year to year, and the very jealousy of the queen bees, which will never tolerate a rival, leads to fresh communities being established, and to the increase of the honey-makers.

The lesson of industry has for many ages been taught by the working-bee, and as in the case of the ants, prudence, skill, and carefulness, are inculcated also. But I was very much struck once to read how *very little* honey can be stored in a season by *each individual* bee, yet how *very much* is produced by the combined efforts of the numerous "swarms." And this shews us that none of us need be discouraged because we cannot do *much* good. Do you ask, *What can you do?* We answer by the bee's example, *Do what you can.* And that was what Jesus said of her who anointed Him at Bethany, "She hath done what she could." O that the same lips might say the same of each one of us! And then, we may say, that while many other creatures *eat* honey, bees *make* it, so may it be our privilege to make some sweetness for other lives besides our own, and be not only blessed but made a blessing.

Honey has always been prized; the land of Canaan was said to flow with *honey*, and "pleasant words" are compared to a honeycomb. Such was David's estimate, however, of *God's Word* that he said, "How sweet are Thy words unto my taste, yea, *sweeter* than honey unto my mouth!"\* and he also said, "O *taste* and see † that the Lord is good, blessed is the man that trusteth in Him."

Is the Gospel thus sweet to our taste? If not, it is because we have no spiritual palate, no true understanding. "Blessed are they who hunger and thirst after righteousness." May this blessedness be ours, for then we shall be filled and satisfied with the favour of the Lord. With one thus favoured we would pray,

"O fill me with Thy fulness, Lord,  
Until my very heart o'erflow,  
With kindling thought, and glowing word,  
Thy praise to tell, Thy love to show."

Amen, so let it be!

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## THE MERCY - SEAT.

(Heb. ix. 5.)

BY W. KERN, BETHESDA, IPSWICH.

**F**IRST, the *construction* of it (see Exod. xxv. 10). The ark was to be made of shittim wood and pure gold. The wood may type out the humanity of Christ; the gold His divinity; the wood and gold were united and made the one ark; the wood remained wood, and the gold remained gold. So in our precious Christ we see two distinct natures joined in one blessed, complex person—divine and human. The human remains human, and the divine remains divine—distinct but united—the Son of God and the Son of Man.

Then in Exod. xxv. 17, a mercy-seat, or lid, was to be made of pure gold, it was to exactly fit the ark—not to overlap or underlap. Now this lid, or covering, may point us to Christ's one perfect sacrifice. He

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\* Psa. cxix. 103. † Psa. xxxiv. 8.

offered Himself to God a sacrifice of a sweet smelling savour, which God accepted and was perfectly satisfied with, so that He could smile on the Offerer and the one offering—the offering is for ever ; its greatness and importance will continue for ever.

SECOND.—The *condescension on it*. “And there will I meet with thee” (Exod. xxv. 22). *There ONLY*—nowhere else—there will I come So our God came and stood on this lid and manifested Himself. So He does still on the throne of grace. Here He waits to be gracious, having heaven and earth at His command, waiting to answer prayer.

Then blood was to be sprinkled on the mercy-seat and before the mercy-seat. So, when God came to meet sinners, there was blood. Here He stood, waited, spake, shone, smiled, blest. Then there was blood where the sinner knelt. So, when God looked down, He looked through sacrificial blood. And this is the only way a guilty sinner can possibly look up. So the blood-stained seat is still the appointed place, the appreciated place, the only place where an holy God and a guilty sinner can meet—the one to be satisfied, the other to be saved. Here we have satisfaction and salvation.

Then in the ark there were the tables of the covenant—*i.e.*, the law—the golden pot that had manna, and Aaron’s rod that budded. The tables in the ark teach us the law was magnified and made honourable in a precious Christ. Nothing to alarm a trembling sinner coming to the mercy-seat. Then the golden pot with the manna teaches us that there is always a fulness in Christ—a sufficiency in Christ—to supply and satisfy every one who comes hungering and thirsting after righteousness. The rod teaches us that our great High Priest buds with immortal life, and blossoms with majestic beauty, and bears the first ripe fruit for the refreshment and renewal of all His home-coming family. One said, “And His fruit was sweet to my taste.” Dear reader, have you had

#### A TASTE OF THIS PRECIOUS FRUIT ?

If so, you are *certainly* on your way to heaven.

“A few more days, or months, or years,  
In this dark desert to complain,  
A few more sighs, a few more tears,  
And we shall bid adieu to pain.”

THIRD.—The *connection to it*. Regeneration connects sinners with the mercy-seat. Saul of Tarsus was connected with it on his way to Damascus; the Lord said, “Behold, he prayeth.” He had only said his prayers before. David was connected—he said, “I found trouble and sorrow, then

(NOT TILL THEN)

called I on the name of the Lord.” He (*i.e.*, every convinced sinner) shall pray unto God as urged by necessity, as drawn by the Spirit. “I will pour on the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplication,” and then they pour back, for real prayer is the breath of God in man returning whence it came.

“Love is the sacred fire within,  
And prayer the ascending flame,  
Prayer was appointed to convey  
The blessings God designs to give:  
Praying souls He loves to hear,  
And praying souls He’ll crown.”

There is every encouragement for praying souls in the Word of God. Whenever our God inclines a soul to pray He has an ear to hear, for to Him there's music in a groan and beauty in a tear. Our God hears the desires of the humble.

FOURTH.—The *communications from it*. All who are connected with the mercy-seat will certainly have communications from it time after time. They will receive strength (see Isa. xl.), "They that wait on the Lord shall renew their strength;" they shall be strengthened in their inner man, their souls shall be strengthened.

They will receive *help*. He sends them help in answer to their cries and groans, and tears, from His sanctuary, throne, mercy-seat; and they find it timely help; just when they needed it. "A very present help in their time of trouble." Sometimes their troubles, like mountains, seem to reach the skies,

"With scarce a gleam of hope between."

But they can bear testimony that

". . . as oft as troubles come,  
Their Jesus sends some cheering ray,  
And that strong arm shall bear them home,  
Which thus protects them by the way."

They will receive *grace* in answer to prayer. When the thorn pricks, when affliction bows them down, when bitter trials surround them, and their hearts are full of heaviness, He whispers, "My grace is sufficient for thee," and they are sustained, and encouraged, and enabled to say, "It is the Lord, let Him do as seemeth good in His sight."

They will receive *light*. He moves them to look unto Him by faith and they are lightened, they are illuminated, their darkness is dispersed, their heaviness removed, and they are favoured to

". . . read their titles clear  
To mansions in the skies."

They will receive *Peace*, a real peace, a spiritual peace, as they are favoured with tokens of His love, and manifestations of His pardoning mercy to their souls and consciences; a peace resting on, and flowing from, the blood of His cross, which is solid and lasting.

They will receive *encouragement*. He meets with them and communes with them, warms their hearts, revives their spirits, and causes them to

"Mount up with eagle wings to soar,  
Then time and sense seems all no more,  
And heaven comes down their souls to greet,  
And glory crowns the mercy-seat."

Then they can with confidence affirm, Jesus is mine, and I am His; thanks to eternal love endearing the mercy-seat to them, causing them to exclaim,

"O sacred spot where spirits blend,  
And friend holds fellowship with friend,  
Cling to and prize the sure retreat,  
That's found before the mercy-seat,"

as they are travelling home.

They will receive *direction* in answer to "Show me now Thy way."

"Show me what I have to do,  
Every hour my strength renew."

He in His own time answers, "This is the way, walk ye in it." This may be a very painful one, a very rough one, a very trying one, but since He leads it must be the right one, and the one that leads to His right hand, "Where there is fulness of joy and pleasures for evermore." To have the inward persuasion that the way I am now walking is the path marked out for me by my elder Brother's bleeding hand, for—

"Tho' rough and thorny be the road,  
It leads us on apace to God."

Then let us count our present trials small, because heaven will make amends for all.

They will receive *personal* salvation—a knowledge of salvation by the remission of all their sins made known to them by the blessed Spirit. This is the old-fashioned way, this is the God-ordained way, this is the only way—a knowledge of my salvation, the salvation of my precious soul by the remission of all my sins, and while faith is in exercise, can sing,

"Christ is mine; He cannot fail me;  
All is well."

Dear reader, Are you a suppliant at the blood-stained seat? Is the great High Priest your friend? Remember He is the only one who can save a guilty sinner from the wrath to come. If you die a stranger to the mercy-seat, you will have to stand guilty and ashamed at the judgment seat to be sent away to everlasting punishment.

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## A FEW OBSERVATIONS ON THE EXPRESSION— "I AM THAT I AM."

(See Exod. iii. 14.)

SOME good people have understood this expression as being equivalent merely, to "*I am* WHAT *I am*." But if the passage could be so paraphrased, there would, to begin with, be an inherent weakness, and a want of significance in it; for any *created* being could without profanity use it. We can each and all justly say, "*I am what I am*:" there would be, so to say, nothing in it.

No! In the expression, "*I am that I am*," the first "*I am*" must of necessity be taken as a verb, and the second "*I am*" as a title, or proper noun. The word "that" must be considered a demonstrative pronoun, pointing out emphatically to Moses (in a manner producing in his mind a mingled feeling of deep reverence and comfort), the infinite distance between himself and the great "*I am*." If the expression is used in accordance with this analysis, the meaning becomes at once overwhelmingly important, and the word "what," a compound relative, signifying "that which" (the use of which would wrongly make the second "*I am*" also a verb), could in no wise be admitted.

It had pleased God to reveal Himself to Abraham, Isaac, and Jacob, by the name of "*the Almighty God*" only; and there had been no further revelation of Himself until the incident of His answer to the question of Moses as to the anticipated enquiry of the Israelites when Moses should announce his mission as being given by "*the God of their fathers*." They would ask, "What is His name?" (Exod. iii. 13). The



Lord, therefore, commissioned Moses to say to them, "*I am* hath sent me unto you." So that "*I am*" was the title of *God Almighty*, and He was graciously pleased to reveal Himself a second time to Moses by that title in the former part of the verse (ver. 14), by the expression, "*I am that I am*,"—" *I am* THE *I am*," but more emphatically, "*I am* THAT *I am*:" "*I am*," that self-existent, and eternal Being, who can only be described as the eternal "*I am*," whose existence is an eternal "*now*," without beginning or ending.

God was further pleased to communicate to Moses (Exod. vi. 2, 3), His sacred name "*JEHOVAH*," "*I am the Lord*," or *I am Jehovah*, and to tell Moses that by this sacred name He was not known to Abraham, Isaac, and Jacob. So then, comparing the two passages respectively, in Exod. iii. and vi., the expression, "*I am that I am*," might be safely paraphrased, "*I am that Jehovah*," for there can be no doubt that the "*I am*," and the "*Jehovah*" were both intended to include all the eternal perfections and attributes of our covenant God.

W. A. M.

Forest Gate, Jan. 17th, 1899.

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## DIVINE SOVEREIGNTY.

**G**OD is the only Being who has a right to do exactly as He pleases. "He doeth as He pleaseth in the armies of heaven, and among the inhabitants of the earth." His supremacy none can overthrow. He reigns over all, and always. His power and His will are equal. "His own hands perform His enterprise." He reigns in nature, in providence, and in grace. He exalts or casts down. "Justice and judgment are the habitation of His throne." He is holiness itself. Salvation is an act of sovereignty. He saves whom, when, where, and how He pleases. Salvation is not speculation, nor an experiment. He will save, and none shall prevent it. He saves by His Son. His is "the only name given under heaven among men whereby we must be saved." There is no other way of escape from the wrath to come. Thirty years since, this truth of God's absolute right to do as He shall see fit was burnt into our very being. It has saved us from having been swept away by the waves of religious wildness and excitement that have passed, and are still passing over our land. Destinies are in God's hands.

Grace has a throne. It reigns unto eternal life. He is the God of all grace. Grace saves. It is free, rich, exhaustless, sanctifying. The grace-saved soul renounces all of self, and depends entirely on God's favour. It is given absolutely, abundantly, and effectually. It is laid up in Christ, and given by Christ. In God's presence we have no other standing. Grace subdues sin, and removes guilt. "Grace, 'tis a charming sound." "By grace are ye saved." It is "not of works." Sinner, God's grace is free to the worst of men. Expect salvation in no other way, and from no other source. He condemns in equity, He saves by sovereign grace. He reveals His salvation. He was under no obligation to save any, yet He has determined to save a number that no man can number. It must be done. Salvation is sure. To God be all the glory.

F. G. B.

Wellingborough.

## QUESTIONS OF THE BIBLE.

*(Continued from page 297, October, 1898).*

V.—“WHAT MUST I DO TO INHERIT ETERNAL LIFE?”  
(Luke xviii. 18).

**M**EN have been doing for 6,000 years, and I suppose will go on doing down to the end of time, and this young ruler is only a typical example of many. He recognised in Jesus a great teacher, a wonderful preacher and a kindly man, but nothing more. See, he calls Him “Good Master,” unlike Blind Bartimæus with “Thou Son of David,” or the Syro-Phœnician, who called Him “Lord,” or Nathanael, who addressed Him as “Son of God.” But the young ruler called Him “Good Master.” Doubtless, this young man was a most amiable character, for Jesus loved him; he was enthusiastic, zealous, and upright; he wanted to be a reformer; he was, what the world calls now, religious; and he came to Jesus, the humble and lowly Jesus, with his heart uplifted with the pride of what he had done and what he could do. His mode of addressing the Lord shows he recognised only a higher and greater reformer than himself. And the Lord takes him on his own terms. Oh! sinner, seeking the Lord, be sure, He’ll take you on your own terms if you approach Him wrongly. His way is that you should be broken down with a sense of your utter and awful sinfulness and your inability to do any good thing. Look at the pharisee and the publican. The pharisee came in his own rags of self-righteousness. God did not accept him on those terms, but the publican came in God’s way, emptied of self, crying, “God be merciful to me a sinner!” Yes, that is God’s way, and bless His holy name, He says, “A broken and a contrite heart, I will not despise.”

The question implies that the young ruler evidently considered he had only to do something to inherit eternal life, but he didn’t quite know what. The Lord met him in his own way, asked him what he had done, and enumerated the commandments, whereupon the young man impatiently breaks in, “All these have I kept from my youth up; what lack I yet?” And he got his answer. Of course, it was an impossible condition. We shall see why presently.

“What must I do?” Oh! these doings! How many a poor soul is grinding, a captive to doings! He sees God’s wrath hanging over him, and he recognises he deserves it, and his mind rushes off how to appease the anger? how to inherit eternal life? what must I do? Nothing. That’s the teaching of God’s Word. Look at one or two instances. The Israelites are encamped at the Red Sea; the enemy is behind, the sea in front, and the mountains on either hand. “What must we do?” Nothing. “Stand still and see the salvation of the Lord.” Again, the people are hungry and thirsty in the wilderness. “What must we do?” Dig holes in the ground? Send out foraging parties? No; “I will send manna and bring water from the rock.” The people are encamped before Jericho. “What must we do?” Nothing; wait and see what the Lord will do. Hezekiah is in dire distress. Sennacherib’s hosts are round about Jerusalem. “What must I do?” Go out and fight? or trust to reinforcements from Egypt? Nothing. Trust to the Lord. Your enemies shall be scattered. What shall I say more? I could mention Elijah, Elisha, Jehosaphat, David, and Peter. God’s

people did nothing. Why is it that God requires us to do nothing to inherit eternal life? Turn up Galatians ii. 16: "By the work of the law shall no flesh be justified." Why? Because man has proved his utter inability to keep all the law perfectly. God knew that; He knew that, in his sinful, fallen nature, man could not keep the works of the law. Why then do men continually do? Because the heart of man is continually lifted up in pride. God had to come down to stay the building of the tower of Babel, and that is a type of what proud, sinful man has been trying to do ever since—build a tower up to heaven, a tower of works, and rituals, and creeds, a tower of the sacrifices of abominations. This is why Christ imposed an impossible condition on the young ruler, because He knew that man can do nothing to inherit eternal life. Who then, and, how shall it be, shall inherit eternal life? Look to Revelation vii. See the great, white-robed throng, which no man could number, but God could. How are they there? "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Ask any of them, "Did you do anything to get here?" "Do anything!" would be the surprised answer, "no, I did nothing. I was a poor, lost, rebellious sinner, but He died for me, He washed my sins away in His own most precious blood, and He did it all from beginning to end."

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#### THE WORD OF COMMAND TO BELIEVERS.

"Go forward."—Exodus xiv. 15.

THESE words were given by the Lord to *Moses*, when pursued by that ancient tyrant, Pharaoh. And the people of God encamped between two mountains, Pi-hahiroth and Migdol, the sea before them the Egyptians behind them, and apparently no way of escape from the slaughtering army, or going back as captives to the hardened-hearted monarch, but the same Lord said He would fight for them; and though trials have beset you, dear brethren and sisters, in grace and providence, Jehovah has fought for you and been better to you than all your fears, giving bread for the body and heavenly bread and water from the Rock of Ages; the fiery, cloudy pillar has gone before you, and though mysteriously you have had to say, "It has been the right way," and acknowledge the goodness and faithfulness of Jehovah, passing from 1898 into 1899, saying, "Can it be true 1898 is past, with all its mercies, joys, and sorrows, and we are in the land of the living, the living whom God the Holy Ghost has quickened into spiritual life, in and by *Jesus Christ* who is the resurrection and life eternal?" Time is always advancing—the minute, the hour, the day, the week, the year. all go forward. Do they leave us behind? No, we advance with the same speed.

You, dear reader, must not consider in pressing this upon your attention, as *exhorting* you to go forward with time, but in what way to *advance* by the teaching and leadings of the Holy Ghost on and in your own souls.

May the Lord enable us to "*Go forward*" with humbleness of mind, *not* in self-confidence as if we had always acted wisely or *meritoriously* in the past years, but clothed with humility, by grace striving to "walk humbly with our God," not only on the Lord's-days but week-days, and to "*Go forward*," in gratitude, in remembrance of the Lord's mercies. Have they not been new every morning and every evening? Has not the Lord daily favoured you with His benefits? Then, added thereto, is the glorious hope that you are *Jesus Christ's* property and He is yours, now and evermore, and that He has preserved you in your going out and coming in. And then how strengthening our sabbatical and weekly gatherings in the earthly courts of our God, however humble.

"Wearied with earthly trial and care,  
The day of rest how sweet;  
To breathe the Sabbath's joyous air,  
And sit at Jesus' feet."

What enjoyments have we had in the ordinances of His house, and who but the Almighty Spirit "has helped our infirmities," whose joy has been our *strength*, whose arm has been our support? May you "Go forward," strengthened under a sense of present aid in opposition to complainings and murmurings, *admitting* that the New Year has found you in the wilderness, yet, like the Israelites of old, have you not found *grace* in the wilderness? and cannot you distinguish between your desert and your supplies? Need you be told that though in the wilderness, you are not alone there? that you *have* the fiery, cloudy pillar to *guide* you *there*, that you have waters from the Rock to follow and refresh you *there*, that you have manna from the clouds to feed and strengthen you *there*, that you have *the mercy-seat*, and God holding *communion* with you *there*? May the Holy Ghost enable you to say:—

"His love in times past forbids us to think.  
He'll leave us at last in trouble to sink;  
Each sweet Ebenezer we have in review,  
Confirms His good pleasure to help us quite through."

May the power of Jehovah rest on your soul, who has said, "As thy days so shall thy strength be," and "I will never leave thee nor forsake thee." You may look for continued conflicts, trials and temptations from enemies within and without, but "Fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord, and thy Redeemer the Holy One of Israel." Poor tried soul, "Though shalt thresh the mountains and beat them small, and shall make the hills as chaff." This the writer knows from long experience. "Nay, in all these things we are (and shall be) more than conquerors through Him that loved us."

May you, dear Christian, "Go forward" with frequent thoughts of your journey's end, being brought a year nearer to it. "It is high time to awake out of sleep." "Now is our salvation nearer than when we believed." This year may be your heavenly home year, when you will *leave* the winds and waves you *now contend* with and enter the desired haven and "see Him whom your soul loves," and

"Drink endless pleasures in."

Is *this* the case with you, dear reader? Are you a lover of the Lord Jesus, and His people? You may have to pass out of time into eternity this *year*; if so, do you love to hear of Jesus and full salvation by grace through His righteousness, being justified by faith and by His atoning blood washing your sins away? If not, you are not "born again." Read what Jesus said, "Except a man be born again he cannot enter the kingdom of God" (John iii. 3). May the Holy Ghost fix it upon *your* soul. Amen.

J. FLOXY.

Stanley-road, Manor-park, Essex.

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### "MINISTERIAL FIDELITY."

*Substance of a Paper read at the Pastors' Conference of Hunts. and Cambs., held at Wisbech, October 12th, 1898,*

BY JOHN T. PETERS.

BELOVED BRETHERN,—While every relationship in life—Political, Social, Domestic, or Church life—necessarily involves responsibility and demands fidelity, there can be no relationship which more imperatively demands it than that in which we stand as the ministers of Jesus Christ; hence the subject is both timely, and of the utmost importance.

Our position is both a blessed and solemn one—to be God's ambassadors, and to stand between the living and the dead; to take forth the precious from the vile; to be a savour of life unto life to one, and of death unto death to another; to be a father, counsellor, shepherd, steward, friend; and withal to be a mark for the enemy, and to be watched by the foe. We may well exclaim, "Who is sufficient for these things?" But faithfulness is demanded.

I.—TO HIM WHO HATH CALLED US. This is of paramount importance, for no man taketh this honour upon himself, but he that was called of God, as was Aaron. Hence our chief aim should be to please Him, to be faithful to Him who hath called us—first out of nature's darkness, and then to be His

servants. It is the sole prerogative of God to call, equip, qualify, and send men to preach the unsearchable riches of Christ. We would not for one moment undervalue education, still we maintain it must take a very low place here. A man-made minister, a tutor-qualified and recommended pastor, is a daring usurpation of the authority of God the Holy Ghost, and is one of the causes of the half-heartedness and lukewarm state of Zion. The apostle's credentials read: "Not of men, neither by man, but by Jesus Christ and God the Father, who raised Him from the dead" (Gal. i. 1; 1 Tim. i. 12).

(a) *Faithful to Himself as the Person sending.* To His names, attributes, perfections, offices; for how shall they preach except they be sent? "*He sent me*" was the constant stimulus of the Lord Jesus, the incomparable Servant. Not to do *my own will*, but His will; not to speak *my own words*, but His words. "*My meat and my drink to do His will,*" etc., should be our *living, loving, lasting testimony.* Brethren beloved, let us stand by the side of the apostle, and be determined to know nothing among men save Jesus Christ and Him crucified; in so doing, we shall be faithful to Him who has furnished us with an all-absorbing theme—a subject which shall outlive the sun, be ahead of the times, and the joy of ransomed millions for ever and ever. Here we behold the glory of God in the face of Jesus Christ. Here we worship God in the Trinity of His Persons and the perfections of His attributes: holiness, justice, truth, faithfulness, righteousness, in all their native and undimmed splendour; and also love, pity, compassion, mercy, grace, tenderness, in all their unequalled and resplendent glory. A just God and a Saviour, hating sin yet embracing the sinner. Covenant transactions, Calvary's triumph, and the absolute necessity of the Spirit's work, must be faithfully adhered to.

(b) *In relation to the truth*—as put in trust with it. We must hand it down inviolate and unchanged. May our speech ever be the speech of the trusty. It is required in stewards that they be found faithful. He that hath *My word*, let him speak *My word* faithfully. Let us seek rightly to divide, rightly to distinguish, and rightly to distribute the Word of God. The whole counsel of God must be declared, notwithstanding the presence of an Arminian friend, or, far worse, an Antinomian hearer. Unpalatable doctrine as well as comforting experience; a godly walk enforced as well as Yea and Amen promises declared. We have a foursquare Gospel: the height, depth, length, and breadth of it are equal. Election, redemption, regeneration, glorification have to do with self-same persons. To be faithful to the truth we shall need *much, very much*, of His Spirit whose gentleness has made us great. Beware! beware! lest spitefulness be taken for faithfulness, offensiveness for fidelity, a harsh, censorious manner for adherence to the truth. May love permeate.

(c) *To the order of the House*—the New Testament order. Away with false charity that regards the emotions of men before the plain commands of heaven.

(d) *To His honour and glory as chief end and aim.* Without doubt He could dispense with the whole of us, but He is pleased to glorify Himself by the mysterious connection of the sword of the Lord and of Gideon. Earthen vessels He uses that the excellency of the power may be of God and not of us.

II.—TO THE WORLD AT LARGE. "The earth is the Lord's, and the fulness thereof."

(a) *By separation from it.* Alas! when a minister is found frequenting questionable places; when the man is only known by the cut of his coat, shape of his collar, or the peculiar kind of hat he wears, *what a stumbling-block!*

(b) *To all men of every nation.* Black or white, Jew or Gentile, etc. This necessitates sympathy with missionary enterprises. The original commission, "Go ye into all the world, and preach the Gospel to every creature," includes all nations. The dear Saviour's covenant engagements embrace all nations, as it is written, "In thy seed shall all the families of the earth be blessed." "All nations shall call Him blessed."

(c) *To the cause and nature of alienation from God.*

"O thou ugly monster, sin!  
What a curse thou hast brought in."

It is universal, for "All have sinned, and come short of the glory of God." False doctrine generally begins with wrong views of the fall. Sin is the cause of condemnation. "The wages of sin is death." Alienated from the life of God, love to God. Carnal mind enmity to God.

(d) *We must be faithful, and warn the sinner of the awful danger to which he is exposed, and point to and proclaim the only way of escape.*

(e) *Faithful to its final overthrow.* The world, and all that is therein, shall be burnt up; and that period draweth nigh.

III.—TO THE CHURCH, OR ZION, UNIVERSALLY. In *proving God has a Church* in contrast to world that lieth in wicked one.

*Her standing in Christ Jesus her Head:* Accepted, approved, chosen, and complete in Him.

*Evidences of interest:* Repentance, godly sorrow, faith in Christ Jesus. Christ precious, sin forsaken, consistent walk, praying heart, thirst after God, etc.

*To her provisions.* We are not to cater for the amusement of either Church or world. The Gospel, and the Gospel only, is the food we must seek to put on the table.

*Whoever forsakes Zion,* we must abide with faith in God's message, method, and mercy to *her final glory* with her Covenant Head.

IV.—TO THE PART WHERE WE PERSONALLY LABOUR. Seek to give your best to your own people, the cream of your thoughts, the benefit of our studies, our most untiring devotion; the truest solicitude must be for those over whom the Holy Ghost has made us overseers. We are to be instant in season and out of season; reprove, rebuke, with all longsuffering and doctrine; faithful also in visiting. The things of God must be foremost.

V.—FAITHFULNESS IS DEMANDED TO ONE'S SELF. *To our personal call* by grace and into the ministry. Visit that spot frequently, and gather fresh strength from the God-given commission. To qualifications imparted; to blessings anticipated.

VI.—WHAT MAY WE EXPECT? (1) The servant not to be above his Lord—something of the treatment Jesus met with. (2) God to appear, strengthen, prosper.

*Unfaithfulness will produce* a dreadful state of things in one's own soul. A carnal, dead, indifferent, careless state. Toward the world, no power for good, no right influence; toward the Church, dearth, division, distraction; toward God, His frown, displeasure, and rod.

VII.—SOME OF THE BLESSINGS OF MINISTERIAL FIDELITY. Spirit's witness on the work, confirming it with signs following. In the work, a conscience void of offence, access at the mercy-seat. From the work, "Ye are our epistle," etc. At last, the labourer's reward, "Well done"—not well said, not well thought, but—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

## THE LIFE OF CHARLES WILSON.

CHARLES WILSON, our dear father, was born at Stradbroke, in Suffolk, on May 22, 1817. His father kept a boys' school in that village, and, though a good schoolmaster, was not a Christian, nor a kind father. His mother was a member of the Baptist Church, and, though she died when he was very young, her Christian character influenced him through life. Once he was jumping over a ditch, and fell in. To escape punishment, he told an untruth. When she heard of it, she burst into tears, and cried, "Oh! Charles, if you had died with a lie in your mouth!" Seeing her weep so bitterly, he realised how wicked he had been, and his hatred of falsehood dated from that period.

When their father was out one evening, she talked to her children about their souls, prayed with them so earnestly as to leave a lasting impression on our father's mind. After her death, his father married again, and his wife took a dislike to Charles and his eldest sister, making it no longer home to them. His father, naturally strict, would punish him when his other scholars were equally to blame, for was he not the schoolmaster's son, and ought to know better? When he was old enough, he was sent to each of his father's brothers in turn with notes, asking them to find him something to do, as he was not wanted at home. As his uncles were farmers, he did not mind the work in the fresh air; but when evening came he felt his loneliness. His uncle and aunt did not want his company, neither did the servants; so he would go into the barn and long for the time when he would be old enough to get his own living, and be independent of relations. How often we have pictured him thinking of his glorified mother, recalling her words and prayers, feeling all alone! But his mother's God looked down and blessed him there.

When he was about 17, feeling heartily sick of a dependent life, he resolved to go to America, when he saw in the GOSPEL HERALD an advertisement for a "young man that could write a good hand." He obtained the situation with a godly man at Brentford; there he attended the Baptist Chapel, and was convinced of sin under a sermon by Mr. J. A. Jones. From there he went to London, and attended under the ministry of Mr. John Stevens, at Meard's-court. In the firm where he was employed the head man was not honest, and, soon after, our father was asked by his employer if he had counted the cheese that had come in then. He answered, "Yes, there were 13." Soon after he came again: "Are you quite sure there were 13? as the foreman says there were only 12." "Yes, sir." Presently the latter came and said, "If you are so sure about things, you will find this place too hot for you," and so he did.

As he was walking in the street one day, he saw a poor old Irish woman trying to carry a basket too heavy for her; our father offered to take it as far as he could, and gave her his lunch. When he gave the basket back, she thanked him very heartily. A few days later, he was feeling thoroughly tired and disheartened, so weary that he nearly stumbled; it seemed as if Satan said: "Curse God, and die." "What good does your religion do you?" "God does not seem to care, and these men will persecute you to death;" when suddenly a voice sounded in his ears: "Why, if that is not that dear young man! God bless you; God bless you." The spell was broken; he thought, "If that poor old creature is so thankful to me for a little act of kindness, how grateful ought I to be to God for all His goodness?"

Soon after, his employer found him something definite to attend to, so the men had to leave him alone. He was not sorry when a door opened at an Egg Merchant's, but there he found temptation of another kind. When the men heard that he went to chapel on Sunday, and took in the GOSPEL HERALD, they tried to persuade him to go to an entertainment. At first he refused, but consented on condition that he could come out if he did not approve. He soon found out it was no place for a Christian, and, rising from his seat, said, "I'll stay no longer; it's the very sink of iniquity," and out he went, though they tried to detain him.

Having been much blessed under Mr. Stevens' ministry, and brought into the liberty of the Gospel, he was baptized by him, and received into the Church. There he met our dear mother, who was also a member, and soon they became warmly attached to one another. He now felt there was some one to really love him, and this gave impetus to his natural desire to make his way in the world, and so provide a home for her. Careful, industrious, and amiable, she was just the companion he needed to help him start in business for himself, and, being spiritually-minded, was no hindrance on his journey heavenward. They had all the difficulties of young beginners, but bravely they pulled together. Blessed with perseverance, firmness of character, business habits, a good writer and arithmetician, he used every

honourable means to succeed, and, through God's help, overcame all obstacles. After a time they removed away from Meard's-court, and nearer to "Mount Zion," where they attended under the ministry of Mr. John Foreman; and as their own dear pastor was dead, they both joined the Church there, and later on our father was chosen deacon. During all this time, home was not neglected. Even in his earlier struggles he would *not* be too tired on Sunday to take his two little girls one on each knee, show them the Bible pictures, tell them of God's goodness to him, when he felt all alone in the "wide, wide world."

When we went to boarding school, by letters and visits, he and mother would impress us with the beauty of real religion, the need of a change of heart, as well as honourable conduct to those around us. When not necessary to live at the business, they removed to "Ebenezer Lodge," where they spent the rest of their lives.

Our father had now more time to devote to the "Aged Pilgrims' Friend Society," where he became actively engaged, besides other societies and the many ways of helping God's poor. Thoroughly liberal, he enjoyed giving a tenth of his income to God's cause. On May 22nd, 1872, our much-loved mother passed peacefully away from earth to heaven. On her dying bed she spoke sweetly of God's goodness, and of the home to which she was going. Only a sigh, and she had gone to be with Jesus for ever. Not only a loving wife and mother, but an earnest Christian worker, writing letters to seekers of Jesus, and to any in soul-trouble, words were spoken in season; and she also wrote tracts to meet the needs of those she met in her summer outings. How much good she was enabled to accomplish, only eternity can reveal. Our father spoke of her as "one who could make a home in a wilderness, one in whom the heart of her husband could safely trust." No wonder we all felt our loss!

It may be mentioned here, in reference to our father's boyhood, that when his stern father was too old to teach, he and his eldest sister smoothed his declining years, and, when he was dying, he whispered, "Charles, I was unkind to you when you were a boy;" this he said so regretfully that our father could but hope that his proud spirit had been humbled by God's grace. The uncle, too, who had been most harsh to him, tried to atone, by inviting his wife and two children to stay in the very house where our father lived when a youth, and my sister and I remember now, the happy fortnight spent at "Hoxne Abbey," in Suffolk.

After a while, our dear father chose another companion, one in every way suitable, who now lives to mourn his loss. To her honour, be it said, that when she went to "Ebenezer Lodge," she made no alteration in any of the arrangements, so that it might be home still to children and grandchildren, whom she kindly welcomed. May her declining years be peaceful and happy.

When our dear father found the anxiety too much, he retired entirely from the business and devoted the later years of his life to God's cause, taking the chair at meetings to help the poorer Churches. How much good he was the means of doing, how many hearts he cheered by his kindly words and timely help, it is not for me to say, as there are so many living who knew and loved him.

As time passed on, it was evident to many that he was nearing home; but those nearest to him hoped that it was only because he was getting old that he would get so tired. At Hunstanton and Laxfield he had illnesses that seemed like warnings, but we hoped on. In his last illness he seemed to realise that he might not recover, and would speak sweetly of the joys of heaven, and never expressed a wish that he might get about again. He slept much, but would suddenly open his eyes and begin to speak of the lovingkindness of the Lord, in his own experience, that "not one thing had failed of all the Lord had promised him."

One day, seeing his two daughters watching him anxiously, he pronounced such a beautiful benediction on us, our husbands and children, as to melt us



with its tenderness. At another time, speaking of God's blessing on his life, he expressed a hope that every one of his grandchildren, and their children, as well as his own, might live to God's honour and glory, and never do anything or use their means in furthering anything evil; that when their time came to lie down and die, they might have the same bright hope that he had, and leave behind them as many loving friends.

Precious father! words are too poor to express your children's loving admiration for your beautiful, cheerful, and unselfish character, so loving and tender, though firm. Calmly and peacefully, no disease, only a failing of all his powers, the time had come for him to go home, and he slept his life away "safe in the arms of Jesus." Gone home! but not forgotten. Tears will come as we miss him, but with him "it is well." JEMIMA SEARS.

### TRUTH AND LOVE COMBINED.

*Some few particulars about the late Mrs. Allum.*

OUR dear and much-loved sister, Eliza Allum, who for the past thirty years was a member at West Ham Lane Baptist Chapel, was called home Dec. 27th, 1898, aged 75 years. We experience a great loss in the death of our sister, as she was rich in faith, zealous for the glory of God, and upheld the cause by her earnest prayers and supplications to the Master. During the greater part of her life she had a rough and thorny pathway, but she trusted wholly in her Redeemer, cheerfully following just where He led.

She received her call by grace in 1863. We remember, in speaking of this, she told us that when seeking the Lord, she went to the Grove Baptist Chapel, Stratford, and in the singing of that blessed hymn, "Just as I am," the last verse was sent with power to her heart. She told us, with tears in her eyes, how the Lord had "broken down ever barrier" for her. She was baptized at the Grove Baptist Chapel. The doctrines, however, not suiting her, she wandered hither and thither, seeking after the truth, until a member at West Ham Lane asked her to go there. She went, and was greatly blessed under the preaching of the late Mr. Bracher, and subsequently she joined the cause at West Ham Lane. Since that time she was a most consistent follower of the Master, walking in His ways.

On Lord's-day evening, Jan. 1st, a funeral service was held in the chapel, our pastor, Mr. J. W. Humphreys, preaching from the text, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. xxv. 21).

In the course of his sermon, our pastor, in referring to our sister, said:— "She was a person unknown to fame, no laurel wreath adorned her brow; at her death there was no great stir, beyond the day's grief of a few surrounding friends, the world went on the same as usual. But how different from the standpoint of heaven. She was known to the Lord, and to His angels; oftentimes those bright spirits received command concerning her, and with loving readiness obeyed. If you think of our sister's consistent life, you will see how applicable to her case are the words, 'Well done, good and faithful servant.' She was very high in doctrine, but I am glad to say quite as high in her piety. In her we beheld the two powerful elements,

### TRUTH AND LOVE COMBINED.

She had a truly charitable spirit, ever quick to perceive God's work in any soul, to whatever denomination they might belong. Then how tender she was in her attention to seekers. Many here could stand up and tell of the many times she addressed them with words of loving sympathy and helpfulness. There is sometimes a tendency in old believers to cast a suspicious eye upon the infant life, but this was never seen in our sister. Surely this will result in the 'Well done' salutation from her Lord. Her humility, likewise, we must not fail to notice. Augustine says, 'The first grace necessary in the Christian life is humility, the second, humility, and the third, humility.' Now we all

know that she had this grace in a very large measure ; she was always seeking to hide herself, and to exhibit her Master.

“ Further, let me call your attention to her attitude towards the ministry. I am bound here to make some reference to myself. I do not do so with an egotistical spirit, neither do I wish, by contrast, to cast any reflection upon any of my hearers. I would not be so mean. Moreover, I have no occasion to do so. When I became your pastor, I was in a path untried and unknown. I was a novice, for it was my first pastorate. My heart was often sad, and my mind perplexed. Our sister’s experience was long and deep, and it would not have been at all unreasonable had she at times exhibited some impatience, but this she never did. Being asked upon one occasion whether she thought the Lord had placed me in this pastorate, she exclaimed, ‘ I know He did, for I obtained him on my knees.’ At another time when I was greatly burdened, she, with quick and tender insight, read my feelings, and it was not long before she came to me with the words, ‘ I have a text for you, “ My God shall supply all your need, according to His riches in glory, by Christ Jesus.” ’ Her attitude to my ministry has been characterized by patience, prayerfulness, and readiness to encourage. My friends, in relationship to this or any other ministry, you will do well to seek to imitate our departed sister.

“ Finally, remember the regularity with which she attended the means of grace. This is a day of excuses, the majority of which are lame, very lame. It was said of Archbishop Leighton that the Sabbath was his delight, and no slight hindrance could keep him from the house of prayer. Upon one occasion, when he was indisposed, the day being stormy, his friends urged him on account of his health not to venture to church. ‘ Were the weather fair,’ was his reply, ‘ I would stay at home, but since it is otherwise, I must go, lest I be thought to countenance by my example the irreligious practice of allowing trivial hindrances to keep me back from public worship.’ Our sister, although far from being strong, was in her place at almost all times and in all weathers, and seeing that she lived to the good old age of seventy-five, it would not appear that it proved injurious to her. In all these things she has left us an example which we would do well to imitate, and has procured for herself the ‘ Well done ’ of her Lord.”

The service closed by singing that beautiful hymn, “ For ever with the Lord.”

During the service, favourite hymns of our departed sister were sung, among them being, “ Just as I am,” “ Jesus, I love Thy charming name,” and “ Jesus, lover of my soul.” The service was a most impressive one.

W. S.

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### MRS. LOUISA MUTIMER.

“ Precious in the sight of the Lord is the death of His saints.”

HIS saints ! That LOUISA MUTIMER was such, her clear call by grace, and consistent Christian life bear ample evidence.

Though the child of godly parents, and trained in the nurture and admonition of the Lord, and thus preserved from open sin, into which many run, this was never her confidence or hope, though always matter of heart gratitude with her. Born again by the Spirit of God, none more felt the plague of her own heart, and the need of pardoning blood than she, or sank lower at the dear Saviour’s feet, than our dear sister to say “ Why me ! dear Lord, why me ! ”

The little village of Blundish, in Suffolk, where she was born on July 2nd, 1862, and “ born again ” on May 10th, 1881, was ever a sacred spot to her, while of *dear old Laxfield Chapel*, as she would express it, where, with her dear husband, on January 11th, 1885, she publicly professed her faith in Christ by being baptized and joining His people, she would often say, “ No spot on earth so dear to me as that loved, sacred place.”

As a brief Memoir is published with the funeral sermon,\* we will only add a few things touching her last days, not recorded there.

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\* To be had of R. Banks & Son, Raquet Court, Fleet Street, E.C., or of R. Mutimer, 1, Boston Park Road, Brentford, W.

Her godly jealousy concerning her dear husband's call to the ministry, and her own position as a pastor's wife was most marked. Lest it should not be of God, she fought against it until her own beloved Lord fully persuaded her of His own mind and will; but when most tried, and about to leave her village home for London, we well remember her remark, when she seemed so crushed with the importance of the step to be taken, and her own position to be filled. "Well," she said, "if I cannot fill the position of a pastor's wife, I will never be a trouble in the Church." How faithfully this resolve was carried out, and far exceeded, in her peace-pursuing, love-seeking spirit, the bereaved Church at Brentford to-day will bear a faithful testimony to her honour, and the praise of her Lord.

Oh! how she rejoiced in the manifest blessing of God on her husband's labours; and only those who were privileged to have her private acquaintance knew how she loved those spiritual children of the pastor's love and care. How she would plead with God for the salvation of souls while her husband was preaching.

The concern for those near and dear to her was great, at times *intense*. "Oh, my brothers, my brothers," she would say, "would to God they were changed by His grace," and at one time of such soul distress said, "O Lord, are they not on the road to hell, even as I was; stop them, as Thou didst stop me."

Several times during her last illness the enemy thrust sore at her. Once, when all seemed so dark, she said to the writer,

"After so much mercy past,  
Can He? will He? let me sink at last?"

Then again, the Lord would break into her soul, and her chamber of suffering would be the very vestibule of heaven, and that poor, frail body, with scarce a particle of flesh on it, would seem unable to bear the strain, as the joys of her salvation set her tongue at liberty, to tell His preciousness to all who came into her room.

The anniversary of her baptism was the day of her home call. On Jan. 11th, 1899, she changed a world of sin and suffering for her longed-for rest, and sight of Christ *at home*.

A large gathering of friends assembled at Ealing Cemetery on Jan. 17th, where the dear dust was laid to rest. Many were unable to get into the cemetery chapel, where the service was held. After a few words in prayer, and the reading of the Scriptures by the writer, our dear brother WHITE, of Woolwich, whose visits had been so blessed to our sister in her affliction, delivered an address full of comfort to the stricken hearts, and closed with prayer. A large company assembled round the grave. Brother R. E. SEARS, so long the faithful pastor at Laxfield, gave out the hymn, "For ever with the Lord." The writer made a few remarks, then fulfilled the last wish of the departed, and laid the poor corrupting clay—though redeemed dust—to rest, "until He come." God bless and comfort the beloved pastor of His Church at Brentford, with his six dear children, and may their last end (as to the soul's salvation and joy) be like hers.

E. MARSH.

Stratford.

#### THE LATE MR. JAMES DEARING.

THE name of James Dearing, of Needham Market, Suffolk, who was near thirty-six years pastor of the Strict and Particular Baptist Church, Crowfield, is not very familiar with you, yet occasionally more than thirty years his name appeared in the E.V. He was personally and intimately known to Mr. F. C. Holden and Mr. C. Cornwell, of whom I have heard him speak various times, expressing considerable attachment to them, but amongst ministers in general he was but little known. Being naturally reserved, he did not associate with but very few, and rarely was he identified at public meetings, although his most intimate friends have often told him they thought it would be beneficial, but this being unnatural to him he never felt at liberty so to do; there-

fore, in the ministry he had indeed very few intimate ministerial friends. He was well known by a small circle of truth-loving and truth-seeking friends in Suffolk, but not much out of Suffolk, for he went but very little out to serve other causes. In the early part of his ministry he occasionally went to Gravesend and to Offord Hill, Norwich, but he was exceptionally attached to his own people whom he served in the Lord, and this little band, to whom he preached so long, lovingly, faithfully, profitably and successfully, were also greatly attached to him, because through the unction of the Holy One his ministry was to their souls, bread to the hungry, water to the thirsty, "wines off the lees well refined," to the weakly and such as were of heavy heart, and strong drink to those who felt at times ready to perish.

Such were at times favoured to drink and forget their poverty a little time. And I may say those who sat under his ministry, whatever their trouble, their temptations, their darking of soul which they sometimes groped in like the blind for the wall, whatever their sorrow, distress, or anguish of spirit might be, in his ministry he was able to speak a word in season to them; yea, he was so divinely taught in the school of tribulation beyond many his equals, that he was able by the Spirit to comfort those that were in any trouble. This is one reason why he was so well known and so highly esteemed by those whom he served in the Lord, and I do really think very few indeed who are pastors laboured so long among one people with so much real soul profit. His knowledge in the Scriptures was extensive; he studied hard to feed the Church of God, both sheep and lambs. This doubtless was the special branch of work his divine Master equipped him for.

When he was very much exercised about the ministry, John xxi. 16, 17. "Feed My sheep," and "Feed My lambs," &c., was sealed with overwhelming power on his heart, and this pressed him into the ministry, and his between thirty and forty years' ministry proved to feed the Church of God was his especial work; for this he most assiduously laboured. He had a good understanding in the precious mysteries of eternal truth, and many apparently dark, mysterious, and some which many think ambiguous Scriptures he was able to make plain, simple, and profitable to his hearers. His general practice in his preaching was to simplify one Scripture by comparing it with other Scriptures, so that the Word thus became its own expositor. Three things he always tried to keep in view in all expositions of the Scriptures, viz., matter of fact, context and analogy. His manner and matter was thoroughly original, his illustrations and confirmation he sought to have Scriptural, and not old wives' fables, anecdotes, incidents of daily life, nor yet the opinion of Dr. So-and-so, but he invariably sought a "Thus saith the Lord" for his teaching.

We sincerely wish this was more practised in the present day; then would the hearers advance in sound knowledge and grow in grace and be more established in spiritual things, and not be so easily moved by every wind that bloweth.

Mr. Dearing was very intelligent and of quick perception, both in natural and spiritual things, of a stable mind, not emotional as a man, but in the prime of life he was rather emotional, but not unduly so in preaching; he was firm and yet loving, forbearing.

JOSEPH FREEMAN.

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"Mrs. Louisa Mutimer," a funeral sermon by E. Marsh. London: R. Banks and Son, Ruoquet-court, Fleet-street, E.C. Can be obtained also of Mr. R. Mutimer, 1, Boston Park-road, Brentford, W. Price Twopence, in neat wrapper.

Our readers know the trial our esteemed Brother Mutimer has been called to endure in the removal of his beloved wife, after a long and painful illness, most patiently endured. Our Brother

Marsh, formerly her pastor, preached this funeral sermon at Brentford on Sunday evening, January 22nd. Many touching personal references to the departed are given, which will be tenderly cherished by those who knew Mrs. Mutimer. Apart from these personal matters the sermon is a good one, and we trust it will have a large sale among the Churches. We commend our bereaved brother to the sympathy and prayers of our readers.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### FULHAM.

THE ninth anniversary of the formation of the Church at Ebenezer, Lillie-road, was celebrated on Lord's-day, Nov. 27, when two sermons were preached by the pastor, Mr. H. D. Sandell, to fairly good congregations.

On the following Tuesday afternoon we were favoured with a sermon by our esteemed brother Box from the words, "The voice of the Lord divideth the flames of fire," which was much enjoyed.

After tea a public meeting was held, presided over by Mr. Thos. King, of the Surrey Tabernacle. After singing the well-known hymn, "Come Thou Fount of every blessing," the chairman read *Psalm xxxiv*. Brother W. P. Goodley offered prayer.

The Secretary, in his report, said that as a Church they had much cause to praise the Lord for His goodness in keeping them together in peace and loving concord during another year; both pastor and people were thoroughly united and determined to hold fast, and to proclaim the glorious truths of the everlasting Gospel. This was the fifth year of Mr. Sandell's ministry, during which time 18 members had been added to the Church; six had joined us during the year—four by transfer and two by baptism. Reference was made to the death of one aged sister. She fell asleep in Jesus in the 85th year of her age, being one of the first 17 banded together by our brother Box. The attendance at the services is at times very encouraging. Our finances are fairly good; all expenses have been met. The Sunday-school continues to prosper; we have good attendances, but need more teachers. Thankfulness was expressed for our superintendent's (brother Brown) devotion to the work of the school. Although our brother had several preaching engagements, and his services have been much in request, yet at the earnest wish of the teachers he had declined them in the interests of the Sunday-school. The building fund is progressing slowly; the balance in hand towards the permanent chapel being only £41. Yet the Lord had wonderfully blessed us, as to enable us to purchase the land, and pay all the expenses connected with the building of the present iron chapel, vestry, &c. Altogether the sum of £773 had been raised, including the loan of £150 kindly lent, free of interest, by the M.A.S.B.C., of which £86 had been repaid, so that we feel the Lord hath indeed done great things for us. It was explained that in consequence of the great need of class-rooms, and not wishing to waste money in erecting anything of a temporary character, an earnest effort is now being made towards raising funds for the erection of permanent class-rooms belonging to the proposed new chapel, plans of which were to be seen; the collections, therefore, would be devoted to the building fund, with this object in view. May the Lord, who had blessed us so much in the past, still bless us, and enable us not only to erect the class-rooms, but also the chapel.

Brethren J. Clark, J. Box, and R. E.

Sears, were enabled to deliver most soul-cheering and God-gloryfying addresses. Our pastor, Mr. Sandell, also spoke thankfully of the Lord's goodness to him in sustaining him in his work. He took the opportunity of warmly thanking the chairman and the brethren for their addresses. Our brother, Mr. S. H. Brown, supported the vote of thanks. We were much encouraged by seeing so many friends from sister Churches present.

The collections, including the profit on tea, amounted to £6 1s. 2d. It was truly felt to be a time of refreshing from the presence of the Lord. Hitherto the Lord hath helped us, and in His strength would we continue to proceed.

A social gathering took place on Monday, January 2nd, 1899. By special invitation from the pastor, Mr. H. D. Sandell, a goodly number of members and friends met at 6 o'clock, when an excellent tea was served, and much enjoyed by all present.

This occasion was one of double interest, the pastor's silver wedding being commemorated with the Church's annual meeting. Truly it was an opportunity for devout thankfulness for the Lord's abundant mercy and lovingkindness, which was gratefully acknowledged, both in supplication and addresses given by several brethren during the evening.

As a token of love to the pastor and his beloved wife the members and friends presented them with a handsome dinner crust, a silver bread fork, a velvet and satin tea cosy, and a choice volume of Philpot's "Ears from Harvested Sheaves." Our pastor feelingly acknowledged and appreciated these sincere expressions of affection; he also took this opportunity of again thanking the friends for the beautifully chased tea-pot which was presented to Mrs. Sandell at the last annual gathering. Singing of hymn,

"Blest be the tie that binds,  
Our hearts in Christian love,"

closed a most happy New Year's meeting.  
A. E. PURKISS.

### HAPPY HOURS OF DOVER.

On Wednesday, Jan. 18th, we held our annual New Year's tea and evening meeting, which was a time of encouragement and joy to all present. All scholars were present, and many friends. Every seat at each of the tables was occupied, and the tea, so nicely prepared by Mrs. Carpenter, Mrs. Knott, Mrs. Potter, and the Misses Waters, Ackhurst, Dare, Gutsales, Husk, and Knott, was much enjoyed.

At 6.45 we commenced the meeting by singing, "Come, Thou Fount of every

bleasing." Prayer was offered by the pastor, who presided. "The annual accounts glittered with encouragement, which brightened hope and strengthened faith." The scholars recited and sang splendidly, and did great credit to Mr. T. Drury, their instructor, and the teachers who assisted him. Mr. Hughes (superintendent) gave an address on "Sabbath School Work," in which for nearly 21 years he had been engaged. He said he had learned that, if a teacher left the work to which God had called him, he soon found trouble within. It is not easy work, yet it is blessed work; the heart of the teacher grows in affection for the scholars, and although often cast down, we know not where we sow the seed, nor when. Love for Christ, His truth, and the children bids them continue in their labour.

Mr. Scott, senior, deacon, said he was pleased to see so many friends present. He would say a word concerning the Church. The prosperity of the Church must be a burning question with us; we are blessed with a pastor who spares no pains, but who labours hard and does his best both in the Church and out of it for prosperity; yet the pastor cannot do all; we must also be doing. Let us learn the lesson of diligence from the ant, and from other works of God. He spoke to the children of the great salvation provided for all who feel they are sinners in need of Christ.

Mr. J. Scott, jun., related a very interesting story of how a Scotch boy became one of her Majesty's servants. He applied it admirably to the higher service. God calls us, God clothes us, and God would have us learn of Him, and follow Him, and serve Him, until just as this boy was promoted from outer service, to serve her Majesty inside her palace.

After the prizes had been distributed, and a vote of thanks given both to workers and to the friends for their presence, this much-enjoyed season was concluded by singing, "God bless our Sabbath-school."

As the scholars left, they each received an orange, very kindly provided for them by Mrs. Hughes. The collections realised £2 2s. The Lord is with us and blessing us. Give thanks unto our God, for He is good.—ONE WHO WAS THERE.

**BRAINTREE (SALEM).**—The annual tea was held on Thursday, the 19th ult. After tea the chair was taken by Mr. Cudmore, who is supplying the pulpit with a view to the pastorate. Addresses were given by Messrs. Britten, Collard, Baker, and the chairman. Suggestions were made to form a Tract Society and a Sunday-school, to start a week-evening service, and to hold cottage services in the surrounding districts. A substantial

donation was promised to carry out the suggestions. Friends of the cause presented a nice easy chair to the chapel keepers.

**TOTTENHAM.**—The 11th anniversary of Ebenezer, Philip-lane, was held on Lord's-day, January 8th. The pastor preached morning and evening to good congregations. On Tuesday, the 10th, we were favoured with the help of our brother Mitchell, who preached in the afternoon an excellent sermon. It was a real treat to listen to the Word. Tea was provided, and in the evening a public meeting was held, and our good brother, Mr. F. B. Applegate, ably presided. Hymn 793 was sung to the good old tune "Haverhill," and our chairman read Job i. Our brother Day, of Hackney Oval, led us in prayer. After another hymn, our chairman gave us a few very suitable words from Job i. Our brother Holden spoke well on Psa. lv. 22. We always listen with pleasure and profit to our brother Holden. Brother White followed, saying that our chairman's remarks had led him also into the book of Job, so he must put aside what he intended to speak from. Our brother was helped to speak on the divine possibilities in providence and in grace to His Church, &c. Our brother Jones, who had not visited us before, said we had a wonderful chairman. As he had already, as by magic, taken the speech from one speaker before, so he had from himself, so he must come to the book of Job. Our brother spoke well on three points—God's estimate of Job, Satan's estimate of him, and Job's estimate of himself. Brother Jas. Clark spoke on Divine grace manifested in Job in his usual warm and earnest style, much to our edification. Our chairman now asked for a collection, which was liberally responded to, at the same time reading a letter from our beloved brother Banks, received by the pastor during tea-time, saying he quite intended to have been with us, but ill-health prevented; but he had practically remembered us by a contribution. Our chairman hoped, with us all, that our brother Banks may long be spared to our Churches. The pastor was then called upon, who said he only wished at the close to express gratitude to all, but our chairman overruled this, so he said a few words on four great pillars on which the Church of God rests: sovereign grace, almighty power, infinite wisdom, and divine faithfulness. Our brother Mitchell followed, as he often does at the close of such a meeting, with such sound yet savoury remarks, which all seem to enjoy. Our chairman gave out the hymn, "Blest be the tie," &c. which was heartily sung to the tune "Glasgow." But before closing, the pastor

asked to be allowed to thank our chairman, who had so efficiently presided, and all the speakers who had spoken so well, to our friends from a distance, and to our lady friends in providing and presiding at tea. Our chairman closed with prayer. Our collections for the day realised £5 18s. 6d. It has since been said there could not have been a better platform in London that night, both as to chairman and speakers.

#### LIMEHOUSE (ELIM, PEKIN-STREET).

—Services in connection with the 29th anniversary of the formation of the Church were held on Lord's-day, Jan. 29, 1899, when the pastor, F. C. Holden, delivered two excellent and powerful discourses, that in the morning being from Matt. xvi., part of ver. 18. and in the evening from Isa. xxxiii., last part of ver. 24, to fairly good congregations. The services were continued on Tuesday, Jan. 31, when Mr. Jones, of New Cross, preached a masterly sermon, gloryfying God in the salvation of sinners that was profitable indeed. Tea was served, and the evening meeting, with Mr. Catchpole (of New Cross) presiding, commenced by singing hymn 751 (Denham's), and reading Isa. xiii. Brother Watts opened the meeting with prayer. After joining together in praise, Mr. Holden, in giving a statistical report, said :—

Church formed, February 20, 1870; supplied for eight years by about 80 different brethren. I am its first and only pastor. During my pastorate of 21 years I have received 158 persons into the Church, making an average of eight for the first 11 years, and of seven for the remaining 10 years. There were about 50 members when I came to them, but through deaths and removals our present number on the Church book is only 101. Since the Church's formation four of its members have been appointed pastors, whilst several others have and some still are going forth to preach the Gospel hither and thither. During the past year four young persons have been baptized: two of them from the Sabbath-school, and one (a senior scholar) is now a candidate for baptism. Only 11 of the original members are spared to us, and not one of the original deacons are now living. The present deacons, five in number, were all received into the Church by me, one of whom (brother Baldwin) through ill health is removed to Southend, but continues to take a lively interest in the cause and still acts as its treasurer. I do not think you could find a more united band of brethren anywhere. Not unto us, but unto the Lord our God be all the glory.

A few kind congratulations were advanced by the chairman, who addressed the meeting in some well-chosen remarks based upon Isa. xii. 6, which were acceptable and profitable. The brethren Clark, W. H. Lee, Belcher, Marsh, and Jones, delivered good, solid, cheering and comforting Gospel addresses, interspersed with hymns of praise, all being much enjoyed; after

which Mr. Holden, in a brief address, but fully up to the points in hand in all their parts, who also proposed a hearty vote of thanks to the chairman for his kindness in coming to preside, also for his liberality, and for his dear brethren in the ministry who had so kindly served us on this anniversary. Thus these successful and spiritual services were brought to a close by singing hymn 315 (Denham's), the chairman engaging in prayer, and pronouncing the benediction. We are very thankful to say our collections and donations were in advance of former years, yielding the total sum of £17 ls. 11½d. For these mercies we desire to praise our covenant God and Father, and take fresh courage. — ONE WHO WAS PRESENT.

#### A GOOD REPORT.

THE twenty-seventh anniversary services of the Sunday-school connected with Mount Zion, Chadwell-street, Clerkenwell, were commemorated on Lord's-day, February 12th. The pastor, Mr. E. Mitchell, preached in the morning upon the importance of Sabbath-school instruction.

Pastor W. Jeyes Styles addressed the children in the afternoon, and preached in the evening from Acts viii. 31.

On Tuesday, the 14th, pastor E. Marsh delivered a discourse suitable to the occasion from the words, "How shall we order the child?"

Tea was served in the school, followed by a meeting in the chapel, presided over by the pastor, who announced Hymn 793—

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

Psalm cxliv. was read, and brother Jeffs sought the Lord in prayer.

Mr. Mitchell briefly addressed the friends, according them a hearty welcome in the name of the Lord, and called on brother J. Beckett, the secretary, to read the report, from which we cull the following;—

By the good hand of our God we have been privileged to complete another year's labours in our Sunday-school.

The teachers have endeavoured, with all the powers God has given them, to set before the young our blessed Redeemer, Jesus Christ, crucified. The seed of the kingdom has been scattered with our eyes ever up to the Lord for His blessing. Who has said, "My Word shall not return to Me void," &c., and to-night we acknowledge with gratitude that God has been faithful to His Word.

During the year five members of our school and pastor's Bible-class have been constrained by the Holy Spirit to declare themselves on the Lord's side, by passing through the waters of baptism and united to us here in Church fellowship.

"'Tis love that makes the willing feet  
In swift obedience move."

The total attendance at our school services for the year was 14,914; attendance much increased, at times crowded, 360 being present at one service.

The amount collected in the school for the Strict Baptist Mission was £18 9s. This is expected to increase through the interest aroused by the visits of our devoted young missionary, brother Ernest A. Booth.

The library reports the issue for the year of 1,065 books.

Summer excursion to Theydon Bois was all that could be desired.

The infants' class, numbering 80, under the care of sister Mannering and others, were taken to the "Vale of Health," Hampstead Heath. The infants were also given a tea at Christmas, when they were presented on leaving by our sisters Webb and others with toys, and about 200 garments were given to those who needed them.

During the winter months lectures have been given, and on one occasion £8 was collected for the Stockwell Orphanage.

Our annual tea and prize distribution took place on January 20th. The prizes were distributed by our pastor. Brethren Sears, Nunn, and Webb gave addresses. The income and expenditure for the year (independent of the Mission and Orphanage) stands at £110.

We have of necessity considerably curtailed the excellent report. The meeting was afterwards addressed by brethren A. J. Voysey, J. E. Flegg, T. Carr, E. Marsh, and the pastor. The addresses were experimental and soul-reviving. May God bless our Sunday-school.

Our young friends were instructed in singing by brother Wallis, and they seemed to sing with the heart.

JOHN.

STRATFORD (GURNEY-ROAD).—Interesting services were held at the above place on Lord's-day, November 20, and Tuesday, 22nd, to celebrate the formation of the Church and commemorate the goodness of our covenant God. On the Lord's-day sermons were preached in the morning by the pastor and in the evening by our brother White, of Woolwich. On the following Tuesday afternoon our dear brother Bush was brought up in the fulness of the blessing of the Gospel of peace, and preached a Christ-exalting sermon. After a social tea the public meeting was presided over by our brother Catchpole, who, since he first came amongst us to bury the old chapel debt, has favoured us with many tokens of his loving interest in the cause. A deeply-interesting report was read by brother J. H. Rider, the Church secretary—a faithful account of the light and shade, the trials and the trust of another year's pilgrimage of this Christian Church. Brother Gray, our finance secretary, read the financial statement, which showed a little balance on the wrong side, but this was put right by loving hearts before the meeting closed. After a stirring address by the

beloved chairman on the continued blessing of God toward His people, and the responsibility of the Church to look after the lambs, addresses followed by brethren Holden, Chilvers, Bush, and Lynn. Each of these Gospel addresses were full of spiritual instruction and profit. Truly the Lord was with His servants, and His Word was precious. The pastor summed up with an expression of our gratitude for the love and services of our dear brethren who had spoken, hearty thanks to the chairman, and to all who had laboured to make this, the 29th anniversary, such a successful season. Collections realised £16. To God be all the glory.

#### PRESENTATION AT WHITTLESEA.

ON January 5th the New Year's tea and meeting were held at Zion, when Mr. J. N. Throssell preached an excellent sermon from Psa. lxxxvii. 7, at the close of which our esteemed pastor told us he had a most pleasing duty to perform—viz., to make a presentation to our worthy organist. In his remarks he said he had a threefold reason for being pleased to make the presentation—(1st) It was for services so ably and cheerfully rendered to the Lord and His cause; (2nd) Because friends had so gladly and willingly given, for never had an appeal been more readily responded to; (3rd) We were not, as is often the case on making a presentation, about to lose our friend; on the contrary, all hoped it meant a continuance of the same hearty and loving co-operation in Zion.

A very handsome lady's travelling bag and dressing case combined, together with a short written address, were then presented to Miss Naussau, as a token of esteem and appreciation of her services, from the friends of Zion Chapel.

Mr. J. Nassau, who is one of the deacons, thanked the friends on behalf of his daughter, to whom the presentation came quite as a surprise.

The meeting concluded with the singing of F. R. Havergall's well-known and beautiful hymn, "Take my life, and let it be."

LINGFIELD (PLAISTOW-STREET).—Our first New Year's tea-meeting was held on January 18th. About fifty sat down to tea, which was under the able management of our esteemed friend, Mrs. Fuller. After the tea a public meeting was held and presided over by the pastor-elect, brother Hayler, of Brighton, who opened the meeting, stating that his hope for the prosperity of the cause of Christ at Lingfield was based on the same foundation as the royal Psalmist expressed in chap. xxxix. 7, "My hope is in Thee." Seasonable addresses were afterwards given by



brethren Andrews (East Grinstead), King (New Cross), D. Smith (Bondstreet, Brighton), and Gardner (Uckfield). Brother Smith in his remarks expressed his heartfelt pleasure and thankfulness to God at seeing one of his old Sunday-school boys of 20 years ago occupying the important position Brother Hayler, through the mercy and providence of God, now filled as the intended pastor. During the evening appropriate hymns were sung, the harmonium being presided at by Mrs. Abel. The Renovation Committee take this opportunity of thanking the friends far and near for their kind support in this matter, and thankfully acknowledge God's goodness in clearing the debt. May God grant us greater manifestations of His favour in the near future, is the prayer of—ONE INTERESTED.

**BROSELEY (BIRCH MEADOW).—**The Church worshipping in the above place, which for so long a period enjoyed the able ministry of the late beloved Thomas Jones, is still holding on its way. The present pastor, Mr. Arthur Shinn, is one of Mr. Jones' spiritual children. He ministers the Word of God among his own people with acceptance, and not without signs of the Divine blessing. The older members, and a nice number of young people, are strengthening his hands by their help and sympathy. On Lord's-day, January 29th, Mr. George Banks, of Willenhall, preached here morning and evening, and spoke to the children of the Sunday-school in the afternoon. Several said they enjoyed the Word, and found it good to be there. May lasting benefit result from these labours.

**IPSWICH.—**It is with much pleasure and feelings of thankfulness we would record the goodness of our God in connection with Bethesda Sunday-school during the year 1898. We held our annual teachers' tea and public meeting on January 11th, 1899, and were greatly encouraged by seeing so many friends meet with us. About 100 sat down to tea, which was ably provided by our old and esteemed friends, Mr. and Mrs. Motum. In the evening our pastor, Mr. Kern, presided, and gave gave us a helpful and encouraging address. The report, as read by the secretary, showed 224 scholars on the books and a staff of 24 officers and teachers. The year that has passed has been one of much change in our school, but we would rejoice in the fact that our God changes not. We have lost 27 scholars and have received into the school 29. We have also lost three teachers during the year—one by removal in the providence of God, one resigned,

and one (our dear sister, Miss Sarah Farrow) has passed the pearly gates, to be for ever with the Lord. The treasurer's report showed that financially our school was in a prosperous condition, as also the librarian's report. Brethren Morling (Hadleigh) and Tooke (Grundisburgh) gave most helpful addresses. Our esteemed superintendent, Mr. Garrard, and the treasurer, Mr. Motum, also spoke of the goodness of our God and help received during the year. We feel more than ever the need to instil into the young minds the pure Word of God, while so much that is contrary is being taught in the present day, and our prayer is that Bethesda Sunday-school may still be blessed to the young, and that many may be brought while young in years to know and love Him whom to know is life eternal. On Sunday, January 29, 1899, our pastor presented prizes for attendance, &c., to about 100 scholars, giving words of encouragement to the scholars. Our brethren Chilvers and Carr, with our president, each received tokens of love and esteem. That we may realise the blessing of the Master resting upon our labours in connection with the young, is our earnest prayer.—J. T. FARROW, Secretary.

#### "ENON," CHATHAM.

SPECIAL New Year's services were held here on Lord's-day, January 1st, when the pastor preached—in the morning from Isa. xxv. 1, "My God," and in the evening from Jer. iii. 4, "My Father."

On Wednesday following the services were continued, when Mr. E. Marsh preached in the afternoon from John i. 51. After this tea was served in the schoolroom. Service was resumed in the evening at 6.30, at which the venerable beloved I. C. Johnson, of Gravesend, presided. After singing, reading, and prayer, deacon Cooper was asked to give a brief account of the past year's experience of the cause of God in "Enon." This was responded to as follows:—

The Chairman and Christian Friends,—By the kindness of our covenant God, we as a Church and congregation have been brought through the year 1898, and desire to render praise and thanksgiving to Him for His mercies to us thus far; and we believe that "He who has helped us hitherto, will help us all our journey through." His love, wisdom, and power are the same yesterday, to-day, and for ever.

We are pleased to say that the past year has been one of steady progress in all branches under the instrumentality of our dear pastor.

The congregation has increased. Three have been added to the Church by baptism and two by reunion. Two have been transferred to a sister Church at a distance. Death has not taken any members from us this year. The Benevolent Fund is well supported. Our young friends who

work the tract distribution have met with encouragement. Our Sabbath-school is flourishing, the number of scholars is 67, and 8 teachers, also an adult Bible-class numerously attended. From January, 1897, to January, 1898, the amount collected in the school for the Strict Baptist Mission £2 10s., and we hope to have the pleasure of hearing our missionary (brother Booth) before his return to India. In conclusion, we heartily thank our friends for their support throughout the year. Trusting we may still be kept together in peace and unity, we remain, yours to serve—THE DEACONS.

Our venerable brother Johnson then gave us a most edifying and in every way suitable address.

Pastor S. J. Taylor, of Ilford, delivered the "New Year's Address" to the pastor, the deacons, the Church, and the congregation, which was a variety discourse, containing loving thoughts, goodly words, savoury meats, juicy fruits, comforting cordials, all to express what Jesus is—"The same yesterday, to-day, and for ever." Concluding remarks by the pastor.

On Wednesday evening, February 1st, our beloved brother, Ernest A. Booth, delivered his lantern lecture, entitled "Hindu Life and Religion."

Brother Booth briefly explained (at the outset of the lecture) that we—i.e., brother Hutchinson and himself—are determined to go upon the old lines of Strict Baptist teaching in India the same as in England, and, as the natives are very excitable and impulsive, it is very necessary to be plain, particular, and patient in teaching them.

The lecture, which was illustrated by about fifty views, and lasted nearly an hour, was very interesting and instructive.

The pastor, who was in the chair, said, at the close: Perhaps the work which the Strict Baptist Mission is trying to do, in properly instructing the heathen in the way of salvation, is the best contradiction of the popular error concerning them as a Church, that they wrap themselves up in the garment of election, and care nothing for the conversion of others, but leave all that entirely to the dear Lord. No! we do not believe anything of the kind. We believe in prayer and effort properly directed. Our beloved brother Booth is a splendid evidence of this principle, for he is working hard among the Churches in the homeland month by month during the furlough, which was granted him for rest and recuperation. Therefore a hearty vote of thanks was accorded him for his visit and lecture to "Enon," Chatham, also to Mr. Percival Hickmott, one of our congregation, who (by previous arrangement) brought his apparatus to the chapel and exhibited brother Booth's views so as to obviate the expense of bringing apparatus and an operator from London,

thus helping the funds of the Mission. A collection was made and handed brother Booth, and duly acknowledged by brother Brett, who also heartily thanked the friends for the liberal amount.

VERITAS.

BLAKENHAM, SUFFOLK.—  
"Hitherto the Lord hath helped us."  
"True, we are few and feeble." True, we are located near where ritualistic practices have been indulged in for years.

"Yet may the feeble all be strong,  
And make Jehovah's arm their song."

Our annual members' tea was held on Monday evening, January 23rd. Financial and other matters were attended to. By the report we were encouraged and strengthened. On Jan. 25 our Sunday-school teachers had their winter treat. Meeting with groups of happy children have a very elevating and cheering effect upon some of us. Tea being over, there were various things to interest and instruct the young, including an address from our pastor and a few words from the superintendent. On Lord's-day, February 5th, a dear young sister, who had given a reason of the hope that was in her, was immersed by Mr. Alexander in the name of our triune God, and was received into the Church on the same day. We are very thankful for the truths we are favoured to listen to from time to time. May the Lord add His blessing to the same, is the desire of many.—M. A. M.

GLEMSFORD (EBENEZER). — On Wednesday, Feb. 8th, the teachers, singers, and friends were entertained to tea by Mr. Clark, the superintendent, in the Vestry to about thirty-eight. After tea the meeting was opened by brother Mason reading, and brother Twinn prayed. A few appropriate remarks were made by Mr. Clark. Brother Gowers spoke from "My grace is sufficient for thee." Brother Mason addressed the teachers and wished them God's speed in the work. Mr. Collar spoke on "The river of God's love." Teacher David Copsey, spoke on "The fruits and effects of grace." Mr. Underwood, the leader of the singing, said it gave him great pleasure to be present and to meet the teachers and friends on such an occasion, and in a few remarks expressed a wish that the truths which it was our pleasure to listen to from Sunday to Sunday, might still continue to be taught in the Sabbath School. Brother Twinn made some solemn remarks on Sunday-school teaching. He was still spared to meet once again and that the hand of death had not taken either teacher or scholar in the past year. Though often weak and cast down, he could say, "Hitherto the Lord hath helped me." The rest of the evening

was spent in singing favourite hymns and tunes. A vote of thanks was returned to Mr. and Mrs. Clark; and after brother Twinn saying, "the tie certainly did bind tighter," the good old parting hymn was sung to "Glasgow," and the happy evening was brought to a close.—ONE WHO WAS THERE.

#### THE SURREY TABERNACLE.

IT is with feelings of deep gratitude to our covenant God that we record the holding of the meetings in connection with the completion of the Ninth Volume of the *Surrey Tabernacle Witness*.

A special service was held in our God-honoured sanctuary in the afternoon of Wednesday, the 15th February, when a most encouraging discourse was preached by Mr. Barrett, of Sutton-in-Ashfield, from 2 Sam. xxiii. 5. A goodly number of friends were present to listen to the glorious truths set forth, and many were the testimonies that it was good to be there. A social tea was afterwards partaken of in the large vestry, and in the evening the beloved pastor presided at a public meeting, and was supported on the platform by several ministerial brethren, the deacons, and the members of the *Witness* Committee. After the singing of hymn 236, brother Davey read Isaiah lv., and brother Green supplicated the Divine blessing to rest on the meeting, and on the work of sending forth the Gospel of Truth through the *Witness*.

The pastor said that before calling on the many brethren to address the meeting, he would say that from its commencement the object of the committee had been, through the pages of the *Surrey Tabernacle Witness*, to send forth God's blessed truth, and he desired earnestly to acknowledge the goodness of the Lord in helping them thus far, and seek for encouragement to still go on in the work of faith and labour of love.

Brother Battersby, the secretary to the committee, then read the annual report, and brother Watson moved that it be adopted and published. This was seconded by brother Rundell in a warm-hearted speech, in which he said he was very much in love with the eternal purposes of God, the greatest of which was the salvation of countless millions. Brother Stockwell, in supporting the resolution, read an encouraging and interesting report from the young friends connected with the Penrose-street Sunday-school, who have, in the fear of God, undertaken the distribution of the Magazine in the neighbourhood of the chapel.

Brother Cattell then addressed the meeting, and noticed that we were all witnesses either for or against the

truth. There are ear-witnesses, eye-witnesses, and, for the want of a better term, we would say heart-witnesses. In the spiritual sense the two latter were to be preferred, as having tasted, handled, and felt that of which they testified. Brother Holden spoke of the testimony he had personally received as to the blessing the *Witness* had been made in many places. Brother Riddle gave a short address from the words, "For now we see through a glass darkly; but then face to face" (1 Cor. xiii. 12). Brother Carr, in speaking from the words in 1 John v. 20, traced the gradual development of the references to the Lord Jesus Christ through the Old and New Testaments from the "Seed of the woman" to the "Lamb in the midst of the throne."

During the singing of that grand hymn, "Grace, 'tis a charming sound," a collection was made on behalf of the *Witness* fund.

Brother Barrett, who next spoke, commended the *Witness* as being most suitable for distribution far and wide, on account of its purity, orthodoxy, and simplicity. Brother Bush urged greater diligence in prayer for the blessing of God to rest on the written Word thus sent forth. Mr. Savage, in speaking from the words of Christ to Pilate, in John xviii. 37, encouraged the friends to persevere in the good work of distributing the *Witness*. They might meet with many a Pilate in the course of their visits, but assuredly God would honour His own truth.

The pastor, after thanking his ministerial friends for their kindness, regretted that time forbade his asking several other brethren to speak. "Praise God from whom all blessings flow" having been heartily sung, the chairman pronounced the benediction, and thus ended a meeting worthy of the traditions of the Surrey Tabernacle, a time indeed of refreshing from the presence of the Lord. H. C. W.

HILPERTON, WILTS.—On Lord's-day, Jan. 29, 1899, our Sunday-school received, at the hands of our pastor, the annual prizes of Bibles and books, some of which were presents, others rewards for attendance. Parents were invited, and a goodly number were present. The hymns sung by the children were from School Hymn-book by Wileman. Our pastor read 1 Sam. xvii., the subject being David's victory over the giant Goliath, showing how the victory was entirely of the Lord, reminding the children that each one had giants to fight with—such as evil tempers, self-will, stubbornness, lying, &c., all being very difficult to overcome, but all would be overcome in the Lord's strength. As David went forth in His mighty name, and obtained victory over the giant, so

all our giants might be laid low at our feet, if we meet them in His strength, and His only. The children were very attentive to the address, and we pray that the words may profit them, and that the seed sown in weakness may spring up and bring forth much fruit, to the glory of God. After the address, the prizes were distributed with loving, prayerful words of counsel and exhortation. The service was much enjoyed by old and young. May great blessing follow. So prays—PILGRIM.

IPSWICH (ZOAR).—Our annual New Year's meeting was held on Jan. 19. A good congregation assembled in the afternoon, when an excellent sermon was delivered by Mr. Hazelton (of Wattisham) from 2 Tim. i. 12. Nearly 100 stayed together to tea. At the evening meeting the chapel was well filled. Our pastor (Mr. Bardens) presided. Brother Howe implored the divine blessing. The chairman read Psa. cxvii., and offered a few remarks, after which the secretary read the annual financial statement, which showed that we are practically out of debt, for which we are thankful to God and to our kind friends. Addresses were given by brethren Bland, Ling, Alexander, and Hazelton. The sermon and addresses were full of solid and weighty Gospel truth, which gladdens our hearts, refreshes our spirits, and exalts and glorifies our God.—H. B.

### Aged Pilgrims' Corner.

THE annual tea, given by the committee to the inmates of the Camberwell Asylum, took place on Tuesday afternoon, Jan. 17, when a large company were gathered together. After an hour of Christian fellowship, a meeting was held, presided over by Mr. G. Creasey. The treasurer, and Messrs. Dolbey, Savage, Carr, Rundell, Head, Bumstead, Boulden, Green, and secretary, took part. The aged friends were greatly cheered by the words of loving, Christian sympathy to which they listened.

On Jan. 13, a somewhat similar meeting was held in the Hall of the Hornsey-rise Asylum, the tea being followed by a lecture on Switzerland, by Mr. E. Ash, illustrated by dissolving views. The majority of the inmates, with many friends, were able to be present, and an enjoyable evening was spent.

The inmates of the Brighton Home, together with many of the local out-pensioners, met at the Home, on Jan. 25. After tea, brother D. Friend took the chair, and addresses were given by Messrs. Cambridge, Glover, Hayles, and secretary of Parent Society. It is a

subject for much thankfulness that the Institution is gaining so much sympathy and support in the town.

The friends connected with the Winchester Auxiliary are building a Home in the City for the reception of seven of the local pensioners, and have collected about half the sum needed. On Jan. 21, the memorial stone was laid in the presence of a representative assembly. Addresses were given by secretary of Parent Society, and others.

By the advance of 156 of the £5 5s. pensioners to the £7 7s. pension, in January, an additional expenditure of over £300 per annum has been incurred. The committee feel sure that this step, which has brought increased comfort to so many, will result in new friends giving their support to an Institution which, by the blessing of God, is smoothing the pathway and cheering the declining years of 1,511 of His aged pilgrims.

### Past and Passing Events.

Tottenham true to its pastor. Thursday evening, Feb. 2nd, before commencing the service at Ebenezer, Philip-lane, on behalf of the Church and congregation, Mr. J. P. Gibbens, the pastor, was presented with

A purse, containing £4 10s. as a token of their love and esteem to him, it being the anniversary of his natural birthday. In reply, Mr. Gibbens said, "That you should appreciate my labours in the Lord's cause, is a

FRESH ENCOURAGEMENT."

A special service was conducted in the parish Church of Broadhembury, Devon, on Friday, Jan. 20th, by the Rev. C. L. James, vicar, when a beautiful tablet was unveiled to the memory of the Rev. Augustus Montague Toplady, author of the well-known hymn, "Rock of Ages." Toplady was vicar of Broadhembury from 1768 to 1778.

The sermon preached at the unveiling of the tablet was, very appropriately, delivered by the present Editor of the *Gospel Magazine*, the Rev. James Ormiston, rector of St. Mary-le-Port, Bristol.

Charfield, Suffolk.—S. Beall-Stocker, after six months' probation, has accepted the unanimous invite to the pastorate; congregations invigorated; village stations packed; prayer-meetings well attended; a large number of young people. God be praised. Public recognition presently.

In the Ark, at Dunmow, they commenced the year with an early prayer-meeting, well attended. "The Lord was with us," the spirit of love pervaded. We thanked God for past mercies and asked for future blessings on

Our pastor, that God may abundantly bless him and the cause. Four added during the past year. Congregations increased. Praise God.—S.B.

We deeply regret to announce the death (suddenly) of Mr. John Warburton, solicitor, of Hendon and Finsbury-circus. Departed was Hon. Solicitor to the *Gospel Standard* Societies, son of the late John Warburton, of Southill, and grandson of the late John Warburton, of Trowbridge, a man of noble parts, upright, and a leading man in his profession.

We had the pleasure of his personal acquaintance, and can testify that, like others, as we sometimes say, "I am not what I once was; I am not what I should be; I am not what I hope to be."

*Hadleigh, Suffolk*.—After eight and a half years' pastorate, Mr. A. Morling is resigning, and concludes his ministry at end of April next.

*St. Albans*, looking up and looking out. The Church at Bethel, pastor W. Wileman, are about to enlarge their chapel; they have purchased the dwelling-house and land adjoining the chapel for £450. This is *looking up*; we expect presently they will be *looking out* for help.

*Raunds*.—A Northants sparrow says, "I observe in reading E.V. & G.H. each month that our causes of truth are so alike, that it might be monotonous to your readers in telling them that we have our days of prosperity and days of trial. We are hoping to have a few seasons of special reviving during 1899." And from

*Irlthlinghoro*, news comes of "the moving of the waters," and a New Year's presentation of £9 to pastor W. H. Jarman.

*Bilston* (Bethesda).—A social tea meeting was held here on Dec. 28th, 1898. During the meeting which followed, the pastor was presented with his photo, enlarged in crayons and framed. Two beautifully bound volumes of music were also given to Master D. R. Smith, in appreciation of services rendered for the past fifteen months as organist at the Sunday and week-day services.

## Marriage.

WILLIAMS—ELLIOTT.—December 10, 1898, at Shaw-street, Liverpool, by pastor B. Waller, Miss Elizabeth Elliott, formerly of Birmingham, to Mr. Thomas Williams, deacon of Shaw-street Chapel.

## Gone Home.

EMILY JANE DEARING,

the beloved wife of our dear ministerial brother, Abel Dearing, and daughter of our venerable father in Israel, James Monk, passed away on January 2nd, after a very short illness, leaving a blessed testimony that precious divine grace freely given had ripened and prepared for the home beyond. Our dear sister was of a very quiet and retiring disposition, known only to the few, but to those of us who were favoured with a more intimate acquaintance she had endeared herself as a lover of Zion and a humble, sincere follower of her Lord. A careful reader, with a thoughtful, intelligent mind, it was given her to form a gracious judgment and speak the word in season. A good correspondent she had for many years been as the Secretary of the Cause at Bieron, prompter to her husband in his labour of love, and as a mother, wife and daughter, her sorrowing relatives only knew her worth. Interred in Bieron Cemetery after a short, impressive service in chapel filled with sympathetic friends, by Pastor Witton, of Aylesbury.

SARAH ELIZABETH TAYLOR

(wife of Mr. W. H. Taylor, of 16, Wharf-road, City-road, many years minister of the Gospel and for eight years stately at Tonbridge) has gone home. Departed and her husband were for 25 years members of the Surrey Tabernacle. She passed through many trials and afflictions.

"Once a mourner here below,  
She wet her couch with tears,  
She wrestled hard as we do now  
With sins, and doubts, and fears."

The mourning card reads:—

"In Loving Memory of  
SARAH ELIZABETH TAYLOR,  
Who passed into Heaven on Feb. 2nd, 1899,  
Aged 66 Years.  
A most affectionate Wife and Godly Woman  
through Rich and Sovereign Grace.  
Interred in Abbey Park Cemetery, Saturday,  
February 11th.

She often said:—  
'I stand on Jesu's merit,  
I know no other stand.'  
And again:—  
'To Heaven I lift my waiting eyes,  
There all my hopes are laid;  
The God who built the earth and skies  
Is my perpetual aid.'  
Her last words were: 'I am passing  
through the stream; my Jesus has come to  
carry me over.'

On the day of the funeral, service was held in the house, conducted by Mr. W. Sinden, where friends gathered from various parts, some coming from Tonbridge. At the grave the hymn, "Why do we mourn departed friends?" was sung, and Mr. Sinden committed her mortal remains to the custody of the grave till the resurrection morn.

Deceased's maiden name was Keeble, daughter of one of the former deacons of the Surrey Tabernacle.—JOHN.



PASTOR SAMUEL J. TAYLOR, "EBENEZER," ILFORD.

(See page 102.)

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## Homely Remarks.

*The Presidential Address delivered at the M.A.S.B.C. Annual Meeting,*

BY MR. WALTER ABBOTT.

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**B**ELOVED BRETHREN,—It is with mingled feelings that I address you this evening from this presidential chair. I freely confess that your esteem and regard expressed in calling me to the position I now occupy as President of our beloved Association has given me great pleasure; but this has been tempered by a fear lest I should prove unequal to the proper discharge of the duties and responsibilities pertaining to the office. It is difficult for me to conceive the reasons that have led you to select me for this high position, but I am deeply grateful for this free expression of your confidence in, and love towards me. I desire to enter upon the office with humility, and promise to discharge its duties to the very best of the ability that God has bestowed upon me. The delivery of what is known as the "Presidential

Address," is the part of the duties of the office which has caused me most perturbation of spirit. I belong to the practical rather than the speaking section of the community. My life has been spent mainly in business, so that I have not had leisure for study and culture, nor do I possess the gifts with which many of our brethren present are endowed. May I here venture to give a definition of what I regard to be true oratory. I do not take it to be the employment of high-flown, flowery language accompanied by excessive gesture, but the true, sincere expression of the feelings of the heart; a distinct and ready utterance of the convictions of the mind; a hearty, honest deliverance of one's very soul. I am sure you will listen patiently and with forbearance to the few homely remarks which alone I shall attempt to make. I shall endeavour not to get out of my depth, but keep near the shore, speaking only of things with which I am familiar.

I pause here for a few moments to refer to the calling home of that dear man of God, Charles Wilson. Our beloved departed Brother was in the fullest and largest sense a faithful, cheerful, and unmistakeable type of a bright, happy Christian. His fervency, energy, and frankness drew from all our hearts admiration and affection, that we may worthily seek to imitate. He was what he was by the grace of God, and his memory will ever bear a sweet fragrance. The words of the Psalmist, "Mark the perfect man, and behold the upright; for the end of that man is peace," are beautifully illustrative of our ascended brother.

"His soul to Him who gave it rose, God led it to its long repose, Its glorious rest.	And though the warrior's sun has set, Its light shall linger round us yet, Bright, radiant, blest."
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Let me now say that I greatly prize these "gatherings of the tribes;" these periodical meetings in connection with our beloved denomination. We are delighted to meet our brethren and sisters on these occasions; to get a hearty grip of the hand, expressing the mutual love we bear one to another; to feel that we are among our own company, with whom, through divine grace, we are travelling on through many trials, temptations, and sorrows to the better country, the haven of eternal rest; where we hope to dwell with our glorious Saviour and Lord, and enjoy for ever the perfection of bliss. It is very cheering also to contemplate what these gatherings represent. We think of the various Churches, "endeavouring to keep the unity of the Spirit in the bond of peace," "earnestly contending for the faith once delivered to the saints," and rejoicing in each other's prosperity. We picture the goodly band of pastors, who watch over the various flocks, and faithfully proclaim the truths of the everlasting Gospel, and the blessings that attend their labours. Our Sunday-school teachers, a noble body of self-denying workers in the Lord's vineyard, pass before our mind. Their labours Sabbath by Sabbath are a vast power for good to an extent which eternity alone will disclose. We think of our Bible-classes, with the opportunities they furnish for instruction and growth in grace to our young friends; our Missionary efforts; our Tract Distribution, Sick Visiting, and Benevolent Societies. These, and other agencies we cannot now mention, are channels by which God blesses us, His creatures. These gatherings remind us of those numerous streams "which make glad the city of God." They fill our hearts with gratitude, and stimulate us to renewed and increased efforts in the service of our God.

But it has been laid on my mind that some of us scarcely appreciate our opportunities for service as we should, and the few remarks I may make shall be devoted to stirring up your pure minds by putting you in remembrance of some things, which my experience and observation as a deacon teach me are too apt to be overlooked or forgotten. It is our great privilege to serve God, and seek the welfare of Zion. Let us do it with all the powers and talents with which He has entrusted us, not as of some hard necessity laid upon us, but with alacrity and delight. Suffer me then in the spirit of kindness and love, yet with all earnestness, to urge a few practical things upon your attention and prayerful consideration. Allow me to present some of my thoughts in the form of one or two homely questions.

I begin by asking whether we *sufficiently recognise the position our pastors occupy?* They are God's servants to us for our good and welfare, and are to be "highly esteemed in love for their works' sake." Their whole lives are devoted to seeking our spiritual edification. A pastor, a man after God's own heart, who "feeds the flock with knowledge and understanding," is a choice gift from God. From his lips we receive the word of life, the mind and will of our heavenly Father. He is the channel by which sweetest consolations reach our hearts, and through Him the admonitions, reproofs, cautions, and counsels we equally need come to our souls. Do we sufficiently sympathise with our pastors in their exercises of mind and heart respecting the welfare of the flock and the ingathering of the other sheep? Are we as ready as we should be to receive the messages they bring? Is there not sometimes a disposition rather to criticise their utterances than to "receive with meekness the engrafted word which is able to save our souls?" We do not plead for any priestly authority for our pastors, nor for slavish deference on the part of the people. But faithful servants of God should be received as His messengers, due esteem should be manifested for them, sympathy should be shown them, and their testimony gladly received.

Again, is it sufficiently recognised that *our pastors are men and need support?* They need our constant prayers, and unless our pastors are upheld by our prayers they will soon become weary. More prayer for the pastors by the people will be followed by increased blessings on the Word, for God gives in answer to prayer. They require also temporal support for themselves, and their families, that their energies be not sapped by care for their bodily wants. We know that but few wealthy are found among us, and many of our friends give very freely of their substance to the support of the ministry. Yet we are persuaded that it would be a revelation to not a few Church Members if they were to devote, say, a tenth of their income to the support of the Lord's cause. If they laid it aside regularly they would be surprised to find how much more they could do than they have hitherto done. "If the pastors sow unto us spiritual things, is it a great thing if they reap our carnal things?" I am persuaded that *systematic* and *proportionate* giving would relieve our pastors of their temporal anxieties. Support them also we should by telling them of the blessings we receive through the ministry. I think it was the late Mr. Spurgeon, who said, "Tell your minister of any blessing you have received through him, for that will send him to his knees to weep out his gratitude to God for owning and blessing his labours." It will also greatly support him in his work.



I would now venture to *address myself and my brethren with me who hold the office of deacons* in our Churches. Some weighty and solemn charges are given to us in the Word of our God. We must be grave without being morose; cheerful, but not light or frivolous. The peace and prosperity of our Churches, under God, depends largely upon the deacons. We have duties to discharge towards both pastor and people. It is our privilege to encourage and uphold our pastors in many ways. Upon us also devolves the burden of the temporal cares of the Churches, the provision for the pastor, and the charge of the poor. We hold too, as I will call it—the *dignified position of doorkeepers and pew openers*. Upon us it devolves to conduct strangers to a seat, and provide them with hymn-books. I do not think we should leave this to our chapel-keepers. First impressions are sometimes lasting. To be received and attended to courteously on entering a strange place of worship disposes one to listen favourably to that which may be advanced during the service; and to be courteous is a divine precept. We should endeavour to give strangers one of the best seats, and not conduct them to any out-of-the-way pew. And if opportunity serves we should speak a word of welcome to them, or express a hope that they have profited under the Word. Here, indeed, much wisdom and discretion are necessary. Various are the temperaments and dispositions of those who attend the sanctuary. Anything like an effusive welcome is distasteful to some reserved persons. Some dear souls if they have obtained a morsel do not wish to speak to anyone lest they should lose it, but want to carry it home direct and meditate upon it. Others desire an opportunity to speak of what they have received to the praise and glory of God. Few will resent a kindly word spoken discreetly, and it may just afford the opening some are longing for; and in this way we may often obtain a word which shall enable us to cheer our pastor by giving him to know that the Lord has blessed the Word. Again, it is our privilege as deacons to be ensamples to the flock in every good word and work; and, may I say, especially in our liberal support of every institution connected with the Church.

Suffer me now to *address all our friends, members of our various Churches and congregations*. I would draw attention to attendance at public worship. It is to be feared that some of us allow very trifling matters to prevent us going to the services of the sanctuary. "My brethren, this ought not to be." The service and worship of God should be foremost with us. Any neglect of the house of God is a dishonour done to the God of the house. Again, some seem not to make it a matter of conscience to be early at the services; they drop in after the service has begun. I know that there are cases where this is at times unavoidable. In such cases "it is better late than never," though I much prefer "better never late." The practice of being late, where it can be avoided, is very reprehensible. It disturbs others who are engaged in solemn worship, distracting their minds, and robs the souls of those who are guilty of it. "Praise waiteth for Thee, O God, in Zion," said David. This order late-comers reverse; God may wait for the praise, as far as they are concerned. In most cases a little forethought would prevent this great evil:—

"A little less indulgence in the bed—  
A little more contrivance in the head—  
A little more devotion in the mind—  
Would quite prevent your being so behind."

I feel constrained here to say a word respecting *the prayer-meetings*. These opportunities are by some sadly neglected; yet prayer is one of the most important spiritual exercises. The prayer-meeting is the pulse of the Church, and the spiritual thermometer by which its temperature may be tested. But it is to be feared that some of our brethren who attend the prayer-meetings do not much conduce to the profit of the gathering. I want to speak kindly and reverently, yet very decidedly. Some of our brethren's prayers are so lengthy that they weary those who are listening. Not unfrequently the life of a prayer is in inverse ratio to its length; and even when the brother praying is in the spirit, a quarter of an hour is too long to occupy with advantage to those who are present. Five or six minutes, I think, should be the limit in an ordinary way; and if three minutes only were occupied in real prayer, it would be commonly more profitable. Two or three long-winded brethren, occupying twenty minutes each, are sufficient to kill the devotion of the best prayer-meeting. Short prayers are usually most full of life. I shall ever remember hearing a dear old brother pray, though he uttered but a few words. He commenced to quote his own words, spoken evidently right from his heart, "O Lord, 'rewrite' Thy work in my soul," and then, after a few more sentences, sat down. Shorter prayers, with more life and earnestness in them, are what we want at our prayer-meetings.

And now, brethren, I will conclude these few homely remarks with the apostolic exhortation, "*Let brotherly love continue.*" Our beloved denomination has been passing through a crisis, which has caused many of us much anxiety and distress. On one matter of considerable importance I have found myself separated in judgment from many of my brethren whom I love and esteem. I do earnestly pray that we may none of us allow a difference in judgment to affect our love and esteem for each other. We must not "give place to the devil," but rather "resist him that he may flee from us." Let us exercise great forbearance one toward another, and believe each other to be actuated by the highest motives, even in the things wherein we differ. Let all uncharitableness be banished, and the heart and tongue be well guarded. Let us diligently watch that no root of bitterness springs up in our midst. Rather may grace so constrain us to act and speak that outsiders may be compelled to say, "See how these Strict Baptists love one another." May this be a year of great blessing to all our Churches, and of increased usefulness to our beloved Association. I close with the lines of one of our poets:—

"SUPREME High Priest, the pilgrim's light,  
My heart for Thee prepare,  
Thine imagine stamp and deeply write  
Thy superscription there.

Ah! let my forehead bear Thy seal,  
My arm Thy badge retain;  
My heart the inward witness feel  
That I am born again.

Ah! give me, Lord, the single eye  
Which aims at nought but Thee;  
I fain would live, and yet not I,  
Let Jesus live in me."

## OUR PORTRAIT GALLERY.—No. V.

PASTOR SAMUEL J. TAYLOR, "EBENEZER," ILFORD.

DEAR BROTHER BANKS,—Obeying your request for a sketch of my life, I consider it one more call for Deut. viii. 2 to be carried out: "Thou shalt remember all the way the Lord thy God led thee these forty (and *two*) years in the wilderness," &c. May the "favour" which is borne unto His people, be borne upon me, and born into me (Psa. cvi. 4). The forty-two years of my being can be divided into four periods or calls: (1) A natural one in 1856, at Stepney; (2) a spiritual one in 1874, at Bow; (3) a ministerial one in 1890, at Upton; (4) a pastoral one in 1898, at Ilford—all four links in God's chain of providence and grace. Briefly, the events of each shall be summarized, as the Lord guides, with Medley's lines in view:—

"How sovereign, wonderful, and free,  
Is all His love to sinful me!  
He plucked me as a brand from hell,  
My Jesus hath done all things well."

## (1) MY NATURAL CALL

into being was given May 14th, 1856. Much frailty and weakness rested upon me from birth, and for some years, yet God placed me in the tender arms of loving parents and other relatives:—a Christian father, who at 35, and when I was five, "left" my mother for heaven; a praying mother, who at 48, and when I had just reached manhood, was "translated" to glory; a sainted grandfather, Mr. Joseph Matthews, 60 years a schoolmaster, and who died at 93; his two daughters (my aunts, who still survive)—all these encircled my early years with the hedge of care, educational training, religious instruction, and earnest prayer. These "means" were not valueless; for all the above (except my father) saw the day when I was baptized and added to the Church. My hard-working, struggling, widowed mother was supported by God to keep myself and sister, who died two years after mother, resting on the words of Jesus in John xiv., which were the last I read to her. My father's brother (Mr. H. Taylor) and his wife acted kindly to us all, in whose house my sister passed away. At the age of 24 I was fatherless, motherless, sisterless, yet "God was with me," for

"Deep in unfathomable mines  
Of never-failing skill,  
He treasured up His bright designs,  
And worked His sovereign will."

In 1877, when I most needed it, in more ways than one, He opened the heart of a Christian woman and her husband to open their home to me, where I was for years, till I had a home of my own.

## (2) MY SPIRITUAL CALL.

From boyhood, my mother led me to God's house; her hand I still feel, and her prayers have not lost their influence. My mother being a member of the General Baptist Church in South Grove, Bow, under the care of Mr. J. Harrison, I went there to Sunday-school. When nearly 17 I left this one, and went to another at Blackthorn Street, Bow Common, Mr. James R. Cox the diligent and true pastor. I still firmly believe that the wheel of God's providence so revolved round my life at this time, that at this place the wheel of His grace might roll on towards me there, and carry me forward to His mercy-seat for pardon (see Ezekiel i.). By so much religious surrounding formerly mentioned I was preserved from open sinfulness, yet I *thought* very sinfully, *spoke* sinfully, *acted* sinfully, but did not *feel* sinful—sin-full—till the light of the Spirit shone into my dark, dead heart. And in this wise (all praise to His power). In a Young Men's Bible Class, conducted by a godly man, Mr. T.

Pratt, now 6,000 miles away, the Holy Ghost convinced me of my sinnership, "made me a sinner," as Hart has it. Pride and shame of my natural heart strove hard against His power, and I sought to hide my feelings. But, blessed be God, the invincible Spirit prevailed, and His own sword-thrust, which wounded me, "All we like sheep have gone astray : we have turned every one to his own way" (Isaiah liii. 6), I still felt the piercing of. As Paul says : "The commandment came, sin revived, and I died." In this state I inwardly longed for some Philip to come to the desert where I was, and tell me about Him who was "led as a sheep to the slaughter." And yet this was hid in my breast, and untold. At length, one Sabbath afternoon, my teacher was Spirit-led to suggest, that if any young man was concerned about his soul, and did not care to speak to him publicly, to give him a note. "This is God's hand," I said, and did so. On January 21st, 1874, the God-sent Philip and his audience of one met for two hours—for prayer, reading of the Word, guidance, salvation. That night deliverance came. The remaining part of Isaiah liii. 6 was applied with revealing and healing power, and a bestowed faith laid hold on the words : "And the Lord hath laid on Him the iniquity of us all," while the sealing sense of a sinner pardoned was given me. The prayers of a Saviour, of a mother, of a teacher now were unitedly fulfilled in the wanderer coming home. As in creation, so in this new creation, "the evening and the morning were the first day ;" for, on waking up next morn. Psalm xxx. 5 entered into me, confirming the work of grace in my soul :—"Weeping may endure for a night, but joy cometh in the morning." *I had joy. I was glad.* Jesus loved me, and had forgiven me. Soon, however, I was cast down by Satan's sharp thrusts at the reality of my change. Day and night, privately and openly, "tears" of distress of soul were my "meat." But the enemy's "flood" was met by the Spirit's "standard," and driven back. In a City office, at noon, I was compelled to seek for relief from this desolating doubt. On my knees the word lived in my heart :—"And it shall come to pass that before they call I will answer : and while they are yet speaking I will hear" (Isaiah lxxv. 24). I rose, freed in that liberty which only Jesus' name, blood and righteousness, could procure. After twenty-five years' pilgrim-experience I mourn that "in me, that is, in my flesh, dwelleth no good thing," but yet am glad of the writing : "Sin shall not have *dominion* over you . . . ye are under grace." In April following I was baptized, and joined the Church, where I remained till Nov., 1885, as teacher, school secretary, sick visitor, and open air preacher, and where I was married in 1883. Moving from the neighbourhood, we were led to Hope Chapel, Bethnal Green (Mr. Copeland, then pastor), where our cousin was to be baptized. This time and place were God-designed for my mind and heart to be led into the doctrines of grace as held by the Strict Baptists. My wife and I were received on our own testimony into the Church, where we stayed 18 months (I being in the school all the time). In 1887 we removed to Forest Gate, and joined Gurney-road (Mr. Lynn, then pastor), when I left in 1898 (being eight years the school secretary) to become the pastor of Ilford.

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

### (3) MY MINISTERIAL CALL.

From early years I desired to be a minister, and had an esteem for God's servants. On July 27th, 1890 (nearly five years after I left the General Baptists) I preached for the first time for the Strict Baptists at Ferndale-road, Upton, as a substitute in an emergency, and with a few hours' notice. How I went and felt other ministers know. The invite was renewed, and yet again, Ponder's End also seeking me out. In 1895 other doors opened. I now felt my position to be a seriously solemn one. "Was I to remain in the school, or resign and go forth preaching the Word?" Who could decide? "The Lord only shall," I said. And this is how my prayer was answered. In January, 1896, Mr. J. Gardner (now pastor at Chatham) asked me (as regards a *preacher*

I was a stranger to him) to supply for him at Streatham, Epping, Ilford, &c. I did so, taking this as from the Lord, His servant being a discreet and faithful man of God. He, later on, suggested my joining the London Strict Baptist Ministers' Association. I went to prayer over this matter. An answer was supplied me in a double way: Guidance as to my course, and the subject for my sermon, if asked to preach a trial sermon. John vi. 37 was unmistakably given me: "All that the Father giveth Me, shall come to Me; and him that cometh to Me, I will in no wise cast out." On May 5th I preached from this text before the Ministers of this much-needed Association. They accepted my services, because I believe the Lord had accepted me, and sent me. Powerfully before the day, and on the day these texts, amongst others, were laid on my mind:—"Arise, and go and preach the preaching I bid thee"—"My presence shall go with thee, and I will give thee rest" (the latter named to me by my wife). From this time forward I was engaged nearly every Lord's-day, so that when June, 1896, arrived, and the election of school officers took place, I had to resign, for the only cause which I prayed twelve months before might be the sole ground of my retiring—my being fully occupied each Lord's-day in the ministry. Many other evidences, and experiences, and portions of Scripture could I tell of, but let these four evidences be named, why I believe I am called by God to be a minister of the Gospel:—

(1) By many exercises of mind inwrought by the Spirit.

(2) By open doors to preach (not opened by me); thus effectively closing other doors of usefulness.

(3) By the reception of the Word preached by experienced saints of God.

(4) By many distinct calls through the Word, establishing me in this holy service.

"I venture in Thy name to go,  
My hopes alone on Thee rely;  
May streams that from Thy river flow,  
My heart with joy and strength supply."

#### (4) MY PASTORAL CALL.

On Feb. 16th, 1896, I preached at Ilford for the first time, from Deut. viii. 2. Occasionally, till May, 1897, as there were opportunities, I supplied there. On the 5th of this month (exactly one year after I was accepted by the Strict Baptist Ministers' Association), a three months' invite to preach regularly was given. Much exercise of mind and humbling this caused. Even Gideon's double sign I required. Passing over many Scriptural answers afforded to my heart-prayer: "Is there any word from the Lord?" this one was confirming, and still remains: "When the Lord shall build up Zion, He shall appear in His glory" (Psa. cii. 16). I thankfully replied: "Upon that I can go, Lord, if *Thou* wilt build up Zion, and *Thou* have all the glory." At the end of this period I received a six months' invite, with a view to the pastorate, beginning Jan., 1898. I felt that I dare not decline, as there were signs of the Lord's hand amongst His people. On March 24th the pastorate was tendered. Unmistakably the Lord was reviving the cause, the congregation had doubled, the finances very prosperous, and spiritual life and energy quickened. Yet I was in sorrow. I saw no additions to the Church, nor the awakening of sinners under my ministry, as a present seal to future work. But I felt unable to leave the people or work, and sought the Master's face, hand and word for guidance. On April 23rd, at Gurney-road prayer-meeting, this verse was blessed to me:—

"Lead me in all Thy righteous ways,  
Nor suffer me to slide:  
Make plain Thy path before my face,  
My God, be Thou my Guide."

and on April 25th:—

"His Word a light before me spreads,  
By which our path we see,  
His love a banner o'er our heads,  
From harm preserves us free."

On April 30th, reading Hawker's portion for the morning on 1 Sam. xii. 24, where he says, "Close the month with this sweet Scripture," the call to Ilford was so impressively connected, and singularly joined with these two portions:—"Thou hast loosed my bonds;" "Take My blessing that is brought to thee, because God hath dealt graciously with thee," that I was Divinely compelled to say:—

"Lord, 'tis enough, I ask no more.  
These blessings are divine,"

and at once sent off my acceptance of the pastorate, for Jesus' sake. As a confirmation of my act this word in the evening was given, after the letter was sent:—"See, I have accepted thee in this thing *also*," this portion guiding me two years ago when entering more fully into the ministry and now sealing both that and this act as God's ordering, and for my comfort.

"O, let me see the hand of love,  
Sealing the Gospel word;  
And feel an unction all divine  
Descending from the Lord."

In closing, I see and feel how my life and its events have been providentially and graciously planned: removals, occupations, education, experiences, sicknesses, trials, joys—all links of the fourfold chain of calls for His purposes to be accomplished. How also, for the last thirteen years, he has given me pastors such as J. Copeland, J. H. Lynn, E. Marsh, that I might profit and become fit for His service.

Since July 3rd, 1898, when my pastorate commenced, the Lord has done greater things for Ilford:—a new chapel; three added to the Church: a school commenced, and the debt half cleared. For the sake of Christ and His Church I feel the weighty charge of Paul to Timothy:—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. ii. 15). So spiritually aspires.

Yours fraternally,

SAMUEL JOSEPH TAYLOR.

11, Thorpe-road, Odessa-road., Forest Gate, E.

P.S.—An account of the recognition services and of the opening of the new chapel at Ilford appeared in September and December, 1898.

## FOOTSTEPS OF THE FLOCK.

By M. A. J.

"Likewise the Spirit also helpeth our infirmities," &c.—Rom. viii. 26.

THE apostle, after stating various things relative to the peculiar functions of the Holy Spirit, goes on to enumerate many experiences associated with the believer's life, and has gathered the various topics under discussion into two main propositions. These will appear to the mind, as we proceed to state, or rather to call attention to, the *large provision* made for us by our Father, and the constant help we are privileged to receive day by day. To produce an intense desire for supply, we are reminded of *the suffering*, and certain other things calculated to impede our progress. Hindrances there are, but ultimate victory is sure. While here our life is one of faith and hope, as may be gathered from the ending verse of the passage before us, which verse stands in close relationship. Indeed, ver. 26 may be considered an expansion of the thought expressed in ver. 25, "We are saved by hope." Then naturally enough, if possessing "hope," we patiently endure. Hope of salvation, final deliverance, and glorious realization.

help us to bear the cross, and sustain under afflictive dispensations. Therefore, just as hope sustains under trial, so the Spirit aids us in our infirmities. We proceed to notice,

#### DIVINE HELP IN HUMAN WEAKNESS.

“The Spirit also helpeth our infirmities.” The infirmities are many. We only notice a few! It is said, and no doubt truly, “We that are in *this* tabernacle do groan, being burdened.” What constitutes the burden we carry? A moment’s reflection will make it clear that our burden is *twofold*—*SIN*. Men tell us of God’s full, free, and eternal pardon; but that does not take away the consciousness of indwelling sin, nor the fact that sin is frequently committed by us. The keener our conceptions, the more sensitive our minds are, the more intensely do we feel, and consequently the heavier the burden becomes. The other part of our burden is that of *SUFFERING*. There is one thought which is most trying and perplexing to many of the Lord’s family, viz., that a great number of good and godly men and women, of true and evenly balanced minds should suffer so much and so long. This of course is among the all things, we cannot and dare not attempt to penetrate. In addition to this we notice the inherent weakness of human nature. The best men are conscious of many failures. Our intentions are good, our objects right, and our motives pure, but alas, we are free to confess our actions fall far below the standard by which all good men measure themselves—the Divine Word. Good men are aware of a large degree of worldliness, and are bound to confess that the world, its many ties, relationships, &c., hold many with a firm grip. Then the selfishness of our nature, the inconsistencies of conversation and actions, the deadness of spiritual life, the coldness of love, the fainting in prayer and general weakness and emptiness of soul, such is an epitome of our infirmities. Note the special provisions made to meet our case—“The Spirit also *helpeth*.” This word shows the continuousness of the Spirit’s action. The help rendered by the Spirit may be illustrated as follows:—The Spirit sets his shoulder to ours in carrying our burden—or it means to lift with us at the same burden. From this I learn that all Christians need this assistance, because all of us have infirmities; hence Paul says, “*OUR*.” He does not exclude himself. Thank God for the great gift of the Holy Spirit.

#### DIVINE TEACHING IN HUMAN IGNORANCE.

“We know not what we should pray for as we ought.” Prayer itself is an invaluable privilege, and an inestimable blessing. “It is the breath of God in man.” The altar-throne, the mercy-seat are the resort of all needy men. Men pray, but how limited their requests, how miserably we fail in expressing those requests. Alas, how inadequate our language to express the deep needs of the heart! Do we not realise more than ever this fact—our ignorance as to what we should pray for? Men may urge us to pray for certain persons and for special blessings, but I am bold to say that if such prayer is not dictated by the Spirit there can no blessing come. We often ask amiss, through ignorance. We, like the mother of Zebodee’s children asked that her sons may one sit on the right hand, and the other on the left. Such a request was met with a tender rebuke—“Ye know

not what ye ask." Do we not often merit the same reproof? In many of our supplications we receive not because we ask amiss. Moses asked for permission to enter the promised land; Elijah prayed ignorantly, "Let me die." Neither Moses nor Elijah received any answer—they asked amiss. Paul prayed thrice for the removal of the "thorn," but it remained. But when men pray under the tuition of the Spirit, their prayers are answered. When Moses prayed for the recovery of his sister from leprosy, the healing power came. When the disciples prayed for Peter's release from prison, the angel came and marched him out. When the publican sought mercy, he went down to his house justified. So when we are taught and Divinely assisted in our prayers, be the subject whatever it may, the answer shall come, and it shall not be behindhand. There is the agreement of God's children needed, and then the prompting of the Spirit. Get these two, and our prayer-meetings will become a power felt right through the Church and all her institutions. Without this you may write "Ichabod" over the front door of your chapel.

#### DIVINE INTERCESSION IN HUMAN NEED.

"The Spirit Himself maketh intercession for us." The intercession of the Holy Spirit; this is a doctrine not often spoken of. We naturally think of Christ as being our Intercessor with the Father. Both are true. The difference to be noticed is as follows. Our Lord intercedes *for us*, or on our behalf; the Spirit intercedes *in us*. Christ is for us—the Spirit in us. He dwells in us, and carries on His holy operations of love, and all those operations are in perfect harmony with the Divine will. The opening up of promises, revealing Christ to the heart, presenting truth to the mind, and doctrine to the heart, are some of the gracious operations of the Spirit. The gracious work of intercession is not capable of being expressed in our feeble language—"It cannot be uttered." I take it that the word "groan" describes the straits into which believers are brought; they generally proceed from anxiety; they are the deep desires which can only vent themselves in sighs. They are thoughts too big for articulation. We know that excess of joy or sorrow often produces silence—even dumbness. So there are times of deep heart experiences, even of anguish of soul, when, like the Psalmist, we can say, "My groanings are not hid from Thee." Such experience denotes the strength and ardency of desire, *e.g.*, "Hannah spoke in her heart," while King Hezekiah "chattered," and could only say, "O Lord, I am oppressed;" the Psalmist, "I am so troubled that I cannot speak;" Peter went out and "wept bitterly." Deep, heart-felt prayer rising out of the Spirit's intercession transcends the power of human language. Christ came to bear our sins in His own body. The Holy Spirit is present to help our infirmities.

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"PERMIT me to speak of myself. How I longed to hear the word of the great sin-forgiving God, when I appeared before Him, bowed down with the weight of sin upon my conscience, and when He said, 'Son, thy sins which are many are all forgiven thee.' The word spoken gave me faith, for 'faith cometh by hearing, and hearing by the Word of God.' It gave me faith in the fact that my sins were pardoned, and that He who pardoned them was my God, and that I should never come into condemnation; and I went on my way leaping for joy in the presence of my Saviour and my all."—*The Late John Hazelton.*



## MOUNT ZION: HER INTERNAL TRIALS.

BY JOHN KNIGHTS.

"Neither doth trouble spring out of the ground."—Job v. 6.

"Likewise the Spirit helpeth our infirmities."—Romans viii. 26.

**I**N these days of disquiet and excitement—when the professing portion of Christendom are rising up in righteous indignation against, and offering practical opposition to, the transformation of Protestant Churches into places for the display of Popish mockery—it is worthy of reflection as to whether or no there are not grave derelictions of privilege among even the "inhabitants of Zion," which call for the closest heart-searching, and demand the most prayerful consideration.

By the observant—departed saints as well as living ones—sorrow has again and again been expressed as to the hapless position of not a few Truth-honouring Churches and assemblies, and fervent wishes have found utterance that a gracious outpouring of the Spirit's influence may be felt to remedy it. This in itself is not without its encouragement. Declension disregarded would be serious; but something is already done to stay its advancement when it leads spiritual souls to mourn and pray over it, for a desire for the promotion of the Lord's interest in Zion is the first step towards securing it.

In all faithfulness the question may well be put to faithful hearts—What are some of the causes for this condition of things? Is it due to the Master? We think not, though He permissively allows it. To what, then, is it to be traced? The prosperity of Churches is, in a large sense, connected with the spirituality and outward demeanour of its members. There are things that accompany salvation—the fruits of faith, which bring honour to the name of our covenant-keeping God. When these are lacking the answer is given.

I.—*An imperfect apprehension of the obligations of members to the Church.*—Associated believers are separated from the world; they are separated unto Christ, their living Head. The Church with which they stand connected is the home of their choice. It is holy ground; for the Lord is there. Is Jehovah confined to bricks and mortar? No. But where the twos and threes are gathered together there is His presence known. Its claims, therefore, are their claims; its joys their joys; and its sorrows their sorrows. To assent mentally to this is not sufficient; it should be practical. Many, while strangely alive to secular interests, are strangely apathetic to the Lord's Church, and there are not wanting those, who, though conscious of the privileges placed before them, are prone to slumber on the lap of indolence, and neglect to avail themselves of them. "True religion," we are reminded, is not in "mere words, but in power" (1 Cor. iv. 19—26). We need to pray daily, "Sun of Righteousness, shine brighter on our minds." "Lord, increase our faith!" for the flesh with its tendencies still abide with us. As the life of faith increases through faith in the heart, so shall we, with holy revulsion, turn from whatever is contrary thereto. The victory is gotten only through faith. Our greatest honour upon earth is to be the Lord's disciples, and our greatest glory is found in walking worthy of Him. He who lives nearest his Lord will follow the closest in love, filial fear, and obedience, acknowledging the Pauline utterance, that "if we live after the flesh we shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live" (Rom. viii. 13).

II.—*Lack of godly affection one for another.*—The Master's gracious injunction to His disciples was: "When ye pray, say, '*Our Father.*'" This comprehends their relationship to Him, and to themselves. He is truly the Father of all the members of His beloved Son. A Father by covenant love, by election of grace, and by precious promise. A Father in holiness and truth, because of the suretyship, the righteousness, the atonement, and the holiness of Jesus—and we are members! Well might the apostle say: "This is the message that ye heard from the beginning, that ye should love one another" (1 John iii. 11). For is not love the bond of union in all societies? Is it not necessary to a nation, a family, but more particularly in the Church of God? Members one of another, says the inspired writer, the image of Christ, when seen in the poorest and humblest vessels of mercy, recalls the fact—redemption is by the same price—the price of Jehovah's blood.

" Not different food, or different dress,  
Compose the kingdom of our Lord;  
But peace and joy and righteousness,  
Faith and obedience to His Word."

The worship of the one family in heaven is distinguished by union. It is not the quiescent act of contemplation, nor has it separate systems of devotion. It is the great congregation of the blessed joining voices in everlasting Hallelujahs. Such is it, in minor degree, the saints' privilege on earth; for the "Life to come" is but the perfection of the "Life that now is." And if holy unity characterises the heavenly course who have but "passed the narrow stream," shall it not enter more largely into the experience of those on earth, who are partakers of the power of the Spirit—whose fruits are love, joy, peace, longsuffering, gentleness, goodness, faith—not latitudinarianism?

III.—*Want of hearty co-operation.*—The work of the Church requires the willing co-operation of all its members. In his own order each must furnish his proper influence to the growth, instrumentally, of the whole. "We cannot," says a departed saint, "command the supply, nevertheless all must dig. Saints must cut the channels, and imprecate for the filling of them with life-giving water. We use the means, but the blessing springs not from them. We dig a well; but heaven fills it with rain. In this labour is never lost; but yet it does not supersede Divine help." Churches can never be prosperous, in many senses of the word, when only a few labour, and the rest, possessing talent, opportunity, and strength, are content only with being fed. Are there not those who offer the infirmities of the flesh as a cover for standing still? The apostle lovingly points such to the potent truth: "Likewise the Spirit helpeth our infirmities" (Rom. viii. 26). Richly instructive and edifying are his words to every spiritual heart. Though, like Mephibosheth, we are all by nature lame in our hands and feet, yet believers are kings and priests unto their God, and His Word is their strength. Believers' infirmities are the concerns of Christ; their needs reach the Father's heart through Him, and "He will supply them according to His riches in glory by Christ Jesus."

" Search the whole creation round,  
Joy out of Christ is never found."

IV.—*Neglect of prayer for the Church.*—What springs of consolation have been found in God's house of prayer! How often has the

Holy Spirit descended, like the angel at Bethesda's pool, and imparted life and healing to sin-sick and troubled souls! When God makes up His jewels, shall it not be said: "This and that one was born there?" And yet is there not a lacking of individual prayerfulness, practical faith and fervent charity—a lacking not peculiar to one Church, but to many, on existing testimony? Happy *exceptions* there are. And a large remnant still remain in the wilderness who can sing—

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

To these, in their Spirit-prompted love-service, will the promise be proved—for "Them that honour Me, I will honour." May their numbers in the near future be largely and richly augmented!

V.—*Neglect of prayer for ministers.*—God's ministers are God's "messengers" (1 Cor. iv. 1). They are to be prayed for (Rom. xv. 30): To be held up in reputation (1 Thess. v. 13): To be loved (2 Cor. viii. 7): To be helped (Philip. iv. 3). Of all men—might it not be asked—who need more holding up by prayer than they who are the instruments for the breaking of the Bread of Life to the people? Alas! in place of prayer, not infrequently the individual "messenger of peace" gets a full measure of pointed criticism, against which his armour is not always proof. One hears a good deal of the *higher* criticism among other religious communities; but we need seriously to avoid the *lower* form, which has robbed, temporarily, more than one or two "stewards of the mysteries of God" of their joy in the work. How often the drooping hopes of a Church are revived when a brother is sent to "blow the silver trumpet" in their midst. At first nothing but the cadence of joy and gladness is heard within the portals of the Church. Perhaps his labours are greatly blessed; he gathers precious souls into the Church. This strengthens the conviction that the Master had truly sent him to be their under-shepherd. But the days speed by. That worldly maxim, "Familiarity breeds contempt," finds verification—their esteem lessens. The power of his message—though still faithfully presented—loses its charm. Coldness creeps in; he observes it; with the result, he loses heart and resigns. This undeniably is one of the prolific sources of the changes one hears of nowadays. Says good old John Berridge: "Ministers are but *pens* in the Divine hand. If instead of saying, 'O! what a *poor creature* he is; I could preach as well as he;' hearers would but earnestly pray the Master to give him a little more *ink*, how much better it would be for all." Well has it been said: The spirit of prayer excludes the spirit of criticism; it lifts above a vale of tears into the joy of our Lord, inasmuch as it is the fruitage of faith.

VI.—*Neglect of prayer for each other.*—"Brethren, pray for us, that our faith fail not." So rings the echo from the apostolic ages. The necessity existed then; it exists now. Prayer will bring a zealous, loving spirit; it will excite the spiritual affections, and unite believing hearts. It will hold and keep us in our station and duties as soldiers under marching orders, and it will enable us to determine our conduct by the law of Christ—which is love.

"Vile unbelief, be gone:

. . . . .  
God hath an ear to hear,  
While we've a heart to pray."

The Path of prayer is the path of Privilege. Though narrow, it must ever be pleasant to faithful hearts. For the Master, even Christ, has strewn it with the fragrant fruits of peace, love, and comfort. And it is not derogatory to the salvation of Jesus. Luther was wont to say: "If picking up a straw would save me, I would not do it. It would be an act of unbelief of my dear Lord's salvation. But being already saved by Jesus, through His grace, I would go through fire and water to obey His commands." The availment of spiritual privileges will never, by the children of wisdom, be termed legal bondage; for all things that came from the hand of Him who is Lord of all had their origin in His great heart of love; and, in the use, are for the enriching, strengthening, and building up of His Zion.

"Not our own, but His we are,  
Who hath paid a price untold  
For our life, exceeding far  
All earth's stores of gems and gold."

East Dulwich.

## THE PRODUCT OF CHRIST'S RIGHTEOUSNESS.

BY PASTOR H. MORRIS WINCH, *Zion Chapel, Chatteris.*

**T**HE prophet Isaiah declares that "The work of righteousness shall be peace" (Isa. xxxii. 17). We may look at these words in a Gospel light and apply them unto our Lord and Saviour Jesus Christ. We shall,

*FIRST, consider what is righteousness.* It is an absolute obedience to the Divine Law which is comprehended in the words of the Master unto that lawyer who came unto Him—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." Every individual that does this may be accounted as righteous. If we are righteous, then we shall be in a perfect relation unto God and also unto man. In order to lay claim to the possession of righteousness we must be holy in all our thoughts and right in all our dealings; and, if we are righteous, we shall do good in the best sense of the term—being perfect in the sight of God.

Alas, however, that is not the natural state of mankind, as experience plainly proves, and God's Word solemnly declares, "There is none that doeth good, no not one." By nature, therefore, we are unrighteous, and in the sight of God there is much imperfection in us. But we must become righteous if we are to dwell with God and enjoy His love for evermore. How can this be effected? How can we who in our natural state are unrighteous become righteous? The only answer to such enquiries as these are to be found in the Gospel of Jesus Christ, who is

"THE LORD OUR RIGHTEOUSNESS,"

and by what He has done, we may become righteous and in no other way, and the work of that righteousness is peace.

If anyone undertakes to make a certain article there are special materials used, and under the manipulating power of the workman the article of manufacture is produced. Even so, after the work of righteous-

ness entered into by the Master was accomplished, the blessing of peace was secured unto all those who are led to trust in the Lord Jesus Christ. That is, the benediction of peace is the product of Christ's righteousness. The work of Christ on the earth has not been in vain ; it has produced a lasting result, which is the greatest blessing that can be conferred upon the children of men ; it is the benefit of peace with God. This is suggestive that we were not at peace if Jesus lived and died to make peace. And this is true according to the teaching of God's Word, for

" HE IS OUR PEACE."

We are informed that "the carnal mind is enmity against God," and that describes every individual in a state of nature before he is regenerated by the Holy Spirit. We are, therefore, naturally considered, at enmity with God, and the work of Christ's righteousness has been to make peace, and as by that faith which is the gift of God unto every longing heart and seeking soul we trust in the obedient life and sacrificial death of the Saviour, we shall realise peace with God. This peace is not in word only but in actual reality, because the enmity itself, which is sin, has been atoned for by the precious blood of Christ shed upon Calvary.

The hostility, therefore, between man and God has ceased by reason of the fact that the cause of the conflict has been removed by the work of Christ's righteousness culminating upon Calvary's tree. The enmity of sin effectually prevents all intercourse with God in a spiritual sense. It is an impassable barrier, yea, a gulf which cannot be bridged. It must be done away with altogether if man is to have fellowship with God ; and blessed be His dear name, it has been done away with by the sacrifice of the dear Redeemer, which has adequately atoned for the sins of His people.

This work of righteousness which produces peace, is a maintenance of the law of God. According to the revelation of the Divine character given unto us in the Scriptures of truth, it is essential that the law of God be rendered inviolable. Jehovah cannot forgive sin unless reparation is made ; that is, the Lord does not pardon iniquity upon the ground of mercy only. The claim of justice must be satisfied, and thereby the law of God established and made honourable. This has been fully done by the work of Christ's righteousness, and trusting in Him, His righteousness becomes ours, "For God hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him." And in this way, those who believe in Jesus, are complete in Him.

The unspeakable blessing of pardon, therefore, although it is an act of infinite mercy, is yet in full accord with the demands of justice, because the penalty of the sins of the Lord's people has been endured by their glorious Substitute—He who was "a man of sorrows and acquainted with grief." In this marvellous way then God is just and yet the justifier of those who believe in Jesus ; for has He not received the sacrifice of His dear Son as an equivalent for human transgression !

If, therefore, we trust in the Lord Jesus Christ our sins have been washed away in His most precious blood ; entire satisfaction has been made for them ; they are now no more. Although our sins have been as scarlet, they have become as white as snow ; and the Sun of Righteousness shining upon them, they have evaporated, so that if they are sought for they cannot be found, having been drowned in the depths

of the sea of God's sovereign grace and abounding love. Can anything be more complete, or more grandly satisfactory? Assuredly not!

THE WORK OF CHRIST IS PERFECT

and admits of no improvement.

May each reader, experiencing that by nature they are in a state of unrighteousness, be led to trust in the Lord Jesus Christ, who is the end of the law for righteousness to every one that believeth.

"Peace! perfect peace! in this dark world of sin;  
The blood of Jesus *whispers* peace within."

BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

CHURCH OFFICERS (*continued*).—PASTORS.

CARED for and led, tended and fed. Such is the happy lot of the shepherded sheep, and the shepherd is the PASTOR. Also the *good* shepherd, after the manner of the *Chief* Shepherd, will sometimes go forth to seek and to save the lost, and bring the wanderer back. Here is a testimony to one of the Lord's under-shepherds whom He has recently taken home.

"He was the comrade of the young, the cheering companion of those of his own age, the faithful friend of the feeble and old . . . his quickening sympathy was felt throughout the entire brotherhood; he comforted those who mourned, cheered the dispirited, encouraged the hopeless, and was bent on using the most direct ways of doing good, ministering to spiritual needs with prayerful solicitude as one who must give an account to God. . . . Serving his brethren was a privilege. Helping the needy was a delight. Grace made him gracious, freed him from sourness and austerity, gave him the kindest judgments of men, clothed him with humility as with a garment, and filled his mouth with praise of the exceeding riches of the grace and mercy of God."

Such is the model—the ideal of a faithful Christian pastor.

What the pioneer Evangelist is instrumental in finding and starting, the pastor and teacher conserves, advances and perfects. His work is largely instructive (upbuilding in the faith and in the truth as it is in Jesus).

Shepherd, Bishop, Presbyterian, Pastor are synonymous terms, being four different names, it is true, but designating one and the same person, office, and work.

Here observe the difference between the Episcopal and the Free Church (or Nonconformist) pastor. The Episcopalians teach that Christ established a succession of pastors with authority to teach and to govern His people. They hold that this authority is transmitted by the pastors of one generation to those who are to be the pastors of the next. None who do not stand in this succession are true ministers of the Church. We Baptists have no authority to teach and no authority to administer the ordinances of the Church. That is the position of Episcopalians; but it has no Scriptural warrant and no secure historical foundation.

The position of the Baptists is that when they in Church meeting assembled choose a pastor (if they are *really* gathered in the name of Christ) the choice is His rather than theirs. The Baptist pastor holds his ministerial office by Divine title. He does not claim an authority originally conferred on the apostles and transmitted by inferior hands from generation to generation. His authority comes to him *direct* from an assembly in which Christ Himself is present!

I have thus far drawn attention to the gifts of Jesus Christ—Apostles, Prophets, Evangelists, Pastors and Teachers. Other leaders and helpers are given, but these four examples unfold to us the manifold and marvellous wealth of working power in the Church.

Next month I propose to discourse on some miscellaneous matters concerning our Baptist pastors.

“Sandlings,” St. Mary Cray, February, 1899.

### HOW JOHN SMALL SANG WITH GREAT JOY.

I WAS born in sin, and loved to walk with young people of the world until I was 22 years of age, when one night, as I was going home, these words struck me with a power I could not withstand—“What will become of thy soul if you should die to-night?” Now, for the first time in my life, trembling took hold of me. “I felt sorrow and trouble, then called I upon the name of the Lord; O Lord, I beseech Thee deliver my soul.” My sorrow of heart I cannot tell. One day, in full trouble, I went into an out-house where none could see or hear me but God. There I tried to pray, but when on my knees, I thought the devil was on my right side, left side, back and front, so that my trouble was truly great.

Before this I was the life of the shop where I worked, so much so that my father (a good man) said, “John, I cannot think how you can go on so and do your work.” I answered, “Let’s be happy while we can.” But the dear Lord took me in hand. Many weeks of sorrow I passed through night and day. Sabbath after Sabbath did I go to Providence Chapel, Bath, hoping to find relief, but no good for me until

#### THE LORD’S TIME CAME.

This was one Lord’s-day, when my trouble was truly great. The late Mr. David Smith was preaching at “Providence.” In the morning I got nothing, and in the evening I went to chapel full of sorrow. Mr. Smith preached, and almost at the close of his sermon I said, “Nothing for me again.” He closed the book, after which he said, “Now I have been speaking of the comfort the Lord’s children enjoy; but (he continued), what can they know of joy unless they have been in trouble? These are called in God’s Word, ‘mourners,’ and God has said, ‘Blessed are they that mourn, for they shall be comforted.’”

Now, dear reader, the work was done; my bonds were broken and I sang for joy.

In time, I went before the Church worshipping at “Providence,” when Brethren Denman and Hopkins were deacons. I was received and with my brother William was baptised by Mr. Cawley, of London.

Now I am 50 years of age, I can tell of the unchanging mercy of a covenant God in Christ Jesus to one of the most unworthy.

JOHN SMALL.

3. Queen’s-place, Widcombe, Bath.

N.B.—John says, “A sermon preached by me at Bristol from ‘Whom have I in heaven but Thee’ appeared in the *Gospel Standard*, October, 1897. If any poor Church requires help and can receive such poor preaching as mine, I shall be glad, in the Lord’s strength, to help them.”—J. S.

### THE LATE WILLIAM LARGE, OF SUDBOURNE.

THE Lord has been pleased to remove from our midst one of His old-fashioned preachers of the Gospel in the person of William Large, who, for thirty-six years, preached the glorious Gospel of a living Christ.

He was born at Syleham, in Suffolk, October 5th, 1814. Baptised at Horham by Matthew Harvey, then pastor of that Church. For eighteen months he preached at Hadleigh, driving sixteen miles every Sunday. He

then removed to Sutton, his first pastorate, which continued for nine years. In each of these places the Word was much blessed.

He then removed to Butley and supplied the pulpit at Tunstall for fourteen months, when the Lord directed his steps to Sudbourne, met a few friends in a room, which was soon crowded, and a small chapel was built at a cost of £200, but it became too small for the congregation, and the present meeting-house, enlarged, was opened three years after. Here William Large ministered for nearly thirty-six years. Many were blessed under his ministry. He was a man well adapted for the place and people who sat under his ministry. His remarks were sometimes quaint, but comprehended by his hearers, and the plain way in setting forth the doctrines of rich and sovereign grace will not be forgotten by many of his hearers. He started with a firm confidence that salvation was all of grace, that "Christ was all and in all," from which he never departed. He was on a visit to a relative in Lowestoft, where he was taken ill—and in a few days peacefully departed this life—it was a sleep in Christ, who quietly took him to be for ever with the Lord.

His mortal remains were interred in the Church-yard, Butley, in the presence of a large number of friends and neighbours; brother Woodgate (late of Otley), officiated in the Church and at the grave, and on Sunday preached at Sudbourne to a crowded and sympathising congregation.

Thus has passed away a dear and beloved brother whose friendship has been enjoyed for nearly forty years by P. B. W.

12, Newmarket-road, Cambridge.

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#### THE LATE JOHN CHOAT.

JUST after the midnight hour had struck, announcing the advent of Lord's-day, August 14th last, it pleased the Lord to take our dear husband and father, John Choat, to his eternal rest—a rest that he had long desired to enter upon—with an assurance, born and matured by a God-given faith in the victory of our Lord Jesus Christ, and unqualified by any leanings to earth, except the natural regret at the separation (temporary, we fervently hope) from those near and dear to him. He was spared the bitterness of the final earthly parting, as it pleased God to take him almost unexpectedly, after but a short affliction (which seemed to give little cause for apprehension, except towards the end), and to permit his soul to take its flight while the natural senses were unconscious.

It has been remarked by many that he of late seemed ripening for his departure, for though nature gave no evidence of that, he appears to have been peculiarly blessed to some in the preaching of the Gospel, which was his chief delight. Of a naturally kind and unassuming disposition, he was, through the grace that gave him such an assurance of victory, made to feel that in himself alone he was nothing. Therefore, when he heard that he had been made a blessing to any poor soul, in however small a way, he often wondered, and rejoiced that the Lord should so use him, a poor worm of the earth, to convey His blessings. During the short time that he was laid by the 72nd Psalm was very precious to him, and the latter part of the 17th verse of the 20th chapter of John's Gospel he repeated with great conviction; for though his recovery seemed at first more than probable, he felt that his time on earth was drawing to a close; indeed, for some time past he had felt that. But, as he remarked, in answer to a question just before he became unconscious, "The truth that he had lived by and preached he could die by." This, and a partial repetition of that part of the above verse, were the last words he uttered.

All that was mortal of him was laid to rest in Nunhead Cemetery on the 19th August, when Mr. Bottle, of Stoke Newington, was enabled to speak words of comfort to those who are left to mourn the separation—not for the sake of him now at rest, but because they have lost the comfort and companionship of a good husband, a kind father, and true friend.

S. & I. M. C.



## THE LATE JAMES DANIEL BOWTELL.

SOMEWHAT suddenly—not three months after the loss of his beloved wife (see E. V. & G. H., February, page 63)—J. D. Bowtell, for ten years pastor of "Bethesda," Bungay, has been called to his rest. His translation took place March 4, 1899, aged 55 years. Acute bronchial asthma was the cause of death. He only took to his bed on Friday, the 3rd, and on the next day the summons came, "Child, thy Father calls, 'Come home.'"

We give the following written by his son:—

"The Sunday before my dear father died (Feb. 26) he fulfilled an engagement to preach for Pastor Fairhurst, at Fressingfield, who was incapacitated by illness. After the afternoon service he was driven part of the way home, walking the rest of the journey with good heart and unusual buoyancy of spirit. For four days he suffered bodily pain and was compelled to take to his bed on the Friday, when medical aid was summoned and he was found to be suffering from pneumonia in its acute stage, from which he was unable to rally. Through his short illness, he was much resigned, and very solicitous as to the welfare of his beloved flock. During the Friday night, when we did not think that his end could be so near, he slept a little, which he had not done for two or three nights previously, when the dear friend who was nursing him said, 'Mr. Bowtell, you have been sleeping.' 'Have I?' he said. 'Yes, for so He giveth His beloved sleep.'" At another time, she remarked on the absence of his usually severe cough. 'Yes,' he said, 'it is a mercy, but it has been nothing but mercy, mercy, all through my life.' On the Saturday morning, some two hours before he died, he undoubtedly had a glimpse of the glory-land. He asked my dear sister to draw the blind. She replied that it was down (the sun was not shiuing). 'No,' said he, 'I do not think it is; the rays are so brilliant it dazzles my eyes,' and he waved his hand as if to clear away all intercepting to make way for the parting spirit.

"He breathed his last in perfect peace at 11.30 on Saturday morning, March 4th.

"We laid his mortal remains to rest on Wednesday, March 8, in the presence of a large concourse, he being greatly respected by his fellow-townsmen.

"Many of the pastors and friends from the neighbouring Churches were present.

"Pastor T. L. Sapey, of Claxton, preached the funeral sermon to a large congregation on the following Sunday, from the words, 'I have fought the fight, I have finished my course, I have kept the faith.'

"We can truly say he was 'ever a fighter;' his battles had often been fierce, but he was on the Lord's side, and He helped him. He was wont to say, 'God and one man are a majority against the rest of the world.' We can almost hear the 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' "AUGUSTUS J. BOWTELL."

[We have extracted the above from a long letter—the other part we hope to give later on.—J. W. B.]

"*Echoes from the Old Evangel.*" By F. Harper, M.A. London: John F. Shaw and Co., 48, Paternoster-row, E.C.

SEVENTEEN sermonettes, occupying on an average about four pages each. Not remarkable for depth, but truthful, gracious, sweet, and bright with apposite illustrations and gems gathered from many sources. Its author is Rector of Hinton-Waldrist, Faringdon. We are glad that there are still some faithful men left in the Established Church. This book would make a nice present, as it is very neatly bound in cloth, lettered, and

gilt edges. The brevity and brightness of the articles would obtain for them a reading where longer treatises would remain unread.

"*Freedom or Fetters,*" a sermon by E. H. Hobday, of Buckhurst Hill Baptist Chapel. London: R. Banks & Son. Price One Penny.

A TIMELY protest against the Sacerdotalism that is so rampant.

"*The Glory of Salvation hung upon the Lord Christ,*" a sermon by E. Mitchell, of Chadwell-street. R. Banks & Son. Price One Penny.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

METROPOLITAN ASSOCIATION  
OF STRICT BAPTIST CHURCHES.

"I WAS glad when they said unto me, Let us go into the house of the Lord." This is often—would to God it were always—the language of the worshipper in every service in the courts of our God; but there are special seasons, looked forward to with holy anticipation, when the heart longs to gather with those who love the Lord to record His acts of grace. Such a season was Tuesday, March 14th, when the representatives of the Associated Churches met for the day's worship and service of God, at Brixton Tabernacle.

A larger gathering than usual of the ministers and delegates from the Churches met for business at 10.30.

The retiring president, pastor T. Jones, occupied the chair, and, with his usual cordial manner, greeted with hearty welcome all assembled to transact the business of the King. The "fellowship of kindred minds" made this part of his service both "good and pleasant." Truly the Lord answered the opening petition of brother Sears, and His living presidency led His servants to do His business in His spirit.

We missed the genial face of our dear brother White, who was absent through affliction. A telegram of loving sympathy was sent to him.

Yet another absent face to be seen no more on earth, for he has done with Zion's earthly associations, was made mention of—that of the late beloved Charles Wilson. At the instigation of the president the brethren assembled sang one of his favourite hymns,

"Awake, my soul, in joyful lays:"

and sent kindly messages to the dear bereaved widow and his daughters—Mrs. R. E. Sears, and Mrs. C. C. Harris.

Before the close of this meeting the president, having filled his year of service well, vacated the chair with the hearty good-will and thanks of the brethren, and the president for the year (brother W. Abbott) took office.

There was much business in hand, and it was nearly 1.30 before we could avail ourselves of the well-spread board awaiting us in the school-room below. Here the busy workers had evidently done all that laid in their power to make everyone "at home."

At 2.30 the spacious building was well filled. The beloved president read the Scriptures (Psa. cxxxiii., cxxxiv.), and pastor Box offered prayer.

The chairman was brevity itself in his opening remarks—a good example followed by the numerous speakers who took part in this service.

Mr. Hill, as a deputation from the

Bible Translation Society, was cordially invited to address the meeting, which he did in a manner that won the heart of the company to the worthy object he was there to advocate. After a most clear account of the rise and progress of this Society, its urgent claims upon every faithful Bible student, and upon the Baptist denomination in particular, pastor E. Marsh proposed, and pastor W. E. Palmer seconded a resolution pledging the interest of this Association in the work of this Society, which was most heartily and unanimously carried.

Brother Newman, as minute secretary, read abstracts of the letters from the Churches, with the statistics for the year. Perhaps never more did the reading of these call forth the heart-cry for a revival of God's work in Zion. The lack of pastors and the decrease of baptisms was most marked, while there was much recorded that gave rise to gratitude and praise. Brother Newman did his work in sections, and the interim was filled up by earnest Gospel addresses from the delegates representing the Suffolk and Norfolk Association—brethren Dixon and Ranson; also by brethren W. S. J. Brown, J. Clark, and J. Parnell. We could have wished these worthy brethren had had more time at their disposal; but each, obedient to the chairman's call for brevity, not only *thus* responded, but also filled those moments well with flowing Gospel truth.

Promptly at five o'clock we took our place at the tea-table, a large gathering, which had to be divided into first and second parties (with no partialities), there being such a large gathering.

The evening meeting commenced promptly to time, the president in the chair. The vice-president read Psa. cxxii., and brother J. Hodges led us in prayer.

A digest of the report for the past year was read by the beloved secretary, Mr. John Box, which showed this to be its twenty-eighth anniversary. Brother Box drew attention to the fact that he held in his hand the covenant signed twenty-eight years ago that very day by seventy dear brethren, "of whom the greater part are fallen asleep, but some remain." This report can be had *gratis*, on application to the secretary, Mr. John Box. It will contain, not only the report for the year, but a verbatim account of the president's address and the papers read, with an abstract of each of the addresses in the afternoon. *Get it—read it well, and pass it on to others.*

Never did president of this Association more ably equip himself than brother Abbott. Terse, and to the point—full of pathos and power—a deeply

spiritual and practical address was received with unanimous applause by all who heard it.

Papers were then read by brethren Cornwall on "Our Divine Bishop: His Manifesto;" and H. J. Wileman on "The Response by His Church." These will be read with interest in the report.

Our esteemed brother J. W. Banks was absent through illness, but we were glad to learn by his reply to the telegram sent that it was not serious, and he was better.

Brother Mitchell warmly advocated the claims of the "E. V. & G. H.," and drew attention especially to the need for correspondents to write more briefly their articles, and especially their *intelligence notes*: also that Churches should encourage the advertisement columns to announce forthcoming meetings, and the benefits arising from individual effort to increase the sale of the magazine.

Brother Chilvers warmly advocated the interests of the Sunday-schools, and the denominational Catechisms, announcing that a special meeting was convened for April 14th. to re-organise and enlarge the Sunday-school Committee.

By 8.45 the services were over, and many a heart, made glad by the presence of the King, returned to their various spheres of labour in His service with renewed energy and zeal, and adoring gratitude for any little place among the people of the Lord—at least so did

ONE WHO WAS THERE.

#### PEACE AT WARBOYS.

ORIGIN AND HISTORY OF THE CAUSE.—RENOVATION AND RE-OPENING SERVICES—STATEMENTS BY MR. LAMBOURNE AND MR. S. FYSON, &c., &c.

THE day, Thursday, February 23, was beautifully fine, and immense numbers assembled at the re-opening services of the chapel where our brother Lambourne has so long and faithfully laboured. The sacred edifice, in its much improved and beautifully renovated state, will form a fitting memorial to the appreciated ministry of one so honoured by God and beloved by his congregation. Great credit is due to the architect, Mr. F. J. Faunch, Ilford; the builders, Messrs. Page & Son, Buckdew; and Mr. Moulton, Chatteris (who carried out the heating and lighting arrangements).

The improvements, with a new instrument, have cost £1,130. Thursday's proceedings brought in about £45, afternoon £14 6s. 8½d., tea £10 12s. 6d.; evening £19 13s. 5½d., which, added to £780 already realised, leaves just over £300 required, which we hope may soon be realised.

The services commenced in the afternoon at three, when a sermon was preached by brother B. J. Northfield, of

March, who selected for his text, "I will glorify the house of My glory" (Isa. lx. 7), noticing (1) *A phrase to define*, "the house of My glory," which was viewed in a variety of ways. (2) *A promise to describe*, "I will glorify," &c., which the Lord did in many respects was shown. (3) *The teaching inculcated*, upon which it was remarked that the real glory of a place is the divine presence and blessing, that God's honour should be our aim in beautifying our houses of prayer, that we should seek the Lord's beauty (or glory) to be upon us, whilst the certainty of God's own glory, and that of His people is assured in the teaching of the text.

The afternoon service was followed by a tea, of which over 400 partook.

At six o'clock the evening meeting commenced with the hymn, "Jesus, away from earth I fly," &c., after which brother Peters, of Whittlesea, earnestly implored the divine blessing. Then, following another hymn, the esteemed pastor gave an outline of the

HISTORY OF THE CAUSE,

in substance as follows:—

Over seventy years ago, he said, there were a few people living in the village who had to travel several miles to hear the Gospel. Some went to Ramsey, some to Somersham, while others went to Needingworth. In the year 1827, the very year in which he (the speaker) was born, those people agreed to have a little place of their own, instead of travelling so far. Accordingly a cottage was hired, and two rooms were made into one, wherein the little band used to meet for reading the Scriptures and prayer. After a short time they invited a Mr. Laye to preach to them, and he accepted the invitation, and preached all the summer. Then he had an invitation to go to Boston, where he was pastor for some time. After a little while Mr. Dunham, a schoolmaster, of Chatteris, was asked to preach at Warboys. At first he declined the invitation, but subsequently, in 1828-9, a Church was formed, and he became the pastor. The Church was formed of five members, but during the first year eleven others joined them. Mr. Dunham remained with them for only twelve months, for at the end of that time affliction overtook him, and he went to his rest. His body was in the burying-ground adjoining, awaiting the resurrection morn. In 1830 Mr. Irish was invited to preach. He did so, and remained the pastor for twenty-five years.

In 1831 the chapel was built. There was a barn standing on the ground now occupied by the chapel, which had been fitted up by the Wesleyans as a place of worship, but not succeeding they sold it to the Baptists, who immediately set about enlarging it. One gentleman, Mr. John Longland, presented the members with the bricks, subscriptions were raised, and the present walls were erected and paid for. Just when Mr. Irish left the village, he (the speaker) commenced preaching at Chobham, Surrey.

For ten years after that several ministers served them; among them being Messrs. Cozens, Carpenter, Brittain, Blake, Austin, and T. Jones, some of them settling as pastors for a short time. The late

## MR. JAMES WELLS

recommended him as a supply, and he came for two Sabbaths, but was told that his services would not be required any more. However, before a month was over he received a pressing invitation to serve them again and eventually he became pastor, which position he had filled for more than thirty years. Their Church had continued to prosper, and, he trusted, would long do so. The speaker then called upon the Treasurer (Mr. S. Fyson) to make the financial statement.

Brother Fyson complied, stating that it had been his privilege to be a member of that Church for the past thirty-six years, and a deacon for nearly thirty-two years. He well remembered a certain time when their Church was without a permanent minister. He had every reason to do so, as it usually fell to his lot to drive to St. Ives and other places—there was no branch line in those days—to meet the supply ministers. He had to turn out in all weathers, and often he had to wait at the station for hours through the minister having missed his train or not having arrived at all. He trusted their pastor, Mr. Lambourne, who was looked up to and honoured, would yet long be spared and able to carry on the duties he had so ably fulfilled during the past thirty years' ministry. He was pleased to be able to state that their numbers had greatly increased, and were still increasing. With regard to the present state of the chapel, it was Mr. Lambourne who originated the idea of renovating the building. A friend left £50 to the pastor to expend it on the chapel in the way he deemed best. That sum would not go far, however, and it was decided to do something on a much larger scale, with the result now visible. The cost of the chapel originally was £640, and the cost of their present improvements £1,130. The sum already collected amounted to £780. He had been astonished at the kindness of friends, for he never saw such willingness to give, nor heard such wishes expressed when giving. He concluded with an appeal to the people to give liberally to what was still needed.

Brother Bush, of London, next addressed the meeting. Expressing his delight in what he saw and had heard, he proceeded to give an encouraging address on "Save thy people; bless thine inheritance, feed them also, and lift them up for ever."

Brethren Throssell and Northfield followed with words of congratulation and encouragement, after which the pastor thanked the ladies for providing the tea, and those kind friends who had supplied the vestrum and platform with carpets. The singing of the doxology and the pronouncement of the benediction brought a most happy meeting to a close, and thus finished the day's services, which will long abide in the memories of all who were present. The chapel was crowded at both services. To God be all the praise for such a day.

LEE.—Dacre Park Baptist Chapel Sunday-school Prize Meeting was held on Thursday, Feb. 1st. John Piggott, Esq., L.C.C., presided, and gave an interesting address. Brethren R. E. Sears

and the pastor, J. H. Lynn, gave addresses. The prizes (about thirty) were distributed by the Chairman; he spoke very kindly to each child. The meeting was in every way a success and the teachers were much encouraged. The annual meeting of the Band of Hope was held on Wednesday, Feb. 8th. J. J. Catchpole, Esq., presided, and addresses were delivered by I. R. Wakelin, Esq., and the President, John Hunt Lynn. There were about 250 children present and a good number of friends. A very interesting programme, consisting of hymns, recitations, &c., was given. About thirty prizes and medals were given. Report was read by Secretary, Miss Patmore.

BERMONDSEY (SPA-ROAD).—The anniversary of the pastorate of Mr. A. Steele was commemorated on Lord's-day, March 5th (when sermons were preached by the pastor), and on the following Tuesday, in the afternoon, a very helpful sermon was preached by Mr. W. J. Styles, founded on the concluding verses of Ezra iii. After a well-provided tea, a public meeting was held, presided over by Mr. F. J. Catchpole, in his usual business-like and fraternal manner. Brother Harold Cooper invoked the Divine blessing. The pastor being called upon for a statement, briefly reviewed the year's work, and emphasized the goodness of God and the general hopefulness of the cause. Most encouraging addresses were then given by the brethren J. Box, H. T. Chilvers, H. Dadswell, T. Jones, and R. E. Sears, interspersed with apt and spiritual observations by the chairman. The large attendances evinced the warm interest taken by the pastor's many friends in his labours at Spa-road; and the collections were surprisingly good. The proceedings were enlivened by hearty congregational singing of hymns (Banks' Leaflets, No. 15), and by an anthem very well rendered by the choir. Altogether it was felt that the meeting was a very happy one, and full of hopeful augury for the future.

STAINES (BRIDGE-STREET).—We are glad to hear that this well-known cause of truth in the royal borough is still pressing forward. The trials have not been few through which it has passed during the last two or three years. A Church which has to depend upon "supplies" for pulpit services is always difficult to guide, and unless the great Leader shows the way, the difficulties are far greater. For the last ten months the brother who has supplied mostly has been brother H. Johnston, of Mount Zion, Chadwell-street, Clerkenwell, and it has given us great joy to hear his services have been greatly

blessed. The congregations have kept up as regards numbers, and very often the increase in the attendance has been very marked. We wish the cause much success and spiritual blessing. May the God of all grace guide the beloved deacons to a right choice among the men who have been called to proclaim the glorious Gospel, is our earnest desire. Brother Johnston's present engagement closed with the 25th of March, and we sincerely hope that rich blessings may follow our brother wherever he may be called to go in the name of the Lord (1 John iii. 14).—WELL-WISHER.

ST. ALBANS (BETHEL BAPTIST CHAPEL).—Proposed extension. This place of worship underwent an enlargement some few years ago, but at a recent meeting of the Church it was deemed necessary to extend its borders still more so as to accommodate the large congregations which assemble Sunday by Sunday to hear pastor H. J. Wileman. The congregation have purchased the adjoining dwelling-house with a view at some future date of incorporating the same into the present chapel. When all the enlargements are completed the building will be more up-to-date, and better ventilated than it is now. The large congregations, and the need of further extension, are a splendid tribute to the good work which pastor Wileman is doing in St. Albans.—*Hertfordshire Times*.

ST. NEOTS (NEW-STREET BAPTIST CHAPEL).—Our brother Mr. E. A. Booth visited us on March 19th, and preached two good sermons, when collections were given for Strict Baptist Mission; and on the following evening, in New Room, St. Neots, he and Mr. Brett gave a lantern lecture, which was very much enjoyed by a very large number, the room being completely packed, some having to go away for want of room. The amount collected altogether was about £12, which would be, I am sure, satisfactory to the committee.—W. B.

LEE (DACRE-PARK BAPTIST CHAPEL). Our pastor's (Mr. John Hunt Lynn) fifth anniversary services were held on Sunday, March 5th, when special sermons were preached. In the morning by brother E. White (Woolwich); in the evening by the pastor. Services were continued on Tuesday, the 7th. In the afternoon a sermon was preached by brother W. H. Rose (Woolwich). Tea was served in the school-room. A public meeting was held in the evening, when Thomas Daynes Wood, Esq., presided. Addresses were delivered by brethren E. White (Woolwich), C. West (Erith), W. H. Rose (Woolwich), and pastor J. H. Lynn. The addresses were

thoroughly appreciated. Collections took place after each service for the pastor's fund, which amounted to over £6.

GRAVESEND (ZOAR).—Happy and successful Sunday-school services were held on Lord's-day, February 26th, when two sermons were preached by the pastor (C. Guy), and an address was given by him in the afternoon on "Houses." Services were continued on the following Wednesday, March 1st. Mr. R. E. Sears preached in the afternoon from the words, "Where is the Lord God of Elijah?" The school-room was crowded out with friends and scholars at tea, and the public meeting in the evening was well attended. Pastor presided; and, after the opening devotional exercises, in a few words presented to Mr. E. Scott, the superintendent, on behalf of the teachers and scholars, a handsome marble time-piece and Sunday-school hymn-book. The chairman then asked the acceptance by Mr. J. Dickson, the secretary, of copies of the Union and Bristol Tune Books, a large-type "Denham's," Walker's Comprehensive Concordance, and Cassell's Bible Dictionary, which had been subscribed for by the school. Both the brethren were taken by surprise, but manfully stood up to make their speeches of acknowledgment, Recitations and singing, and addresses by brethren Chilvers (whose sermonette on "Foxes" was much appreciated) and Sears whiled away the evening profitably, pleasantly, and all too quickly.

#### MEETINGS AT ZION, NEW CROSS.

IN connection with the Band of Hope, two very interesting meetings have been held. On Jan. 25th, Mr. W. Stanley Martin (Editor of *Uncle Ben's Budget*), gave his stirring Protestant lantern lecture, entitled, "Fire-ships, Firebrands, Fireworks," to a large gathering of members and friends. Mr. W. A. Harnett, presided, and over £2 were collected for the Aged Pilgrims' Friend Society.

On Feb. 1st, about 150 gathered together for tea, after which the chapel was filled to listen to a choir of boys from Spurgeon's tabernacle. Mr. Henry Cole presided, supported by pastor Thos. Jones, who offered the opening prayer. In the absence of Mr. Charlesworth (through indisposition), Mr. Iverson gave an interesting account of the work of the Orphanage. Handbell ringing and singing followed. The chairman urged very heartily the claims of the Orphanage, and the collection realized £11.

The thirty-first anniversary of the Tract and Benevolent Society was celebrated with a tea and public meeting on Feb. 7th. Mr. F. J. Catchpole pre-

sided. The annual report was read by the Hon. Sec., Mr. Jas. Martin, and spoke of much good having been accomplished during the past year. The interest had been maintained, and funds supplied; the Christmas dinner fund had realized over £82, and there was a balance in hand of £15. Addresses were delivered by pastors A. E. Brown, T. Jones, P. Reynolds, and A. W. Thomas.

**MAIDSTONE (PROVIDENCE).**—The Sunday-school anniversary was celebrated on Feb. 12th, when special sermons were preached by pastor A. H. Pounds, of Old Bexley, to good congregations. On the 16th, a tea and public meeting was held, when the chapel was again filled with an interested audience, Mr. T. G. C. Armstrong (New Cross) presiding. Mr. Frank Crowhurst (Meopham) read Psalm xci. and Mr. Wagon offered prayer. The annual report was presented by Mr. Brown (hon. sec) and spoke of good steady work during the year, and the sum of ten guineas had been collected for the Aged Pilgrims' Friend Society. Addresses followed from the chairman, Mr. H. J. Walter (superintendent), and Mr. G. Day (Ash), interspersed with recitations and singing by the scholars. The reward of books (many of them Bibles) were distributed and the presentation of a handsome ebony marble inkstand, silver penholder and a sum of money made to Mr. Millen, one of the teachers, as an expression of affection from the teachers and scholars.

**LEWISHAM (COLLEGE PARK).**—On Lord's-day, Jan. 2nd, the usual anniversary services of the Sunday-school were held, when two sermons were preached by pastor S. T. Belcher, of Homerton. A children's service was held in the afternoon, with special hymns by the scholars, and address by Mr. J. Payne. The following Tuesday, sermon in the afternoon by Mr. Mitchell, which was much enjoyed. Tea followed. In the evening a public meeting was held, Mr. Wakelin presiding. Addresses were given by brethren Mitchell, Langford, and Jarvis. Special hymns and recitations by the scholars, followed by distribution of prizes.—E. COPPING.

**BOW (MOUNT ZION).**—Twentieth anniversary of the opening of this place of worship was held on Lord's-day, January 15th, when two sermons were preached by the pastor, W. H. Lee. The services were continued on Thursday, 19th, when brother Birkett presided at the evening meeting, and spoke of the Lord's goodness to him. The chairman also dealt liberally with the cause. Brethren Cornwell, Lovelock, Watts and pastor spoke of the things

touching the kingdom. We took courage and are glad because of the goodness of the God of Jacob.—W. H. LEE.

**SUNDERLAND (JIREH).**—New Year's tea and public meeting were held on Wednesday, January 18th. The pastor presided, and desired that Jesus Christ might be first and last, and felt that gratitude and thankfulness should be the key-note of their meeting together. Mr. Pringle led us to the throne of grace. Mr. Langham said some good things concerning our Ebenezers in the past and hoped we might raise another. Mr. Sharples spoke well on God's goodness to Jacob, also to all those who put their trust in Him. The pastor and friends were encouraged and cheered by the good attendance and the kind and cheering words uttered by the brethren. Psalm xcvi. and a few verses from Gal. i. were read. Hymn 481, 519, 1105, and 730 Gadsby's were sung. Friends came from Newcastle, Chester-le-Street, Durham, Fence House, and Hebburn.—[This has been unavoidably delayed.—J. W. B.]

**ILFORD (EBENEZER, CLEVELAND-ROAD).**—Our first New Year's services in the new building were held on January 10th, when pastor J. Clark, of Hope, Bethnal Green, preached in the afternoon most encouragingly from Exod. xxxiii. 14. After the friends had partaken of tea, a public meeting took place, at which brother W. G. Faunch (deacon) presided; 1 Pet. i. was read, and brother W. Gull offered earnest prayer. The chairman then referred briefly to the many unexpected changes which had taken place in connection with the cause during the past year, laying special stress upon the goodness of the Lord, who had been pleased in his mercy to appear for them in so marked a manner by sending a pastor and enabling them to erect a new chapel, expressing a hope that the Church and people might be led to constantly remember their pastor in their prayers, and do all they could to encourage him by regular attendance, even though they might not at all times be able to enjoy the Word so much as might be desired, and thus show their sympathy with him in his labours amongst them. Our aged brother J. Flory (in the absence of brother Cullingford, through indisposition) spoke from, "Arise, shine, for thy light is come," testifying of the Lord's goodness to the Church in the past and present. Brother W. Morgan, from Psa. cxvi. 12, 13, "What shall I render to the Lord?" &c. spoke of the many blessings bestowed by our heavenly Father, both collectively and individually, especially in salvation matters. Brother A.

H. Pounds referred to the great things done for us as a Church, exhorting us to watch for the hand of the Lord in everything and to wait patiently for Him. Speaking from Job v. 19, he named six troubles to which the believer is subject—awakening of conscience, breaking down of enmity, condemnation by the law, darkness of mind, entanglement in the wilderness, our foolishness on the journey; there being yet a seventh trouble—viz. death, but in that the Lord had said, "I will be with thee." Brother G. S. Faunch (deacon) then very ably introduced the subject of the proposed Sabbath-school, urging the friends to make it a subject of careful consideration and earnest prayer, and if the love of Christ constrained them, and on no other ground, to come forward and assist. Our pastor (Samuel J. Taylor) gladly endorsed the words of the last speaker, and said Sunday-school work was commended to him on Scriptural grounds, reasonable grounds, and spiritual grounds, instancing his own experience of having been brought to the Lord while a young man in the Sabbath-school. Thus concluded our first New Year's meeting under a pastor, the friends contributing most liberally both on this occasion and on the previous Lord's-day. To our triune God be all the praise.—W. G. F.

#### UNVEILING CEREMONY AT BILSTON.

DURING the past few weeks the Baptist Chapel in Broad-street has been closed for entire renovation. On Sunday the opening ceremonies were held. At the morning and evening services the pastor, Mr. D. Smith, occupied the pulpit. In the afternoon Mr. A. B. Tettmar, of London, gave an address, and the pastor distributed prizes to the scholars. In the evening G. N. Adams, Esq. of Wolverhampton, who had been announced to unveil the tablets, was unable to be present, and the duties devolved upon the oldest member present. For some time past the members and friends have desired to show their esteem to two aged members, who have passed away, and it had been decided to erect marble tablets.

After Mr. R. Banks, of West Bromwich, had performed the ceremony, the tablets at each side of the rostrum were seen to be of white Sicilian marble, and bore the following inscriptions:—

"In memory of Jane Ritson, who fell asleep in Jesus, January 26th, 1897, in the 81st year of her age. Her deep attachment for the sanctuary and love towards those who worshipped here, with her fervent affection for the Gospel of the grace of God, made her a 'Mother in Israel,' and a helper of many. Let her own works praise her in the gates."

"In memory of Simeon Lloyd, who peacefully entered into rest, August 21st 1897, in the 84th year of his age. This tablet witnesseth to his Christian character before the world, his fidelity to the Church as it is in Jesus, and to his abundant labours for the welfare of this Church from its commencement to the close of his life. 'Kept by the power of God.'"

Mr. Banks gave a brief *resumé* of the deceased persons to whom the tablets were erected. They were (said Mr. Bank) two persons who at all times strove for the welfare of the Church, and nothing was lacking on their part that would tend to the furtherance of the spread of the Gospel. He had been brought up with them from childhood, and he was thus able to testify to their lives.

The collections and donations amounted to £54 8s. 1d.—From the *Bilston Mail*, Feb. 11th.

#### "PROVIDENCE," CLAPHAM JUNCTION.

HIGHLY SUCCESSFUL Sunday-school anniversary services were held on February 12th and 14th. Our pastor, Mr. R. E. Sears, preached on the Sunday morning from "Where is the Lord God of Elijah?"

In the afternoon the chapel was packed with children, young people, and friends, when our pastor gave an interesting address on four soldiers mentioned in Scripture, taking the words, "A good soldier of Jesus Christ," as his motto. After the address, the pastor presented a silver medal to Master P. Westcott for best attendance on Sunday evenings on the gallery. This was followed by the distribution of prizes—over one hundred in number. Mr. A. F. Hall presented four very beautiful Bibles as special prizes to those obtaining highest marks.

Mr. J. E. Hazelton preached to a crowded congregation in the evening. His text was Col. ii. 13—15, which he spoke of under the headings—Quickening, Forgiveness, Liberty, and Victory.

Our pastor again occupied the pulpit on Tuesday afternoon, and gave a discourse, the sweetness of which will long linger in the minds of those who heard it, on the words, "Jesus only"—the teacher's Saviour, subject, model, motive, power, comfort, and reward.

At the public meeting in the evening the chair was taken by Mr. A. F. Hall, who read Psa. lxxxiv., and called on Mr. Goodley to engage in prayer.

The report, which was read by Mr. F. W. Kevan, hon. secretary, stated that the scholars numbered 359, with 20 teachers. Included in the first-mentioned number are 17 in the young women's Bible-class, 12 in the young men's Bible-class, and 130 juniors and infants. Five from the Bible-classes had been added to the Church. The

Band of Hope had been revived and had 81 members. Our scholars had been very successful in the Scripture examination, one 2nd prize, one 3rd prize, six 1st class certificates, and eleven 2nd class certificates, being gained. The Strict Baptist Junior Catechism is taught. The receipts amounted to £50 18s. 1d. and expenses to £50 12s. 6d.

The chairman made some very appropriate introductory remarks, addressing a few words also to the children present on the upward and downward paths.

Mr. H. Dadswell spoke interestingly on Christ as the subject of the teacher's doctrine.

Mr. J. Mayhew dwelt nicely on prayer—prayer of the tongue, the heart, the eyes, and the hands.

Mr. A. J. Robbins at once attracted the attention of young and old in speaking of flags and banners, basing his remarks on, "Thou hast given a banner to them that fear Thee," &c.

Mr. Brown gave a word of encouragement to teachers from, "I will nourish you and your little ones."

Mr. J. Box followed with instructive hints to teachers on the lives of Abraham, Isaac, and Jacob.

The collections for the Sunday-school funds amounted to the very handsome sum of £25.

Our pastor moved a vote of thanks to the chairman for his kindness in presiding and liberality, which was seconded in an interesting speech by Mr. G. Appleton, the superintendent, and carried.

Special hymns and anthems were sung by the scholars and choir under the direction of Mr. E. Marsh, our organist, who composed the music for one of the hymns used on the occasion.

Large congregations attended on Sunday and Tuesday evenings, and all the services were times of enjoyment. We thank God and take courage.

FRED. W. KEVAN.

#### RAMSEY, HUNTS. (SALEM CHAPEL).

On February 16th, we celebrated our pastor's anniversary. It is seven years since our pastor, Mr. Throssell, first came to us, and we feel full of thankfulness to God for the abundant blessings He has showered upon us since our beloved pastor has been with us. We were favoured with splendid weather, and we had good gatherings at both our services. In the afternoon, pastor Northfield, of Maroh, preached an admirable and suitable sermon from the words, "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect towards Him" (2 Chron. xvi. 9). He gave a striking rendering of the words, "a perfect heart," showing that it means

"a whole heart—an undivided heart—and a heart given entirely to God." At 5.15 p.m. a good number sat down to the public tea which was provided. In the evening, after the pastor had read a portion of Scripture, and brother Hill (of Warboys) engaged in prayer, pastor Peters (of Whittlesea) gave a truly soul-refreshing address from the words, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ" (2 Thess. iii. 5). Pastor Winch (of Chatteris) then followed, speaking from the words "Salvation is of the Lord" (Jonah ii. 9). The last address was given by pastor Northfield, who spoke of the "Christian ministry"—its necessity, discouragements, and encouragements. The collections, which were for the pastor, were good; and, as a Church and people, we would thank our loving Father that He has watched over us and remembered us for good; and we would go on feeling we can sing, with the Psalmist, "The Lord of hosts is with us, the God of Jacob is our Refuge."—A. E. R.

#### REHOBOTH CHAPEL, BEDFORD ROAD, CLAPHAM.

THE third anniversary services of our pastor, brother W. Waite, were held on January 3rd, 1899. In the afternoon, at 3.30, Mr. Mitchell, of Chadwell-street, preached a soul-stirring sermon, after which a good number took tea. In the evening a public meeting was held, presided over by our esteemed brother, A. Boulden, of the Surrey Tabernacle. After singing, the chairman read Deut. xxxiii., and brother Stringer led us to the throne of grace.

Mr. Boulden said: We are reminded that this is the third anniversary of the pastor in this place, and I am sure you can bless God for keeping him among you for three years, and may these three years be an earnest of many more, and may the Lord work in this place in the hearts and souls of the people. We rejoice to know that the Lord is still in the midst of His cause here, and blessing the Word, though perhaps not to the extent your minister would wish, but that he cannot help, he can only deliver the Word given to him to deliver to you, and the Lord Himself says, "My Word shall not return unto Me void, but it shall prosper in the thing whereto I send it." May He bless it here. Numbers are satisfied in our day with a mere form of godliness, but that will never save a soul; your minister knows this as well as anyone. We have much cause to bless the Lord for all His past mercies upon the year that has just closed, and can point to spots where the Lord has met with us. So we would desire to bless Him at this time for the privilege of meeting with one another in this house of prayer. We



are pleased to see it look so nice. I trust the Lord will supply you with all needed things in the ministry, and bring people in to find it a house of bread to their souls. There is no need for me to say more. We have a good gathering of ministers to speak to you upon spiritual matters, as our dear brother prayed at the commencement that it may be truly a spiritual gathering.

Brother Waite thanked the chairman and the brethren in the ministry for their presence. This day carried his mind back to the time when he was without a pastorate, and he felt constrained in prayer to tell the Lord if there was any small place where he might be of service. "Here am I, Lord; send me." I came by request of the deacons, and from that time I can bear testimony that the Lord hath helped me. Often I feel just like brother Mitchell described this afternoon, that I should not hold out; sometimes I fear I shall make shipwreck; but by the grace of God I am what I am. All the glory be to God. During the past year pastor, deacons, and Church have lived in peace: we bless God for the union that exists. We are but few, but we can say, "Hitherto the Lord hath helped us." We are glad we have praying brethren who seek God's blessing at the throne of grace; we look to Him to answer these fervent petitions.

Brethren Mitchell, White, Holden, Rundell, Cornwell, and Dadswell gave truly spiritual addresses.

Brother Mundy then made a statement that some of the lady friends had made farthing collections, which amounted to 1,783 farthings, £1 17s. 1½d., to be added to the collection, making a total of £10 11s. 7d. for the pastor, brother Waite.

The chairman said: The pastor desires me to thank you for the collection.

The meeting closed by singing the doxology and benediction.

C. H. F.

## HINTS FOR TEACHERS AND WORKERS.

### CHRIST THE TRUE LIGHT.

(Read John i. 14.)

INTRODUCTION.—We have entered at the commencement of the year upon some of the precious teachings in the Gospel of St. John. This Gospel was written in Greek, and later than the other Gospels. The primary teaching of the Gospel of St. John goes to demonstrate the glorious divinity and deep life and character of Christ. We have brought before our notice His humanity and divinity. We notice that Christ's power and divinity are declared in that all things were made by Him, and in Him is light and the life of men. His object was to save and redeem a

ruined world, His everlasting love and pity brought to earth. Let us ever cling to this truth. Let us remember that He came to save us, and if we are lost it must be our fault. His redeeming love brings light and life.

Let us remember, by way of application and closer consideration—

I.—Jesus, *our word and life.*

II.—Jesus *fulfilling the promises.*

III.—Jesus, *coming among men.*

IV.—Jesus, *and His great pity and care for us.*

V.—Jesus, *His great object in coming into the world.*

"Light of the world, shine on our souls,

Thy grace to us afford;

And while we meet to learn Thy will,

Be thou our teacher, Lord."

THOMAS HEATH.

Plymouth.

WANDSWORTH (WEST-HILL).—The old teachers' and scholars' re-union, held March 8th, proved to be a time of blessing to the workers, both past and present. Many old friends cheered us with their presence and their kindly words; best of all the Master's presence was felt to pervade the meeting. The sweetness of service for the Master, as old scholars testified of God's goodness to them in the school, filled many hearts with praise to God. We heartily thank our friends for coming in such good numbers.

## Aged Pilgrims' Corner.

THE 92nd annual meeting will (D.V.) be held in the Mansion House on Monday afternoon, May 1st, at five o'clock. The Lord Mayor will preside, and among the speakers will be the Right Hon. Evelyn Ashley (the eldest surviving son of Lord Shaftesbury), Archdeacon Madden (of Liverpool), Mr. J. P. Wiles, M.A. (pastor of Tenison-road Strict Baptist Chapel, Cambridge), Mr. J. H. Hallett (of Brighton), and F. A. Bevan, W. H. Collingridge, and W. J. Parks, Esqs. Tickets can be obtained at the office, and the attendance of all friends of the Institution is cordially invited.

The financial year, which has just closed, has been one of prosperity and blessing, 1,516 pensioners are on the books, and upwards of £10,800 have been distributed in pensions alone. The maintenance of the Homes and the funds connected with them absorb more than £2,000 in addition. Whilst much new support has been accorded, it is not nearly in proportion to the increasing outlay in pensions. Subscriptions, especially of 7s., 10s., and 14s. per annum, will be thankfully received.

The *Quarterly Record* for April contains portraits of Joseph Irons and J.

Harrington Evans and a pleasing illustration of two aged pilgrims. The articles are interesting and the circulation of this publication is likely to do the Society much good. Copies will be supplied for gratuitous distribution.

The annual Sale of Work in aid of the Benevolent Fund of the Hornsey Rise Home will be held on the anniversary day, July 7th. The lady visitors are anxious to make this sale one of a special character, and will be thankful for the contribution of any articles.

Visitors are heartily welcomed at the Homes, and it is hoped that many friends will make themselves personally acquainted with this branch of the Society's work. The approaching anniversaries in June and July will afford favourable opportunities of doing so. Announcements of the arrangements will be made next month.

## Past and Passing Events.

*Oakham, Rutland.*—Mr. White enters upon the pastorate here Easter Sunday, April 2.

*Trowbridge.*—Last year the Church worshipping at Zion lost seven members by death.

*Plymouth.*—The Church meeting at "Trinity" are erecting a new and more convenient building in North-road, to be called "Emanuel" Baptist Chapel. They will require help. [See advt. on page 2].

*Ilford.*—The cause here are moving in the right direction—just established a Sunday-school. May many a little one, by God's grace, be instructed, not only in the letter, but the TRUTH of

The Gospel. So that many a young heart, by God's grace, may raise an Ebenezer for His preventing and

Saving mercy, and thus be able to sing in future years:—

"When in the slippery paths of youth  
With heedless steps I ran;  
Thine arm unseen preserved my feet,  
And led me up to man."

*Gravesend.*—At Zoar, "the sheep are being pastured—we are looking for conversions—brother I. C. Johnson keeps as young as ever." At

*Braintree, Salem,* "we have a Tract Society, the Word is preached, and we are pressing on in hope, with signs following."

*Bradford-on-Avon.*—Mr. James Hack-

ing has accepted the invite to the pastorate here. Recognition services later on.

*Resignation.*—After three years' pastorate at Cransford, Suffolk, "our pastor, Mr. Lockwood, is about to resign—the Church receives this notice with deep regret." Our

Brother Lockwood finds his secular avocation, and his pastoral duties, too much for his physical strength. His pastorate terminates April 30.

*Ryars, Kent.*—Necessary repairs have cost £80; about £35 is required. Brother Hunt has ministered to them the Word of life gratuitously for five or six years; the Church have done what they could, and their cry now is, "Come over and help us."

*Glad Tidings.*—Eltham cheerful. The Lord has been working in our midst. Seven have been called through the Word preached to publicly confess Him by passing through the waters of baptism. This service was conducted at

Dacre-park, Lee, by pastor J. H. Lynn, both pastor and Church showing us no little kindness. Brethren Piper and T. Vincent took the first part of the service. May this be but the beginning of showers of blessing.—A. SMITH.

Brother E. White, Woolwich, has been laid aside, and was unable to be at the annual meetings of the M.A.S.B.C. Brethren Turnpenny (Walthamstow), Thorn (Tollington-park), and many others, were likewise hindered.

Pleased to hear of prosperity at Providence, Halstead, Essex; the moving of the waters is always cheerful tidings.

*Willenhall.*—Mr. A. B. Tettmar has accepted an invitation to the pastorate at Little London.

### "HE KNOWETH."

WHAT a mercy! Jesus knoweth  
All the pangs that throng our breast:  
What a blessing He bestoweth  
To the weary sweetest rest:  
May we to His will concur,  
Father is too wise to err.

What a joy! that Jesus giveth  
To His mourning ones below  
Sweet assurance, and He liveth  
Further joys to let them know:  
Surely such a Friend as this  
Fills us with eternal bliss!

What a peace! and Jesus sends it  
When He sees the troubled heart:  
With what love the Lord attends it,  
How He sanctifies each smart!  
Children, do not worry thus,  
Jesus suffered more than us.

### A HAPPY DAY AT MASBORO' (ROTHERHAM).

LORD'S-DAY, March 5, was a day never to be forgotten by many present on this occasion. The chapel was full to listen to brother Clayton and witness a baptizing service. The preacher took for his text Acts viii. 30 (last clause), and clearly defined between a believer who "understood" what he was doing and a little babe whose senseless head was sprinkled with a few drops of water. So plain and forcible were the preacher's arguments on immersion as the only mode of baptism that many present were convinced "the Baptists were right."

Brother Taylor, of Sheffield, who has laboured among us about thirty years, gave an address at the pool, his savoury words being listened to with great attention, and concluded by saying he felt like good old Simeon, "Lord, now lettest Thou Thy servant depart in peace," &c.

Brother Clayton and the candidate, like Philip and the eunuch, both went

#### DOWN INTO THE WATER,

and William Tiptaft (nephew of the late William Tiptaft, whose name is still green in the Churches of truth) was baptised in the name of the Father, Son and Holy Ghost. The doxology and benediction closed the afternoon service.

In the evening the chapel was again filled and brother Clayton's tongue was set at happy liberty in exalting his Lord and Saviour and laying poor sinners low. The ordinance of the Lord's Supper followed and the right hand of fellowship was given to brother Tiptaft. It was a time of refreshing from the presence of the Lord; we realised the Master's gracious presence in our midst, and made us long to see the waters moved again. May it be so is the earnest prayer of

A. T. P.

### SPIRITUAL ALPHABET FOR BABES IN GRACE.

- A—ASK, you shall not be denied,  
Who gave His Son, giveth all things  
beside.
- B—Blessing, a rich one is theirs,  
Who, born from above, are with Jesus  
joint-heirs.
- C—"Christ crucified," where we see  
Divine love, and mercy, and justice  
agree.
- D—Is death, doom, devil and dread,  
Conquer'd for us, and in us, by Jesus our  
Head.
- E—Ease, a sad state to be in,  
For those that have peace, pardon,  
heaven to win.
- F—Faith, that which Jesus inspires  
The hearts of His saints, is tried as by  
fire.
- G—Grace, whereby God has the praise,  
And sinners unite the top stone to raise.

- H—Is holiness, heaven and home,  
To which the redeem'd shall all finally  
come.
- I—Interest, each seeks to know,  
To strengthen and comfort, as on they  
go.
- J—Jesus, the one only name,  
"Yesterday, and to-day, and for ever,"  
the same.
- K—Kingdom, we pray it may come  
To many, who now so far from it roam.
- L—Longing, this quickened souls feel,  
For grace of assurance, the Spirit's sure  
seal.
- M—The manifold trials they meet  
That *drive* them, or *draw* them to Jesu's  
feet.
- N—Is "nowise," "never," and "now,"  
Three helps to the doubting, fearing, and  
low.
- O—Offering, atonement once made,  
O let me here trust, and not be afraid.
- P—Purity, penitence, peace,  
Praise, promise, and prayer, we wish  
their increase.
- Q—Questionings, constantly plied,  
Oft causing anxious thoughts, thus faith  
is tried.
- R—Righteousness, outside and in,  
Deliverance *from*, and hatred *to*, sin.
- S—Salvation, saints and their song  
To Him that loved them, the ages long.
- T—Trouble, trust, truth and its power,  
And the glorious Trinity we adore.
- U—Unity, pleasant and good,  
Which runs through the heavenly  
brotherhood.
- V—Vain are notions when trials arise,  
Oil in their vessels have the virgins wise.
- W—Word, both milk and strong meat,  
"A light to my path, a lamp to my feet."
- X—Cross upon cross, and blow after blow,  
*Thence* are my comforts, and my wisdom  
too.
- Y—Yea, every burden Love makes light,  
His yoke is easy and His judgments  
right.
- Z—Zeal in service, of our best Friend,  
Be it abounding, until life shall end.

GEO. RUFFEL.

## Marriages.

CLEMENTS—BALDWIN.—On December 26, 1898, at Grove Chapel, Chelsea, by the father of the bride, Charlotte Lydia Baldwin, of Fulham, to Herbert Abraham Clements, of Notting Hill. Friends kindly accept this notice.

VINE—ELNAUGH.—On February 21, at Mount Zion, Hill-street, by their pastor, Mr. J. E. Hazelton, Esther Matilda, youngest daughter of Mr. George Elnaugh, to Albert Vine. The bottom of the chapel was nearly full of relatives and friends. The presents, 95 in number, were of a useful character

## Gone Home.

ALICE JANE HUNNEYBELL,  
the beloved wife of Simeon Hunneybell, peacefully passed to the bright regions above, February 10, 1899, aged 49 years. "No night there," is the text on the card. Deceased experienced many days and nights of bodily affliction, and to her the translation

to the rest that remains for the people of God, cannot be better put than is expressed by David Denham:—

"Our sister has gained her release

From all that distressed her below;

Made meet for the kingdom of peace,

Where pleasures eternally flow;

She triumphed by faith in His blood,

Who did for His people atone;

Then flew to the bosom of God,

To reign with the Lamb on His throne."

Our departed sister was well versed in the Scriptures; possessed an intelligent mind and a ready utterance, and was one who contended for the old paths—a Strict and Particular Baptist from conviction. She wrote and read many papers at various Bible-classes—her mind being well stored and possessing a good memory was ever ready to converse on Scriptural topics. No other theme but God's free grace could bring comfort to her soul. Mrs. Hunneybell was born at Kelvedon, Essex. Early in life she came to London and was baptised when 18, at Dalston. She was first led into the truth under the ministry of Mr. Holden, at Limehouse. Moving to the North of London, she united with the Church at Providence, under the pastorate of Mr. Reynolds. The funeral took place at her native town, her pastor officiating. Mr. Herbert White, deacon, was present representing the Church. We bear our humble testimony to deceased being a woman of no mean order. She was known and respected in Stowmarket and other parts of Suffolk. Wherever she was grace was her theme. We deeply sympathise with her bereaved husband and pray he may realise God's supporting and sustaining mercy.—J. W. B.

MARY ANN ALEXANDER

died on November 28th, 1898, aged 72 years; for 35 years an honourable member of the Church at Mendlesham Green.

"One gentle sigh! her fetters brake!

We scarce could say, 'She's gone,'

Before her willing spirit takes

Its place with Christ, her God."

—H. T. H.

CHARLES CANE.

By the death of Mr. Charles Cane, the parish loses one of its oldest and most respected inhabitants. Coming up from Sherfield, Mr. Cane settled at Holly Bush Farm, where for 45 years he carried on business, exercising supervision over every detail of the farm. He was of a retiring disposition, and had an utter abhorrence of everything like show or pretence. He was associated with the Strict Baptists, and for many years drove into Newbury to the Sunday morning service. Two years ago he left the farm and retired to Hill-side, awaiting the call, which came in February last. A break-up of the system was evident to his friends about November last; but deceased kept his bed only three days. The funeral took place at Headley Churchyard, being conducted by the Rev. E. Bulkeley, who had visited him during the period he had been confined to his house. He was followed to the grave by a large number of relatives and friends.—*Newbury Weekly News*,

MRS. HARRIET CROWHURST.

On a card in memory of the above, who sweetly fell asleep in Jesus on the 8th of Feb., 1899, aged 77 years, we read the following lines, previously selected by the departed for the purpose:—

"With mercy and with judgment,

My web of time He wove;

And e'en the clouds of sorrow,

Were lustered with His love.

I'll bless the hand that guided.

I'll bless the heart that planned;

When throned where glory dwelleth,

In Immanuel's land,"

which embodies both her living godly experience and her dying blessed hope, while the words also added, "within the veil, whither the Forerunner is for us entered," express the confidence of faith, in those to whom she was most endeared, both as a loving parent and equally so as a "Mother in Israel." Mr. Shaw, of Brighton, who well knew the deceased during his pastorate at Gravesend, kindly officiated at the interment of her remains on the 14th Feb., 1899, in the burial ground of the chapel at Meopham, Kent, in the grave where the body of her husband had been already deposited some years since. The now deceased having been for many years an honoured and honourable member of the Strict Baptist Church there, a funeral discourse was preached on the occasion in the chapel, on the following Lord's-day, by Mr. Langford, who was then supplying the pulpit, from the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me." "Blessed are the dead which die in the Lord."

JANE DRY.

Dear Brother,—Can you oblige by announcing in your next issue of the VESSEL the death of Mrs. Jane Dry, widow of the late John R. Dry. Her earthly course ended, and she passed peacefully away to her eternal rest on January 12th, 1899; a truly God-fearing and consistent follower of the Lord Jesus, the subject of many doubts and fears, yet "kept by the power of God," she was enabled by a meek and unassuming character to adorn the profession she made of His dear name. Latterly, as often as her increasing infirmities would permit, she has worshipped with the friends meeting in Zion Chapel, Heaton-road, Peckham, and much enjoyed the ministry there, and though weak and fearing, her hope was built exclusively on the finished work of the Lord Jesus. Thus passed away one whose children "arise to call her blessed," and who keenly feel the painful bereavement.—R. ALFREY.

EDWARD FREEMAN,

On Jan. 25th, the redeemed spirit of Mr. Edward Freeman, of Stoke Ash, farmer, entered the haven of eternal rest after toiling over forty years on troublous waters in very stormy periods, when the winds were contrary on life's tempestuous ocean, when sun, moon, and stars were not seen for many days together, yet by divine help he has got safe to land and entered the celestial port, to go no more out for ever. With several friends we followed his mortal remains to their last resting place until the resurrection morn. He was interred in Stoke Ash Churchyard by the Rector, January 30th, 1899. The breast-plate bore this inscription:—

EDWARD FREEMAN,

Died January 25th, 1899,

Aged 72 Years.

One friend remarked he had seen him buried twice, the first time by Mr. R. G. Edwards, at Mendlesham Green Baptist Chapel, where he was a member many years. 1 Kings xviii. 21, taken for a text and preached from by Mr. Edwards. God so blest this to Mr. Freeman that he was constrained to follow his Lord in that divinely instituted and divinely honoured ordinance of baptism, and his over forty years practice gave proof he

never repented. Yours in Christ Jesus,  
JOSEPH FREEMAN.

WILLIAM PAYNE.

In ever-loving remembrance of our dear father, William Payne, who peacefully passed away, Sunday, March 6, 1896. Interred at Buckhurst-hill Churchyard, in the presence of numerous friends. He was for ten years a Member of Mount Zion chapel, Dorset-square.—S. YODAN.

ANN PEARCE.

In loving memory of Ann, the beloved wife of Thomas H. Pearce, who departed this life, January 31st, 1899, aged 77 years. Our beloved sister was for many years an esteemed and honourable member of the Baptist Church at Newton Abbott, formerly under the pastoral care of the late William Rattenbury Cross, Frederick Pearce, and others. Our loss is her eternal gain.—J. M.

ELLEN RICE,

our senior deacon's wife, was received into glory on Thursday, February 22nd, and was interred in the family grave in the Grays Churchyard, on Thursday, March 2nd, by our pastor, J. Everett. She was one of the most godly women that we ever knew, her walk being even more convincing than her talk. Almost her last words were, "Begone, unbelief," &c., &c. She was for many years a member of the cause at "Ebenezer," Grays, Essex.—F. S. WITHERS.

GEORGE TAYLOR.

It is with much regret we record the death of our brother Mr. George Taylor, of Bardenpark, Tonbridge, who passed away very suddenly, January 3, 1899. For nearly thirty years he has stood in honourable membership with the Church at Zion, New Cross, during part of which time he was an active and efficient worker in the Sunday-school. About sixteen years ago he removed to Croydon and commenced to cater for Sunday-school and pleasure parties at Sanderstead, from thence to "Halliloo," and Court Farm, Upper Warringham, and it is interesting to learn that during those years he catered for about one million persons connected with Sunday-schools, Churches and Missions. His love for the young was well known, and many of the boys and girls with whom he was brought into contact will never forget his kindness and tact and the interest he took in their pleasures. Some two years ago he retired into private life, removing to Lewisham and renewing his association with the work at New Cross. During the winter of 1897 and 1898, he entertained nearly all the scholars of Zion school, having them in parties of twenty-five or thirty at a time, and he was also Secretary of the Jubilee Memorial Fund for the renovation of the chapel. His son-in-law, Mr. Hinton, had taken over Court Farm, and Mr. Taylor wishing to get back to active life, became possessed of Barden Park and laid it out for schools and pleasure parties, and many a pleasant day was spent there during last summer. His health, however, had begun to fail and suffering from heart affection he fully realised that at any moment the summons might arrive to "come up higher." He retired to rest as usual at night, but about one o'clock was awakened by violent spasms of pain and within half-an-hour had passed peacefully away in the arms of his youngest son. All that was mortal of him was laid to rest on the 8th, in Tonbridge cemetery, in the presence of a large number of friends from New Cross and other places, his pastor, Mr. Thomas Jones, assisted by pastor J. H.

Blake, of Tonbridge, officiating at the last sad service. We earnestly commend to the care and keeping of our covenant God, his sorrowing widow and the bereaved family.

MRS. TOMLINS.

Death has been commissioned yet again to thin the ranks of the little company meeting for worship at West Hill, Wandsworth. A few days after the departure of our beloved sister, Mrs. James Cooper (an account of whose death will be found in these pages), the Lord called home to Himself our aged and long-loved sister, Mrs. Sarah Tomlins, widow of our late brother, Mr. G. Tomlins, for many years an honoured and much loved deacon of this Church. While God gave her the strength, and with the measure of ability that she possessed, she served the Church well, during the fifty-three years she was a member, little known outside her own circle, but sincerely loved by many. For the Master's sake she has obeyed the summons she was longing for, and which more than once she has told the writer she hoped would not be long delayed. The interment took place at Wandsworth Common Cemetery, on Saturday, January 7th. Our sister's age was seventy-six; her record is "On High."

ELIZABETH WEEKLY.

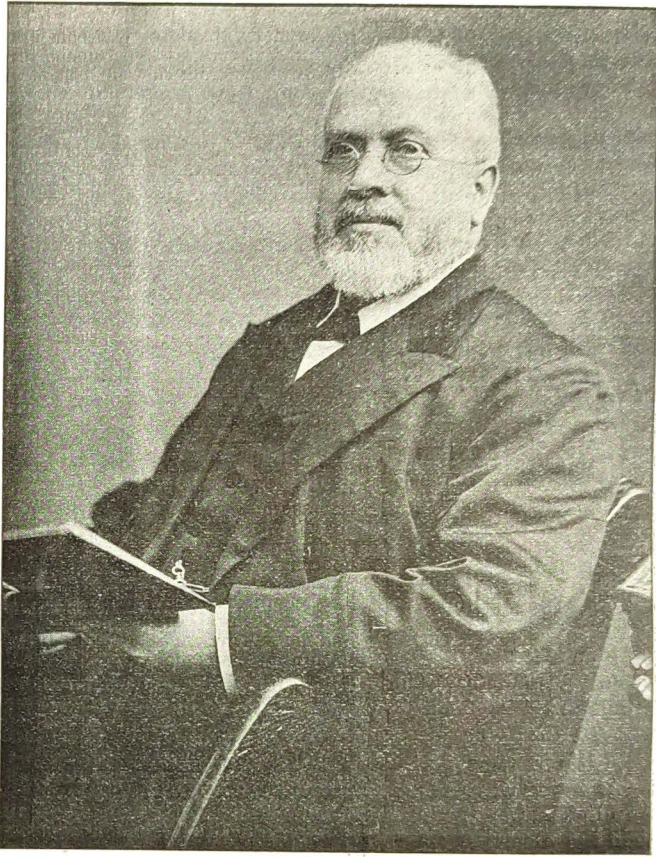
It is with deep regret I record the death of Mrs. Elizabeth Weekly, at Longford, on Monday, January 2nd. By her death the poor of that parish have lost one of their greatest friends and benefactresses, and the Church at Colnbrook one of their most useful members. Deceased was a very old resident of Longford, and her amiability gained her many friends in and around the parish. She lived in the house which had been in the Weekly family (descendants of Wycliffe the Reformer) for many generations. She was the widow of the late Richard Weekly, and, notwithstanding her age, which was over 77, was a regular attendant at the Baptist Chapel, Colnbrook, where she had been a member about 40 years. For some time she had been failing in health, and, in spite of the efforts of Dr. Southey, died somewhat suddenly from bronchitis and weakness. The funeral took place at the Colnbrook Baptist Chapel, on Monday the 9th, when a very impressive service was held, the building being nearly full of relatives and friends. Pastor S. Willis officiated. The cortege consisted of three mourning coaches, which contained W. Butler, of Sipson (nephew), Mrs. Sable and Mrs. Brampton (nieces), Mr. and Mrs. H. T. Wild and family, Mr. W. Passingham, Mr. and Mrs. Ashby, Mr. and Mrs. John Heyward, Miss Kate Wild, Mr. and Mrs. Fewell, pastor R. C. Bardens (Ipswich), Mr. A. Knell (Laxfield), and pastor F. E. Cassey (Hayes). By the request of the deceased there were no wreaths or flowers sent. The funeral sermon was preached on the following Lord's-day evening.—ALBERT KNELL, late pastor of the Colnbrook Baptist Church.

MISS J. WHITE.

On the 11th of January, 1899, at Leicester, Miss J. White, formerly a Member at Mount Zion, Chadwell-street. For the last few years she was a member at Zion Chapel, Leicester, under the ministry of Mr. Hazle-ripp. Nearly her last words were:—

"Weary of earth, myself, and sin,  
Dear Jesus, set me free;  
And to thy glory take me in,  
For there I long to be."

Her end was perfect peace.—M. J. COOK.



PASTOR WILLIAM WAITE, REHOBOTH, CLAPHAM.

(See page 132)

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## An Attractive Subject.

BY E. MITCHELL.

“I will mention the lovingkindnesses of the Lord.”—Isaiah lxiii. 7.

THE Psalmist had all his desires rolled into one, which he thus expresses, “One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple.” His desire for the house of the Lord was because of the Lord of the house, whose beauty and glory he had beheld there. Some read “*amiableness*” for “*beauty*.” Young gives *pleasantness* as the meaning of the original word, and Strong gives *agreeableness*. It is such a beauty as is pleasant and agreeable for

us to contemplate ; those attributes of God which make Him and His courts amiable in our eyes. The greatness and glory of God are everywhere manifest in creation, but it is in His house where His lovingkindness and mercy are manifested, that His amiableness appears. A God of lovingkindness and tender mercy is a pleasant and agreeable object for a sinner's contemplation, every way suited to create confidence and love. "How excellent" (precious, marg.) "is Thy lovingkindness, O God, therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house ; and Thou shalt make them drink of the river of Thy pleasures."

In former papers\* upon "the lovingkindnesses of the Lord" we have mentioned some *manifestations of His lovingkindness to His people*. We would now dwell upon SOME OF ITS QUALITIES. We commence by saying that *His lovingkindness is pure* ; it is absolutely unmixed, and clear from any other motive. There is a measure of selfishness in the love of the best of mortals at their best ; but God's love wells up clear and pure from the depths of His own infinite heart. He is in no wise benefited or enriched by His creatures, as He is absolutely independent and self-sufficient :—

"Thou wert the ever-living God,  
Were all the nations dead."

We can add nothing to Him. Rather He is the one great source of all good, and His bestowments on poor guilty men arise from the purest benevolence, and richest mercy. "If thou sinnest, what doest thou against Him ? or if thy transgressions be multiplied, what doest thou unto Him ? If thou be righteous, what givest thou Him ? or what receiveth He of thine hand ?" "Can a man be profitable unto God ?" "My goodness extendeth not to Thee." It is from the purest lovingkindness that He blesses His people.

*The lovingkindnesses of the Lord are also perfectly free.* They are not drawn out by any worthiness in us. The apostle makes this very manifest in the second chapter of the epistle to the Ephesians, "You hath He quickened, who were dead in trespasses and in sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others." There is nothing in the description given here to draw God to us, rather there is everything to disgust Him and drive Him from us. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ ; by grace ye are saved" ;—

"What was there in you that could merit esteem,  
Or give the Creator delight ?  
'Twas 'even so Father,' you ever must sing,  
'Because it seemed good in Thy sight.'"

As there was no merit in us to draw out His lovingkindness toward us, so neither was our misery a motive to move Him to have mercy upon us. We were in just the same condition as the rest of mankind, "children of wrath, even as others," and the others are as miserable as

\* In the February and March issues of "E.V."

we were. Their misery has not moved Him to quicken them. His lovingkindness has its spring entirely in Himself. Our misery is an occasion for Him to display His lovingkindness in His dealings with us, but is in no sense the cause of its exhibition.

*God's lovingkindness is immeasurably rich.* It surmounts every obstacle, and overcomes the natural disgust that an infinitely holy God must feel with our corruptions. He loved us even when—and in spite of the fact that—we were dead in sins; polluted and depraved throughout our being; “enemies by wicked works,” and allied with Satan, His adversary. How infinitely rich His love toward us must be! Its richness is discovered also in the means He employs to save us. “He gave His only begotten Son.” This love has not only no parallel, but we know of nothing to which we can at all liken it by way of illustration. It exceeds all thought, and defies all description. Our best attitude is one of silent admiration and adoration; or lifting up our hands and hearts worshipfully exclaim with the beloved disciple, “Herein is love, not that we loved God” (though we had every reason to love Him), “but that He loved us” (though there was everything in us displeasing and unlovely) “and sent His Son to be the propitiation for our sins.” The gift of the Spirit to quicken us, and the patience He exercises toward us, with all the leadings, teachings, and forgivenesses we experience from Him, all unite to proclaim the unsearchable riches of His lovingkindness.

*The lovingkindnesses of the Lord are, moreover, sovereign and distinguishing in their character.* This is unfashionable teaching in our day, and exposes those who maintain it to much obloquy. But it is inscribed everywhere in the pages of the Holy Scriptures, and is most surely believed by us. In the connection of our text the prophet is celebrating the distinguishing mercy of God to His people Israel in delivering them from Egyptian bondage. Were these or similar favours bestowed on any other of the nations? Did not God distinguish His people from all other peoples? They were typical of “the election of grace,” and distinguishing love is as clearly manifest in the New Testament as it is in God’s dealings with His ancient people recorded in the Old Testament. Lovingkindness is sovereign and distinguishing. God loves those whom it is His pleasure to love, and has “mercy on whom He will have mercy.” Fancy pictures of what is termed the harshness of this doctrine are drawn by its opponents, and sinners are depicted as perishing from no fault of their own, but because God refuses them the mercy they seek at His hands. These pictures are libels on the truth of God. No sinner will ever be punished except for the sins he has committed, and in accordance with such justice as he will be compelled to admit as being perfect. And no sinner has ever been, or ever will be, refused mercy that seeks it in God’s appointed way. Let every poor sinner who is seeking mercy through Jesus know assuredly that mercy has sought him, and he shall receive the mercy he is seeking. And let all who have received mercy praise the distinguishing grace which has saved them, and—

“Sing the love that took them in,  
And others left in sin to die.”

Once more, *the lovingkindnesses of the Lord are eternal.*

“Whom once He loves He never leaves,  
But loves them to the end.”



There are changes in His modes of dealing, but no change in the love that actuates Him at all times. He may hide His face, and frown in His providence, but love is in His heart. When He rebukes and chastens us it is in love. "As many as I love I rebuke and chasten." He deals thus severely with us because He loves us, and designs our welfare. His chastenings are to make us "partakers of His holiness." All the springs of God's lovingkindness are in Himself, and, as He is ever and immutably the same, His love can never change or diminish. His dealings have a respect to what we are, and what He intends to make us, and are therefore greatly varied to meet our condition, and produce the desired result. But His love, rising in His own eternal mind, with no respect to anything we are or shall be, remains unalterable, like streams that are fed from an eternal fountain that can never diminish, much less become dry.

"My soul through many changes goes,  
His love no variation knows."

Let us not be afraid to mention His lovingkindnesses, for it is a subject that can never fail, and calculated to powerfully attract our souls and bind them to our God.

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## OUR PORTRAIT GALLERY.—No. VI.

PASTOR WILLIAM WAITE, REHOBOTH, CLAPHAM.

BRADFORD-ON-AVON—WILLIAM HAWKINS—GREAT—GLORIOUS—PRESERVED—WELL-READ BIBLE—AFTER A TIME—COOLED DOWN A BIT—DOCTRINE OF ELECTION—CAME TO LONDON—BIBLE CHRISTIANS—THE SAME DAY—MR. PELL'S AT SOHO—DISTRESS OF SOUL—R. E. SEARS—STREAM OF LIGHT—DESIRE TO BE USEFUL—FIRST SERMON—KNOCKHOLT—C. W. BANKS—REHOBOTH, CLAPHAM.

**D**EAR BROTHER,—At your request, I will try and pen a few particulars of my life, and the Lord's gracious dealings with me, in calling me by grace, and to the ministry.

I was born on the 29th of October, 1840, of Christian parents, at

BRADFORD-ON-AVON,

and was early taken to the house of God. My father at that time was senior deacon at the old Baptist Church in that town (then under the pastoral care of the late William Hawkins), and took a great interest in every branch of service connected with that honoured house of prayer. For eight or nine years my father was a great sufferer, and it fell to my lot, as soon as I was able, to read the Bible to him when not able to leave his bed, or his room. I shall never forget those seasons, especially when nearing his end. His sufferings were GREAT, but his end was GLORIOUS. Thus I was left fatherless when I had just turned my eleventh year; a time when a father's care and wisdom was much needed.

A few months after this bereaving dispensation I went to work in a factory, where I was thrown into a different class of society, and later on was led into some of the sins and follies which all are subject to. I

was, however, mercifully **PERSERVED** from running into those lengths of sin which some are permitted to do. The eye of God was upon me, and many convictions and checks did I receive, which troubled my conscience. Thanks to early training and a

## WELL-READ BIBLE,

and my God, who preserved me, when my feet were making haste to hell.

I continued attending the Sunday-school and chapel, until I was severely reprimanded by the three Superintendents of the three Sunday-schools in connection with the chapel (and that unjustly, too), which led me to sever my connection with the school at once, and the same afternoon had my name entered as a scholar at another Baptist Chapel, but on reaching home, my mother had heard that I had not gone to my usual School, and before I could give her any explanation, she was urged by a relative then present, to give me a thrashing, which she did, which I did not at all relish. I was getting well into my teens, and this had a bad effect upon me, so that I would not for months either enter school or chapel, and thus became a regular Sabbath-breaker.

## AFTER A TIME

I got tired of that life, and went and joined the Bible Class at Zion Baptist Chapel, and attended the services conducted by Mr. Newall. Here I had some convictions under the preached Word, which led me to attend the week evening service, and prayer-meetings. The minister put a letter in my hand one evening, the reading of which affected me much, and led me seriously to seek the Lord in prayer. I felt convicted, and did all I could to set myself right with God, spending much time in prayer, and reading the Word; and, at my work, kept a Bible, and used to get a verse or more from it to think upon during my employment, to try to keep out other thoughts. For a time I was in hopes, in that way, I should get peace to my soul. Then I got

## COOLED DOWN A BIT,

and my teacher would talk and walk with me, and work me up to a state of frenzy, till he and others thought there was a work of grace going on in me, and I thought so, too; but it did not last long, till at last, with an oath, I swore I would never have anything more to do with religion, but, that if ever I was saved, God should save me.

The doctrine of election had troubled me, but I searched the Word, and found it was so; that God had loved a people, and these were elected to that salvation which Christ procured for His people, and that the Holy Spirit must work in us to will and to do, so I was determined to let the matter rest.

In the spring of 1858, in the providence of Almighty God, I

## CAME TO LONDON,

and found a situation at a watchmaker's at Charing Cross. My teacher, before I left home, prayed very earnestly with, and for me, and in parting, begged me to join some school in London. This I was about to do, but did not know where to go. I was living in the Waterloo-road, and seeing a chapel in that road, called

## THE BIBLE CHRISTIANS,

I thought that must be the spot. I went and asked that my name might

be entered, and these good folks were so delighted to find one so willing, and just up from the country, too, that they not only wanted to make me a member of the school, but introduced me to the pastor, who wanted to receive me into the Church as well,

THE SAME DAY.

This astounded me, for I knew I was not fit for it, neither did I wish to make a profession of that I did not possess, so that when once outside I was determined not to go there again. I occasionally went to other chapels, but the most of my Sundays were spent in sight-seeing and pleasure, till I went to Soho, and heard Mr. John Pells preach, and was somewhat taken with him, and went again and again. During this time I became acquainted with the person now my wife, and we attended the services under Mr. Pells.

In looking over a book-stall near Westminster Bridge, I came across the unbound numbers of the EARTHEN VESSEL for the years 1857 and 1858; this was the first time I saw or heard of its issue. I liked the ring of it much. The next day they were in my possession, and I prized them much, especially those chapters by the late James Wells. His "Epistles to Theophilus," with what pleasure I read and re-read in my spare time. Those numbers were helpful to me then in many ways, last but not least, in directing me to where the truth was preached, and gave the account of Mr. Pells at Clare, his removal to London; and my desire to see and hear the man. From that time till now I have been a reader of the EARTHEN VESSEL.

The Open Air Mission asked Mr. Pells to preach for them at Cumberland Market, Regent's Park; my home was near, and I went to hear how he would preach in the open air. Would he advance the same truths or no? His text was, "The great day of His wrath is come, and who will be able to stand?" Under that sermon, for the first time in my life, I felt what sin was, what I was myself, and that I should not be able to stand. The same evening

MR. PELL'S, AT SOHO,

preached from these words, "Let us put sackcloth on our loins, and ropes on our head, and go out to the King of Israel, peradventure he will save thy life." From these two sermons I was much distressed and troubled, and was advised by a friend of mine, to whom I spoke, to go home and pray. I told him I could not, for I had made such a vow, and I was afraid even to pray. However, I went home, and to bed, but no prayer as such; my feelings can better be imagined than described. I felt miserable, and wretched, and undone. On the following morning I felt I must open my mind and heart to God; peradventure He would save my life. This was the commencement of days and months of

DARKNESS AND DISTRESS OF SOUL.

During this time, Brother R. E. Sears came from Laxfield, to preach at Soho. One of his prayers and sermons so affected me, that I burst into tears, and continued the whole of the service. The effect was so great on my then burdened soul, that it acted on my nervous system, and I was unable for a few days to attend to my daily work. My convictions were thus deepened, but could get no light, comfort, or peace. I asked advice of Mr. Pells, who said, "The Lord wounds, and the Lord heals, and if the blessing tarried, I must wait for it." Oh, that seemed such poor

comfort to me then ; had he but prayed with me, I felt it would have helped me—but no. So I said, “ If this is the only comfort he can give, I will seek elsewhere, to see if the Lord would bless me, and save my life, praying, hoping, and longing for light, pardon, and peace.”

At length, the set time had come. One Thursday evening (which was my wont), I was reading aloud one of Mr. Spurgeon’s sermons from the text, “ If I say the truth, why will ye not believe ? ” About midway of the sermon, I abruptly stopped, and said to my wife what a

STREAM OF LIFE, LIGHT, AND LOVE

shone into my soul. I felt my sins gone, and the peace of God flowing into my soul. I said to her, “ I feel so happy now ; I should like to die and go to heaven at once.” I finished the sermon, and was blessed with that happy frame of mind on the following day. I felt I was in a new world, and everything seemed new to me. On the following Sunday, the preacher took for his text, “ I count all things but dung and dross,” &c. The hymns also so suited to me, “ Jesus, I my cross have taken,” and especially the one as follows :—

“ I’ve found the pearl of greatest price,  
My heart doth sing for joy ;  
And sing I must, for Christ is mine,  
Christ shall my song employ.”

I felt indeed happy ; but this did not last long, for Satan set in for a time, and I lost my joy. In the course of time I again attended the ministry of Mr. Pells, and was baptised by him, December, 1863.

After I realized peace and joy I felt a burning

DESIRE TO BE USEFUL

in the Lord’s vineyard. I used to attend a class at the chapel, and on one occasion the leader did not come ; I was asked to conduct the meeting, which I did with great trembling, after much pressing, and was called upon to do so again and again. Prayer-meetings and Bible-classes were then conducted in my own house, and good seasons they often proved to be.

MY FIRST SERMON

was preached in May, 1864, from the text, “ Send out Thy light and Thy truth,” in a Hall or upper room in the High-street, Hoxton, and the Word was blest there from time to time. After a while, I preached for a Sunday or two at Claygate, and then for three months ; from there I laboured as an itinerant at Knockholt, Kent, by the request of the late C. W. Banks, and for many years supplied the various Churches, as doors were opened to me. In 1883 I was invited to preach at Jireh, City-road, which led to my taking the pastorate in 1884. From here I laboured as pastor of Rehoboth, Stepney, giving myself wholly to the work, and had many sweet seasons with the friends there. Resigning my pastorate at Stepney, I entered business again, and did not intend to take the oversight of another Church. and for some years continued supplying the Churches, as doors opened. In the providence of God, I was asked to fill the pulpit at

REHOBOTH, BEDFORD-ROAD, CLAPHAM,

February 3rd, 1895, to take the place of one just called home to glory. This led to other engagements, and received an invite to supply, with a view. This led to a call to the pastorate, which I commenced January

1st, 1896, and have found the friends a truth-loving people, and we are attached to each other, as pastor, deacons, and members; the love of Christ constrains us, for which we are grateful. Hitherto the Lord hath helped us. We want a continuance of that blessing—a real revival—for which we are earnestly praying; more grace, more love to our Lord and Master. We are only a little folk, but trust we are bound up in the bundle of eternal life, feeling our own nothingness and entire dependence upon Him who said, “Without Me ye can do nothing.” We ask your prayers on our behalf, and beg to give all the glory to our God.

Yours for Christ's sake, W. W.

## OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

MANIFOLD WORKS OF WISDOM.

No. 4.—*Bats.*

“What shall I call thee, bird, or beast, or neither?  
 ‘Just what you will, I'm rather *both* than either,  
 Much like the season when I whirl my flight,  
 The dusk of evening, neither day nor night.’”

THUS the poet apostrophized the bat, and supposed him to reply. And, in point of fact, it was long a debated point whether the bat were *beast* or *bird*. The ancients generally classed it with birds because it could fly easily, though not so swiftly as the feathered tribe usually are able to do; but modern naturalists have assigned its place among the mammals, and Linnæus even ranked it among the “primates,” along with men and apes. Its long, leathery *unfeathered* wings, are indeed the only things which give it the slightest resemblance to a bird, and the creature's true description is that of a “wing-handed” animal.

There are many kinds of bats, but all of them may be divided into two classes, those who live upon *fruit*, and those who subsist upon *insects*; each kind being admirably adapted for its mode of life. The fruit-bats of Ceylon are much larger than any of the insectivorous species found in Britain and elsewhere. They are dog-shaped in their head and face, and are often called flying-foxes. There is also the “great Kalong,” which is found in Java, Sumatra, and some other islands; its body is about fourteen inches long, and its wings expand to a breadth of about four feet. These bats hang on to the branches of the trees with their claws in almost any position, some, when at rest, hang on with one foot only, and almost envelop their body with their wings, while others cling on *head downwards* and wings folded close, looking more like parts of the tree than anything else. They increase in numbers rapidly when left alone, and consume and waste an immense amount of fruit of all sorts, from the cocoa nuts to the most delicate and costly productions of the most carefully cultured orchards. Many of them are said to be very greedy and quarrelsome among themselves, and some (like monkeys) have *cheek-pouches*, into which they can stow their dainties, to chew and enjoy them at leisure. “Fox-headed” fruit-bats are found in Palestine, though those captured have been smaller than the flying-foxes before mentioned.

But the “insectivorous” bats are much more numerous, varied, and

widely distributed than the other species; some of them, like the "horseshoe" family—so-called from the peculiar nose appendage that marks its face—being only two inches long in body, with a wing expanse of about nine inches.

There are "desert" and "mountain" bats, "long-eared" and "big-eared," "whiskered" and "thick-footed" bats, of various colours, some black, some orange and black mingled, red, mouse-coloured, variegated, straw-coloured, with many other sorts. They remain torpid in winter, and are usually most active in the evening and early morning. Gadsby, and other travellers, tell of the immense numbers of these creatures found in caves, grottoes, and dark recesses generally, thus explaining the Scripture prophecy that the people should "cast their idols to the moles and the bats," in deep and gloomy caverns where they would be "out of sight, and out of mind."

In South America, really dangerous bats are found, blood-sucking, ferocious creatures, which wound horses, cattle, fowls, and human beings when asleep. They have been called *Vampires*, but some who have lived among them and can speak from experience, declare that the so-called "Vampire bat," though fierce *looking*, is not the vicious one who inflicts so much injury upon his unfortunate victims. And it is believed that another sort called "Desmodus," about four inches long in body, and sixteen inches in expanse of wings, is the real and almost the only offender in this direction. The wounds inflicted are not deep, but they bleed long afterwards, and are difficult to heal, so that the animals attacked suffer much from loss of blood and have even died in many instances from the inflammation and weakness produced by their attacks. The reason why it has been difficult to fix the guilt in the real criminal, is that he is very seldom detected in the act, and even when he is, the variations in the colour of his fur from reddish brown to grey may easily cause misconception as to the family to which he really belongs.

And I have been thinking that these nocturnal assailants who love darkness rather than light, and seize upon sleeping victims, remind us of those enemies who are ever ready to "catch *us* napping," evil habits and counsellors, and most of all that "evil one" who is ever seeking whom he may weaken and destroy, and who fans the unwary sleeper into a yet deeper sleep—as the blood-sucking bat is believed to do—that he may obtain a greater advantage. Happy for us if we are ever seeking protection of Him who neither slumbers nor sleeps, and are enabled with true confidence, to say:—

"He will sustain our weakest powers  
With His almighty arm,  
And watch our most unguarded hours  
Against surprising harm."

To the Israelites, the bat was "unclean," and according to ancient ideas was classed with birds (Lev. xi. 19); yet many interesting features are to be observed in most of those whose habits have been studied, and a story is told of a red bat who followed a boy who had captured her young one, and lost her own life in her little one's defence.

It has also been observed that while some of the fruit-bats travel thirty or forty miles for food, having to go up and down mountains and through forests, they never go beyond their feeding grounds, nor lose their way in coming back again to their homes. In those who frequent

caves and subterranean places, their delicate sense of *touch* enables them doubtless to find their way, but most of them have *good* if not large eyes, and taking them as a whole, the "five senses," as we call them, are well developed in the race, and concerning them also, we may say that they shew forth the wisdom of Him who formed them and gave them their allotted place among the numberless specimens of His handiwork. "All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee." Oh, that we may be numbered among those who shall, in time and to eternity, bless His holy name !

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## GREAT AND PRECIOUS PROMISES.

*A few Thoughts on 1st part of 2 Peter, i. 4.*

BY C. A. FRESTON.

I. THE GREAT PROMISER, for the value of the promise depends on Him who promises.

### II. THE GREAT PROMISES.

1st. *The great Promiser is immortal*, therefore lives to carry out His promises. Man may promise, and fully intend to perform, but death intervenes, and stops him; but death can't touch here. He has conquered it, and taken away its sting.

Then, *He is able*, therefore not too great for Him. Some promise and can't perform, but no power on earth or hell can stop our God from carrying out His promises.

*He is faithful* (Heb. x. 23). "He is faithful that promised." Therefore He never disappoints. Some who promise never intend to fulfil, but when He promises He stakes His name, His honour, His reputation.

*He is omniscient*, knows best time. His promises do not come at random, nor yet in our time. Though we may think the time has arrived, yet He knows best; but we may depend upon it that they never come too late or too soon, never insufficient or too much, for "As thy day so shall thy strength be."

The promises are varied, suited to every case. Whatever the condition of the needy the promises are suitable and available to all those mentioned in verse 1, "To them that have obtained like precious faith."

### A FEW OF THE PROMISES.

"I will blot out thy transgressions as a thick cloud." "Ah," says the poor seeker, "that's just what I want. My transgressions trouble me, they are ever before me. I look within, I find a heart full of sin, and desperately wicked; evil imaginations and desires are there. My nature is corrupt and dirty. I look without and find my walk crooked, my conversation worldly, but I feel that I am not as once I was. Now it causes a groan, a tear, a sigh. It is a burden that seems to crush me." Dear seeker, this promise is for you, and you may be as dirty and vile as hell can make you, your sins scarlet and crimson, but through the precious blood they are made as wool and snow.

"There is a fountain filled with blood,  
 Drawn from Immanuel's veins;  
 And sinners plunged beneath that flood  
 Lose all their guilty stains."

"I will never leave thee nor forsake thee." That seems almost too good to be true. It has cheered many a child on its journey. Earthly friends leave, forsake, and when trials, difficulties are all around, and we seem to stand alone, then the promise is sweet. And, my dear friend, it means all your journey. It means when on the brink of the river. It means through the swellings of Jordan. It stands good when the death sweat is on your brow, when the mortal paleness is on the cheek. It causes the dying eye to brighten. It causes peace on the dying pillow. It lightens up the dark valley when the promise is whispered home, "I will never leave thee nor forsake thee."

"Call upon Me in the day of trouble. I will deliver thee." "Now Shadrach, Meshech, and Abednego, There's my image, or the furnace; you can choose which you like." "Ah," said they, "we are not careful to answer thee in this matter. Our God, whom we serve, is able to deliver us, and He *will* deliver us." And so, bound hand and foot, they are cast into the fiery furnace. But the promise stood good, and they came out unharmed, nothing but the bonds being consumed. And so the child of God, passing through the fiery furnace of affliction, finds the promise sweet, finds himself brought safely through, and the trouble which bound him hand and foot has been removed, and the dross consumed, and he then feels the force of what the poet meant when he wrote:—

"When through fiery trials thy pathway shall lie,  
My grace, all-sufficient, shall be thy supply;  
The flame shall not hurt thee, I only design  
Thy dross to consume, and thy gold to refine."

"I will come again and receive you unto Myself." "What, me?" says the child. "I, who have sinned so deeply; I, who have wandered so far; I, a poor despised one; I, who am so worthless." Yes, you; for His blood has cleansed thee. He has sought and found you. He has made you joint-heir with Himself. You are precious in His sight, and the visits which He has paid you already are only sips and crumbs by the way, but by-and-bye He will come and receive you to Himself. Then your *temptations* will be overcome, your *trials over*, your *wanderings cease*, your *fears removed*, your *happiness secured*, your *dangers past*, your *joy full*, your *journey accomplished*, your *expectations realised*, your *song sweet*, and your sight perfect.

But, my dear friends, you who know nothing of these things, and are still careless and godless, there are other promises, solemn ones, and yet equally true. I will simply give one.

"The wicked shall be turned into hell, and all the nations that forget God," and oh, my dear friends, if you live and die without hope and without God, that will be your portion, your inheritance, your doom. May He, by His Holy Spirit, seal home the first bunch of promises. That the last will not apply to you is the prayer of one who trusts he has realised something of the sweetness of the former ones. Amen.

**PRAYER.**—In prayer, remember that God is wise, kind, gentle, loving, gracious, rich, longsuffering, and pray to Him as such.

**THERE** is everything in Jesus Christ to suit you. There is nothing to discourage you. There is nothing in Jesus, in His work, nor Word, against you. His finished work, His blood and righteousness, is your salvation. His Word is your warrant for believing.—*Samuel Eyles Pierce.*



## OBEDIENCE TO CHRIST—THE RESPONSE OF HIS CHURCH.

*A Paper read at the M.A.S.B.C. Annual Meeting,*

BY PASTOR H. J. WILEMAN, ST. ALBANS.

THE meaning of the word obedience, according to a recently published dictionary, is “a dutiful submission to authority or restraint; compliance with a command or direction.” The command may come from a superior, an employer, or a body of persons, such as a Parliament or assembly; but in any case, the dutiful person, or the law abiding citizen, will desire as far as possible to obey; in fact, some will take pains, from loving motive, or feeling of absolute right, to carry out to the letter a command or request. My argument is this, if such be the case in the realm of business and every-day life, what should happen in the kingdom of grace, whose subjects profess the highest love, the most earnest devotion, and the greatest of all obligations? Our Lord Christ is at the head of this kingdom of grace; He it is that has called us to serve Him, saved us to glorify Him, shed His blood to bring us nigh to His Father and ours, opened heaven with all its bliss, given us His last will and testament in the Scriptures of Divine Truth. Shall we not, when we think of the amazing love and wondrous condescension that has done all this, *earnestly* seek to know His commands and lovingly obey?

“Master, speak, and make me ready,  
When Thy voice is truly heard,  
With obedience glad and steady,  
Still to follow every word.  
I am listening, Lord, for Thee.  
Master, speak, O speak to me.”

This is a point that appeals so powerfully to us, I think. He has done so much for His Church, He has laid down only loving and comparatively easy commands. We have by profession attached ourselves to Him; we confess that He is our All. To whom shall He look for obedience? to whom but from spirit-taught men and women and Christ-filled lives? Let the response of the Church unitedly be, “We will obey Thy manifesto, for Thou art God, and hast redeemed us from hell.” May we find our highest pleasure in obeying our Captain, for “His commands are not grievous.”

Let me now try to show that for a person to yield willing and ready obedience to the commands of Christ in any way, *necessitates a God-wrought change.*

It is fully believed amongst us that man by nature is depraved, he desires not God, nor His anointed Son; and soon shows, either by a spirit of rebellion against God, or a reluctance to have anything to do with Him, that he is far off by nature and sinful actions. This arises from indwelling sin, and perhaps most of all from pride, which of course is sin also. Mercy is despised, because no need of it is felt; help is not desired, for no weakness is apparent. In this state, unsaved, unrepentant, yet dying man, is not only a stranger to God, but is in a condemned state, for “He that believeth not, is condemned already” (John iii. 18). You will see plainly that a man thus at direct enmity to both the commands and the Commander, must pass

through some great change before he is found a willing and obedient subject of King Jesus. The change hinted at above is called conversion—a passing out of darkness into light; a translation out of the kingdom of Satan into the kingdom of God's dear Son. Man cannot *alone* find his way from the City of Destruction to the pathway of eternal day; he is blind, unregenerate and helpless; but the same Holy Spirit that moves and influences him, also accompanies him as his Guide through the gate of Regeneration to the cross of Christ, gives faith to behold the Sacrifice, and oftentimes on the way wipes our sorrows dry, by showing us the love and wondrous kindness of Him who hangs upon the tree for our sins. Jesus thus seen and thus revealed, becomes the sinner's hope and resting place, as well as his comfort, as he looks back to it in times of sorrow and of cloud. For—

“Sure never till my latest breath,  
Can I forget that look;  
He seemed to charge me with His death,  
Tho' not a word He spoke.

A second look He gave, and said—  
'I freely all forgive.  
This blood is for thy ransom paid,  
I die that thou may'st live.'”

The persons who have in some measure been so operated upon by God's gracious dealings, form the Church of Christ. They may be old or young; they may, and do, belong to other denominations besides our own; but to these persons alone we must look for the earnest effort to obey the commands of Christ, and to render acceptable Christian obedience.

Let us next seek to find some of the commands given us to obey. We often fancy we hear a sweet voice by the side of Galilee's lovely lake, saying, “Follow Me,” and our minds and fancy trace Him, Son of Man and Son of God, as He puts His feet down upon many of the thorny twigs, and presses them down so that my tender feet are not injured as I follow His steps. Is mine a pathway of temptation? So was His. And “In that He Himself hath suffered being tempted, He is able to succour them that are tempted.” Is mine a path of sorrow? So was my Lord's. “Behold, and see if there be any sorrow like unto My sorrow?” Is mine a maze of trial? My Lord's was, too. “Consider Him that endured *such* contradiction of sinners against Himself, lest ye be wearied and faint in your minds.” In all the varied pathways of spiritual life and experience our Lord has gone before us. But see Him upon the banks of the Jordan; He beckons us still to follow, and says, “Thus it becometh us to fulfil all righteousness.” Surely, if my Lord had intended to be a strong supporter of infant sprinkling He would not have waited until He was thirty years of age before being baptized. His mother, methinks, would have made an effort to have obtained a small bottle of *holy water* from the Jordan and have got some learned Pharisee to sprinkle His beautiful brow, before it was marred with the sin and taunts of men, if sprinkling would have set forth His immersion in sorrow and suffering. Beloved, let us remember we are *buried* with Him in baptism; let there be no wriggling or twisting; if you are the least inclined to *fidelle*, the devil will soon find you an instrument!

Again, the loving Master says, “Watch and pray,” and He makes

this observation because He knows there will be great need for it. The leader or captain of an invading army will, if he be a gracious man, pray about his work ; but what should we think of him if he did not *watch* for the enemy also? There is great need to watch and pray in this age of ours! "Many false prophets shall arise;" "Perilous times shall come;" "Some shall depart from the faith;" "The love of many shall wax cold." These are warning notes; may their solemn sound arouse us.

What is the great dominant idea in the mind as we prepare for the house of God? In many, many cases, it is, "Who is preaching to-day?" instead of "Let us go and worship the Lord." This is a danger on our own doorsteps. In other places, darkness prevails to an alarming extent, threatening to eclipse the pure light of Truth. Men are intoxicated with learning, entranced in the study of the science of *speculative guesswork!* Room is found for ritual, forms and ceremonies, room for curtains, crosses, altars, and candles; but none for Christ and His Gospel. What is our position here? To watch against this and other evils in our own Churches, not that we shall yet have the candles and the crosses; but, the danger is here—many of our own people never think that the hymn, the reading of the Word, and prayer is an essential part of the solemn worship of God in His house, but that it is only a minor prelude to the sermon, which is alone *grabbed at, criticised, forgotten!* As His Church, may we "Watch and pray."

Tender and true were the Master's loving words at all times to His faithful ones; but, how must they have sounded when He had passed through the grave, and His face was radiated with resurrection glory? "Never man spake like this Man," was a verdict given some time before, words fell from those sweet lips that had tasted the bitter cup of wrath and sin for His Church. But "now is Christ risen," and says, "Go ye into all the world, and preach the Gospel to every creature." Surely Christ's Church shall respond here, and say, "Lord, here am I," and arise to do its part of the great work. Let us have, by preference, *one* great and grand Missionary Society. Call it the "Strict Baptist United Effort Missionary Society." And find out, by God's grace, that both at home and abroad, the great attraction to the Cross of Christ will rest, *not* in the length of our coat of black, the spotless whiteness of our linen, the flowery eloquence of our tongues, or the timely accentuation of our verbs and adverbs! but in the power of the Holy Ghost, and a Pentecostal baptism upon our own souls, and then upon those we preach to. Oh, how we shall pray for this as we realise our own helplessness, and the solemn work given us to do! The effect of this prayer and power combined, we believe, will be that the members of the Church of Christ will search themselves, and ask individually, "What wilt Thou have me to do?" and anxiety will be felt to obey the commands of Christ the Lord.

But let us not forget our Lord's new commandment: "A new commandment I give unto you, that ye love one another." Friends, the thing that tells most with the outside world is—"See how these Christians love one another!" Our critics will often overlook the fact that we hold peculiar doctrines if with ardent zeal they see us bearing and forbearing, and so fulfilling the law of Christ. I can say honestly, no one in all the denomination has more deprecated and mourned over the

bitterness that has at times come between bosom friends and brothers than I have. War is bad enough ; but a holy war is awful ! Love is of God. He that loveth is born of God. I do pray that these meetings here to-day will have the effect of bringing us nearer to each other, and to our loving Christ. What great love was His. His humiliation, His temptation, His agony in the garden, His dying cry upon the Cross, all testify of His love. He pleased not Himself; He bore much for His Church. Shall we not bear with each other, and so follow His steps? Listen! He says, "If ye love Me, keep My commandments;" and "He that hath My commandments and keepeth them, he it is that loveth Me" (John xiv.). And in the next chapter He plainly puts it in the form of a command: "These things I command you, that ye love one another." "By this shall all men know that ye are My disciples, if ye love one another."

Perhaps the greatest incentive of all for the Church of Christ to render obedience is Christ's own great example, together with His own love shed abroad in our hearts. "I have kept My Father's commandments, and abide in His love" (John xv. 10). "He became obedient unto death, even the death of the cross" (Phil. ii. 8). What is the sacrifice we are called upon to make compared with what He went through? It is true He asks us to deny ourselves, to take up our daily cross, to work, to watch, to pray; but He has filled the pathway of His happy service with the promise of His love and presence, and crowned the end with the bright reality of eternal life with Himself. Truly also, in keeping His commandments there is great reward, for He says He will, with His Father, come to the man that keeps His words, and together make their abode with him.

Men and brethren, children of the living God, Church of Christ, Arise! shake off the gathered dust of apathy and carelessness. Look around and see the hells of drink and dens of crime; infidelity in our young, contempt or agnosticism in the aged. See the fiend of Rome coupled with her best friend—Ritualism—linked together in a mighty struggle to gain our dear ones! All hands on deck, please! The good ship "Protestantism" is in danger, and a thousand rocks threaten the destruction of our great and glorious privileges. Who shall guide the vessel and manage her in the storm? By combined and gracious efforts the members of the Church of Christ, realising her duty and her power in the Lord, shall help on all good works and noble effort. Knowing the Lord's will, she shall do it, and so render Christian obedience as the Response of His Church.

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## QUESTIONS OF THE BIBLE.

(Continued from page 78).

### VI.—"WHERE ARE THE NINE?" (Luke xvii. 17).

**T**HERE always seems to be a touch of sorrow and of grief about this healing of the ten lepers. They all were sensible of their condition; they knew they were unclean lepers; they all knew that Jesus had the will and the power to heal them; they all approached Him in the proper way, standing afar off and crying, "Jesus, Master, have mercy upon us!" Further, they all had faith, and it showed itself in their

implicit obedience, for they went at the Lord's command ; but then there comes the difference—one returned to give thanks.

"Where are the nine?" seems to have been wrung from the gentle heart of Jesus. Ah! where were they? Cleansed, I suppose, they were; we do not read that leprosy came upon them again, aye, they took the Lord's blessing and went about their own business and pleasure, and forgot the good Physician, who had lovingly healed them.

Now, notice, the stranger who returned never went to the priest. "As they went, they were cleansed." Immediately, he turned back to praise God with a loud voice. He thought no more about the priest, his whole desire was Jesus, to fall at His feet and give Him thanks, because He had wrought such a wonder for his poor body. What a picture this is of a poor sinner! We are all tainted with the loathsome leprosy of sin; some more, some less, according to the circumstances of home-training or of environments or position, but "we all have sinned and come short of the glory of God." Like these ten lepers, we are loathsome spectacles in God's most holy sight. Unfortunately, some of us do not know it. Some of us think we are all right, as we wrap around ourselves our miserable tatters of self-righteousness, and we don't know that we are full of sores and hideous deformities altogether. May God grant to us to be humbled to know this fact! Like the lepers, the sinner, conscious of his state, sees Christ afar off as they did. But he sees in the Son of God two things: power and willingness to cleanse. He hears that sweet voice saying, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Jesus Christ came to seek and to save that which was lost." "Blessed are the poor in spirit, for theirs is the kingdom of heaven," and he reads, "The blood of Jesus Christ cleanses from all sin," and "Him that cometh unto Me, I will in no wise cast out." But Jesus says, "Go, show yourselves to the law" (for that we may take the priest to mean). But the poor weary sinner never gets there, and, if he did, it would make him hopeless, for the law will surely condemn him and drive him to despair. But he doesn't get there. He finds the blood of Jesus sufficient for all his needs, and his one desire is to get back to that blessed One and adore Him.

See, this one who returned received the blessing—for none ever came to Christ yet who did not get a blessing. "Thy faith hath made thee whole." But was not he whole already? Was not he healed as he went along? Yes, as regards the leprosy of his body. I fancy this must have been the setting free of his soul from the thralldom of sin; the cleansing of the soul's leprosy; the reconciliation with God.

God's plan of salvation works out to-day, as it did then. He does not draw the multitude, but He picks out one here and one there, to be saved and to return to give Him thanks. There is no gratitude where there is no love; and this man was grateful because he loved. "He, to whom much is forgiven, loveth much." Notice, too, the reverence of his love, and see where it put him. "He fell on his face at His feet." Happy position! Emptied of self, washed in His blood, clothed in His righteousness, singing His praises, sitting at His feet, hearing His gracious words, and ready to do His bidding: what position could be better? Are we going to envy the world of its empty honours from here? I think not.

But, fellow-Christians, I would especially speak to you. Our Master's

words ring in our ears sometimes, "Where are the nine?" Have you ever grieved His loving heart by unthankfulness! I once heard a dear pastor say, "When you come before the Lord's footstool, don't forget to bring your receipts and to present them." If you have not got it, cultivate the Christian grace of thankfulness, and if, by His grace, you have it, cultivate it to a large extent. Bear in mind Phil. iv. 6, "By prayer and supplication with thanksgiving." Why, do you know? to come right down to naked facts, you've got to thank Him for everything (Eph. v. 20), "Giving thanks for all things," because He gives all things, and without Him you have nothing. Oh! I can't understand grumbling Christians, but I'm thankful the Lord can. He does not want His people to be miserable. He makes them happy; He gives them just what's best, and He gives them faith to see that it is best. Don't grumble, dear friends, don't murmur, but think of all the things for which you have to thank Him.

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## FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"When it pleased God . . . to reveal His Son in me."—Gal. i. 15, 16.

ONE of the most prominent doctrines of the New Testament is that of the *new birth*. The time, manner and means are all arranged according to the "good pleasure" of the Divine will. I have neither power nor control in producing the new birth any more than I had in my natural birth into this world. This assertion may astonish some, but those acquainted with the WORD, will readily admit the accuracy of this statement; that it fully accords with the teaching of our Lord and His apostles. Hence the modern idea of giving the heart to God is misleading, erroneous, and contrary to Divine revelation. Offering Christ is a misconception of His Divinity, Authority, and Omnipotence. To represent the all-powerful Lord as standing, knocking, waiting, and begging for admission into a poor creature's heart is diametrically the opposite of apostolic teaching; and whoever attempts this dishonouring mode of procedure are "blind leaders of the blind;" for such teaching is contrary to all true Christian experience.

There are two or three aspects of conversion suggested by the words referred to at the head of this paper, which I am anxious to place before my readers. I shall proceed to state that

### CONVERSION IS A REVELATION.

The objects of conversion are separated from their birth for this gracious purpose, and in God's *own* time they are brought under the power and influence of the Spirit and Word of God. The great question we have to consider just now is, What is the first act performed in this wonderful experience? Some may answer *conviction*; to this I take exception. If conversion be a revelation, which undoubtedly it is, then I say that the first thing revealed to the mind is LIGHT. As in creation so in grace, the first great act of God is to give light. In the dark chaos of the human heart the essential thing needed is light. It is by the light of Divine truth a man discovers his lost and ruined condition, by it he discovers the total depravity of his nature, the awfulness of his guilt,

and the utter unworthiness of himself before God. By the light shining into his heart he discovers the condemnation in which he stands before the holy law of God, and no possible means of escape from the penalty that law demands. By the light which enters his soul he discovers his great need of salvation—by no other means can this be fully revealed. All the preaching, praying, Bible-reading cannot open blind eyes nor soften hard hearts. (These may be used instrumentally.) It was the “bright light” that arrested Saul of Tarsus. It is by the Divine light that we are brought to “behold the Lamb of God,” as the sin-bearer. By means of the light imparted by the Holy Spirit we are led into pardon, peace and joy of salvation; I mean the true knowledge of Jesus Christ which is revealed by the Spirit, who is the revealer of the mysteries of the kingdom of God. Without this Divine revelation there can be no true, saving conversion in the Bible sense. Hence penitent forms, ante-rooms, and all human innovations are inadequate to regenerate *one* soul. The actual conversion, *i.e.*, the new birth, must be effected *now* as in the *past*, exclusively by the Spirit of God.

“The sinner is a sacred thing,  
The Holy Ghost has made him so.”

#### CONVERSION IS A RESURRECTION.

Man in his natural state is said to be *dead*. (Eph. ii.). In his new state he is said to be *quicken*ed, *i.e.*, risen in Christ. The chief point under consideration is whether conversion is a resurrection or not. If man be dead in sin, it must certainly mean that he has no spiritual life, power or energy. Hence he is destitute of desire, will and hope. Spiritually dead means ignorance of God, Christ, salvation; he is dead to all the comforts of the Gospel and its glorious doctrines. When the Spirit comes to such bringing the light of which we have spoken, that light brings life. The sinner begins to feel the throbbing of a power which hitherto had been dormant. The sign of life expresses itself in a cry for mercy. He is risen from the dead, and hence conversion is a resurrection. Here I would observe that conversion is often spoken of as to lead us to conclude that it is only a *resuscitation*. This word exactly describes conversion as set forth by some teachers by which they mean a reviving from a state of apparent death. Such teachers do not believe that man is spiritually dead. They make man out to be a grand intellectual being, capable of glorious possibilities. In natural things we also believe this. To be resuscitated only means the possibility of lapsing into the old condition. This doctrine I cannot entertain. Conversion according to the Scriptures is a resurrection, and the distinguishing feature of resurrection is that “he dieth no more.” Once born again, spiritually quickened into life, we cannot die again. In other words, we cannot return to what we once were. We may fall *in* the way but not *out* of the way; we must hold on our way. The good work grace begins shall be consummated with eternal glory. “Once in Christ in Him for ever,” for no power can separate us from His love—

“Did Jesus once upon me shine,  
Then Jesus is for ever mine.”

#### CONVERSION IS AN EXALTATION.

The converted are blessed with all spiritual blessings in Christ, and filled out of His fulness; baptised with the Spirit, are a temple of the

Spirit, and a habitation of God. Besides these incomparable privileges and blessings, they are members of the household of God, fellow-citizens with the saints. This is much, very much. Yet, as I think of the Divinely inspired words of the Bible, I am led on step by step. Here is one beautiful description of the saints' *present* exaltation. "To as many as received Him, to them gave He power (authority) to become the sons of God." "Beloved, *now* are we the sons of God." Think of this for a moment—"sons of God." Admire that covenant grace that takes us from our low estate and puts us among the children. What an exalted position, a child, a son of God—can any closer relation exist? Impossible! We cannot conceive of a more exalted position. We are sons, heirs of God, and joint-heirs with Jesus Christ. The glory, the dignity, and honour of the Elder Brother will be shared, so that we who are sons might behold His glory. So prayed the glorious Redeemer. But then, "it doth not yet appear what we shall be." There are heights we cannot reach, and glories of which the one half have never been told to be conferred upon the sons of God. When we reach the highest state of exaltation, the perfect likeness to our Lord, who is the express image of the Father, this is the great thought, purpose, and end of God in redemption. Hence the last message the sons of God receive on earth is, "Come up higher." The first word as they enter the pearly gates is, "Come, ye blessed of My Father." The first sight, I shall "behold the King in His beauty." Thus conversion is a revelation, resurrection, and exaltation.

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SETTLEMENT OF MR. J. E. FLEGG AS PASTOR AT  
CHATHAM ROAD.

ON Easter Sunday and Monday the services in connection with the settlement of pastor J. E. Flegg, and in commemoration of the fourth anniversary of the opening of the chapel at Chatham-road, Wandsworth Common, were the occasions of such gatherings as had not before been brought within the walls of that sanctuary; and expressions of hearty enjoyment of Christian fellowship were made by all whom the writer approached upon the subject.

On Sunday the pastor presided over a prayer-meeting, held before the morning service, and they that waited upon the Lord pleaded earnestly for His blessing upon the services. After the meeting it was felt that—

"He who hath helped us hitherto,  
Will help us all our journey through."

At 11 a.m. the pastor preached an excellent discourse, taking as his subject "An appeal for prayer," and basing his remarks upon Rom. xv. 30. The subject was dealt with under the following heads:—

1. Define the minister's position.
2. Draw attention to two important matters by way of argument.
3. Declaration as to united effort in Christian service.
4. Desire for interest in the prayers God's saints.

In the evening the pastor again preached, taking as his text Gal. i. 15, 16. The sermon told the story of his preservation before he knew God, of his call by grace, and to the ministry.

On Monday, the ordinary seating accommodation, and the supplementary rout seats were fully utilized, and a sea of expectant faces greeted the speakers. Amongst the audience were deacons and friends from the Churches at Wood Green, Lillie-road (Fulham), Courland-grove, Meyrick-road, Bedford-road, Carmel (Pimlico), Mount Zion (Hill-street), Richmond, West Ham, Shouldham-street, Bexley Heath, West-hill, etc. Mr. S. Frost, who presided, read 1 Cor. ii.; and Mr. Flegg (the venerable father of the pastor) sweetly pleaded at the throne of grace for his son, for the Church, and for pastors and people generally. Mr. Frost said he regretted to have to act as chairman, as Mr. Harold Cooper, who was to have acted in that capacity, was absent through illness. A letter was read from Mr. Cooper, expressing regret at having to relinquish his engagement, and good wishes for very happy meetings. Enclosed was a subscription towards the collection. The chairman then called upon brother Clark to relate



THE LORD'S LEADINGS IN THE  
CHOICE OF BROTHER FLEGG.

He said :—

DEAR MR. CHAIRMAN, beloved Brethren in the Ministry, and Friends and Members of other Churches,—

Firstly, We must say the Church here had extended a unanimous invite to our young brother, J. W. Humphreys (now of West Ham-lane), who accepted our invite, and, to all appearances, was the man, fitted by grace and gifts of no mean order, to be very useful in our midst. But the Church at West Ham-lane having 76 members, and Chatham-road only nine members, and the Lord giving testimony to the word of His grace spoken by him at West Ham by signs following, to us, as a Church, it appeared the Lord had an important work for him elsewhere. This led the Church here to give our young brother a free hand, releasing him, if he felt a special call to labour in that district, and results have abundantly justified the steps then taken.

This may be called, we suppose, a wedding day. We have heard much of child marriage. Well, the child to be married to-day is, we think, of age to choose for itself. Although the Church is but three years and nine months old, from nine our membership has increased to 38.

We have not been married before, so we shall have nothing to say about our former husband, or pastor, neither at this time, nor after the marriage.

Giving up our brother referred to, we thought that the Lord would, in His own time, send us a pastor; but at times our faith has been sorely tried, as we saw one after another who have ministered to us receive invites and accept pastorates. But the Lord knows how to put to blush our unbelief.

We heard that our brother J. E. Flegg was leaving Wood Green at the end of 1897, and we wrote our brother, asking him if he would preach the Gospel for us. We had a favorable reply on October 2nd, 1897, and ours was the first cause our brother came to after leaving Wood Green. Our brother was known to us before by his work at Lillie-road, Fulham. At the appointed time our brother came to preach—early in June, 1898. The officers here were looking to the Lord to send a pastor, for it was with us a felt need; so we were looking forward to our brother's coming with some strange feelings, somewhat like the eldest servant of Abraham you have an account of in Gen. xxiv.

One of our beloved brethren said before I had seen him, or heard him, "Something seemed to say this man is to be our pastor;" and, looking back, it appears strange, but true.

Our brother came, and preached the Word in such a way that made a lasting impression, and he has a warm place in our hearts; and from that time the conviction has deepened that he is the kind of pastor we need. The brother before referred to, knowing and feeling the great importance and need of a pastor, talked matters over freely with brother Flegg in reference to this place, and asked him what he thought of Chatham-road, the people, and circumstances generally—we were not free from debt, but hoped that we should be at the end of 1898. Our brother Flegg was willing to wait.

This brother was deeply impressed with two things brother Flegg said:

"First, Here I am, brother, only wishing to

do my Master's will; looking and praying to be rightly directed, and be used by Him when and where He pleases. Second, He hoped the Lord would open up a way whereby he could be wholly engaged in His service, and that he was quite prepared to make a sacrifice, as he loved the work and longed to spend his whole strength in serving Him."

Encouraged by the foregoing, the question of stipend was asked: the answer was moderation itself. The debt being now entirely removed, our pastor will receive somewhat more for his services. The whole cost of building and ground, pointing, painting, and law costs, being £1,115—all paid in four years. We give thanks to our covenant God, and take courage.

We were the first to speak to our brother about the pastorate—that was in February, 1898,—and future engagements were entered into with him to the end of the year 1898. The brethren in office, after thinking and talking over the matter, resolved to bring the same before the Church; and on March 28th, 1898, ways and means being considered, the members were asked to pray over it, and make a point of attending when our brother preached; and at a special Church meeting, held on October 12th, 1898, our brother Flegg was unanimously elected the pastor of this Church, and that he enter upon the duties, if he accept the call, as soon as possible in the year 1899. A letter was sent to our brother of what had taken place (we here make reference to some part thereof). "We promise you our hearty co-operation, and will do all we can to strengthen your hands."

But by this time you may be sure there were other Churches seeking our brother's services; time had gone on, and some of us had broken down, and had had to seek rest and change, and the matter was left in abeyance so long.

The reply to our letter was:—

"I find it exceedingly hard to come to a decision. I cannot get that word from the Lord which I need to direct me; but I wait on Him continually, and long for His answer."

Now ensued constant prayer at the mercy-seat. Well do we remember our pleading, that if our gracious Lord had chosen another sphere for him, where more glory should redound to His holy name, and our brother have a larger sphere of labour than here, that He would give us grace to say, "Thy will be done." We were at rest after such pleadings, knowing that He hath done all things well, and that He will do His pleasure.

At the Association prayer-meeting held here our brother Dadswell made a remark that never left us: "I believe the Lord has a pastor for you here—yes, I feel sure He has." So our brother is a true prophet. Our brother Cooper, who was to have been in the chair to-day, said (referring to our pastor), "That's the man for you." We said that was our mind, and that we had said so much to him; and we said, "Will you repeat what you said to brother Flegg?"

On October 24th, 1898, we wrote our brother Flegg another letter from the Church; and having, as we thought, a word given to us from the Lord, we concluded our letter with it—"Certainly I will be with thee." Strange to say those words we now find were in our brother's letter in the early part of the year, when he accepted the engagement to serve us during 1898.

On October 28th, the letter was sent by our brother to the Church accepting the pastorate, and written in such a way as our

pastor knows how. We have in our midst some who are waiting to join the Church when we are, as the term is, settled with a pastor (and we hope it will be a long, long settlement, indeed).

We feel sure you are all glad the debt is removed. And we do, as a Church, most heartily thank those brethren who have preached the Word here so acceptably. Let us now say, "God bless the union with the rich benedictions of heaven." But we wish ever to remember that all spiritual power is the work of the Holy Spirit. We want to look to Him to quicken and bless, knowing that the best organizations, and the most earnest efforts, must result in failure without His empowering presence and blessing. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

Brother Flegg was then requested to state his reasons for accepting the pastorate of the Church. After referring to the pleasure it gave him to see the deacons, and so many friends from Wood Green. [We are compelled to leave over this statement till our next issue.]

Brother Sears followed, and after expressing his pleasure at being present and his love for the pastor, gave an interesting address from 1 Tim. iii. 15, stating the Church was not a material structure, not composed of anybody and everybody, but an assembly specially called together by God. The Church is both conservative and aggressive, and he urged every member to support the Church and every institution connected

with it. Stinginess, he remarked, was worse than influenza.

Mr. Box referred to his long acquaintance with the pastor, and knew him as one faithful to his convictions. He gave an instructive address as to the pastor's work.

Mr. Thomas was delighted to be present, having known the pastor from boyhood, and never knew anything wrong about him (though, of course, he was not perfect), and then spoke as to the mission of the Church to seek out those who were around, and urged the friends to see there were no divisions among them.

Brief, interesting addresses were then delivered by brother Dadswell and the pastor's brother, Mr. E. W. Flegg.

About 240 then took tea together.

In the evening our esteemed brother Kern preached to a crowded congregation from Rom. viii. 31, "If God be for us, who can be against us?"

Our brother Frost thanked the friends from sister Churches for attending in such large numbers, and two days of solid pleasure were brought to a close with prayer by the pastor and the singing of the doxology.

Special hymns were heartily sung under the able leadership of Mr. W. C. Baxter.

The total collections amounted to over £24.

H. JONES.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

#### MINISTERS' AND WIDOWS' FUND.

The first annual meeting was held at Keppel-street, on Tuesday, April 18th. Pastor H. T. Chilvers, preached a very able sermon from Acts xvi. 17, "The servants of the Most High God." He divided his text into three heads, "The Wonderful Title," "The Most High God;" "The Master's Servants;" "Their Mission," to show the way of salvation. Our brother brought out some sweet things, pointing out that God's power is known in creation, in His eternity, sovereignty, providence and grace. The servants were men and had the needs of men, that they were stewards of the mysteries of God, standing between the living and the dead, crying, "Repent ye," then opened up the minister's need and spoke well for the fund. It ought to be printed.

The evening meeting commenced at 6.30, our beloved president, W. Abbott, Esq., in the chair. Brother I. R. Wakelin engaged in prayer, after which our chairman gave one of his quiet, able

addresses, and then called upon the hon. sec., G. W. Thomas, to give his report. He stated that there was now in the hands of the treasurer, £156 ls. 2<sup>d</sup>. spoke of the commencement of the fund, and urged all pastors of our Churches to interest themselves in the matter. He was not satisfied with the fund as it stood, and hoped soon to see another rule added, which would enable the trustees to fix a definite sum of money as an annuity, which would be the right of all when disabled, and also for ministers' widows. In order to do this, it would be necessary to form a reserve fund, also to ascertain the amount of the average annual income.

Brother Box then addressed the meeting, from the words, "In necessities oft," speaking of the day of small things, the self-sacrifice of Strict Baptist pastors, and while the "Lord would provide," He invariably used human means.

Brother Beecher followed, 2 Cor. ix. 12, 13, and urged for a liberal distribution of gifts to those whose life work is to exalt Jesus.

Brother Mitchell told us "not to be

weary in well-doing." and advised us to keep "pegging away."

Brother Sears acknowledged that the fund was wanted, and while there needed alterations in the constitution, wished it success. All the speeches were to the point, and opened up the inner life and trial and need of the minister. Mr. Fromow proposed a vote of thanks to the pastor and friends at Keppel-street for their kindness. Mr. G. W. Thomas seconded. Pastor H. T. Chilvers having responded, a good meeting was closed with the doxology.

**STREATHAM.**—Our special spring meeting was held March 21st, under rather unfavourable weather; the snow fell thickly, which prevented some of our friends from being with us, therefore our attendance was not so good as usual. Mr. J. W. Styles, preached in the afternoon, from Psa. xlviii. 9. The sermon was full of Gospel marrow and fatness, the divine Spirit making the things spoken profitable and blessed to the hearers. Tea was served to about forty, and the evening service was presided over by our friend, Mr. W. P. Goodley, and good Gospel addresses were delivered by brethren C. Cornwell, E. Beecher, H. Dadswell, and R. Grimwood. After a vote of thanks to the chairman and friends present, and the singing of a good old-fashioned hymn, another happy meeting was brought to a close. The collections, including special gifts to the building fund, amounted to £20 3s. 11½d. Surely the Lord has been good to us.—C. R.

**CLAPHAM (COURLAND-GROVE).**—The 13th anniversary of the Sunday-school was held on Tuesday, April 11th. At 5.30 p.m. about 100 scholars, with a number of teachers and friends, partook of a bountiful tea, the school-room being well filled. At the public meeting, the chair was taken by Mr. H. Dadswell, the esteemed pastor, who gave a few words of hearty welcome to the parents, children, and friends present. Earnest prayer was offered by Mr. Walter Edwards, a teacher, who was one of the first scholars to be enrolled when the school was established thirteen years ago. The report read by the superintendent, Mr. A. Vine, showed that 130 scholars were on the register, an increase over any former year. During the past year new school premises had been provided and entirely paid for. The financial position was very satisfactory, a good and healthy tone, with excellent conduct, being a special feature of the school. The Scripture Reading Union numbered 70 members, and the Bible-classes for young men and young women were well attended. More help was badly needed in the school, the office of secretary offering a good post

for an energetic person anxious for service in the Lord's vineyard. During the year the superintendent's health had been a source of much anxiety, owing to a partial breakdown in the early part of the summer, but he is now somewhat restored. Excellent addresses were delivered by Messrs. John Bush (Kingston-on-Thames), J. E. Flegg (Wandsworth Common), and F. T. Newman (Clapham Junction). A number of scholars recited suitable pieces. "The Children's Prayer," was specially well rendered by Edith M. Vine, one of the scholars. Special hymns were sung during the evening, and the children on leaving were each presented with a bag containing a bun and an orange. The chapel was filled, and altogether a happy anniversary was spent.

**ILFORD (EBENEZER).**—The opening of a new Sunday-school was gladly celebrated in March last. On the 9th, a well-attended public meeting was held, the pastor (S. J. Taylor), presiding. Brethren E. Marsh, I. R. Wakelin, W. F. Waller, and G. S. Faunch (the superintendent), encouraged us much by their presence, sympathy, words and other help. Brother W. G. Faunch (the treasurer), prayed. On the 12th, two sermons were preached by the pastor, from Exod. xii. 26, 27, and in the afternoon the school was hopefully commenced with twelve scholars and five teachers. Since then the scholars have increased to twenty-five (including the pastor's Bible-class for young men and women of seven). Collections at the services munificently realised £4 5s. 0d. to begin the school funds. The "word from the Lord" given us to begin, and confirmed since to us more than once, was: "The love of Christ constraineth us." May it even be so, desires—SAMUEL J. TAYLOR.

#### ALL THY WAVES AND THY BILLOWS ARE GONE OVER ME.

GOD'S waves: ah! yes, not man's;  
How sweet the thought to me;  
On this my faith can firmly stand,  
Since all is known to Thee.

God's billows, sent in love,  
To make my soul aspire,  
To draw my thoughts to things above,  
And my ambitions higher.

God's waves have o'er me gone,  
Yet still I bless His name;  
For in them all His love hath shone,  
And He has been the same.

God sends these waves to try  
The weaklings of His flock;  
And all these billows make us fly  
To Him whom we forgot.

So, Saviour, grant me grace,  
Ever to trust Thy Word;  
To bring to Thee my every case,  
And praise my Triune God.

EDITH COTTRELL.

## Good Friday and Easter Services.

### BRADFIELD-ST.-GEORGE.

Our services on Good Friday filled all our hearts with praise and thanksgiving to God, and we do give unto our God glory and strength, and ascribe unto Him the glory due unto His name, and praise Him ten thousand times, for His people are willing in the day of His power. The object of these services was to baptize four beloved friends in the name of the Lord Jesus—husband and wife, another sister, and a brother who came from London to Bradfield to confess the Lord in his native village. He went away from Bradfield twelve years ago, walked to London penniless, friendless, and homeless. He knelt down in his cottage in the darkness of the night, and cried to God for mercy. He had broken the laws of his country, the authorities were after him, and on his hands and knees he crept out of the house and reached the road, and walked to London. His testimony to the great fact that God heard that prayer, and went in His providence before him and around him, blessed him in His grace; and before a large congregation (many of whom had known him in his sinful life) he witnessed a good confession, and with the greatest feelings of joy I baptised him, and the three other dear friends, at the close of the evening service. Mr. G. Cobb preached in the afternoon a very appropriate sermon from Acts xv. 3—the joy the conversion of sinners gives to the Church. "And they caused great joy to all the brethren;" and I am sure it did to us. Over 100 were present to tea. Spiritual addresses were given by brethren connected with us, including our brother from London. There was not a heart in the chapel that night that was not moved by the power of the service. The Lord was with us again, and once more we say, "Praise the Lord;" "Glory ye in His holy name;" for we feel like singing all the time.—W. DIXON.

### BROCKLEY, BURY-ST.-EDMUNDS.

Services of a specially interesting character were held on Good Friday, March 31st. In the afternoon our dear brother, pastor John Bage, of Stoke Ash, delivered an able discourse from Luke xv. 7—10; and in the evening a powerful and most impressive lecture was given by Mr. Bage, the subject being "The recent growth of Romanism. What accounts for it?" After quoting the opinions of leading men of the day, and giving many startling statistics, proving with undeniable clearness what terrible hold Romanism, and its twin sister Ritualism

has obtained over England during the past few years, the speaker accounted for this lamentable condition of our once Protestant land as follows:—First, The Book of Common Prayer, giving support as it does to Rome's deadliest errors, including that of confession and priestly absolution, and on this point the lecturer solemnly warned the parents present as to what their children might hear in the High Church Confessional. Questions too vile for him to repeat would be asked of tender little ones, thereby initiating them into vice they might otherwise be unacquainted with. Secondly, The weak-kneed laxity, the turning aside to fables and false charity of the Nonconformists of to-day, had surely resulted in this terrible spread of Romanizing errors. In conclusion, the speaker eloquently appealed to his hearers to hold to the one true faith of the Gospel, to make the Holy Scriptures their only standard of right and wrong, and to reject everything they did not find written there. The chapel was well filled, and the unflagging and deeply interested attention of the audience was most gratifying, and our heartfelt thanks are due to our brother for his earnest endeavours in the cause of Protestant truths.—EDITH MARSH.

### BEDFONT.

The Bedfont Public Hall was the scene of considerable activity on Easter Monday, when services of a special character were held throughout the day. Friends from Feltham, Hounslow, Staines, and London were present in goodly numbers, and expressed their delight with all they saw, felt, and heard. The morning meeting at 11 o'clock was presided over by Mr. Johnston, of Islington, whose first visit to Bedfont was greatly appreciated. Addresses were delivered by pastor J. W. Avis, Mr. J. McKee, and Mr. W. Sidwell. Mr. H. Angel closed with prayer. In the afternoon at 3, Mr. George Flower (hon. sec. L.S.B.M. Association) appreciably conducted the service, and delivered an able address, subject, "The Evidences of the Resurrection of Jesus Christ." Hymns were sung, and prayers offered by brethren Sidwell and Smith. About 100 partook of tea, arrangements being admirably carried out by Mrs. McKee, Mrs. Simmonds, Mrs. Newell, Miss Edith Pike, and others. Mr. Joseph McKee took the chair at the evening meeting, which commenced at 6.30 with the hymn, "Blest be the tie that binds." Miss Giles, of Feltham, presided at the organ. Mr. Edgerton read John iii. 1—22. Mr. J. Holden, and pastor J. W. Avis engaged in prayer. Addresses were delivered by Mr. W. J. Collins and Mr. G. Flower, of London; and after singing, a hearty vote of thanks to the

chairman and his devoted wife, with their co-workers, was proposed by Mr. Flower, which was heartily accorded. A brief acknowledgment and prayer closed a memorable day for the Bedford Baptists.

CHESHAM.

MY DEAR MR. EDITOR.—Amongst the many reports you receive from the Churches, a few lines in reference to the Strict Baptist Church in the town of Chesham may be acceptable. It is one of those which has, through many trials, adhered faithfully to Scripture, both in doctrine and practice. The chapel is well-built, and would accommodate about 350 persons. Its position in the town is not good, but the building and its approaches are scrupulously clean. The occasion of our visit was their pastor's anniversary, held on Tuesday, April 4th. We found on arriving that our brother, Mr. J. Bush, of Kingston, was expected as the preacher for the afternoon. He was unavoidably absent; but our brother, Mr. E. Mitchell, took his place. His text was Matt. xxviii. 20, "Lo, I am with you always, even unto the end of the world. Amen." There was a good congregation, the presence and power of the Holy Ghost was experienced, for while the preacher was evidently at liberty in speaking, the people were greatly profited in hearing; and all praise is due to the Lord, for it was a time of refreshing and encouragement. The writer can truly say he found it good to be there. The tea was ably served; there was a good staff of lady helpers; these were cheerfully assisted by a willing band of younger ones, and the attendance was good so far as numbers are concerned. At the public meeting in the evening, our tried and valued friend Mr. J. Banks presided. After the usual devotional exercises, the chairman expressed his pleasure at being with them once more. He was glad to be again in the company of their pastor, and the ministerial brethren present; he had known their pastor for some years, and during that time had always found him sound in doctrine, Scriptural in practice, consistent in life, and he was straight. Another cause for increased pleasure to him was the number of young people present: to these he spoke words of counsel and encouragement, with the expression of gratitude that some of them had been constrained by grace to publicly confess their love to, and faith in Christ, and closed with the prayerful desire that through the same grace many more might be brought to do the same. He would call on their pastor to address them. The pastor, brother W. H. Evans, then said: He should first return his sincere thanks to the chairman, who had come to serve them,

though an invalid; also to his ministerial brethren present, and to the representatives of other Churches in the town, neighbourhood, and from London, who had come to encourage and help them. As a Church and congregation he had to say that though not numerically large, they were, nevertheless, strong; for they were at peace, a spirit of union existed, and an increasing, deepening interest was felt in each other's welfare, and in the prosperity of the cause. They had been helped all through the year in every way in which it was needed, and the increase in their Church membership would bear comparison with any Church in the denomination. During the year he had been absent from the pulpit three Lord's-days—one through illness. Suddenly he had been laid aside—and from his own point of view he thought his work was done—and as suddenly he was restored, in answer to the earnest prayers of his people; the other two Lord's-days he was absent to regain his strength. Through God's great goodness he was now in perfect health, and a large measure of strength; but in the future (if His will) he would have to be more careful than he had been, his throat was not so strong as in former years. There were causes of regret that day: he regretted the absence of his esteemed brother, friend, and deacon, Mr. Hawkins, who, with his wife, Mrs. Hawkins, and several other friends, were absent through illness. In the midst of much that bore testimony to God's goodness and real prosperity he had causes for anxiety: he should like to see better school accommodation, more care by parents in reference to the class of literature read by their children, and a suitable provision for the ingathering of our young men on the Lord's-day afternoons, for the study of the Scriptures and spiritual edification. This was followed by three excellent addresses from our brother Wood (of Berkhamstead), and our widely-known brethren E. Mitchell and J. Bush. During the evening we had some truthful hymns from Denham's selection, sung to good congregational tunes, and the pastor of Zion Chapel, Chesham, closed with earnest prayer for the Divine blessing to rest on the service, people, and pastor. We have since heard that from a financial point of view it was a success—from the spiritual, we can say there appeared but one desire: the glory of God, the progress of His cause, and the benefit of souls. And may the future history of this Church of truth prove that the whole service met with the Lord's approbation. So sincerely prays—ONE WHO WAS THERE.

CLAPHAM (COURLAND-GROVE).

Special services to commemorate the

58th anniversary of the opening were held on Good Friday, March 31st. In the morning Mr. W. Jeyes Styles (of Wandsworth) preached to a good congregation an excellent and instructive sermon, based upon Mal. iii. 6. In the afternoon Mr. F. C. Holden (of Limehouse) preached from 1 Pet. i. 12, after which a good number of friends partook of tea in the school-room. At the public meeting in the evening our esteemed pastor, Mr. H. Dadswell, presided, and in a short address gave a hearty welcome to the good congregation assembled. Prayer was offered by Mr. A. Vine; and excellent and seasonable addresses were delivered by brethren Beecher, J. E. Flegg, Steele, and Voysey. Altogether a very happy and profitable day was spent, pastor, deacons, and members being much cheered and encouraged in their work.

#### CRICKET-HILL, YATELEY.

Members and friends of Zoar held their annual spring meeting on Monday, April 3rd, when two sermons were preached by pastor J. Copeland, of Providence Chapel, Reading. It was the first visit of our brother to Zoar, but we found it good to be there. In the afternoon his text was, "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me. Let, I pray Thee, Thy merciful kindness be for my comfort, according to Thy word unto Thy servant." We were led to consider (I.) the relationship existing between God and His people, (II.) God afflicts His people, (III.) that the Psalmist accepts the affliction, and (IV.) in all afflictions seeks Divine comfort. Being such a lovely day it drew a goodly number together, about 120 being present at the tea table, friends from Fleet, Swallowfield, and Reading swelling our numbers. We thank them for their presence amongst us. In the evening our brother took for his text Rom. iv. 25—27. (I.) The character of true saving grace, (II.) God will certainly impart faith to the believer. It was a grand day, which made us feel that to be possessors of that faith and realising the same, we could breathe Amen to what was said. Collections were good. And so passed away another earthly gathering, one more on earth and one nearer heaven.—H. J. PARKER.

#### DOVER (PENTSIDE).

On Good Friday, March 31st, we held a special tea meeting, when about 70 sat down to well-spread tables, very nicely prepared and arranged by Mr. and Mrs. Knott, assisted by the Misses Dane, Ackhurst, Flask, and Waters. Ferns, &c., were kindly lent by Miss Flask and Mr. A. Gatsole. At the evening meeting our beloved pastor, Mr. W. A. Dale, presided, and commenced

by singing, "Kindred in Christ." Mr. Scott, senior deacon, led us to the throne of grace. Then followed addresses by Mr. Batchlor, Mr. Fakely, and Mr. T. Knott, interspersed with anthems by the choir, under the direction of our organist, Mr. E. Drary, who, with our pastor, works hard in the cause of God. May the Lord bless their efforts, and incline the hearts of many more to join us. After a very blessed time indeed, and a few words from our pastor, all joined in singing, "On wings of faith," to the grand old tune "Inheritance." The meeting was closed with prayer by the pastor. This being the first Good Friday tea meeting that had been held for years, some doubted whether it would be a success; but many prayers went up to God that He would give us a good time, and so He did, so that all at the close could say, "The Lord has done great things for us, whereof we are glad," from which we take courage for yet greater showers of blessing to be poured down upon us from Him who has said, "Open thy mouth wide, and I will fill it." We do feel the Lord is blessing us, and thank Him many times for such a dear pastor He has sent in our midst. It was a heart-cheering time. So prays—ONE WHO FELT IT GOOD TO BE THERE.

#### FLEET, HANTS.

The joint anniversary of the pastor and Church worshipping at "Ebenezer" was held on Friday, March 31st, Mr. J. Clark, of Bethnal-green, ministering to us in the afternoon from Heb. ix. 26, last clause, proving therefrom that Christ's atonement is the only ground on which God and the sinner can meet, Christ's sacrifice—self-sacrifice. He had a right to lay down His life, which no creature has, thus proving His Divinity, sovereignty, faithfulness, condescension, and love. Truly a refreshing season. After an enjoyable tea the evening service took place, Mr. Clark basing his sermon on Deut. xxxiii. 3, "All His saints are in Thy hand," bringing out therefrom many soul-sustaining thoughts and heart-cheering truths, which have left a sweet savour behind. We were encouraged by the presence and practical sympathy of friends from Basingstoke, Farnham, Yateley, &c. We have to thank God for thus sustaining our efforts as a Church, in contending earnestly for the faith once delivered to the saints, and granting us so good a meeting financially, socially, and spiritually.—J. G. L.

#### IPSWICH (ZOAR).

The usual tea and special services were held on Good Friday. Two sermons were preached by pastor T. L. Sapey (of Claxton): in the afternoon from 1 Pet. iii. 18; and in the evening from Phil. iii. 10 (last clause).

Our brother's clear and able exposition of these precious portions of God's Word were much enjoyed by the good congregations that assembled, and at its close the cheerful and happy expression of each and all seemed to be that a good day in every sense of the word had been realised.—H. BALDWIN.

#### IRTHLINGBORO'.

Pleasant and profitable services were held on Good Friday, when two sermons were preached by our brother Crook, of Rushden. A public tea was provided in the interval of which a goodly number partook. You will also be pleased to learn that on March 26th we again opened the baptistry, and led two sisters and one brother through the water in the Master's steps. "Bless the Lord." May many more follow.

#### LEICESTER (PROVIDENCE, NEWARKE-STREET).

On Good Friday the annual tea and public meeting was held of the Young People's Mutual Improvement Association in combination with the pastor's Bible-class. The school-room was crowded. Pastor A. E. Realf presided. The hon. secretary, Mr. J. E. Wesley, read an encouraging report, the adoption of which was ably moved and seconded. Other members and friends also gave interesting addresses. These were interspersed with a choice selection of anthems, &c., which were efficiently rendered by the choir, under the leadership of Mr. H. Banton, Mrs. Banton being organ accompanist. Several suitable recitations were also given by Sunday scholars. Cordial votes of thanks to the choir, to the ladies and their helpers who provided the tea and refreshments, and to the pastor, brought to its close a very pleasant and profitable meeting.

#### OLD BRENTFORD (NORTH-ROAD).

Our 80th anniversary services were held on Easter Monday, when pastor E. Mitchell, of Chadwell-street, delivered an excellent discourse in the morning from the words, "For thy Maker is thy Husband" (Isa. liv. 5). The congregation was good. Dinner being partaken of, after a stroll the friends again assembled in the chapel for the afternoon service, which was commenced by the hearty singing of "Rock of Ages" (tune "Wells"), when pastor E. White, of "Enon," Woolwich,\* preached a grand sermon from Song of Solomon viii. 13, dividing the subject as follows:—I. *The sacred residence*, "The Gardens" the church of God's grace, where His people are gathered together, separated from the world, and watched over by the Lord Himself. II. *The Holy Fellow-*

\*By a singular coincidence, a former pastor of "Enon," Woolwich (Mr. R. Bowles), preached at the opening services here on Easter Monday, 80 years ago.

*ship*. We get encouraged by the companions talking one to another on the way; we thus share one another's trials, hopes and fears. III. *The Earnest Request*, the Master speaks, "Cause Me to hear it," in supplication, in prayer, in open confession of His name, in praising Him and extolling His name. After the afternoon service a large number sat down to tea in the School-room. In the evening, pastor W. J. Styles (Wandsworth), preached from 2 Chron. xx. 26, "Berachah," or the valley of blessing. The way to heaven is ups and downs, we have many valleys to pass on our journey home, among them being the Valley of Achor (a door of hope). The valley of decision (or confession) the King'sdale (or communion) the valley of tribulation, the valley of the shadow of death (mourners), the valley of vision (voices), the valley of rest (or old age), this stands out of the way somewhat, and all do not have to pass it. Last of all the valley of Jordan, which leads down to the river of death, but angels sing there and heaven and home are just beyond. The services of the day were brought to a close by all joining heartily in the singing of the grand old song, "All hail the power of Jesus' name," so long a favourite at dear Old Brentford. The collections amounted to £13 5s. 3d. To God be all the glory.—C. W. L.

#### PECKHAM (ZION, HEATON-ROAD).

Services of a very encouraging nature were held here on Easter Monday, April 3rd. A good number of friends met together in the afternoon, and were favoured to listen to a very powerful sermon by Mr. H. T. Chilvers from 1 Cor. ii. 5, "In the power of God." Over sixty friends sat down to tea, and the services were continued in the evening. Our brother, Mr. F. T. Newman, kindly presided, and read Psa. cxxxii., sweetly commenting upon it in his remarks, and referring to his connection with the cause twenty years ago. Prayer was offered by brother T. P. Vials, after which the secretary (Mr. E. C. Clark) gave a statement concerning the building fund, which showed that since there-forming of the committee, in June, 1898, about £42 had been raised. We were thus enabled to reduce the debt by £50 now, leaving it at £400, and the interest on the debt had also been met by monthly subscriptions among the friends. Considering the low state of the Church, and that we are without a pastor, we cannot but think this is encouraging. Addresses followed by brethren Chilvers, White, Sear, and Lynn. All the addresses were much enjoyed. The collections towards the reduction of the debt amounted to over £10. We thank God and take courage, for He has indeed helped us far more than we had expected.

## SNODLAND.

Services were held at the new chapel, Snodland, on Easter Monday, when brother E. Marsh was helped in a most gracious manner to preach two sermons, the text in the afternoon being John xx. 17, and was led to exalt a precious Christ, the savour of which will not soon be forgotten. After the service, about forty sat down to tea. The service in the evening commenced at 6 o'clock, when a goodly number of friends were present, some from neighbouring causes. Hymn 172 (Denham's) was given out by brother Walters, of Maidstone, which was sung heartily, and brother Marsh read for a text, "Sinners shall be converted unto Thee," from which he was blessedly helped to describe who these sinners were, and who they were to be converted unto, setting forth Christ to be First and Last in the sinner's salvation, thus exalting Him who is worthy to be exalted as the sinner's only Friend. The meeting closed with prayer. So ended a day not soon to be erased from our memory. We as a Church are few in number, so would heartily thank all who came over to help us. Many are removed from us, but we pray the Lord to raise up others to fill their places. We have a good Sunday-school. Although tried this way and that, we know this, "The Lord's arm is not shortened that it cannot save, neither His ear heavy that He cannot hear," so we will take courage and hope on.—Yours in one Hope, E. PARRIS.

## SOMERSHAM, SUFFOLK.

On Good Friday services were held. Mr. F. S. Reynolds, of Over, preached a Christ-exalting sermon from Heb. vii. 19, very clearly setting forth the truth of the text. Many felt it good to be there. A public tea followed. The service in the evening was presided over by Mr. E. Gowing, who gave a choice and savoury address in opening the meeting. Addresses were given by Mr. D. Dickerson, who spoke well on the "Hope of the Gospel." Mr. Reynolds gave a warm and practical address on Isa. ii. 5. The pastor followed, and said he had now completed his eleventh year as pastor, reviewing the past gratefully, and felt we have much cause to take courage to press on. These services were well attended, although the weather was unsettled. On Easter Sunday the pastor commenced his twelfth year with a baptismal service on one young sister; it was a very encouraging service. We are glad that there are others who manifest signs of the work of grace among the young, also in middle life. The Lord be praised.—ONE WHO WAS THERE.

## ST. ALBANS.

We feel we must express our gratitude to our gracious God for the season

of great blessing we had on Easter Monday at Bethel. Mr. Philip Reynolds again visited us, bringing with him many friends, and attracting others from various neighbouring Churches. We esteemed the kindness of our friends, with their love and practical sympathy; but we hope we did not lose sight of the deep lessons given to us in the very sweet unfolding of God's precious Word.—ONE WHO WAS THERE.

## STEPNEY (REHOBOTH, WELLESLEY-STREET).

With grateful hearts we record the lovingkindness of the Lord during another year. On this the 56th anniversary of our Sabbath-school, in taking a review of all the mercies of God, we inscribe "Ebenezer" on every page of the past. On Lord's-day, April 2nd, our pastor was greatly helped in the ministry of the Word. His morning text, "Blessed are ye that sow beside all waters," &c., was very reasonable and encouraging, especially to the teachers. The subject dwelt upon was the special operation of the seedsman—the glorious anticipation of the prophecy. The evening text furnished us with an example for all time. "I must work the works of Him that sent Me while it is day: the night cometh when no man can work." The preacher said the Saviour was a personal Worker, an affectionate Worker, an immediate Worker, a necessitous Worker, an incessant Worker, an ordained Worker, a wonder Worker, a cheerful Worker. The afternoon service was a very enjoyable one. Our pastor addressed the scholars upon labouring and watching (Psa. cxvii. 1). On Easter Monday afternoon Mr. E. Mitchell preached from, "Thy word is a lamp unto my feet, and a light unto my path." A good company of friends partook of tea. Mr. I. R. Wakelin presided at the evening meeting, and read Neh. xii. 8 (and last four verses). Mr. J. Flory offered fervent prayer. The president then asked the superintendent, Mr. Hayter Scrivener, to read his report, which proved to be a very encouraging one. Two members of the young women's Bible-class and two young men, former members of his class, having expressed a desire to follow the Lord in believers' baptism, and join the Church. The work had been sustained during the year, the register showing 149 scholars in attendance and a staff of 8 teachers. Our pastor at the conclusion of the report rose and addressed a few loving words to the superintendent, presenting him with a large-type complete edition of Cruden's Concordance, together with a large-type Denham's Hymn-book, a gift from the teachers and members of the Bible-class. The honoured recipient thanked the donors



for their splendid gift, which he would ever cherish as a memento of their love. The chairman gave a brief but excellent address on the word "gather" as applicable to the labours of the teachers in the garden of the Sabbath-school. Mr. G. W. Thomas spoke from, "I must work the work of Him that sent Me while it is day; the night cometh when no man can work." He said that we are living in a day when it is of the greatest importance that the young should be grounded in the truth, an age when we must study more, whether we be pastor or teacher. Mr. Thos. Jones (of New Cross) addressed us from, "For we are labourers together with God." He said we are joint-workers; it simply means we are co-workers, and, if we are co-workers, it is absolutely impossible for the work to be a failure. Mr. E. Mitchell, in speaking from, "Son, go work to-day in My vineyard," said: I like "son" better than "fellow-workers." The very first thing is to make our calling and election sure. If God gave us talents, it is not for self; they are entrusted with us that we may trade with them. Mr. F. C. Holden said Sabbath-school work is a work which only God Himself can enable you to do. Mr. H. F. Noyes spoke from, "For Christ also hath once suffered for sins." &c. Our pastor thanked chairman, speakers, and friends for their presence and support. The scholars very creditably sang their hymns, which were composed for the occasion by the superintendent. Prayer by the president closed one of the best meetings in our memory at Rehoboth.—  
HAYTER SCRIBENER.

#### TOLLINGTON PARK.

A very happy, joyous, and profitable afternoon and evening was spent on Easter Monday at "Zoar," a well-known little hill of Zion. In the afternoon pastor Sinden preached a very soul-encouraging sermon, in which the friends present took great interest, after which the dear sisters provided a very nice and refreshing cup of tea, and the necessary etceteras were all that could be desired. In the evening our old friend, Mr. Cornwell, of Brixton, presided at the public meeting in his usual genial, profitable, and encouraging manner, and brethren Burbridge, Baldwin, and H. Johnston gave addresses, which were full of doctrinal and practical teaching. The last-mentioned brother made some very forcible and telling remarks on the neglect of the members of our Churches attending the house of God. The chairman, after a few remarks from brother Thorn, closed the meeting in a short speech full of godly advice and encouragement. The usual vote of thanks to the ladies, chairman, and

speakers was unanimously passed.—  
OMICRON.

#### TOTTENHAM (PHILIP-LANE) SUNDAY-SCHOOL ANNIVERSARY.

On Sunday, April 2nd, the pastor preached to good congregations. In the afternoon a service was held for the young people. Addresses suited to the occasion were given by the pastor and brethren Bartholomew, Creasey, and Nash. On Monday (Bank Holiday), April 3, at 3 p.m., pastor James Clark, of Bethnal Green, preached an excellent sermon, which was much enjoyed, to a good congregation from Isa. lxi. 3 (last part of verse). Tea was provided, and a good company sat down. A public meeting was held at 6.30, G. Savage, Esq., presiding. Hymn, "Come, let us join," was sung, and our chairman read Phil. iv. Brother Morgan led us at a throne of grace, and our chairman gave us some excellent words from the chapter he had read. Another hymn, and our brother, James Clark, said that as it was the Sunday-school anniversary, he would speak on the moral, social, and spiritual advantages of Sunday-school work, which he did to our edification and profit. Brother C. Hewitt followed in his usual style, basing his remarks on Psa. lxxii. 16, "Encouragement to Sunday-school Teachers." Brother W. E. Palmer gave us a suitable word, urging definiteness and simplicity upon the teachers in their classes. Brother E. J. Margerum referred to the errors of the present day as a need for Sunday-school work. Brother Day said a few words on Isa. lv. 10, 11. The pastor thanked the chairman, speakers, and friends for their sympathy and help in this important work, also the ladies who had prepared and presided at the tea. Suitable hymns had been sung during all the services by our young people. Collections amounted to £5 4s. 8d. Pastor closed with prayer. Thus ended another happy day at Tottenham.

#### WATTISHAM.

##### *Farewell and Presentations.*

On March 31st (Good Friday) special services were held, there being a public tea, at which a goodly number sat down, followed by a public meeting, which was also well attended. The nature of the meeting was specially interesting, owing to the fact that our pastor, Mr. Hazleton, was with us for the last time as pastor. Mr. H. presided. Our three senior deacons and several members and friends took part in the proceedings.

Our aged brother and deacon, Mr. Brook, exhorted the friends to continue in prayer for the welfare of Zion, and also to seek for unity and peace, and this desire pervaded the meeting, and a very quiet and profitable meeting was held.

Several of the friends spoke of their good-will toward Mr. Hazelton, and wished for him and the people to whom he may minister much of the Lord's blessing, several also expressing regret at his leaving us.

At the end of the meeting, as Mr. Hazelton was bidding the friends farewell, our deacon and treasurer, Mr. R. Squirrell arose and said he also had a little duty to perform, and, addressing Mr. Hazelton, said that as soon as it was known that he was going to leave them, the friends thought he ought not to do so without some tangible proof of their love and regard for him; for in all the various village and other work Mr. Hazelton had never once failed them; no matter what the weather might be, if Mr. Hazelton had promised to be at a meeting, he was there. The friends had so heartily responded to the suggestion that in their name he was able to ask Mr. Hazelton's acceptance of a beautiful marble and bronze time-piece, with inscribed plate; also for Mrs. Hazelton he had a beautiful plated teapot, with monogram inscribed, beside which there was a surplus in money.

Brother S. Gowing now arose and read a letter from one of our village stations (Hedging), which Mr. Hazelton had been the means of resuscitating, which letter stated that the friends there also felt they must express their gratitude and love to Mr. Hazelton, and through brother Squirrell they now asked his acceptance of a very nice cruet stand with six cruet.

The hymn—

"Blest be the tie that binds,"

was now heartily sung to the good old tune "Glasgow," after which

Mr. Hazelton arose, and, struggling with some emotion, said he felt he could not thank the friends as he ought to do, or as he wished to do; he was deeply touched by all their kindness. During the six and a-half years he had been with them he felt he had tried to do his best. He had thought to have laboured with them still, but he really was not strong enough for the village work, hence his chief reason for resigning. He thanked them also on behalf of his beloved wife, and also for their very kind expressions for the St. Neots friends, whither Mr. Hazelton has accepted a twelve months' invite. Again thanking them, and hoping the Lord may be pleased to soon send them another under-shepherd, he bade them a very hearty farewell.

[Another Account.]

The doors of this time-honoured sanctuary were opened for public worship on Good Friday, and to bid farewell to our late pastor, Mr. J. Hazelton. A public tea was provided, at which a good number sat down, after which a

public meeting was held, when several brethren connected with the cause took part. At the close of the service brother R. Squirrell, deacon, made presents above referred to. Our sister, Mrs. S. Gowing, collected for these tokens of love and esteem. Mr. Hazelton kindly thanked the many friends for this token of respect to him and his wife on leaving the friends at Wattisham. The hymn, "Blest be the tie that binds," was sung, after which we had to bid each other adieu.

"But though sundered by space, by faith we meet,

Around the common mercy-seat."

We could have wished that Mr. Hazelton might have stayed with us for many years, but it is otherwise. May the Lord greatly bless him in his new sphere of labour and also us as a people—WM. DEAVES.

WOOD GREEN.

Special services were held at Park Ridings, on Good Friday, commemorating the seventh anniversary of the opening of the above. Mr. Marsh, of Stratford, preached in the afternoon from Ephes. i. 7, a truly Christ-exalting discourse, listened to with pleasure and profit. In the evening Mr. I. R. Wakelin presided, and read Psa. cii. and Matt. xxvii. 34-50, after which brother James offered prayer. The chairman expressed his pleasure at being with us once more, wishing us prosperity, and went on to speak of our Saviour, the Commander, the Conquest, and the Crown. Mr. Chandler followed with a few comforting remarks from Isa. liii. 11. Mr. E. White was graciously helped in speaking from Rev. iii. 8. Mr. Gibbens founded his remarks on Heb. xii. 2, and after a few soul-cheering words from Mr. Freston, whose text was Heb. xiii. 14, the meeting closed with the doxology and prayer. So ended a meeting that was greatly enjoyed by—ONE WHO WAS THERE.

WHITTLESEA (ZION).

On Good Friday two sermons were preached by our esteemed friend, pastor R. E. Sears. Our brother was enabled to bring before us the strong meat of the Gospel, which was much enjoyed, many hearty expressions being afterwards uttered. A good number gathered together for tea, the school-room being quite full. We had a good day, good sermons, good congregations, good collections, and, best of all, we felt "the Lord is here," and are constrained to thank God and take courage.—J. T. P.

The first anniversary of the pastorate of Mr. Thomas House was celebrated on Easter Monday. A tea meeting at which there was a good gathering was held, after which a public meeting, the pastor presiding. A hymn was sung the pastor

read the 5th of Romans and delivered an address in which he reminded the friends that twelve months had passed away and he had endeavoured, according to the grace given, to preach to them the Gospel of the grace of God, emphasizing the fact that on the previous day he had declared the glorious truth that Christ was alive from the dead, and expressed the hope that we might realize this from day to day, "Christ is alive. Christ is alive." Oh what a blessed fact He dieth no more death hath no more power over Him. Mr. Laugham gave an appropriate address, giving expression to kindly feelings towards the minister. Mr. Sharples also testified to his appreciation of his ministry, especially that Christ was exalted. A party of seventeen came from Middlesboro' desirous of seeing and hearing the minister; they were highly pleased with their visit and hoped they should have the pleasure of hearing Mr. House at Middlesboro'. Several suitable hymns were heartily sung, the friends from Middlesboro' helping the singing, being good singers, and we had the blessing of the Lord upon us, which is best of all. Friends came from Newcastle, South Shields, and Chester-le-street.

ANNUAL MEETING OF THE  
GOSPEL MISSION,  
MOUNT ZION,  
CHADWELL-STREET.

It is eight years since a few connected with "Chadwell-street," first went into the open-air to carry out the *command*, "Go," comply with the *commission*, "Preach the Gospel," relying on the promise, "Lo, I am with you," and many times the presence of the Lord has been realized in so doing.

Three years ago the Church recognised the movement, hence the third anniversary.

The annual meeting was held in Mount Zion Chapel, Chadwell-street, on Thursday evening, March 23. Pastor E. Mitchell, the president, occupied the chair. Hart's sweet hymn—

"Come, Holy Spirit, come,  
Let Thy bright beams arise,"

was sung, Mr. Mitchell read Isa. lv. and the vice-president asked the Lord's blessing on the meeting and those who endeavour to carry the Gospel to such as are "out of the way."

Brother Ridley, hon. sec., read the report for the past year. We regret not being able to give it entire, but call our readers' attention to the following extracts:—

Among the many attributes that pertain to our covenant-keeping God, there are three we desire to think upon in reference to this anniversary of our Gospel Mission.

I.—His IMMUTABILITY. II.—His OMNIPOTENCE. III.—His OMNIPRESENCE.

I.—His IMMUTABILITY. In Matt. iii. 6, He declares, "I am the Lord, I change not," &c. We thank God for this, for we are here to-night to celebrate the third annual meeting of this Mission. If He had not been "the same yesterday, to-day, and for ever," we could not have stood so long, for we have experienced the nearness of that lion which goeth about seeking whom he may devour. While there have been times of trial and weakness, there has been rejoicing and praise; we would forget the former, and magnify Him for His mercies.

II.—The OMNIPOTENCE of God is declared in Luke i. 37. This is our shield of faith as we go forth at His command to do battle with the mighty Goliath, although we feel it is in much weakness.

III.—OMNIPRESENCE. "Lo, I am with you alway." This is an encouraging word. . . . As though we should doubt His word, He has added that little but important word "ALWAY."

During the year just closed we have held 93 meetings, 41 outside and 52 inside our school-room, which we use as a Mission Hall at 8.15 on Sunday evenings.

The out-door meetings have been most encouraging—the best since we started.

We miss two of our best speakers, brethren Death and J. Smith, who have been removed in providence.

We have distributed during the year between six and seven thousand Hand-bills, Hymn-sheets, "Cheering Words," "Earthen Vessel and Gospel Herald," &c., &c., which, we trust, followed by prayer, may prove the Lord is using the means for His own glory.

The treasurer's (brother Wallis), cash account showed a balance of £4 on the wrong side, which was more than made up by the collection.

Two friends who have recently followed our Lord through the pool and united with us in Church fellowship, testified to the Mission as, in God's hand, being a blessing to their souls.

The president gave a few stimulating remarks by way of encouragement to those who carry on this branch of the work. Our Lord Jesus Christ, said Mr. M., was the greatest open-air preacher that ever lived, and we cannot have a better example. We have no right to find fault with those who teach error, if we do not go out with the truth.

We sang, "Oh, happy day that fixed my choice," &c., and

Brother McKenzie moved the adoption of the report and gave an address from John xi. 39, 44.

Brother Ernest A. Booth, from India, seconded the resolution and dwelt on Mark vi. 34.

Brethren W. Baker, E. Marsh, and J. A. Othen, delivered addresses full of fervour and spiritual matter.

God bless the young men at Chadwell-street, keep them firm in "the truth as it is in Jesus," whom He has endowed with gifts and grace for the work—and we would not forget those young men and maidens who stand outside our Mission-room asking the passers-by to step inside for half-an-hour to listen to the service—is the earnest prayer of JOHN.

**TROWBRIDGE (ZION SUNDAY-SCHOOL).**—The annual teachers' tea meeting was held on Wednesday evening, March 15, when about 140 sat down. The after-meeting was presided over by the pastor, Mr. Peet. The financial statement of the various funds of the school was given by the treasurer, Mr. Merrett, and proved to be very satisfactory. Mr. F. Grist followed with an ably written report for the past year. Anthems and hymns were sung at intervals, and some of the scholars recited pieces from the "Friendly Companion," "Daniel Herbert's poems," and two "No Popery" pieces. Short speeches were made by Mr. Applegate, Mr. Simons, Mr. Merrett, Mr. Gore, Mr. Osmand (Bath), and Mr. Gale (Calne), and the meeting closed with prayer by the pastor.—*Wiltshire Times*.

**LIMEHOUSE (ELIM, PEKIN-STREET).**—Sabbath-school annual tea and prize distribution, March 2nd, 1899. On Sunday, Feb. 26th, our pastor, Mr. F. C. Holden, preached two excellent sermons, which were both well attended and enjoyed. On Thursday, March 2nd, tea being laid on tables in the school-room (for the first time) at five o'clock to which over 150 scholars and friends sat down, it was voted that it was the best tea meeting ever held at Elim. At 6.30 a public meeting was commenced, presided over by our brother I. R. Wakelin. Hymn 194 in the Sunday-school hymnal was sung, a portion of Scripture read, and brother Crispin, of Shalom, Hackney, engaged in prayer. The chairman spoke a few encouraging words and called upon the secretary to read his report, which was encouraging. Hymn 433, "See Israel, gentle Shepherd, stand" was rendered by the scholars, after which four recited portions of Scripture and Scriptural pieces. Brother Beecher gave a good, sound, encouraging address. Anthem, "Jerusalem, my Glorious Home" was sung, during which the collection was taken. The chairman then proceeded to distribute the prizes, of which there were forty-five splendid Bibles, Hymn Books, &c., &c. It was worth coming to see the joy on each little face as they received their prizes. Five more scholars recited and brother Sears followed with a good Gospel address. Brother J. E. Elsey spoke a few words of encouragement to the teachers. The pastor and superintendent expressed their thankfulness to the Lord for His goodness to them in the past, and during these services. The meeting closed by singing, "Saviour, breathe an evening blessing" and the benediction. As the friends were leaving the children sang, "Thou wilt keep him in perfect peace." The amount collected during these services being £11 17s. 3d., which cleared off the debt

of our general fund, leaving a little balance in hand. We trust and pray that all the workers in the Lord's vineyard may see the fruits of their labours among the young as we do at "Elim." One of our Bible-class is very desirous of following Him through the waters.—**SUPERINTENDENT.**

**HARTLEY WINTNEY.**—The teachers and scholars of above cause of truth held their annual anniversary services on Sunday, March 12th, when Mr. Gosling, of Wimbleton, preached two sermons. On Monday, 13th, the annual tea was held in the School-room, after which we repaired to the chapel for a pleasant evening. The meeting was opened by singing, "Come, let us join our cheerful songs," &c., then brother Gosling read a portion of God's Word and engaged in prayer, after which the scholars recited some very appropriate pieces of prose and poetry, interspersed by address by myself, on the words, "God is love," and brother Gosling, on "Naaman the leper," and also the singing of special hymns, assisted by friends. After which came the distribution of the prizes, which is always a pleasure to all present. The prizes were good and were such as could be looked upon as very instructive as well as useful in directing their young minds to look from self and learn where to obtain that knowledge that maketh "wise unto salvation." After a word of encouragement to teachers and scholars and a vote of thanks to friends who kindly helped, the happy meeting was brought to a close by singing, "All hail the power of Jesus' name," and the benediction with a silent prayer that it may not altogether be lost, but that it may be as "bread cast upon the waters that may be found after many days."—**H. J. PARKER.**

### Aged Pilgrims' Corner.

THE inmates of the Hornsey Rise Asylum have, during the Winter season, had several dinners distributed among them, through the Dinner Fund kindly raised by the Lady Visitors; three teas in the Asylum Hall have also been provided from the same source, the last taking place on the occasion of the lecture by Mr. T. W. Nunn, on "A Visit to the Region of the Early Churches."

Mr. Nunn's lecture, accompanied by excellent views, was heartily appreciated by the aged friends and by many visitors. The chair was taken by Mr. W. J. Martin and Messrs. Bumstead and Friker took part in the proceedings.

It is hoped that there will be a large attendance of the Society's friends at St. Mary Aldermary, Queen Victoria-

street, on Thursday evening, May 25th, when the Rev. J. Ormiston, Editor of "The Gospel Magazine," will preach at 7.30, on behalf of the Institution.

On Thursday, April 13th, Mr. and Mrs. W. J. Parks kindly gave a tea to the inmates of the Camberwell Asylum and many friends. Several addresses were afterwards given. The kind hospitality of the Society's esteemed Treasurer and Mrs. Parks gave great pleasure to one and all.

The enlarged work of the financial year, recently closed, represents an increased income; but the expenditure in pensions is considerably in excess of the augmentation of receipts, hence continued efforts are necessary to build up the free income of the Society, that is, subscriptions not charged with nominees. 1,524 pensioners, in all parts of the kingdom, are now upon the books.

## Marriages.

**COSTA—WARREN.**—On March 11, at the Strict Baptist Chapel, Wimbledon, by Mr. Greenwood, of Halifax. Rosa Louisa, third daughter of Mr. Robert Warren, of Mitcham, to Augusto da Costa, son of Luiz Augusto da Costa, of Mitcham.

**FARROW—DUNKLEY.**—On March 29, 1899, at Bethesda, Ipswich, by the pastor, Mr. W. Kern. Rosina, youngest daughter of Mr. E. Dunkley, of Ipswich, to James F. Farrow, younger son of the late Elihu Farrow, for many years deacon at Bethesda. The presents were numerous and useful, including a marble clock from the Sunday-school and friends and a handsome gift from the choir at Bethesda.

**PARKER—TIDY.**—On April 12, at Zion, New Cross, by pastor F. C. Holden, of Limehouse, uncle of the bridegroom, Beatrice Maud Tidy to Henry Holden Parker.

**WILD—BARRELL.**—April 16, at Providence, Highbury, by pastor P. Reynolds, Susannah Barrell (member of the Stoke Ash Church, Suffolk) to Frederick George Wild, of Kentish Town.

## Gone Home.

### MATILDA TOWNS,

the beloved wife of William Towns, of Elbows Farm, Good Easter, Essex, died February 26, 1899. For many years she had been unable to attend the house of God, except on rare occasions, but was always glad to be there when able to make the effort. It had long been a trouble to her that she could not "read her title clear," and often she said she wanted to see plainer that she was the Lord's. Her last illness was somewhat sudden, no danger being apprehended till a few minutes before the end. Her husband then asked her if Christ was precious to her, and she gave an emphatic "Yes," which was the last word she spoke. Her age was 70. She was fond of the VESSEL, and, as the months came round, was anxious till she got it. And so, while so many are taken away of whose future we can only think

with hopeless bitterness, how thankful we are for any who pass out of our daily lives of whom it may truthfully be said that in them there was found "some good thing towards the Lord God of Israel."—M. A. C.

### JEMIMA DAVIS

entered into rest Jan. 8, 1899, aged 92, a member of the Church at Zion, Trowbridge; she was present when Zion Chapel was built. Deceased was called by grace when young in years, and was a consistent follower of the Lord Jesus Christ and the ordinances of His house. Our kind-hearted friend, Mrs. Peet, frequently visited her, and found her, as she herself would say, "on the Rock;" "I am going home where I shall see my blessed Jesus." She was much attached to Mr. Peet and his ministry. Her mortal remains were committed to the grave in Trowbridge Cemetery by Mr. Peet in the presence of many friends. "I'm a poor sinner, and nothing at all, but Jesus Christ is all in all." were almost her last words.

### LYDIA CARD,

of Forest-row, Broadstone, Sussex, was called home March 20, 1899, aged 61. Deceased was no big talker, but one that feared God above many. During the many years I knew her, I frequently found her anxiously looking for my visits, when the Word of God, upon which her soul could only feed, was brought forth and meditated upon.

It was only two years ago she lost her dear husband (almost suddenly), but we had a good hope of him, and committed his remains to the grave "in hope of eternal life through Jesus Christ, our Lord and Saviour." It was a severe trial to her, but I felt persuaded it brought with it a greater craving for that company enjoyed by communion with Jesus Christ.

During her widowed pilgrimage she would journey on the Saturday to her daughter, Mrs. Taylor, Highgate (Forest-row), that she might be a worshipper of her God with the company meeting in Providence Chapel, which was continued till within a few weeks of her decease, and was only absent from the little sanctuary two Sabbaths. When I have been favoured with her company, she has again and again referred to the sweet and precious season enjoyed in her soul in September, 1897, when hearing this humble writer. Oh, she would say:—

"More frequent let Thy visits be,  
Or let them longer last;"

Yes, too—

"Return, O holy Dove, return,  
Sweet Messenger of rest;  
I hate the sins that made Thee mourn,  
And drove Thee from my breast."

I was visiting round on the Tuesday after my return from Epsom on the Monday, and, being informed of her departure from this world, it came so momentarily and unmistakably to my mind. "Mark the perfect man, and behold the upright, for the end of that man is peace"—yes,

### PEACE, PERFECT PEACE!

which words, and how they came to me, I could not refrain from mentioning at the graveside, surrounded by weeping mourners and sorrowing friends. Thus another spot in our little cemetery is consecrated by sacred dust.

The children have lost a dear and loving mother, and the writer an highly-esteemed friend, making the thirteenth I have been called upon to inter here during my sojourn at Forest-row. D. THOMAS.



THE LATE JOHN WATERS BANKS.

*The last Photograph, taken by his son, in his garden at St. Paul's Road,  
Highbury, September, 1898.*

# In Memoriam.

JOHN WATERS BANKS.

BY E. MITCHELL.

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BEFORE this is in the hands of our readers, they will have heard of the departure of our beloved brother, Mr. John Waters Banks. The home-call came somewhat suddenly on Friday morning, May 5th. For some time past our brother had been suffering from a weak and diseased heart. On Thursday, April 20. h, he attended the anniversary services at Waltham Abbey, but had a very violent seizure in the small hours of the following morning, which it was thought would have proved fatal; but he gradually rallied, and improved sufficiently to take a short walk on Tuesday, May 2nd, and it was hoped that he might have been spared for a time. He was, however, not so well on the Thursday, and at about five o'clock on Friday morning he had another severe attack. Everything that skill and love could devise was done to relieve him, but in vain. His sufferings were acute, but his mind was peaceful, desiring "to depart and be with Christ, which is far better." Many ejaculatory cries he put up to the Lord to be released, yet ever concluding with, "If it be Thy will," or, "If it please Thee." The end came very suddenly. As he was about to send a message to his brethren, the fellow-trustees of the magazine, who were to meet that afternoon, he stopped, laid back in the arm-chair in which he was sitting, closed his eyes, drew three or four breaths, and yielded up his spirit to his Maker and Redeemer.

The writer was present, having been sent for, as he wished to see him. About twenty minutes before his departure he said to him, "I wanted to say this to you:—

“ ‘How sov'reign, wonderful, and free,  
Is all His love to sinful me!  
He plucked me as a brand from hell,  
My Jesus has done all things well.’ ”

This was his dying testimony. All his hope was in the once crucified and now risen Lord and Redeemer.

Our brother had nearly attained to the threescore and ten years of man, having been born in Canterbury, Kent, on November 30th, 1829. He was called by grace when about 17 years of age, and so had been following the Lord for more than fifty years. In 1889 he joined the Church at Chadwell-street, Clerkenwell, and in 1893 was chosen deacon, which office he honourably sustained to the close of his earthly career. A sincere lover of the truth of God, a kind friend to the poor, exemplary in his attendance in the sanctuary, having a great affection for the younger members of the Church and congregation, and warmly attached to the pastor, he discharged the duties of his office with godly assiduity, and will be greatly missed by both pastor and people, the aged and the young alike.

On the death of our beloved brother, William Winters, of happy



memory, in August, 1893, the responsibility of conducting this magazine devolved on our brother Banks. He always disclaimed the title of editor, saying that he was only acting as a stop-gap until someone more capable could be found; but he continued editor-in-fact until his death, and, with respect to the magazine, his loss will be severely felt. He possessed an extensive and intimate knowledge of the Churches the magazine serves, while his genial spirit enabled him to quietly endure the many worries connected with its conduct, and endeared him to his numerous correspondents, smoothing down many a difficulty and asperity. His devotion to the magazine was great, it was in his mind day and night, and no pains were too great for him to take if he could in any way promote its usefulness or increase its circulation. The discharge of his office as a deacon, and the conduct of the magazine, engrossed almost the whole of his time, thought, and strength. The administration of "The Lord's Poor Fund" entrusted to him was cheerfully and faithfully discharged. Many a poor, sorrowful, and aged one of the "household of God" has been cheered not only by a needed donation, but also by the kindly letter that has accompanied the gift.

The mortal remains were interred in his family grave at Nunhead on Friday, May 12th, the large and representative attendance testifying to the esteem in which he was held by the section of the denomination to which he belonged, while a large number of those gathered were personal friends, who entertained a sincere affection for the departed. An account of the funeral service from the pen of our esteemed brother, Mr. E. Marsh, is given below.

In the January issue for 1897 a portrait of our beloved brother, with a short sketch of his life, appeared. As many of our readers may not have preserved their back numbers, we are giving another portrait of him in this issue, feeling assured that all will be pleased to have this memento. It is one of the last taken, and represents him sitting in his garden in a free and easy manner. This is quite characteristic of him, as he was most unpretentious and unconventional, without any stiffness or starchiness in his composition.

We affectionately commend our sister the bereaved widow to the sympathies and prayers of our friends. She was a true helpmeet to our brother, and is very highly esteemed by the Churches at Chadwell-street and Waltham Abbey. We trust the magazine will still receive the hearty support of the various Churches it has sought to serve for so many years. The trustees are prayerfully seeking a suitable editor to carry on the work. An announcement respecting its conduct will be found on the Wrapper under the heading, "To Correspondents." Our brother's peaceful passing away reminds us of the poet's words:—

" So fades a summer cloud away,  
So sinks the gale when storms are o'er,  
So gently shuts the eye of day,  
So dies a wave upon the shore."

#### THE FUNERAL.

SUPPLIED BY PASTOR E. MARSH.

The procession, consisting of the hearse and six coaches, left the house at 11.30. Accompanying the bereaved family were the pastor and deacons of Chadwell-street, and a deputation from the M.A.S.B.C. of the president, vice-president, and secretaries, also the representatives of the Magazine Committee, with whom our dear brother had so happily laboured in his Lord's service.



The cemetery was reached at 1.20. The little chapel was soon crowded, and many were unable to gain admission. Among the ministers we noticed brethren Box, Beecher, Belcher, Cornwell, Chilvers, Chandler, Clark, Dolbey, Flower, Holden, Hewett, Jones, Lynn, Mitchell, Marsh, Noyes, Palmer, Sears, Voysey, White, etc., with many deacons and delegates from the Churches of the Metropolis and country districts.

The service was opened with prayer by pastor E. Mitchell. The hymn (all of which were composed by the late beloved W. Winters)—

"Blest are the dead, for ever blest,  
Who in the Lord of glory die"—

was sung with deep feeling by the large congregation. Brother John Box read the Scriptures.

After the singing of Hymn No. 5 on the sheets provided, an address was delivered by

PASTOR R. E. SEARS.

Our brother said:—"The ministry of Jesus Christ was a ministry of *benedictions*. His mission to earth was for blessing, and the words blessed, blessed, blessed, again and again rang through His utterances. The ministry of Jesus Christ is not ended yet. This same Jesus speaks to us to-day, and 'blessed' is the keynote of His message. He is speaking to us now from the throne of His glory. From thence comes His own Word. Faith listens with attentive ear to His voice while He says, 'Write, Blessed are the dead which die in the Lord from henceforth.' Our brother was blessed of the Lord, and blessed *in* the Lord. He was blessed to know himself as a lost sinner, and he was blessed to know himself as a sinner saved. He was led to Calvary, there to shelter in the riven side of Christ. He was blessed at the cross. He was blessed all his life, and blessed at the close of his pilgrimage. He was blessed with a place in many a heart at the throne of grace in connection with his important work. God says in 2 Sam. vii. 10, 'I will appoint a place for My people Israel.' We believe in Divine appointments. The president of the Baptist Union, disturbed with the many calls from his study, found, on returning to it once, a slip of paper with this written on: 'Interruptions are Divine appointments.' This calmed his ruffled mind. *We* have been interrupted in our denominational work, but it is God's appointment. He has done it. Certainly we never should have done it. Had it been proposed to us that our brother should be removed, there would no one have been found to move the resolution, but God has done it. It is His act. He does not consult us. We thank God He spared our dear brother to us so long to do such service in His cause. In that service God appointed him a place. He had a place in the side of His living Lord and Master, and he had his place in the world, the Church, and the home. J. W. Banks was contented to be himself, imitating none, ever filling *his own place*. Some years ago he was called to stop a gap and fill an important place. The names of JOHN WATERS BANKS and WILLIAM WINTERS will ever be associated. In life they were like Jonathan and David, and in death they are not divided. It seemed to us a terrible calamity when dear brother *Winters* was taken; but God in that blank had found a place for brother Banks to fill. He stepped into his own place. He did his work well in his own way. He was not a polished scholar or a great writer, but he did a lot of *work—drudgery* that no one else could do. He never moved from his place as to the principles he held dear. He was not one of those shifting ones with no fixed place. He knew the truth, and abode by it, and now his Lord has taken him to the place prepared, from which he will never be moved. 'I go to prepare a place for you.' May God bless and comfort our dear sister, the family bereaved, our Churches and denomination at large, who have lost a true and faithful friend."

Brother Sears concluded his address by quoting some beautiful lines on "He shall go no more out." The service was closed with prayer by brother Lynn.

An immense company of sympathising friends gathered

AT THE GRAVE.

Silently we laid the dear dust to rest. The polished breastplate on the coffin simply stated—

"JOHN WATERS BANKS,  
Died 5th May, 1899,  
Aged 69 Years."

When the body had been lowered, the beloved and bereaved pastor of Chadwell-street,  
EDWARD MITCHELL,  
 said:—"Death is no friend. God Himself has described it as an enemy. In itself considered, death is a friend to none; it is rather the ill offspring of sin; by sin came death. Think of the many things which attend it, and mark what an enemy is here! It is often attended with pain and suffering; bitter anguish and deep sorrow follows its blow wherever it falls. It is no respecter of persons or circumstances. It rends asunder the tenderest ties, dissolves the closest of all unions, that of body and soul. Death hinders the fulness of our joys here, and even the ransomed spirits of the just before the throne enter not into the fulness of their joy while death holds for a time their bodies in the dust. The *fulness* of their joy will not be experienced until Jesus comes again and raises this corruptible in incorruption and this mortal to immortality. Nevertheless, while death is an enemy, it is a *conquered* enemy. Jesus has conquered it; He has taken its sting away. He has given His people a life death cannot touch. Not only so, He makes even this last enemy to play the part of a friend. I was present when our dear brother passed away; I was glad I was. Truly in that chamber of death it could be said—

" 'One gentle sigh, the fetter broke;  
 We scarce could say he's gone,  
 Before his ransomed spirit took  
 Its mansion near the throne.' "

This in his case was perfectly true. Calmly and peacefully he 'fell on sleep.' Within twenty minutes of his departure he said, 'I want to say this—

" 'How sovereign, wonderful, and free  
 Is all His love to sinful me!  
 He plucked me as a brand from hell,  
 My Jesus has done all things well.' "

When a man is brought there, brought to this experience, all that death can do to him is to release the spirit and set the prisoner free. Yes, death is then 'swallowed up in victory.' Oh, what a word is that '*swallowed up!*' Jesus will annihilate death, as far as His people are concerned. To us to-day that death which was made to play the part of a friend to our dear brother comes as an enemy; it has robbed us of a friend. Perhaps, next to the immediate relatives and friends none will miss our brother more than I shall. Our friendship was very close. We have laboured together with much pleasure in the service of our beloved Lord. We never had a ruffle. We shall miss him at Chadwell-street, the magazine will miss him, ah! and the poor of the Lord's people will miss him, for he was truly a friend of the poor; to how many such has it been his delight to minister as the Lord's steward! We are not here to magnify the creature, and none more than himself would be ready to say, '*Give God the glory.*' The Lord comfort the heart of the dear bereaved widow, the family, and the Church, and sanctify to all this heavy, bereaving stroke."

After the singing of Hymn No. 6,—

" 'Earth to earth' we lay to rest  
 All that's mortal of our friend;  
 Happy is his soul, and blest,  
 Crowned with joys that never end,' "

Pastor E. Marsh committed us all to God in prayer. We sang one verse of—

" 'For ever with the Lord,' "

and brother Mitchell pronounced the benediction.

A funeral sermon was preached by the pastor at Chadwell-street on Lord's-day evening, May 14th. to a full congregation from Isa. xxv. 8, "He will swallow up death in victory." It was a solemn and soul-stirring occasion not soon to be forgotten.

ALTHOUGH we shall bless and praise God through eternity, we shall only thereby acknowledge the debt we owe, but not pay an atom of it.—*Romaine.*

THE rock followed the Israelites. Every believer has Christ at his back, following him with strength as he goes for every condition and trial.—*Gurnall.*

## OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

MANIFOLD WORKS OF WISDOM.

No. 5.—*Crocodiles.*

THE word crocodile does not occur in the Bible, but it has been thought that this great creature best agrees with the description of *Leviathan* in Job xli., although that *adapted* Hebrew word will signify some monster without exactly specifying which is meant. Some difficulty has also been found in the fact that here and in Psalm civ. 26 *Leviathan* is spoken of as being in *the sea*, while the crocodile is an inhabitant of the Nile and other *rivers*. But this difficulty is soon removed when we learn that crocodiles do sometimes now move out to sea; and further, that the fossils found of extinct crocodiles are believed to have lived much in the sea, and rarely to have come to land, and to have differed in several ways from the present race.

As it is generally admitted, therefore, that the Book of Job is of very ancient date, it is almost certain that the *Leviathan* there spoken of was one of those creatures which have long since ceased to be, though its modern representatives bear quite enough of the "family features," to assure that it was a faithful likeness when it was drawn by the great Maker of it, the Lord of hosts. And though it is a creature, neither amiable nor beautiful, and one with whom we have no desire to form any intimate acquaintance, yet God speaks of it approvingly as an instance and proof of His own skill and power, who doeth according to His will in earth and heaven, none having a right to ask of Him, "What doest Thou?"

The eggs of crocodiles are\* in proportion to the size of the full grown reptile, very small, and sufficiently numerous, the mother depositing about 80 or 100 of them in the sand of the river shore, for the sun to hatch. When the little things come out of their shells they make a rush for the river, and happily, the birds of prey devour a good many of them, still, enough survive to make bathing in, or walking carelessly near the Nile a rather dangerous thing. Small as they are at first, they grow to an immense size; 12 feet, 15 feet, and even from 20 to 30 feet long. And while growing to their full dimensions, each tooth dragged or worn out in its biting operations, is replaced by another and stronger one, so that the jaws of the adults are very formidable things.

Crocodiles, it is said, seldom *pursue* their prey, they rather float on the water or hide in the mud and rushes by the river side, and catch their victims at unawares. Fish and all kinds of animals, including human beings, are thus captured, the brute first drowning, and then tearing in pieces and devouring its prey.

The ancient Egyptians, true to their idolatrous instincts which led them to adore the beautiful and beneficial Nile because of the good it brought them by its periodical overflow, worshipped the crocodile for exactly the opposite reason—they dreaded it, regarded it as the symbol of Tryphon, the cause of all evil, and did homage to it, to be preserved from its malignity. The priests fed and feasted the young crocodiles with cakes, roast meat and wine, and adorned them with brace-

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\* About the size of a goose egg, it is said.

lets and earrings and precious stones. Thus pampered in life, they were embalmed after death, and Gadsby tells us of the mummy pits he visited, in which the bodies of thousands of these reptiles of all sizes from one foot to twelve feet long or more, had been deposited along with palm leaves, fine linen cloths, and among them were parts of human bodies that seem to have been buried with them.

In Job xli. we are told of Leviathan that "his scales are his pride," that "he laugheth at the shaking of a spear," that his teeth are terrible, "that sharp stones are under him," and form to him but an easy bed, and that "he counts darts as stubble," harmless to one encased in such a coat of mail as he is encircled with. Travellers tell us that all this is seen in the crocodile; we have been told of jaws seven feet long (but perhaps that may have been somewhat exaggerated) and each jaw containing from thirty to forty teeth; and are assured that so thick and impenetrable are their scales that when fired upon with a heavy charge of shot, they simply shake themselves and coolly plunge into the water quite uninjured, splashing it up in all directions. They *are* to be killed it is true, but the task is not easy, and the enemy must be surprised in his sleep, or be caught in a carefully prepared pit. It is believed that one kind of crocodile was formerly found in England, and another in Scotland, while others inhabited various parts of Western Europe.

In India there is still a marine crocodile that in calm weather will float on the waters miles out from the shore. And the kinds who frequent inland waters which are dried up in seasons of drought, bury themselves, and remain dormant until the rains come, when they come forth hungry and dangerous, attacking beasts or men, and the only way of escape is by forcing the fingers into the eyes of the brute, thus making him relax his hold of his victim.

In Ezek. xxxii. 2, the King of Egypt is compared to a whale, which probably means crocodile, "coming forth *from his rivers* and troubling the water with his *feet*."

Thus everywhere this great, strong and dangerous reptile, is made an emblem of destructive and alarming power.

Of course, it was unclean, but it was eaten in some places by heathens as it was worshipped in others, by those who were ignorant of the true God and His commands.

Happily in our own favoured land we are free from the incursions of many a dangerous foe that molests the dwellers in more sunny lands, yet the *great* enemy is ever lying in ambush ready to wound and devour; sin, Satan, and this present evil world destroy their thousands and millions in various ways, and we, like wandering sheep, must fall an easy prey to these devouring foes, unless the great and good Shepherd saves and guards us from their fatal power.

O to be *saved* by Jesus! Saved from *sin*! Saved from sin's *punishment*, saved in the Lord with an *everlasting* salvation; saved every *day* and *hour* and *moment* too!

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TRUTH.—Christ is the fountain from whom all truth and grace flows, the truth of all the promises made to His Church, and of all the doctrines of the Gospel.—*Huntington*.

A CHRISTIAN cannot say, I have an estate in the world and I shall have it for ever; but every Christian may say, I have God for my portion and I shall have Him for ever.—*Anon*.

## THE MYSTERIES OF PROVIDENCE.

"GREAT is the mystery of godliness," wrote St. Paul to Timothy, and deep are the mysteries of Providence. How is it that we see men daily intoxicated with an excess of drink, and revelling in almost every other kind of indulgence. We see men increasing in riches till their eyes stand out with fatness, and they have more than heart could wish. We see them prospering and flourishing, and that in some cases without any special effort on their part. Many of them are not more energetic than other men; many of them are neither temperate, economical or moral, while many and many of the Lord's poor children, who strive to seek His face, strive to walk in His ways, who call daily upon Him to whom belong the gold and the silver and the cattle, call upon Him who has said, "He will withhold no good thing from them that walk uprightly," and yet these are kept continually poor, afflicted, tried and tempted, with scarcely enough of this world's goods to sustain the poor body, and often barely enough faith (as far as a feeling experience of it goes) to keep alive the soul. How painful and perplexing. What shall we say to these things? I confess I can neither understand them, reconcile them, nor can I feel comfortable under them; and too often, alas! do I get into the spirit of Jonah and feel I do well to be angry.

But think not, dear tried one, your case is a solitary one; we have but to turn to the Word to find much of the mysterious in the dealings of God with His people. Look at Stephen, a man full of faith and power, who did great wonders among the people, who did nothing but good, and who evidently had not an unkind thought against his enemies, and yet he is falsely accused and stoned to death. Again, what a dreadful death was permitted to come upon John the Baptist, and how it must have staggered the faith of His disciples. We read that they went and told Jesus, and here the narrative ends. We are not permitted to look deeper into the matter.

But shall we be faithless and unbelieving because God chooses to hide these things from our puny understanding? It is unreasonable to suppose that finite minds can comprehend the workings of an Infinite mind, and if these things were all clear to us where were the need for faith? Because there are mysteries in the Scriptures is a very good evidence that they are divine. Sufficient, abundantly sufficient, is revealed that the simplest may understand; can we not leave with Him the rest, Who, we are persuaded, is "too wise to err and too good to be unkind!"

Moreover, these apparent mysteries are clear enough when we are permitted to see the sequel. Who can read, for instance, the story of Joseph without seeing and adoring the matchless wisdom, forethought, faithfulness, and tender mercy of God to Jacob and Joseph. I think I see the dear old man when he beholds the son mourned over as dead, when he learns the position Joseph had attained, and sees plainly how the Lord has sent him on before to preserve their lives in the famine. "Now let me die," said Jacob, "since I have seen thy face, because thou art yet alive." Does not this confirm that word, "Now no chastening for the present seemeth to be joyous, but grievous, nevertheless

## AFTERWARD

it yieldeth the peaceable fruit of righteousness unto them which are

exercised thereby." Cheer up then, my soul, cheer up, my fellow-pilgrim, though it be a painful path, though it be through much tribulation we must enter the kingdom, it will not always be night, for "joy cometh in the morning."

Poverty, unless sanctified, is undoubtedly a curse, but riches are often a snare, and have been the ruin of many. Agur knew this when he prayed, "Give me neither poverty nor riches," &c. Paul had learned in whatsoever state he was, to be therewith content, but we cannot all attain to his high degree. Let us, however, strive for it as well as we can, looking up for strength to endure to the end, and not forgetting it is written for our comfort, "What ye know not here ye shall know hereafter."

"Then in His light and not my own these mysteries I shall see,  
And say He hath done all things well who lived and died for me."

W. B. C.

[We can testify "W. B. C." knows what he is writing about; afflicted in body, harrassed in mind, and often penniless.

"Then is the time to trust your God."

We might be in the same position, and may be yet for aught we know. But, while we can, let us "Bear one another's burdens, and so fulfil the law of Christ."—J. W. B.]

## FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"Thou art my Portion, O Lord."—Psalm cxix. 57.

**A** VERY blessed declaration, and happy the person who can lay claim to such inexpressible and glorious truth. This is truly the language of strong faith and deep spiritual experience, and only such can claim God as their portion who possess the spiritual qualifications; and such qualifications are produced by the indwelling Spirit of Christ. Personally, I rather like the word PORTION. You know that it means "that which is shared," or something imparted. Yes, and something received. God has graciously devised the channel or medium through which He can communicate of Himself those gifts, graces, which supply the need and enrich the souls of His people. These come from Him. It is a transcendent act of condescension and infinite benevolence on Jehovah's part, and the highest possible favour and privilege for us to receive from time to time out of His fulness grace *upon* grace.

THE LORD IS AN ALL-SUFFICIENT PORTION.

In God is enough to supply and fill every elect vessel of mercy. Enough in Him to satisfy all our faculties, understandings, as well as our innumerable needs. Try and think of the infinitely beautiful perfections of our Heavenly Father, and all those perfections are calculated to yield unspeakable delight to the chosen, called, and redeemed ones. When by a precious and divinely implanted faith we are enabled to gaze with the most penetrating eye, and to dwell with the most intense thought, until both have reached their utmost limits, we candidly confess that we discover very little of the incomparable glory

and beauty of His perfections. Oh, my friend, there are infinitudes beyond, heights, depths, lengths and breadths which "eye cannot see." To use the language of one of our glorious Puritans, when speaking of the love of God he said, "There are heights without top, depths without bottom, lengths without limit, and breadths without bounds." So would I say in regard to my Lord's sufficiency; in Him is immensity, unmeasurable, unspeakable, and unsearchable riches, all of which are treasured up in Jesus Christ for the express purpose of enriching His redeemed children. To be one of that privileged company is to participate in all this immense spiritual wealth. To this vast store we bring our poverty, our leanness, with some degree of assurance that we shall not be sent empty away.

"While Christ is rich I can't be poor ;  
What can I want beside ?"

Having Him I possess all things—present, future, life, death, are all mine—I am Christ's and Christ is God's.

Do not forget, ye tried saints, that you have on your side to help you omnipotency ; and to supply your needs immensity, all-sufficiency, which can never, never fail. Divine streams that never cease their flowing. "Rejoice in the Lord, O ye righteous."

"THE LORD IS MY PORTION."

Here is the great privilege of all Zion's travellers ; but alas ! how very few of us live up to our glorious privileges. Let us not be content to feed upon ashes or husks, when we have the best fare provided. We have "milk and honey," meat, marrow, and fatness, hidden manna and bread that comes down from heaven, water of life, in a word, angels' food. Such is the bill of fare; and all free, "without money and without price." For support under trials we have "exceeding great and precious promises." For an anchor to stay our frail bark we have "a living hope." To cheer us we have living comforts. To lighten our sorrows we have glorious rays. To calm our minds amidst the storms we have the peace which passeth all understanding. To replenish the little streams of life, we have the fountain of life. In a word we have endless and inexhaustible riches of grace and glory in the Lord, who is our portion. Kindly bear in mind that these blessed provisions are not *beyond* our reach, but within the reach of faith, and for that faith to appropriate these inestimable dainties, to live, to feed, and grow upon them daily. Then indeed should we be "strong in the Lord and in the power of His might." Yes, then should we grow up to the stature of men in divine things, run without weariness, and walk without fainting.

"THE LORD IS MY PORTION"—THE EFFECTS.

Those who are favoured to share in the rich provisions, and who feed daily upon the bounties of the kingdom, will be men clothed with profound humility of heart and life. They will be men of loving, tender souls, who can bear tenderly with a brother's weakness. They, like their Lord, will ever show a spirit of compassion towards those who may err in the way. They will exemplify a spirit of gentleness and meekness towards the lambs of the fold ; and especially with the suffering ones will they exercise patience. Most earnestly will they seek to be clothed with the garments of salvation, so that the Most High may be their habitation. They will indeed seek daily converse with God, because

they love His company and fellowship, because of its peculiar delight to the soul. Such men are the excellent of the earth, because they are in happy harmony with heavenly things. These are without doubt the generation of the just who walk and live by faith. Surely it is such men as these who hold fellowship with the general assembly of the Church of the Firstborn, the innumerable company of angels, the spirits of just men made perfect, and with Jesus the Mediator of the new covenant. Yes, and it is their blessed privilege to come to the "blood that speaketh better things than that of Abel." O the vast wealth of the redeemed, the stupendous privileges of the sanctified of God the Father!

While writing these few thoughts, my soul has been moved to self-examination, searching for the marks and evidences of the Lord's saved ones, whose name is "SOUGHT OUT," and this is my conclusion. I know many years ago He sought me, found me, and caused me to hope in His mercy. So, my friend, I can join with you in heartfelt experience, with a softened heart, and tear-dimmed eye, while we sing together—

"I love to meet among them now,  
Before Thy gracious feet to bow,  
Though vilest of them all."

To this we can say our Amen! and fall upon our knees while we softly yet earnestly pray—

"Let me among Thy saints be found,  
Whene'er th' archangel's trump shall sound,  
To see Thy smiling face:  
Then loudest of the crowd I'll sing,  
While heav'n resounding mansions ring  
With shouts of sov'reign grace."

Amen and Amen.

## PASTORAL EXPERIENCES.—No. 1.

BY A. E. REALFF, LEICESTER.

SOMETIMES God is pleased to employ a very ordinary circumstance, and that comparatively of a trifling character, to bring about very great results. I am thinking just now of a dear young man, who was brought within the circle of my acquaintance, and who subsequently became one of my most precious "seals and helping friends," so that I could say of him what the great apostle said of Timothy—"my own son in the faith."

It was, I think, in the year 1883 that I was introduced to this young man. I had recently written an article for the pages of *The Sower*, a religious monthly, started by the late beloved Septimus Sears. This young gentleman was at the time residing with his widowed mother, in the town of S—, in the county of Hertfordshire. Neither he nor his mother took that magazine at the time, but he had a female cousin, living some miles away, who did. After she had read it, she sent it to her aunt at S—, calling her attention especially to the article, which had (as I well remember) been composed and sent for publication with many prayers, that God would be pleased to bless it to the soul of some one or more readers. A few days later, I was surprised by receiving a very welcome visit from that lady, who took a somewhat



toilsome journey on purpose to make my acquaintance. Upon taking her departure, she very warmly invited me to visit her, and afford her the pleasure of introducing me to her only son. I took an early opportunity of accepting her kind hospitality, and soon an acquaintance commenced, which has been kept up with mutual pleasure, and (I trust) spiritual profit, ever since. Very soon, her dear niece was called to a better world, and some years later the loved son also.

At the time I am writing about, he was a very estimable young gentleman, careful in the choice of his companions and books, and avoiding all places of worldly amusement. He had also a knowledge of the truth doctrinally, and could distinguish it from error; though he and his fond mother were not favoured to sit under a ministry which they could enjoy. I invited him to visit me, and promised to respond to his own and his mother's most cordial request to come again soon. He proved a most intelligent companion, and had no small gift in the form of conversational ability, and that upon a great variety of subjects, including politics, science, art, history and poetry.

We exchanged visits frequently, he coming to my house from Saturday evening till Monday morning, and I going to his whenever convenient. During Divine service, I noticed that he was always earnestly attentive. I felt that there was something stirring in his mind, and endeavoured to draw him out by conversation afterwards. He frequently spoke very appreciatively of what he heard, but nothing beyond this; until on one occasion, when we were in my study after evening service, he made a remark concerning prayer, which gave me an opportunity. I said to him—

“You are a praying man, I think?” He said, “I would not like to say I do not pray.”

I thought his mind seemed burdened, and longing for deliverance; so I said—

“Have you ever had manifest answers to prayer?” He replied—

“Certainly I have in temporal things.”

“But,” I asked, “have you not felt encouraged by these tokens to ask about your soul?”

“Ah,” he said, “that is another thing altogether.” I plied him with more questions, for I felt sure he had more to say that would have given him great relief, but I could not succeed at that time. But on returning home he wrote me a long letter, in which he severely criticised the ministers he had been accustomed to hear. His letter is now lying before me, and in it he writes:—“I can only put it down to their total ignorance concerning Him, His goodness and His love. Methinks if I had to preach, I could not speak well enough of Him, since as far back as I can remember, he has led me by a right way, and not a single good thing has failed me. Though sometimes He has let me have my own way in things I have much desired, it has only shown me how foolish I have been, and that His way is best; so that now I always ask with this proviso—if He knows it is for my good, and consistent with His will.”

On another occasion, when he visited me, I well remember that my text on the Lord's-day evening was Matt. xi. 28. This was on Oct. 17th, 1886. His conversation with me was more earnest than usual, and I afterwards wrote him. In his reply, dated Oct. 20th, he writes—

“ Many thanks for your kind letter, which, now all are gone to bed, I have been carefully looking at. If you turn to Rom. vii. 15—24 you will see what is my greatest trouble, and has been for a very long time. Have I ‘godly sorrow’ (2 Cor. vii. 19)? Though I hate and detest sin with intense hatred, yet I am all the same continually falling into it. I am continually at war within myself, the devil being always hard at work, and tripping me up at times the most unexpected, which causes me much bitter reflection. Sometimes I am glad I am so tempted, because I think the devil would not tempt and persecute me so, if I belonged to him. *I want the rest spoken of in your text of Sunday evening*, but can’t get it, in spite of much earnest supplication. Like Christian, I have a burden too heavy to bear, and each day but makes it heavier; while no help comes, as it did to him. But if I must perish beneath it, it shall be at the Saviour’s feet. I have heard that no sinner ever perished there; but that does not seem to help me at all. If God really loves me—and I cannot help feeling He does, on account of His continual mercies to me, answers to prayer that I am sure I have had, &c.—why am I left to myself, so that I am always doing evil, and yielding to temptation? It has been my desire at times to partake of the Lord’s Supper with His people. I feel so left out in the cold when I think of others going. I have written you what I could not to anyone else, so must ask you to consider my rambling letter as between you and me only.”

Dear young man! He is now in a better world, and would, I am sure, be willing for me to publish this and his other letters in the hope of doing good.

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## A SHORT MEDITATION ON GOD’S POWER TO EXCEED HIS PEOPLE’S PRAYERS.

BY GEO. BANKS, WILLENHALL.

“ Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.”—Ephes. iii. 20.

**I**N the above Scripture Paul sums up the whole of his teaching in the preceding portion of this Epistle. It forms a doxology to God the Father, through Jesus Christ; being an ascription of praise for the glorious truth of the Gospel, and for all spiritual blessings bestowed upon believers through Christ. The language is intense, redundant, and ardently expressive of Paul’s admiration of the infinite goodness of God. But the point which I desire to emphasize in this brief paper is the exceeding greatness of God in relation to our prayers.

**I.**—**FIRST**, let our thoughts be directed to the *Divine ability*. The theme transcends all human powers of consideration; and therefore we can only offer a faint idea of what it is. The power of God is omnipotent and irresistible. Whatsoever He desireth that He doeth. He wills and it is done. But His power is always displayed consistently with His other attributes. He is not limited by anything outside Himself. He is only limited by the perfections of His own Being. His holiness cannot sin. His wisdom cannot err. His love cannot be cruel.

He has displayed His power in many ways, but especially in the provision He has made for man’s salvation; in the redemption which man could not himself procure; in the sanctification of which he is

incapable ; and in the revelation of the mystery hidden from all preceding ages. But the ability of which the apostle speaks is that which is put forth by God in regard to prayer. It is not merely a force *reserved* in God ; it is exercised for the help of His believing people.

In this respect it exceeds "*all that we ask.*" When we have asked our utmost He is able to do exceeding and abundantly more. Ejaculatory prayer, or prayer after the most thoughtful consideration of our needs, does not in the least attain to the fulness of His grace. When channels are made in the sands upon the shore the sea flows in and fills them, but the fulness of the sea does not appear in the least diminished. Our most comprehensive prayers are but little channels into which the divine ocean of grace freely flows with undiminished fulness.

The truth of the text has been demonstrated repeatedly in the lives of the saints. Take two or three examples. Jacob asked for guidance, and bread to eat, and raiment to put on. God gave him these, and, in addition, flocks and herds and very great estate. Solomon asked for wisdom. The Lord blessed him with wisdom, and wealth, and a very great kingdom. The dying thief said, "Lord, remember me when Thou comest into Thy kingdom." Jesus not only did so, but that very day took him into Paradise. Truly, He giveth more than we ask.

He is also able to do more than we even *think*. We can think more than we can ask. Language fails us. We are the subjects of groanings which cannot be uttered, but He abundantly exceeds our most careful thinking or widest conceptions. Hunger more and more, and your hunger shall be fed. Thirst more and more, and your thirst shall be quenched. Oh, how great is the fountain from which we are supplied !

II.—*How this power is exercised in the saints.* It "worketh in us." The power that dwells in us, and has already made us new creatures, will do greater things for us. It works "effectually" and "mightily." It has worked a *new life* in us. That life we want deepened. This we shall obtain by prayer. He has come that we might have life, and that we might have it more abundantly. His power working within *enlightens the soul*. But there is still much darkness within. We are so ignorant of God. We pray with John Milton, in *Paradise Lost*,

"What in me is dark, illumine ;  
What is low, raise and support."

Truth is like a cavern in which there are many treasures, but we need Divine light to enable us to discover them. Call upon Him and light greater than you imagine will be given you. "When He, the Spirit of Truth, is come, He shall guide you into all truth." It has wrought *faith* in us ; but we crave a greater faith still. "I believe : Lord help mine unbelief." I have faith, but it is so small in comparison with what it should be. Pray, and your faith shall be increased far beyond what you ask or think. God's power has also wrought *submission* within. But we desire to be more submissive. We have learnt from past experience that much of our suffering and failure have been the outcome of our own willfulness. Now we wish to be entirely submissive to His will. If we take the helm we shall go upon the rocks ; but if He holds it we shall go safe to port. If we mix the cup there will be poison in it ; if He prepare it there will be a healing medicine and a pleasant draught. Has not the power of the Lord also effectually worked *comfort* in our hearts ? Yes, but we have "a yearning for a deeper peace not known before." Seek

it in prayer, and a peace profound will be bestowed. He will lead you beside still waters, and into quiet resting places.

III.—*The encouragement this gives.* We are encouraged to make a fresh start in prayer. If we have almost given up in despair we are hereby urged to the Throne once more. We believe there are treasures we have not yet found, and we go in quest of them. Our *faith* is also encouraged. If we fear that we have been denied because we have asked too much, the assurance of this passage relieves us at once. We are encouraged to be more bold and comprehensive in prayer. "Open wide thy mouth, and I will fill it," says the Lord.

"Thou art coming to a King,  
Large petitions with thee bring;  
For His grace and power are such,  
None can ever ask too much."

## GOD'S LEADINGS AND TEACHINGS.

*Outlines of the Last Sermons preached by the late Mr. W. E. THOMSETT, at Providence, Reading, February 20th and 24th, 1898. Taken down by Miss J. E. MARTIN.*

(Concluded from page 304.)

### SUNDAY EVENING.

"Therefore, I will look unto the Lord, I will wait for the God of my salvation. My God will hear me."—Micah vii. 7.

**M**ICAH had here learnt the vanity of trusting to any but God. He had these lessons in the school of temptation, trial, and disappointment. Not always pleasant lessons, but the effect is good. Jonah had to learn a painful lesson, and he had to go through a terrible ordeal. He had before looked, been helped and strengthened, and now under a sense of wrong, he had wandered from God, yet he did not say, It's no use, but yet I will look again. Micah had hard lessons to learn. Do you think he lightly put down these words of ver. 5, "Trust ye not in a friend, put ye not confidence in a guide," &c. ? I guess not. He says, "Because of my disappointment, grief, and trial, therefore I will look unto the Lord." Then he must have known something of Him, else he had not wanted to look to Him. Notice :—

I.—AN EARNEST LOOKING TO GOD. He says (ver. 1), "Woe is me." He felt himself so weak and empty, like an empty vine, and he felt barren and unfruitful like Ephraim in Hosea xiv., when God said, "Ephraim, from Me is thy fruit found—you are on the wrong track." The Psalmist said, "I will look unto the Lord for *friendship*, for its confidence, for its abiding character. I will look to Him for *direction*, my path seems hedged up." Here's the door of hope expanding to you for all your darkness. He points to Calvary, the foot of the Cross. We may lose the weight there. I look to Him for *His faithful dealings*. God will deal very faithfully, honestly, and truthfully. I will look for a *manifestation of His mercy*. God delights in mercy, but equally in justice. He will never put away sin only on the ground of the atonement. I will look unto Him *with all the affections of my heart*.

"Thy loveliness has won my heart ;  
Dear Jesus, never let us part."

We are brought there by being made low. I will look to possess Him as my Father, to instruct me, and provide for me. This living God is superior to all others. He alone is the object I desire. No sinner ever looked to Him in vain.

II.—A PATIENT WAITING FOR GOD. I wait for Him, because He is the Author of *my* salvation. This is personal—a chariot of love. It is a certain salvation, for God will never be the Author of something we may lose.

It is settled by the Divine purpose. The Lord had revealed it to Him. Its working is efficacious, and lasting in duration; it humbles and alleviates. He understands the deep needs of the soul, its conflicts, troubles, difficulties, all its exercises. What a mercy He does! And then He just knows how to relieve. He will come with untold benefits. Look at the deliverance from guilt and power of sin. He gives us courage to hold on, strength to persevere, crowns with success and clothes with victory at the last. This is worth waiting for, and then His “Well done” approbation. Don’t you think it will make up for all troubles, disappointments, vexations? Though it is His grace and His arm upholds us, yet “Well done.” Just think of that, my hearer.

III.—A SWEET CONFIDENCE. My God will hear me. *My* God, in spite of all my weakness and unprofitableness, my God still. He *will* hear me, because He makes me know the extent of my wants, draws my petitions, and then provides the answer according to His wisdom. He inspires prayer, gives the answer, vindicates our cause, rights all our wrongs. God overlooks all the mistakes and covers all the sins. His own honour and character are maintained by the thoughtful, loving answers He gives. God will hear and answer, bringing everlasting blessings to my soul. He will come, He will not tarry.

#### THURSDAY EVENING, FEBRUARY 24.

“He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.”—Psalms xci. 1.

Here is not only present help, comfort, happiness, and supply, but something for the future.

I.—THE DWELLING PLACE ITSELF. “Secret place of the Most High.” This ensures something of stability and security, where God’s purposes are worked out. Jehovah says, “I will bring them into the bond of My covenant.” We must be in touch with God, not mere letter knowledge, nor verbal, but something God’s Spirit shall make use of. Having set His heart upon them, His covenant was made before His Son was born. He binds Himself to uphold, support, provide for, and sanctify His people. God has bound Himself by ties that never can be broken; it binds us who dwell in His secret place, under the influence to a full surrender of our time and talent. His covenant bound Him to the gift of His Son, to the sacrifice of Jesus, to execute His Divine vengeance on the person of His dear Son by putting our sins on Him.

II.—WHAT IT IS TO DWELL IN HIS SECRET PLACE. To be in His secret place, is to *be brought into living union with Him*. It is a gracious covenant, originating in the free, unmerited favour of God, for by grace are we saved, not of ourselves, it is the gift of God. We have a name, place, and responsibility in connection with this covenant. It is powerful, characterised by the immutable, everlasting power of God to carry it out.

A wonderful stoop! He picks up vile sinners and brings them into living union with Himself. What a mighty change does grace make! The maniac was found sitting at the feet of Jesus, clothed and in his right mind, and Jesus sent him as a missionary to his own home. He brings us into the adoption of children by Jesus Christ. It is to dwell *close to His heart*. John dwelt there; he was very highly favoured, the secret place where God's love is diffused and treasured up. "I have loved you with an everlasting love, therefore with lovingkindness have I drawn you." It is to *dwell in His will*. We sing:—

"Father, whate'er of earthly bliss,  
Thy sovereign will denies," &c.

Are we dwelling there, in sweet submission to His will? In our judgment, we know His will is best. Sometimes God frustrates ours and brings us to know no will but His. It is to *dwell in communion with Him*. We often raise our prayers to Him, and He hears us speak, but it is only as we hear Him that we have sweet communion. He raises us up and makes us glad. I like that word in the 3rd verse, "*surely*." It may be the Fowler has been putting a lot of doubts and fears and unbelief in our hearts and minds, but we have the word, "*Surely* He will deliver thee." Leave Him to manage. We often plan, and arrange, and say, "Now, Lord, just confirm this," but He disappoints and re-arranges our purposes.

Again, What is it to dwell there? *To know it is "home" there*. "At home with God." To feel we have passed from death unto life, and are interested in His love, mercy, and grace. "He that dwelleth." God put him there, and the power of His Spirit keeps him there.

III.—THE BLESSING FLOWING. "Shall abide." He dwells there perfectly satisfied with the provisions of His heart, luxuriating in all its benefits, blessings, and comforts. They shall abide. Where? "Under the shadow of the Almighty." Here is the idea of His brooding power; as the hen caring for her chicks, *so* God gathers us close to Himself in the hour of storm, temptation, difficulty. God will be with us as our Guide, Hope, Portion, and Defence.

He is not simply "mighty," but *almighty* in His hand and heart to guide and bless. His presence shall be with us in death to strengthen. He has pledged His word and will never break it, that the righteous may say, "It is well."

May we know what all this is experimentally; unless there we are not saved. May He bring us to know Him for ourselves, and to abide in His love, which is everlasting, and will never change.

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### SELF-EXAMINATION.

"But let a man examine himself."—1 Cor. xi. 28.

**D**URING the last few years we have been examining, sifting, and with the balances of the sanctuary, weighing up, our little bit of religion, just as gold-diggers search for the precious metal amidst a heap of rubbish (alloy). Many years ago, we have believed and hoped that a *little* grace was given us. In determining a matter of such importance we would not despise the day of small things, for there is "first the blade, then the ear, and after that the full corn in the ear." But as wheat is longer

in the blade than in the ear, so if we cannot now find things as we would wish, if our house be not so with God, if the heart be sick through hope deferred, still we may count ourselves blessed because it is written, "To him that hath shall more be given, and he shall have abundance ;" and, again, "He giveth more grace."

What we personally seem to have of religion is found to consist of three parts : formality, legality and spirituality. Two to one, and two *against* one.

Now, God hath said, Zech. xiii. 8, 9, that two parts shall be cut off and die, which we find to be the case, for by various exercises these are continually being mortified.

But the third part He will bring through the fire. This we also find to be true enough; for every temptation, "every blast of the terrible ones, as a storm against the wall," every fiery dart and foul infection seems to be aimed against the life of this little grace—this third part.

"You that love the Lord indeed  
Tell me, 'Is it thus with you.'"

RUFUS.

## SOUL AND BODY.

BY PASTOR DAVID SMITH, BILSTON.

**W**HILE the paramount importance of the soul's salvation should claim our constant and earnest consideration, we ought not to neglect to enquire how far the body is benefited by our being interested in the redemption which is in Christ Jesus. The soul which the Holy Ghost hath formed anew groans, being burdened with the body. Not that it would be unclothed, but clothed upon, that mortality might be swallowed up of life. The present tabernacle is not large enough for the expanded powers of the saved soul which is pent, straitened, and held within the limit of the body. Neither is this present earthly house strong enough for a permanent dwelling-place of the immortal soul, although for a season it be subject to vanity, by reason of Him Who hath subjected the same in hope. Neither is this temporary residence clean enough for the holy, pure, sinless soul, though it sojourn in this vile body till death shall separate the one from the other. Yet it is our body, and will continue to be our's for ever ; therefore it is necessary for it to be redeemed and changed ere it can be in unison and capable of sustaining the glory of the enfranchised soul, when it will become, by virtue of a glorious resurrection, a permanent temple, large enough for the expanded attributes of the soul, which, having been delivered from the bondage of corruption, lives for ever in the glorious liberty of the children of God. Then the heavenly house will be strong enough to bear the weight of immortality, for it shall be raised in incorruption, in glory, in power—in fine, it shall be raised a spiritual body, in perfect union with the soul. Then, when death is swallowed up in victory, and the corruptible shall have put on incorruption, the body will be clean enough, sinless, pure, spotless, fashioned like unto Christ's own glorious body, and a fit, permanent dwelling for the holy soul throughout eternity.

“Eternal light, eternal light,  
 How pure the soul must be,  
 When placed within Thy searching light,  
 It shrinks not, but with calm delight,  
 Can live and look on Thee.”

What a transformation! What a change the redemption of our body shall be at the manifestation of the Son of God, Who will give us a body as it hath pleased Him, a body exceeding in glory the present one as celestial bodies exceed the bodies which are terrestrial, and differing as much as one star differeth from another star in glory; a body so unlike the present one that we know not what we shall be. Yet we know we shall be like Him Who is the brightness of the Father's glory, and the express image of His Person.

Such being the high destiny of the believer's body, should it be a question whether he ought to present it a living sacrifice, holy, acceptable unto God; surely this is but reasonable service. Even now the body is the temple of the Holy Ghost, and we are not our own, for we are bought with a price, therefore let us endeavour to glorify God in our body and in our spirit, which are God's, joyfully anticipating the day of the Lord, when with soul and body redeemed and glorified, we shall serve Him unweariedly and unceasingly in His holy temple. “Every man that hath this hope in Him purifieth himself, even as He is pure.”

#### BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

CHURCH OFFICERS (*continued*).—PASTORS.

To bring out and make clear the doctrine of the Scriptures as of supreme authority was WYCKLIFFE'S highest aim. Thus guided, he taught that, apart from the Apostles and Evangelists, *only Presbyters* (whom he identified with bishops, as being two names for the same thing) and *Deacons* were officers known to the New Testament. Presbyter—an elder with authority to teach in the primitive Church; a person who has pastoral charge of a particular Church. Presbyters and deacons only!

Mosheim, the Church historian, of Germany, describing the ministers of Christian Churches in the Second Century, says they had one inspector, or bishop, presiding over each Church, to which office he was elected by the voice of the whole people.

The learned Dr. Lightfoot said:—“The priestly functions and privileges of Christian people are never regarded in the New Testament as transferred, or even delegated, to these Church officers. They are spoken of as God's stewards and messengers, the Church's servants or ministers, and the like; but the sacerdotal, or priestly, title is never once conferred on them. The only priests under the Gospel, designated as such in the New Testament, are the saints—the members of the Christian brotherhood.”

The Lord Jesus Christ gave to His Church men—regenerate men! He did not create hierarchies, “orders,” and Church dignitaries.

In the Jewish Christian Churches the Pastors were called elders. In our Anglo-Saxon, *eld* means “old,” of course; but the Jewish “Zakanim,” (elders) is an appellation which indicates not so much maturity of age, as of wisdom and spiritual and intellectual gifts. The elder had no



*peculiar* dignity which raised him above his colleagues—he was simply the *first among equals*.

In the Christian Churches of Greek origin the Pastors were called bishops. Greek: *epi*—over; and *skopeo*—to view; overseer.

The title of Pastor given to our Baptist minister combines the elder, or presbyter, of the Jewish Christian Churches, and the bishop or overseer of the others. Pastor: from the Latin, *Pastum*—to feed.

Thus it will be seen that the Baptist Pastor should be a regenerate man, chosen by God, which is made known in the choice of His solemnly-assembled people in Christ's name; chosen and elected as the Holy Spirit's instrument for the care, feeding, and oversight of a flock, folded in Christian faith and fellowship under the Chief Shepherd and Bishop as only Lord and Head.

There is not a tittle of evidence that a Pastor had oversight of more than one Church. On the other hand, there were sometimes two or more pastors to one Church, as at Jerusalem and Philippi.

Again; it is *not* "once a Pastor always a Pastor;" a man is *only* a Pastor *while he is actually in office* with a particular Church.

#### THE LIBERTY OF THE PULPIT

should be as dear to Baptists as the authority of the Church. The Baptist Pastor is not accountable to man; but solely to Christ.

At the same time, Baptist Pastors have *no authority* in soul matters. Their sermons and addresses are respectfully and often eagerly listened to; but the members of our Baptist Churches and congregations should come to their own conclusions, exercise their individual and independent judgment, searching the Scriptures carefully (with prayer for Divine guidance) to see whether these things be so. Thus the Baptist Pastor is the *helper*, *not* the master, of the faith of his hearers.

More about "Pastors" next month.

Sandlings, St. Mary Cray, April, 1899.

"MOTHER, IT WON'T BE LIKE THIS WHERE I'M GOING."

#### THE LATE JOHN ROBERT SYMONDS,

eldest son of John Symonds, of Wickham Market, Suffolk—who had just attained his 24th birthday—received gladly the summons on March 29th, 1899,

"CHILD, COME HOME,"

and without a sigh, nature's fetters ceased for ever to burden the spirit of deceased, who, in his boyhood days, with his brother, was taken to the cause at Charsfield—where his father still holds the office of deacon—then, as a scholar, and afterwards as teacher—leaves many friends, gained by his upright walk and loving disposition. In after years he removed to Ipswich, where he became an active member of the choir at "Zoar," and where fond memories still linger fresh in the hearts of those with whom he loved to meet, but this fellowship, by Him who is "too wise to err," was destined soon to witness the mysterious leading of the Divine will, while in humble submission to acknowledge—

"Not Gabriel asks the reason why,  
Nor God the reason gives,"

yet with deep sorrow to see the once robust, manly form being weakened by that insidious disease, diabetes, which made itself evident about January, 1898, at which time the deceased returned to his home at Wickham Market, and despite the best medical skill, and every earthly comfort, he never, for any period, improved; but with the advancing year the disease kept pace, and at the close of 1898, all hopes of recovery, with

the year, had fled. Thursday, March 23rd, 1899, was the last day the deceased was able to get downstairs; from then till the last, he rapidly sunk. During the day previous to his departure, he said to his dear mother, whose loving and constant attention had drawn from him smiles of gratitude,

"MOTHER, IT WON'T BE LIKE THIS WHERE I'M GOING."

To her gentle "No, dear," there stole upon his face that beam of satisfaction, that proves the soul to be well grounded upon the "Rock of Ages." A little previous to his departure, in accordance with his wish, his dear young sister and brother's wife, came into the room, to take their last farewell, while father, mother, and brother, amid the solemnities of death, waited the end, which came and freed the longing soul, without a sigh. Thus, on Wednesday afternoon, March 29th, 1899, the ransomed soul of the deceased received its "Enter thou."

#### THE FUNERAL.

On the following Monday, before a large concourse of friends from Charsfield, Ipswich, and other places, pastor Stocker, of Charsfield, after conducting a service in the Congregational Chapel, laid to rest, in Wickham Market Cemetery, all that remained mortal of the deceased.

On Sunday, April 9th, a funeral sermon was preached by Pastor Stocker, at Charsfield, to a large gathering, from "Be ye also ready" (Matt. xxiv. 44), favourite hymns of the deceased being sung, "Rock of Ages," and "Jesus, lover of my soul."

The same Sunday, at Ipswich (Zoar), a special service was held—Mr. Bardens taking for his subject, "What is your life?" (James iv. 14). The service was most impressive. The sorrowing family and relatives we commend to our Heavenly Father's gracious care.

J. B.

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

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*Expository Teaching, Together with Further Divine Unfoldings.* By Robert Brown. London: W. Wileman, 27, Bouverie-street, E.C.

A SHORT time ago we commended Mr. Brown's work, "*Some Foundation and Scripture Truths*;" we welcome this "*Companion Volume*." We are at one with the author in his conviction that—"*Expository teaching is the very teaching that is needed in these days of superficial reading*." Mr. Brown is one of the few left in our days that are "mighty in the Scriptures." We cannot imagine a true disciple rising from a prayerful reading of this book without having been profited, stimulated, and confirmed in "the truth as it is in Jesus." We regard the "divine unfoldings" in the very words employed by the Holy Ghost, as calculated to be of great assistance to the student of God's Word. The author's experimental acquaintance with the Word of God, and the workings of the human soul under the teaching of the Holy Ghost, are clearly displayed in the chapter headed, "THE AWAKENING 'SOUL'S COMPLAINT,' WITH CHRIST'S

LOVING ANSWER: AND THE SOUL'S SURRENDER." We were reminded of Ralph Erskine in reading it. Our soul has been refreshed by this book, and we heartily commend it to our readers.

"*Transitions, Ministering Spirits, and other Poems*." By F. Marshall. London: Simpkin Marshall, Hamilton, Kent & Co., 4, Stationers' Hall-court, London, E.C. Price 2s.; cloth, lettered, gilt edges.

WE are greatly pleased with this little volume of poems. The author has a good measure of the gift of poetry, and writes from the heart, with a mind also well instructed in divine truth. We heartily commend it to our readers. The get-up of the book is very neat. It will make an excellent present. We can scarcely imagine a spiritual mind perusing it without deriving both pleasure and profit from its pages.

"*Goodness and Mercy, a Memorial of Robert Link*." Oxford: J. C. Pembrey, 164, Walton-street. Price 9d.; cloth, lettered, with portrait.

ROBERT LINK was a good man, and well-known as a deacon of the Strict Baptist

Church, worshipping in Gower-street. This memorial consists of a short autobiography, supplemented by a selection of letters from his correspondence, with an account of his death and funeral. We should think that all the friends of our departed brother will be glad to possess this sweet and spiritual memorial.

"The Gospel Magazine" for May is a Toplady Number. It contains a vast amount of interesting information concerning this celebrated poet and divine, and is illustrated with four portraits and

several other interesting engravings. It is the usual price, 6d., and may be obtained through any bookseller. The sale should be enormous, for what spiritual mind is there where the English language is spoken that has not been refreshed, edified, and invigorated through "Rock of Ages?"

"Dead, yet Living." A sermon by T. Bradbury. Publishing Committee, 45, Sistova-road, Balham, London, S.W. FULL Gospel weight, pressed down, running over. Get it, and read it.

## Savoury Sayings for Sensible Sinners and Seeking Souls.

By Ancient Authors and Modern Men.

FAITH in Jesus is the best evidence of interest in Jesus.—Pierce.

IT was the broken heart not the whole heart that wanted binding up.—Gadsby.

PEACE.—"Seek peace and pursue it," if it is running away go after it, pursue it, bring it back.—Late J. Hazelton.

HEAVENLY blessings grow in clusters; he that receives one has a right to all.—Jenner.

IF God is with you, you will want neither company nor comfort.—Rutherford.

PETER once disowned the Lord, but the Lord never disowned Peter.—James Wells.

PATIENCE is better than wisdom: an ounce of patience is worth a pound of brains.—Johnston.

IT is not coming near to the truth, it is not the letter of the Gospel that will convert me, but the Spirit.—Tiptaft.

THE soul-justifying Saviour will justly condemn the self-justifying sinner, who dies in his sins.—Anon.

PEACEABLENESS.—There may be those with whom we cannot fall in, and yet with whom we need not fall out by the way.—M. Henry.

CHRIST THE WAY.—He that understands how to travel upon this road with the waggon of his necessities, will

never return empty, and without back freight.—Krummacher.

SAINTS SUPERIOR TO SINNERS.—The saint in his rags is greater than the sinner in his robes; for the one is in Christ and the other is not, and that puts a superlative glory and excellency upon him.—Jacomb.

THOUGH the naturally dead can do nothing, yet the spiritually dead may do something. Nothing, indeed, can they do to merit the grace of life, but something they are able to do in using the means of grace.—W. Secker, 17th century.

THE HOLY SPIRIT.—It may be truly said, as it hath been by some of the ancients, that as Christ was the fulfiller of the law, and the end of the law (Rom. x. 4), so that the Spirit is the complement, the fulfiller, and the maker good of all the Gospel.—T. Goodwin.

THE EXCELLENCY OF THE SCRIPTURES.—I would gladly take up all things in Scripture, for the Scripture is not like a carpenter's yard, that a great deal of chips lies about, and are of no use; but it is like a goldsmith's shop, that every dust is precious.—Burroughs.

"JESUS CHRIST OUR LORD."—As Jesus, He saves us; as Christ, He fills us; as Lord, He rules over us.—Stevens.

AS Jesus, through His precious blood He saves the chosen ones of God. United to the Christ we stand A ransomed, living, holy band. With wills, through grace, in sweet accord With His, we own Him as our Lord.

—W. J. Styles.

### THE MISERY OF MAN BY THE FALL.

MAN lies in sin till grace comes in,

Without desire to rise,  
His foolish mind loves to be blind,  
Till grace anoints his eyes.

When grace doth come, it finds him  
And deaf, and hardened too, [dumb,  
He does pretend his life to mend,  
Yet nothing can he do.

In guilt and sin his soul is bound,  
Till Jesus sets him free,  
By His rich grace to run apace  
In ways of piety.

When he believes and grace receives,

He grace doth magnify,  
By grace he lives, by grace he loves,  
By grace he long; to die.

But yet we see no soul is free  
From trouble by the way,  
The best of men groan under sin  
Till the redemption day.

Yet blest are they who once can say,  
One thing I know to be,  
I was born blind, but now I find  
Mine eyes do Jesus see.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### AGED PILGRIMS' FRIEND SOCIETY.

THE ninety-second Annual Meeting of the Aged Pilgrims' Friend Society was held on Monday afternoon, May 1st, at the Mansion House. Mr. Alderman and Sheriff Alliston presided, supported by the Right Hon. Evelyn Ashley, Archdeacon Madden, the Revs. J. H. Hallett, J. P. Wiles, J. Bush, E. Ashdown, and J. K. Popham; Messrs. W. J. Parks, G. Creasey, G. Doudney, A. Boulden, J. Townsend, J. P. J. Martin, J. P. W. Abbott, T. W. Nunn, J. Hodges, S. Sharp, A. Hayles, T. Green, W. Bumstead, G. F. Gray, G. Savage, and J. E. Hazleton (Secretary). The meeting opened with the reading of Psalm xxiii. by Mr. J. Bush, who afterwards led in prayer.

The Secretary then read a brief abstract of the Annual Report, which stated that the sole aim of the Society is the welfare of the Lord's aged poor by means of life pensions of five, seven, and ten guineas per annum, given through the personal visits of Christian friends; a second branch of the work consists in the maintenance of four Homes for those of the pensioners, to whom such dwellings are a benefit; and in each sphere of its operations it is desired that the perfume of the love of Christ may permeate every gift with its sweet savour. Fifty years ago the Society had but 342 pensioners and one Home, the pension expenditure amounting to £1,692; this year the recipients number 1,524, there are four Homes, and the annual outlay in pensions is upwards of £10,600. Since the Society was started pensions have been granted to 6,800 aged ones, and upwards of £285,000 have been distributed amongst them. The main branch of income is constituted by annual subscriptions, and those for the year under review exhibit a total of £4,291, being £181 in excess of the preceding year. The Auxiliaries are twenty-one in number, and have produced the sum of £1,594. The number of collections after sermons continues to increase. The total this year is £445, being the largest yet recorded. The maintenance of the Homes costs £2,000 per annum, therefore the total *daily* expenditure which has to be met is £30.

Alderman and Sheriff Alliston expressed his great regret that the Lord Mayor, who was suffering from a slight indisposition, was unable to be present, but in his Lordship's name he extended a warm welcome to the friends of the Society, and hoped that the meeting would be blessed. The Mansion House was the centre of all charities, and he did not think that they could find them-

selves in a better habitation. His only fear was that the Society might suffer by the Lord Mayor's absence. Still he hoped that by heart, voice, and purse they would make the meeting a great success. The number of their pensioners, 1,524, impressed him—it was a small army. The operations of the Society were very extended, and it was right that charity should be far reaching. The pensions which the Society gave made all the difference between penury and comfort to hundreds of God's aged people. He hoped that all present would support the Society, not only by their own means, but by recommending it to others. Charity had but one meaning—to help the helpless—and in the name of the Lord Mayor and Corporation of London he wished the Society success.

The Right Hon. Evelyn Ashley was greeted cordially on rising to move the following Resolution:—"That this meeting devoutly thanks the God and Father of all our mercies for His rich blessing which has rested upon the Aged Pilgrims' Friend Society during the past year; that the ninety-second Annual Report now submitted be adopted, printed, and circulated; and that the following gentlemen be the Committee for the ensuing year, with power to add to their number." The names of the Committee were read. Mr. Ashley reminded his hearers that his honoured father—the Seventh Earl of Shaftesbury—was for a long time intimately connected with the Society. It was only recently that he himself had become acquainted with it, but he found it to be one of the most valued Societies in the Metropolis. A number of good, kind-hearted Christian people meet together and put their hands in their pockets—and in other people's, too, he was glad to say—to help the aged poor. And there were Christian sympathy and personal relations brought into play in administering the money. There was a permanent Committee sitting, and every case deserved the assistance that it got. They were doing a great work, and those present could, if they liked, increase the income of the Society by going to Christian men and saying that they wanted money, so that they might let many aged disciples die in the position to which they were born, and in which they lived for many years. He hoped that the income of £13,000 would next year be £26,000. The four Homes of the Society were places of quiet refuge for battered ships which had been in the storm in the last part of their voyage. The Society, with great wisdom, adapted itself to both sides of the need of the

Lord's aged poor—it gave homes and pensions.

The Ven. Archdeacon Madden, of Liverpool, seconded the Resolution in an excellent speech.

The Rev. J. H. Hallett, of Brighton, supporting the Resolution, said that he had known the Society and spoken on its behalf for many years. The doctrinal basis of the Society was sound—a great thing in these days. The Society was not sectarian, but it believed in going about and doing its work by methods which had the sanction of Holy Scripture. It sought to divest itself of all red-tapeism and officialism, and the charity was administered by godly people who gave godly consolation and let the recipients know that they too were Christian pilgrims.

The Resolution was put to the meeting and carried unanimously.

Mr. J. P. Wiles, of Cambridge, then moved the second Resolution, which was as follows:—"That this meeting would urge the claims of the Institution upon all who desire the welfare of the Lord's aged poor, the extent of its work, its Scriptural basis, and undenominational character constituting powerful pleas for additional support." Mr. Wiles, referring to the Scriptural basis of the Society's work, remarked that it had been said that all seek their doctrine in the Book, and that each found the doctrine for which he looked; but that was not so. Continuing, he said that the Society's work had been ably and efficiently placed before them. This was an age when the words doctrine and dogma had an unpopular ring about them. We wanted definite doctrine and ancient creeds. He considered it a great honour to be allowed to bring the Resolution before the meeting.

Mr. W. H. Collingridge, in seconding the Resolution, said that for more than fifty years he had been acquainted with the work of the Society. It was commenced by godly men for the benefit of their brothers and sisters, and for nearly a century there had been no lack of good men to carry on the work. They did it in the good old way, telling the truth, the whole truth, and nothing but the truth. He hoped that the Society was still in the infancy of its work.

The Resolution was put to the meeting and carried unanimously.

Mr. T. W. Nunn then proposed, and Mr. J. Hodges seconded, a slight alteration in a financial clause, one of the rules, which was agreed to without comment.

Mr. W. J. Parks moved a vote of thanks to the Lord Mayor for permitting the meeting to be held at the Mansion House, and to Sheriff Alliston for presiding over it. He also expressed the regret of those present that the Lord Mayor was unwell.

The Sheriff thanked the meeting on behalf of the Lord Mayor for the vote. He expressed the pleasure that it had given him to preside over the meeting, and wished the Society still greater success. The Corporation, he declared, was true to-day, as it had ever been, to the sacred cause of charity, and it would remain true to it.

The meeting closed with the Benediction.

#### A CHEERFUL GATHERING.

The third anniversary of Hope Chapel (Bethnal Green) Gospel Mission was held on Saturday, April 22nd. Tea was provided for about 70 friends, and, by the time the meeting was announced, the schoolroom was filled. Our pastor kindly took the chair, and, after singing and reading, brother E. A. Toms beseeched the throne of grace.

The chairman then made some very encouraging remarks, following which the report of the past year's labours was read, and we are glad to say that the blood-stained banner of the cross has been lifted up; that Jesus has been pointed out as the only Refuge for sinners; that the pure Word of God has been faithfully proclaimed from week to week; the careless have been warned, the seeker encouraged, and the hungry fed; souls have received personal visitation; thousands of tracts have been distributed; homes have been visited, and we bless God for the strength to continue and grace to go forth through another year. We do not labour for naught, for one dear soul has been gathered as a trophy of redeeming grace.

Brother S. J. Taylor addressed us upon "The Mission of the Gospel and the Gospel of the Mission," and spoke of four things, among others, that every Gospel preacher needed—(1) Personality; (2) Living principles; (3) The power of the Divine Spirit; (4) Perseverance.

Brother J. H. Coulson (from Notting Hill-gate), who has just embraced Strict Baptist views, gave a stirring address from 2 Tim. iv. 2, "Preach the Word," and at once made it clear that those who preach the Word must be converted persons; for, if the blind lead the blind, both will fall into the ditch. In preaching the Word, we must be careful not to preach politics, history, theories; neither must we preach ourselves, but the sum of all our preaching must be a personal Saviour for all who feel their personal need.

Brother Mayhew remarked that he could hardly believe it was Saturday night in Bethnal Green, to see so many happy faces, and exhorted us to do as Philip did when he began at the same Scripture and preached unto the eunuch Jesus: "Lift the Lord God on high;

show the sinner his proper place; bring him in guilty; charge home to his conscience the weight of his sin;" and then declare the message, "Behold the Lamb of God, which taketh away the sin of the world." "Be hopeful." "Lo, I am with you alway," and the promised presence of Jesus realised in the soul will make us bold to serve Him.

Brother W. Peacock addressed us from 1 Tim. i. 11.

Brother Dean, from Wandsworth, exhorted those who do not go out to pray for those who do, and to remember that there are more powerful sermons preached by a consistent walk than by the lips. There is work for all to do, and his message to those who are about to go forth in the Master's name was the message that the angel delivered at the sepulchre: "Go quickly, and tell about a risen Christ."

We take this opportunity of thanking those friends who cheered us by their presence, and specially those who came from a distance to speak a word in His name.

The collection, with two special gifts, amounted to £2 10s., for which we are truly grateful. Thus closed a most profitable meeting long to be remembered.—ONE OF THE WORKERS.

#### BERMONDSEY (LYNTON-ROAD).—

Special services were held here on April 25 on behalf of the Sick and Poor Society connected with this cause, which Society has been in existence for 83 years. Mr. B. J. Northfield, of March, preached in the afternoon from the words, "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. xi. 25), and his discourse was listened to with pleasure. In the evening a public meeting took place, presided over by Mr. J. M. Rundell, of the Surrey Tabernacle. The secretary of the Society (Mr. H. Blackman) read a report, from which it appeared that over £32 had been distributed during the year, in addition to articles of clothing, coal, &c., showing the valuable work of the Society. The chairman followed with some weighty remarks from the words, "Yet for your sakes He became poor that ye through His poverty might be rich." Mr. E. Langford then addressed the meeting from "Ministering to the necessities of the saints." Mr. T. Knott spoke some weighty and solemn words from "Nothing but leaves." Mr. Dadswell followed with an address from, "There is a Friend that sticketh closther than a brother." Mr. B. T. Dale (the pastor) spoke from, "I have trusted in Thy mercy," and Mr. A. G. Blackman from, "Thou, O Lord, hast prepared of Thy goodness for the poor." The tone of the meeting was excellent and the addresses

much appreciated, and, although the attendance was not large, there is good ground for encouragement at its success, and also at the success of the Society.

HACKNEY-ROAD (SHALOM, THE OVAL).—We held our Sunday-school anniversary on Good Friday as usual. Tea was provided for adults at 4.30. The children sat down at 5.30 to their tea, and evidently enjoyed it much. The evening meeting commenced at 6.30, our pastor (Mr. Joseph Mayhew) presiding. Mr. C. Meare, as usual, was our leader. Our superintendent (brother Fewster) was absent, taking rest and change after a serious illness, the pastor told us, but he rejoiced to know he would soon be back amongst us and able to resume his loved work among the children. Brother Day offered prayer. The pastor read a portion of Scripture and gave a short address. Ten recitations were then given by our scholars, interspersed with hymns, dialogues, and solos. After this our brother Mobbs gave us a warm-hearted and stirring speech, expressing his pleasure at the goodly gathering of old scholars, new scholars, and friends present. Then we resumed our programme of recitation and song, and thirteen more of our scholars took part in the same, and finally we closed with the well-known and favourite hymn, "God be with you till we meet again." There was but one opinion and feeling about the meeting—viz., that the attendance was good, the recitations excellently given, and of devout gratitude to God for His mercy.—A LOVER OF ZION.

CHATHAM (ENON).—The 57th anniversary of the formation of this Church was celebrated on Lord's-day, April 9, when two sermons were preached by the pastor—that in the morning from Jude 2, "Mercy unto you and peace be multiplied:" (1) Mercy; (2) Peace; (3) Correspondence between them both; (4) Multiplication or increase of them. Evening, Isa. xliii. 21, "This people have I formed for Myself; they shall shew forth My praise." On Wednesday, the 12th, pastor R. Mutimer, of Brentford, preached afternoon and evening. Afternoon text, Song of Songs viii. 5, "Who is this that cometh up from the wilderness, leaning upon her Beloved?" Synopsis of sermon: In this choice book of the Scriptures three persons or characters are represented—i.e., the Bridegroom, the Bride, and the daughters of Jerusalem (or companions of the Bride). Our text is the third of these, speaking of the other two in the form of a question, "Who is this?" etc. Answer: It is the Church, leaning on Jesus. We shall notice—(1) Her pedigree; (2) Place; (3) Progress; (4) Posture; (5)

Prospect. I. Pedigree: (1) Dead; (2) Defiled; (3) Destitute; (4) Deaf; (5) Friendless, till her heart is changed, then she discovers: II. Her Place—*i.e.*, the wilderness: (1) Unrest; (2) Temptation; (3) Trust; (4) Testimony; (5) Teaching. III. Progress, "coming up" by steps and steepes out of self-righteousness. These are some footholds: Adoption; Intercession ("I have prayed for thee"); calling (without repentance); election; preservation; everlasting love. Foot-prints as seen in the life of Abraham, Jacob, Elijah, David, Jesus (His foot-prints were poverty, prayer, persecution, pain). IV. Posture, leaning on her Beloved, on His Person, power, purpose, promise, etc. Why does she lean? Because she is so weak, yet trustful; she knows Him, and thus makes free with Him, as only trustful love can do. V. Her prospect is everlasting happiness with Him, having perfect likeness to Him. Evening text, Exod. xxv. 30, "Thou shalt set upon the table shewbread before Me alway."—VERITAS.

WILLENHALL (LITTLE LONDON BAPTIST CHURCH).—This time-honoured sanctuary, after having been closed for renovation and repairs, was reopened under most auspicious circumstances on Lord's-day, May 7th. Suitable and appropriate sermons were preached by the pastor, Mr. Alfred B. Tettmar, to large and appreciative audiences. In the morning our brother took for his text Gen. xxviii. 17, "This is none other but the house of God, and this is the gate of heaven." The words found in Psa. xlviii. 3, "God is known in her palaces for a refuge," formed the foundation of the preacher's remarks at the evening service. These were indeed memorable services, and will not soon be forgotten by the many who were privileged to attend them. It greatly rejoiced our hearts to see such a goodly number of friends from neighbouring causes, who had come to show, by their presence and support, their hearty sympathy with us, and to wish us God-speed in our work of faith and labours of love. The collections, which were taken morning and evening, towards the Renovation Fund amounted to the handsome sum of £17 0s. 9d. This, with the amount already received in donations, gave us about £100 towards the renovation of our house of prayer, leaving about £100 more yet to be raised to clear our debt. We are, however, confidently expecting that the balance will be quite removed before the close of the present year. Our divine Lord and Master, by His gracious dealings with us as a Church and people, has during the last few months raised within all our hearts the hope of a bright and blessed future for His

cause here.—ROBT. M. TONKINSON, Secretary.

LINGFIELD, SURREY.—Interesting services were held at this old-established cause on Monday, May 8, 1899, in recognition of the acceptance of the pastorate by Mr. Henry Hayler, of Brighton. A party, numbering 24, and having special tickets, journeyed from Brighton with Mr. Hayler, and included Mr. D. R. Smith and Mr. F. Cozens (Salem, Bond-street), Mr. L. Piper (Galeed), Mr. and Mrs. A. Stenning (Ebenezer), Mr. Adams (Poyning's), Mr. Hayler, sen., etc. They were favoured with beautiful weather, and much appreciated a ride of 1½ hours through some of the prettiest scenery of Sussex and borders of Surrey, arriving at their destination about noon. Whilst a repast was being prepared, a visit was paid to the quaint old church, where a chained Bible, with other relics of a dark past, attracted attention, and loudly called for vigorous defence of our present liberties and immunities: so, too, did "Ye Village Cage" and the old-time "Ducking-pond" at the farther end of the village—the scenes, doubtless, of many a dismal incarceration, and "dipping" *without* repentance, it is to be feared. At the afternoon service Mr. E. Mitchell, of Chadwell-street, London, preached an excellent sermon from Rev. ii. 10. In his customary, faithful but affectionate manner he addressed words of caution and brotherly counsel to the "angel of the Church" at the above place. Afterwards, having explained that the messages to the Seven Churches of Asia (though sent in the first place to the ministers), were as much intended for each individual member, he admonished all the Church members to cleave to and strengthen their new pastor. A tea followed, to which a goodly number sat down, and which was capably served by a staff of willing workers under the superintendence of Mrs. Fuller. In the evening the little chapel was well-nigh filled, the proceedings being opened by singing the well-known hymn, "Glorious things of Thee are spoken," to Haydn's fine composition. The chair was occupied by Mr. D. R. Smith, of Brighton, who read Psalm cxxii., and asked Mr. E. H. Elliott (the leader of the Bible-class, of which Mr. Hayler was formerly a member) to offer prayer. The chairman then spoke briefly, expressing the pleasure it gave him to be present, and at once called on the secretary of the Church, Mr. A. Andrews, East Grinstead, to relate the circumstances leading to the invitation. These were detailed in a manner which evinced a strong personal interest in every phase. Mr. Hayler was next requested to speak, and state—(1) His

call by grace: (2) To the ministry; (3) To the pastorate; (4) The doctrines he intended, by Divine help, to preach. This he did in a lucid, yet most heart-moving, and cheering address of nearly an hour, satisfying all present and affording encouragement to all Sabbath-school and Bible-class workers, as well as such as of the Lord's people who endeavour to speak judiciously to young seekers. Special interest attached also to the fact that the ministerial course commenced at Poynings, a little cause about eight miles from Brighton, known locally by the somewhat facetious title of "Young Ministers' Training College," and, singularly enough, the starting point of Mr. E. Mitchell's honoured and useful ministerial career. Mr. Smith then joined the hands of pastor and secretary, declared the compact sealed, and invoked the blessing of the Lord Most High upon the union. After another hymn had been sung, Mr. Mitchell again spoke, basing his remarks upon Acts xx. 28, "Take heed, therefore, unto yourselves, and to all the flock," etc., supplementing the discourse of the afternoon and delivering the formal "charge." Mr. King, of the Surrey Tabernacle, next addressed the Church, prefacing his most useful, yet withal savoury, speech by avowing, with evident emotion, that his young brother Hayler had got "right down into his heart." Mr. Fowler, of Shepherd's Bush, followed, "gathering up the fragments," as he said, that "nothing might be lost." In a short address, couched in language of warm, fraternal regard, he wished pastor and people every covenant blessing. The meeting, which had been enjoyed by everyone, then closed in the usual manner. There remains but to add that the collections were good, and the day one which will long remain in fragrant remembrance with all, not excepting—ONE WHO WAS THERE.

WEST HAM-LANE.—Services in connection with the twenty-sixth anniversary of the Sunday-school were held on Sunday and Tuesday, the 14th and 16th of May last. On Sunday two special sermons were preached by pastor J. W. Humphreys. In the morning to the children, the text being taken from 2 Kings v. 2; and in the evening to the teachers, from Gal. i. 15—17, the subject being of Paul, the great worker. On Tuesday afternoon pastor J. Box preached an instructive sermon on Prov. i. 17. Tea was provided after this service, about 130 sitting down. The meeting in the evening was, in the absence of I. R. Wakelin, Esq., occasioned by the serious illness of his wife, presided over by the pastor. Pastor J. Box interested the children on "Looking to Jesus," and gave them reasons

for so doing. Mr. Box illustrated his subject by reference to Matt. xvii. 24—27, "Christ paying tribute," showing the children clearly the omniscience, the power, and the humility of Christ. Pastor S. T. Belcher (of Homerton) delivered a bright address on Zech. viii. 5, "And the streets of the city shall be full of boys and girls playing in the streets thereof," which also greatly interested the children. Pastor E. White (of Woolwich) then followed with an encouraging address to teachers, chiefly upon "Sowing the seed," making a fit reference to the various practices of farmers in sowing their seed, to illustrate his subject. The secretary's report showed the school to be in a fair condition, also increased activity on the part of those concerned, and greater desires for its prosperity. Five scholars have become members of the Church during the year, having followed their Master in the way of His commandments. Other branches of service were in a good condition. The amount collected by the scholars in aid of the Mission Fund was £7 13s. During the evening a handsome copy of the Oxford Teachers' Bible and a Cruden's Concordance were presented to Mr. Dickson, who has been the teacher of the infant class for twenty-six years. Mr. Dickson is still much attached to his work, and states he has no desire whatever to change his position. During the whole twenty-six years he has never been late once. Mr. Upsdale, in presenting the testimonial, referred to the advantages of punctuality, and said: "Other teachers, please copy." We thank God for such a teacher as brother Dickson. Special hymns and pieces were effectively rendered by the scholars, under the direction of the secretary, Geo. Oakey, Mus. Bac. All the services were very well attended, the chapel on the Sunday evening being crowded.—W. H. B.

ALDEBURGH, or Aldboro, is a branch chapel belonging to Aldringham. Our third annual meetings were held on Easter Monday, April 3rd. It was a real anniversary day, indeed. At the commencement our hearts were made glad at seeing such a goodly number present to unite in the first song of praise. Mr. A. Morling, who has preached for us at previous annual gatherings, was again with us. His discourse was from Isa. xliii. 1, 2. We feel persuaded all heard the Word with gladness, and felt it to be truly a refreshing season. A good number sat down to tea. The evening service commenced at 6.45, the chapel being well filled. Mr. A. Knell, of Laxfield, presided. Addresses were given by brethren Lockwood, Bartlett, Brand, Meadows, and Morling, each expressing the



pleasure it gave them to meet with us on this occasion. Our hearts were cheered by the different ways they were enabled to speak of the goodness of the Lord. Truly the presence of the Lord was in our midst. The songs of praise were sung to the good old tunes, which were very hearty, closing with that well-known hymn,

"Blest be the tie that binds  
Our hearts in Christian love."

Collections good. Thus closed a very happy and profitable meeting. Trusting the Lord will grant us many such seasons, unto Him who has done so much for us we desire to give all the praise. Friends visiting this ancient watering-place during the summer months will receive a hearty welcome by the friends meeting for worship here.—J. T. OXBORROW.

#### GURNEY-ROAD BAPTIST CHAPEL, STRATFORD, E.

##### PASTOR'S FIFTH ANNIVERSARY.

THE fifth anniversary of our pastor's labours amongst us was celebrated on April 9th and 11th. Sermons on the Lord's-day were preached morning and evening by our esteemed brother Jull, of Cambridge. Owing, no doubt, to its being such a wet day, our congregations were not up to the average in numbers. It was, however, good to be there, as the Word of life was dispensed by our brother in the morning from 1 Tim. ii. 16, and evening from John xvii. 4.

On the following Tuesday afternoon a sermon was preached by Mr. Northfield, from the words in Isa. liv. 11. The discourse was much enjoyed as the preacher dwelt on—*first*, The preface, "Thus saith the Lord;" *secondly*, Certain titles both of the Lord and His people; *thirdly*, An injunction, "Ask of Me," etc.; and, *lastly*, The direction, "Command ye Me," etc.

The public meeting was ably presided over by Mr. Applegate, from Chadwell-street, and addressed by brethren Dolbey, Chilvers, Mutimer, Mitchell, Northfield, and the pastor.

The secretary's report gave a tone to the meeting, and several clauses of the same were taken up by the speakers. A soul-profitable season was spent, and we closed another anniversary of our pastor's settlement amongst us with gratitude to God for abiding unity and a deepening of fellowship in the truth. The collections, with profits on the tea, amounted to £24, the surplus of which was handed to our pastor.

*Extract from Secretary's Report:—*"We gratefully record another year of mercies, our beloved pastor having been sustained five years amongst the flock in unbroken peace. Signs of blessings have followed the Word preached. During the year three have

been added by baptism, and four from other Churches have been added to our numbers. One only has been removed by death—viz., the aged mother of our pastor's wife. She walked with God, and was a 'succourer of many,' especially of the servants of Christ. Three have seceded from us and joined Open Communion Churches. We have had much to remind us of the increasing worldliness in Zion, manifest in a lack of interest in the services of God's house, both on the Lord's-day and in the week-evenings. This has considerably depressed the pastor and deacons in their work. Would to God that those who profess to love the doctrines of His grace would manifest a zeal like unto those enemies of truth so busy to-day in the ranks of Ritualism and Romanism! However, we have much, very much, to thank God for amid our discouragements, and, taking courage, would

"Praise Him for all that is past,  
And trust Him for all that's to come."

Financially, we have paid our way, but the removals by Providence and death have been a heavy loss to us of late. The auxiliaries in connection with the cause are carried on with willing hearts. In the Sunday-school we are urgently needing male teachers. The building scheme progresses very slowly, but we labour on in hope, that as we have the site for the new schoolroom secured and paid for, with about £150 in hand, we shall shortly be able to report progress. The Lord reward all our helpers in every direction."

SHOULDHAM-STREET (BRYANSTON-SQUARE).—Services to commemorate the twentieth anniversary of the Church were held on Sunday, April 30th, and the following Tuesday. On Sunday pastor J. Clark (of Bethnal-green) preached. In the morning from Dan. iii. 25; and in the evening from Deut. xxxiii. 3, "All His saints are in Thy hand." On the following Tuesday, pastor J. W. Humphreys (of West Ham) preached from the same words (Deut. xxxiii. 3), showing without doubt the blessed Spirit was in our midst. It was felt there was savour and power in the Word preached. The evening meeting, at which our esteemed brother Abbott (of Chadwell-street) presided, proved to be a season of much refreshment and cheer. After reading a portion from the Word of God our beloved brother Mobbs sought the Divine blessing. The following ministerial brethren were helped to give us soul-cheering and encouraging addresses:—Messrs. J. Box, J. Clark, J. E. Flegg, E. W. Flegg, J. W. Humphreys, and E. Marsh. We were sorry our dear brother Carr was absent through illness. The meetings were well attended. The collections

amounted to £30. We desire to give our triune God all the praise.—E. LUCAS.

**HOMERTON-R.O.W.**—The fifty-sixth anniversary of the Sunday-school was celebrated on Sunday, April 23rd. In the morning of the day the service was conducted by Mr. Ernest A. Booth, who gave an instructive sermon from 2 Tim. iii. 15. He dwelt first on the Holy Scriptures, impressing the facts of their sacredness, inspiration, completeness, and incomparable teaching; continuing, he enforced on the children the advantage of learning the Holy Scriptures while young, drawing their attention to the teachings thereof, concerning God, man, sin, salvation, life, and eternity. Our brother next exhorted the teachers not to deprive the children of the great advantages of the faithful teaching of the Holy Scriptures, and, in conclusion, gave us instructive definitions of faith and salvation. During the service special hymns were sung by the scholars. In the afternoon at 3 o'clock our brother gave a special address to the children, his subject being the healing of the leper (Matt. viii. 2, 3). He held the attention of the children, and we trust that the teachings brought before them will be owned and blessed of God. In the evening of the day our pastor, Mr. S. T. Belcher, delivered an instructive discourse from Zech. viii. 5, dwelling on the city of Zion, showing us how the vessels of God's mercy, made alive by His quickening power, thus become living stones built together into one body, a monument to God's glory; continuing, he drew our attention to the streets of this wonderful city, calling to our minds the beautiful doctrines of the Gospel, the divinity and humanity of Christ, His love and wonderful work of redemption. In conclusion, our pastor sweetly reminded us of the companionship and enjoyment of the occupants of this marvellous city one with another, and of all with our Elder Brother and blessed Master Jesus Christ. The services were continued on Tuesday, April 25th, when a tea was given to the scholars; and in the evening at 6.30 a public meeting was held, presided over by Mr. Geo. Savage. Addresses were given by brethren Box, Mitchell, Steele, Marsh, Belcher, and Booth. The report was read by the secretary, and a very happy and profitable evening was spent. We go forward, encouraged and stimulated, looking up unto Jesus.—B. C. J.

**WALTHAM ABBEY.**—Seventy-fifth anniversary of "Ebenezer." April 20th, 1899, opened with the beautiful warm sun shining all around us, and our hearts were glad in the Lord. About 2.30 p.m. many old familiar friends

began to gather from Hertford, Tottenham, Ponder's End, Enfield Lock, Epping, and London. A few minutes after 3, our brother J. Bush, of Surbiton, entered the pulpit. Brother J. W. Banks began the service with hymn 559:

"Now let Jehovah's covenant love  
To saints employ my breath," &c.

Mr. Bush was helped to preach a good Gospel sermon, which got into the hearts of the people. A goodly number sat down to tea, and enjoyed the good things provided. The evening meeting commenced at 6 o'clock, over which our beloved brother, John Piggott, Esq., L.C.C., in his usual affable manner, presided. Hymn 172:

"Awake, my soul, in joyful lays," &c., being sung. Isa. lv. was read, and brother Licence led us at the throne of grace. Hymn 940 was sung, and then the chairman gave a short, yet interesting address, from Isa. lv. 11, "My Word shall not return unto Me void," &c. A verse sung, and J. W. Banks spoke from Psa. cxvi. 1, 2—"Because" and "Love" travelling together in God's Word. Brother Bush from Psa. lxxii. 6, "Remember my song in the night." Brother Bowles dwelt on "Making our boast in the Lord." Brother Gibbens addressed us on Judges vi. 14, "Go in this thy night." Hymn 735 was then sung. Brother Hewitt spoke on 2 Chron. xii. 12, "In Judah things went well." Brother Piggott leaving to catch his train, the pastor occupied the chair. After giving a few words of thanks to those who had laboured for the comfort of all, he called on brother Licence, who responded with a few precious words from Psa. cxvi. 8. The collections being good our finance was put right, and the day was closed by putting the crown of blessing where it has a right to be—viz., "on the head of our Divine Lord." The hymn,

"All hail the power of Jesu's name,"  
and the benediction, closed the seventy-fifth year of our beloved "Ebenezer."—W. E. P.

**GRAVESEND.**—On Wednesday, April 19th, at the Spring meetings held at "Zoar," a nice number gathered in the afternoon to hear Mr. J. Jull, of Cambridge; and again in the evening an almost full house to listen to another Christ-exalting discourse from the same preacher, bringing together friends from Chatham, Sheerness, and other places. There are signs at some causes that preaching is more attractive than public meetings.—W. BEDDOW.

**NEW CROSS-ROAD (ZION).**—The fourth anniversary of Mr. Thos. Jones's pastorate was celebrated on April 25th last, when pastor E. White (Woolwich) delivered an appropriate discourse from

Heb. xiii. 7, setting forth the character, conduct, and teaching of a godly minister, and the exhortation to be followers of such. Tea and public meeting followed, presided over by John Piggott, Esq., L.C.C. Prayer was offered by Mr. Stringer (Surrey Tabernacle), and a brief sketch of the year's work given by the Church secretary, Mr. T. G. C. Armstrong, showing the present membership to be 263, baptisms 9, transfers 12, and deaths 4, special reference being made to the loss sustained by the calling home of Mr. Geo. Taylor, of Tunbridge. The school numbered 363 scholars and 33 teachers; the various institutions in connection with the Church were in a healthy state, such as the Young People's Mission, Tract and Benevolent Society, &c., and the income for all purposes was over £600. Addresses followed from the chairman, which were pithy, pointed, and practical; pastors H. T. Chilvers (Bloomsbury) on "The Lord is our King" (Isa. xxxiii. 22); C. A. Guy (Gravesend) on "The glory of His kingdom" (Psa. cxlv. 11); W. H. Rose (Woolwich) on "Its subjects" (1 Pet. ii. 9); E. White on "Its laws" (Heb. viii. 10); and T. Jones on "Its privileges" (1 John iii. 2). A vote of thanks to the chairman, speakers, and ladies was moved by Mr. J. Martin, seconded by Mr. Dumsday, and heartily accorded. The collections on behalf of the pastor, together with the proceeds of the tea and trays given by the ladies, realised over £18.

**BERMONDSEY (SPA-ROAD).**—The "Jubilee" of our Sunday-school was commemorated on Lord's-day, April 30, when special sermons were preached by the pastor, and on the Wednesday following a public meeting was held. A concise report, embracing a review of the fifty years' work, was presented by the superintendent, and very inspiring addresses were delivered by brethren Pine (Courland-grove) and Wakelin (Keppel-street), interspersed with recitations and appropriate hymns and anthems by the scholars, under the direction of Mr. Gee. The pastor presided. All the services were well attended, the collections were liberal, and the teachers, scholars, and friends were greatly encouraged.

**CROWLE.**—A very interesting and instructive service was held in the above Church on Sunday last, when, after a powerful sermon by the pastor, W. Rowton-Parker, on "Believers' Baptism, and Answers to Objectors," in which the various forms of objections were ably met, four persons were baptized by immersion in the name of the Holy Trinity, and in the presence of a very large congregation. It was a solemn service, and all appeared

intensely interested. It seems there are other candidates, but for some reason their baptism was postponed until a later date.

**BROMLEY, KENT.**—The sixth anniversary of the opening of this place for the worship of God was celebrated on Tuesday, May 2nd, when Mr. O. S. Dolbey, pastor of Surrey Tabernacle, preached an excellent sermon to an appreciative audience from Heb. vii. 24 and 25, dividing his subject as follows: (1) The person alluded to—*this Man*; (2) What He is said to have—an unchangeable priesthood; (3) The conclusion arrived at. At the close of the sermon about fifty persons took tea. In the evening, at 6.15, a goodly company again assembled together, presided over by F. J. Catchpole, Esq., of New Cross, who read Psa. cxvi.; he then called upon brother Crowhurst, of the Surrey Tabernacle, to engage in prayer. A brief report was then read, after which the chairman commented upon Isa. xii. 1, giving some plain yet sound, doctrinal remarks upon the coming sinner's experience. After singing again, the meeting was very profitably addressed by brethren E. White, of Enon, Woolwich, T. Jones, of New Cross, and O. S. Dolbey. Collections amounted to £9 11s. 8d. Thus closed a happy day in Zion's courts, for which we thank God and take courage.—J. ASPINALL.

**MR. J. E. FLEGG'S STATEMENT  
ON HIS RECOGNITION AS PASTOR  
AT CHATHAM ROAD.**

(Concluded from page 149.)

"By the grace of God I am what I am," and by His mercy and leading I am where I am this afternoon. How true it is, "A man's heart directeth his way, but the Lord directeth his steps."

This day is to me of great importance—one of those occasions in life which stand out from its ordinary events like a prominent peak in a mountain range. I wish briefly and plainly to trace the course of events which have led up to my acceptance of the pastorate of the Church of Christ meeting in this place.

The opening weeks of 1898 were to me weeks of deep soul exercise and anxiety. I had left a field of labour where I had experienced much sacred joy in the Lord's work, where some sinners had been brought to know the Lord, and where, notwithstanding the fact that I was at times laid aside through overwork and compelled to rest, and endured at other times much pain and suffering, the Word was greatly blessed and many were added to the Church. I was very dark in my mind, and harassed with many perplexing thoughts, I wondered where I should go, and whether the dear Lord would condescend to make further use of me. I felt, as I feel now, unworthy of the honour.

In the October number of the "E.V." for 1897 a notice appeared stating my labours at Wood Green would terminate at the close of the year. On October 1st I received my first

invitation to supply. It was from our brother Clark, asking me to serve the friends at Chatham-road on three Sundays in the early part of the year 1898. I replied, promising a Sunday in January, February, and March respectively.

I well remember my first visit to this place—my first engagement after leaving Wood Green. My feelings were anything but bright. The sadness of the preceding week when I said farewell to old friends and loved fellow-workers had not worn off, and if anyone needed the precious words of promise from which I spoke that morning—viz., "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be,"—it was the speaker. None the less welcome were the kind words of the beloved deacons of this Church after the service that morning. The day was cold and the congregation small; but, in speaking, I was enabled to rise above myself, and a note in my diary says I had a very happy day here, and testimonies of the Word having been blest. I do not know that I could call her a prophet; but, on arriving home in the evening, my dear wife, ever anxious about me as a true helper, enquired how I had "got on," and, after I had detailed my experience, she said, "I believe you will go there." Her prediction, at all events, has come true. Curious to relate, one of my former co-workers, a deacon of the Church at Wood Green, was waiting for me at home, and expressed himself to the same effect.

My own wish was that if I settled again over any Church it might not be in London, but in the country. I felt ready to go where the Lord should direct, whether to supply at various Churches or to settle over one Church; yet, as I say, I had a strong preference for the country. The country has a charm for me which London, with all its advantages, does not possess. This, however, was not to be. I visited various Churches in London and the country, and in going about I watched as closely as I could to ascertain what the Lord's will concerning me might be. My previous experience had convinced me it would not be possible for me to undertake any charge and continue in business.

I visited Chatham-road for the second time the following month. I was much helped in preaching, and had a good day. Whilst at home with our brother Frost in the afternoon, reference was made to my work at Wood Green and my own intentions as to the future, when I said, as nearly as I can remember, I was content to do as the Lord might direct, that my heart was in the work of the ministry, and, if the Lord opened the way, I should give up my secular calling for the ministry. I then engaged to preach at Chatham-road several Sundays during the year.

On the following day I received a letter from our brother Clark (who through illness was unable to be present on the Sunday) confirming these engagements and suggesting there was a field of usefulness here, where, by the blessing of God, my presence might be a power for good. This letter, coming as it did, and when it did, was as a cordial to my spirits. I replied it was as yet early to say much as to the future, that I had only one wish, which was to go where God would have me, and my prayer to Him continually was that He would lead me in His way. I feared to choose for myself. I told him I should watch closely the Lord's hand in my future visits to Wandswoth, and on the occasions I had

been with them I had felt at home. I undertook, in addition to the Lord's-days, to preach frequently in the week-evening.

Having been for well-nigh twenty years in the vicinity of Chancery-lane, and having a liking for an active business life and a dislike to changes, I felt it would not be an easy matter for me to break from it and tread a different road. Somewhere about this time, however, the words, "Give thyself wholly to these things, that thy profiting may appear unto all," were applied with power to my mind. I believed this to be of the Lord, and could not but conclude that the time would soon come when the severance would have to take place.

On March 6th I paid my third visit to Wandswoth. Many thoughts passed through my mind in connection with the future, and the possibility of that future being here. I seemed to want it wet on the fleece and dry on the ground, then wet on the ground and dry on the fleece, and then the whole over again. How could so small a flock support me? But during the day I had these words, "I have much people in this place."

In May I visited a Church in the country, was much favoured in speaking to them three times, and this led up to an invitation to preach for three months, with a view to the pastorate. Though I should very much have liked to have gone to that part of the country, the way did not seem at all clear, and I had reluctantly to say no.

In August I received a very kind letter inviting me to another Church, but as this would have involved my continuance in business, I had to decline.

I was much perplexed, and the following note from my diary indicates somewhat the condition of my mind:—"I seem to be at the parting of the ways. Lord, direct me; I do not want to make a mistake, but to take the right path."

My visits to another Church in the country appeared to have been much blest to the friends, and were attended with much pleasure to myself, so much so that I arranged to pause ere doing anything definite. These things coming one upon another only seemed to make the way more difficult. My own thoughts seemed to be divided between this latter Church and another in London, where I had experienced much liberty in preaching. I watched, I waited, and I prayed.

I continued, and now with greater frequency than before, to supply at Chatham-road.

In October last, the way not seeming so clear as I desired, I had a conversation with our brother Clark on the subject, and we arranged to leave the matter until the following Sunday, when we could all (the deacons and myself) talk the matter over. Meanwhile, between the Wednesday and the Sunday, I received a very warm, unanimous invitation from a sister Church to preach, with a view to the pastorate. This did not make it easier for me to decide, but rather increased my difficulty. Subsequently, on the Sunday I explained to the deacons my difficulty and my anxiety to do the right thing. Their kindness on that occasion, as we talked the matter over, is a pleasant memory.

Matters proceeded. I felt a union to the brethren in office at home with the friends who were one in their desires. I had also liberty in speaking, and the Word was with power. Ultimately I received a further letter expressing the feeling of the Church.

I sought counsel and advice of an esteemed brother in the ministry, who is

present to-day, and, after my interview with him, decided to let the matter remain for a month, so that I might seek further direction. This was agreed to, and the matter remained in abeyance.

As may be expected, these matters were uppermost in my mind continually. In the evening of October 24th my dear wife and I discussed the matter. It will be seen that at the same time the friends here were holding a meeting. Of this I knew nothing until the following morning. Early the next day (October 25th) I was in my study, and led out in prayer that, if it might be so, there should be given me some indication of the Lord's will that day. At the time these words came into my mind, "While they are calling, I will answer." Strange to say, and yet, perhaps, not strange, as I went downstairs the postman left a letter, which was from this Church as to matters attended to by them on the previous evening. This, coming as it did and meeting some of my difficulties, seemed a direct answer to prayer. I wrote to the brother before mentioned on the matter, and, on receiving his reply, the way seemed clear and plain, and I felt the time had come for relinquishing my secular employment and making some sacrifice in that direction to enter upon the work here. I consequently wrote accepting the pastorate of this Church. Now I seem to hear him say, "Certainly I will be with you."

I am hoping that the union we are celebrating to-day may be lasting and blest of God. I am fully conscious of my own weakness and dependence, but I know I have a mighty Helper, and I firmly believe that in my ministerial work here

"He who has helped me hitherto  
Will help me all my journey through,  
And daily give me cause to raise  
New Ebenezers to His praise."

#### SOUTH INDIAN STRICT BAPTIST MISSION.

THE half-yearly meetings of the above Mission were held on Wednesday, May 3rd, at Zion, New Cross-road, and were of an interesting and enthusiastic character.

In the afternoon, pastor W. Wren (of Bedford) gave an earnest, practical discourse from Matt. xxviii. 18-20. Tea and public meeting followed, presided over by pastor P. Reynolds (of Highbury), President of the Association. On the motion of Mr. I. R. Wakelin, seconded by Mr. Adams, Mr. Thos. Jones was elected vice-president, who said he would accept the service in the name of the Lord and for His glory, and because of the interest he felt in the work of the Mission, which was so dear to all their hearts.

The chairman spoke briefly, but to the point, on the work of the Mission. Mr. Adams laid the financial statement before the meeting, showing a balance due to the treasurer of £266. Mr. Gray (of Brighton) read letters of regret at absence, and sympathy with the work, from pastors J. C. Clark, Dixon, Peters, Sohofield, Throstle, and others; and gave extracts from the reports of the superintendent, Mr. Strickson, and

the native agents. Over 30 had been baptised, and others were waiting for baptism, and 63 native preachers and teachers were actively engaged in spreading the glad tidings of salvation in 18 chapels and three hired halls.

Stirring addresses followed by pastors John Smith (of Halifax), J. Morris Winch (of Chatteris), and J. D. Tooke (of Grundisburgh), which aroused a genuine spirit of enthusiasm in the meeting, and on the suggestion of Mr. Gray, subscriptions and promises were made resulting in a grand total of £205 (including over £5, the proceeds of sales from Zion's ladies' work-basket during the interval between the meetings).

Nearly 20 friends were present from Brighton, and a similar number from Highbury and Bloomsbury. A congratulatory telegram was dispatched to Mr. Strickson during the meeting.

WANDSWORTH COMMON (CHAT-HAM-ROAD).—The third anniversary of the Sunday-school at the above place of worship was commemorated on Sunday, April 30th, and Wednesday, May 3rd. On the Sunday, Mr. Bush (of Kingston) preached two excellent sermons. The texts in the morning were, "Jesus said, Take ye away the stone" (John xi. 39), and "Loose him, and let him go" (ver. 44). Amongst many remarks of a helpful character to teachers were the following:—"Education cannot give life. It is good; but, after all, only a minor thing. As those around the grave did the bidding of Jesus, so are we to do. We are to seek to roll away the stones of ignorance and indifference. It would be easy work to roll the stone up to the door of the sepulchre as it would go down an incline; but the rolling of it back would, like the work of teaching, be an arduous undertaking. The two texts are beautiful models for Christian service. I do not think much of those teachers who never weep over their scholars. The spirit of the age gives much cause for sorrow and anxiety on account of dear young people. In your sorrows send for Jesus, and tell Him all your anxieties. Sometimes you will have to groan out in sympathy. Be ye gentle with your scholars; be careful. Let each listener ask the question, 'What have I done?'" In the afternoon the president, Mr. S. Frost, distributed the prizes. Those given to the Bible-class, through the kindness of its leader, were especially valuable. Mr. Bush gave an interesting address to the children on "The Best Book," and the children sang special hymns. The evening text was Isa. xlv. 1-4. The writer thought the following remarks well worth recording:—"The practical effect of Divine grace is to make us servants of Christ. God has a choice,

and although some people deny His right. He chooses whom He will to be His servants. Divine grace is of an ennobling character and of converting power. There is a diversity of gifts, and one cannot do the work of another. In all services remember the words, 'I will help thee.' The children and their parents were invited to tea on Wednesday, and, being well served by the lady teachers and helpers, spent a very happy time. The president was in the chair at the evening meeting, and spoke words of welcome to scholars and parents. The report was of an encouraging character. Our dear pastor, Mr. J. E. Flegg, gave a bright address, and the children recited very creditably. Votes of thanks were given to all willing helpers, and the happy day closed with the benediction. The musical part of the service was very enjoyable, thanks to the school secretary.—ONE OF THE TEACHERS.

HALESWORTH.—We held our annual gatherings on Good Friday. Brother A. Knell met with us and preached the Word of Life. The weather being very unfavourable, we were not so well attended as on former occasions, still we had a good time and a happy gathering, for we felt the Lord was there. Our brother preached two soul-cheering sermons, the Lord leading him into the green pastures of His truth, so that we were blessed indeed with the rich blessings of His presence. The theme that we delight in was couched in the words of our brother's text, "Into heaven itself, now to appear in the presence of God for us."—C. G. GREEN.

ILFORD (EBENEZER, CLEVELAND-ROAD).—We held our sixty-second anniversary on April the 9th and 11th. On Lord's-day, April 9th, our pastor, Samuel J. Taylor, preached morning and evening, from Psalm cxxiv. 1, 2, and Exodus xxxii. 26, respectively. On Tuesday, 11th, our friend and brother Mr. J. M. Rundell, preached a most encouraging sermon in the afternoon, from 1 Cor. ii. 1, "Declaring unto you the testimony of God," referring specially to the double testimony borne by the apostle Paul as a minister and witness of the things he had both seen and heard, declaring salvation to be by grace alone. A goodly number of friends partook of tea. In the evening a public meeting was held, presided over by Mr. Rundell. After reading Isa. lxii. brother Day sought the Lord's blessing. The secretary then read a most satisfactory financial statement for the past year, showing a balance in hand of nearly £6, a condition of things not experienced for many years, notwithstanding the many exceptional expenses incurred by

the Church in its removal from the old building to Cleveland-road. Savoury addresses were delivered by brethren F. C. Holden, on "The Mighty God of Jacob." W. H. Lee, on "The redeemed of the Lord shall return and come with singing unto Zion." H. F. Noyes, on "Thy Throne remaineth for ever." J. Mayhew, on "Ebenezer, hitherto the Lord hath helped us," and our Pastor, on "Consecrate yourselves to-day unto the Lord." All the services were very well attended, and the friends contributed liberally at the collections. To our Triune God be all the praise for the great encouragement thus afforded on this our first anniversary under a pastorate.—W. G. F.

LEE (DACRE-PARK).—The forty-seventh Church anniversary services were held on Sunday, May 14th, when special sermons were preached in the morning by Mr. J. H. Lynn, in the evening by Mr. John Box (Soho). On Tuesday, 16th, Mr. H. T. Chilvers preached in the afternoon. Tea was served in the School-room. Public meeting was held in the evening, when Mr. Appleton (Meyrick-road, Clapham), presided. Addresses were delivered by Messrs. H. T. Chilvers, W. H. Rose, R. E. Sears, and the pastor (J. H. Lynn). The Church Secretary, C. W. Sears, gave a report of the state of the Church and the finances. Collections amounted to £16.

CORRESPONDENTS will please note that in future all reports of Special Services should be sent to Mr. Mitchell, 25, Calabria Road, Highbury Park, N., as soon after the event as possible.

## Marriage.

WESLEY—RHODES.—On April 25th, at Providence Chapel, Newarke-street, Leicester, by Pastor A. E. Realf, Hannah, the eldest daughter of the late Mr. Benjamin Rhodes, of Leicester, to Isaac Edwin, third surviving son of the late Mr. Isaac Wesley, of Leicester. Both being members of the Church, Sunday-school, choir, Mutual Improvement Association, and pastor's Bible-class, they received many beautiful and useful presents.

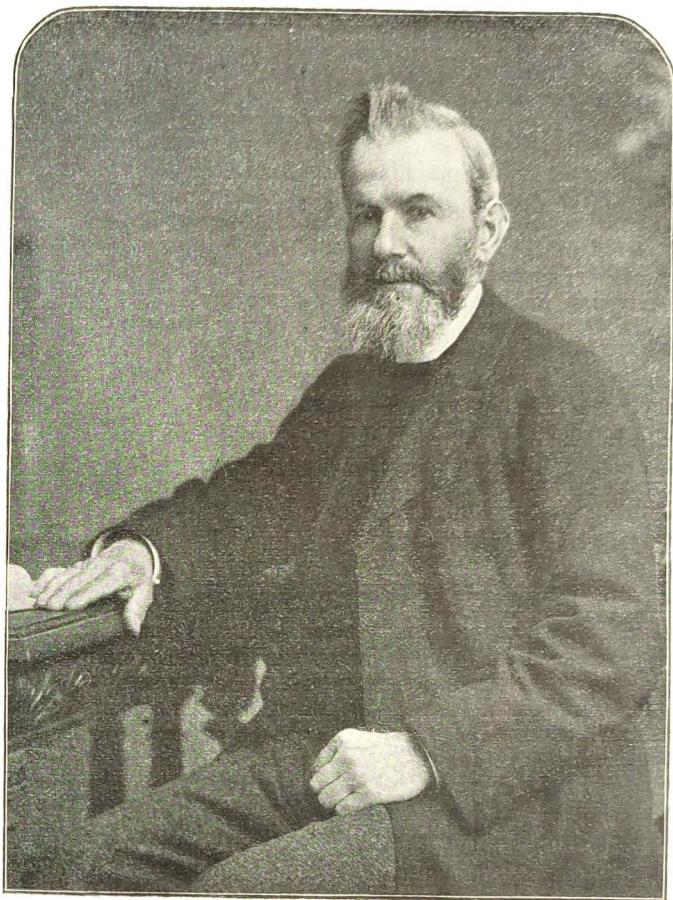
## Gone Home.

EMMA BATTEN, widow of the late William Batten, formerly of Bradford-on-Avon, Wilts., but lately of Newport, I.W., where she peacefully entered into the rest that remaineth for the people of God on April 10, 1899, aged 74. She was an amiable and consistent follower of the Lord Jesus Christ.

MRS. A. J. SKINNER.

Our sister was called home on Tuesday, May 16th, after a prolonged illness. She was the wife of Mr. A. J. Skinner, 90, High-street, Lewisham, and was formerly a member of College-park, Lewisham.





MR. D. THOMAS.

(See page 196.)

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## Why we Mention the Lovingkindnesses of the Lord.

BY E. MITCHELL.

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“I will mention the lovingkindnesses of the Lord.”—Isa. lxiii. 7.

THE sudden removal of our beloved brother, John Waters Banks, from our midst, interrupted our meditations on the lovingkindnesses of the Lord. He has gone where they are fully enjoyed without any admixture, while we who remain for a short time longer in this vale of tears still hope to experience them for our comfort and solace from

time to time. In former papers\* we have considered some of the *manifestations* and some of the *qualities* of "the lovingkindnesses of the Lord." In this, our closing paper on this sweet subject, we purpose noticing SOME OF THE REASONS why we should mention them very frequently ; some of the gracious purposes to be answered, through the grace of the Spirit, in mentioning them to one another.

A careful study of the context will discover some of these reasons to us. The people were in a low condition, and *needed encouragement*. In trouble there is a tendency to fix our eyes on the dark things which surround us to the exclusion of everything of a hopeful nature. To condole with a poor troubled one is good in its own way, but may tend to keep the gaze of such an one more firmly fixed on its troubles to the increase of its sorrows. To mention our own miseries as a set off to the troubles of the cast-down soul is seldom productive of much good, though it is a favourite mode of dealing with some. But when we mention "the lovingkindnesses of the Lord" we direct the eye of the troubled one to the great remedy, and, by the blessing of God, may help them out of their dejection. A physician whose skill consists in merely making a diagnosis of the case, but who possesses no remedy to remove the disease, is of no service whatever to the sick patient. Much less is he a help to the suffering one if he simply tells him he himself is suffering in the same way, and can procure no relief. Yet this appears to be the favourite method of treatment which some preachers adopt. We prefer to tell of His lovingkindnesses, and to urge fresh applications to Him, encouraging hope by proclaiming His mercies. We endeavour to get tried souls to recall His former favours, and to remember His inviolate faithfulness, until they lift up their voices again in song, even if they tremble while they sing ;—

"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."

We mention His lovingkindnesses for *humbling purposes*. Humility is a rare grace ; the very opposite of our nature, which ever wishes to be something in itself. Mentioning His lovingkindnesses reminds us of where our God found us. The prophet speaks in the context of the deliverance of Israel from Egyptian bondage. He found *us* "dead in trespasses and in sins," and for "His great love wherewith He loved us, even when we were dead in sins, He quickened us together with Christ, by grace are ye saved." We often require to be reminded of what God has done for us to cut down the hateful weed pride. But ancient Israel had shown the basest ingratitude. "They rebelled, and vexed His Holy Spirit." What returns have we made for such great mercy shown to us ? Has the road by which He has led us been always to our liking ? Have there been no hard thoughts of God in our mind ? no murmuring in our spirits ? no rebellion in our conduct ? We mention His lovingkindnesses that our souls may sink down deeper in self-abasement before Him, while at the same time they rise in holy wonder and adoration. Lovingkindness works kindly in humbling our souls, very different to the great hammer of the law (which breaks us down indeed, but does

\* In the February, March, and May Issues of the E. V.



not soften), as it moistens and melts the soul, and works a genuine and gracious humility, very precious in the eyes of our God.

We mention His lovingkindnesses to *encourage wanderers to return to God*. Israel had transgressed and wandered far from God, but the mercies of the Lord encouraged their return. One who has tasted that the Lord is gracious, and yet has wandered far from his God finds the way of return exceedingly difficult. Not unfrequently the sense such an one has of guilt is far deeper and more poignant than was felt when first under conviction of sin. The heart faints, the spirit sinks, and the soul feels on the borders of despair. To such we proclaim the boundless lovingkindness and rich mercies of our covenant God. We make no attempt to minimise their sin, let it stand in all its enormity and deformity, but we declare that the lovingkindness of an infinite God transcends the deepest guilt of a finite creature. David laid hold upon this as an encouragement for his faith, and as a plea with God. "Have mercy upon me, O God, according to Thy lovingkindness : according unto the multitude of Thy tender mercies, blot out my transgressions." Such pleading never fails to obtain the mercy sought.

But thus far we have addressed ourselves to those who know something by happy experience of "the lovingkindnesses of the Lord." But we trust there are some who read our Magazine who are as yet only convinced sinners, and we would not overlook them. We have not forgotten the time when we were in their condition, conscious we were sinners, and listening in His house to hear if there might be mercy for us : reading His word, and good books, to see if there were any hope for such as we felt ourself to be. To these we joyfully proclaim the good news that our God is a God of lovingkindness and tender mercies. So great is His delight in mercy that He gave His only begotten Son that through His incarnation, life of spotless obedience, and, especially, sacrificial death, a channel might be made for His mercy to flow freely to all poor sinners who approach Him in His own appointed way through His dear Son, and seek free forgiveness at His hands. Fear not to approach, poor soul, lovingkindness sits enthroned in heaven, with pardons already signed and sealed to give poor sinners who plead nothing but Jesus' name as a ground for mercy.

Once more we mention His lovingkindness to *stir up our hearts to praise Him*. What a God is our God ! What cause we have to praise Him, and yet how sluggish we are in this gracious work ! When rivers deep and full should be flowing from our hearts, we yield scarcely drops of praise.

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

Let us make the voice of His praise to be heard, and let lovingkindness be the keynote of our song. Poor at the very best is our praise, yet let us not withhold it, for He has said, "Whoso offereth praise glorifieth Me." O gracious Spirit, fire these cold hearts of ours, stir up these sluggish spirits, and enable us to adore our gracious God for His lovingkindnesses and tender mercies.

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"PRAY more, and worry less. Prayer will make us leave off sinning, or sinning will make us leave off praying."—*Ann.*

## OUR PORTRAIT GALLERY.—No. VII.

MR. D. THOMAS.

THE subject of this sketch was born in a farm-house at Tandridge, Surrey, in February, 1839. He was the seventh child in a family of thirteen, was very delicate from his birth, and suffered from several severe illnesses, his life being despaired of, yet, through the mercy of God, and the tender care of his parents, he grew to man's estate, and still lives at 60 years of age. His parents belonged to the Established Church, and sent him to the Church Sunday-school, where he was taught the Catechism, a Collect, and the Lord's prayer, and in due time was confirmed, and—to use his own words—"considered fit for heaven at any time." Yet at this time "his heart was full of deceitful pride," and, "like Pharoah, he knew not the Lord, neither obeyed His voice." Yet he was not without some thoughts of God at times, endeavouring to see Him in the works of His hands, and sometimes terrified at the thought that God was looking on him.

Some neighbours, who worshipped in Smallfield Chapel, commenced a service in their own house during the winter months, and some of our friend's sisters induced him to attend these services, which he thought were conducted very strangely. His parents removed nearer to the Church, and his mother determined that all the children should attend both Church and Sunday-school more regularly. The death of three of her daughters, however, produced very serious impressions on the mother's heart, and, unable to obtain what she felt to need at Church, she attended a small Chapel at Pain's-hill, three miles from her home, where the Lord was pleased to bless her soul. Like Lydia, she at once opened her house to receive the people of God. This brought down the anger of the vicar upon her for forsaking the Church. Young David, however, did not share his mother's views at this time, but rather mocked at the religion she had received, and not unfrequently disturbed the godly conversation of her friends. This he has many times lamented with tears, before the Lord.

A dear sister next in age to himself was taken seriously ill, and died triumphing in the Lord's grace and mercy. Shortly before her decease she sent for him to her bedside, and spake most earnestly and lovingly to him. This made an impression on his heart which was never erased. Our friend was now about 17 years of age. Shortly after his sister's triumphant end he procured a situation at Milford, and for the eighteen months of his sojourn there his sister was scarcely ever out of his mind. She had said to him, when dying, "O what is there beyond the grave? O, glorious! glorious!" This kept returning on him. "O what is there beyond the grave? Hell for me, I am a sinner; have lived in, and loved sin; mocked His saints, and despised His grace. My sister is gone to heaven, but there is no heaven for me. O that I had never been born." Such were the sad thoughts and feelings of his mind and heart. Returning to Oxted, he went from thence to Westerham, where he was able to attend the Chapel at Pain's-hill, meeting there with his mother and a younger brother. There his soul was set at liberty. Light and love from heaven entered into his mind. The Lord Jesus was revealed to his spirit; curse and condemnation departed; he sat down at the Gospel table, and feasted on his Saviour's love and blood. Old

things had passed away, all things had become new. Thus he writes of this happy time:—"Oh my dear sister, I thought how I would like to be with you to tell you the Lord has seen thy tears, and heard thy prayers on my behalf. One taken, and the other left to exalt His dear name. O precious grace, just what a poor sinner needs! Lord, Thy people shall be my people, was the language of my heart." Shortly after this our brother was baptized by Mr. Carter, at Pain's-hill, and received into communion with the Church there.

About twelve months afterward he was removed in the providence of God to Greenwich. Here he was favoured to hear many of the Lord's true servants, but made his home at Zion, Deptford, under the ministry of Mr. J. S. Anderson. Here also our brother obtained from the Lord the gift of a good wife. His mother in the meantime had opened her house for preaching the Gospel whenever a man of God could be procured. Going home for a holiday he was informed that there would be a service held on the following evening, and on asking who was to preach was told that he had been announced to preach. To the objections he raised his mother replied—"The Lord has dealt graciously with you; enabled you to write such epistles to me, many of which have been read by my neighbours; you can and will" (preach) "for our Lord intends it." Our brother writes, "No sleep for me that night." He regretted he had gone home, but he sought the Lord, and He heard him, and delivered him from all his fears, and enabled him to stand up before the people—the room packed to its utmost capacity—and to tell out some of the wonders of sovereign grace. Some said they had heard gladly, and the dear mother's heart ran over with joy.

After the death of his mother, which occurred in 1870, our brother frequently exercised his gifts in the cottage meetings, and manifest signs of blessing were vouchsafed. This was followed by many business trials, and afflictions, which greatly tried his faith. In 1874, he removed to Tunbridge Wells. Here he determined not to mention that he had ever spoken in the name of the Lord, and so went amongst the people at Rehoboth as a simple worshipper. But attending the Prayer-meeting he was asked to engage, and so favoured with the grace of supplication that he was requested to take the desk, read a portion, and comment thereon. This was greatly blessed to a brother of one of the deacons, and created a union that lasted till his death.

Walking home from the meeting (about two miles), our brother writes—"Suddenly it came into my mind—

"Soon shall I bathe my weary soul,  
In seas of heavenly rest;  
And not a wave of trouble roll  
Across my peaceful breast."

I stopped, looked round, the lines were repeated, I could not banish them from my mind. 'Lord,' I said, 'what does it mean? art Thou removing me? what will become of my wife and children? have we not had trouble enough?' I was overcome with grief; could not proceed; felt sinking into the earth. Then it darted into my mind—'Thou shalt not die, but live, and declare the works of the Lord.' Then followed, 'I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence.' I pondered these words over in my mind, then told the Lord

if it was His will for me to make mention of His name, would He go before me, make the way clear and not permit of my turning astray, and grant me evidence that I was not running as Ahimaaz without tidings."

The following Monday a friend pressed it on our brother to go to Hartfield to speak on the Thursday evening. With much exercise of mind he went, the Lord was with him, and speedily doors opened for him in the surrounding villages. On Dec. 2nd, 1880, the Lord removed his beloved wife, taking her to Himself after a painful affliction. But He did not forsake His servant, but sustained him under all his trials, and supplied all his necessities. In July, 1893, he removed to Forest Row, as being more central and convenient for fulfilling his various engagements. Through manifold trials and afflictions our brother has passed; many ups and downs he has experienced; yet, "having obtained help of God, he continues unto this day," witnessing to the truth of God, to the comfort and help of His tried family. May the Lord long spare him for further usefulness in His vineyard.

The above is compiled from a very interesting account written by Mr. Thomas at the request of our brother, J. W. Banks. We regret that want of space has prevented us giving the whole narrative. Our brother has received his training in the college of our Lord Jesus Christ; the college of trial, affliction, and living experience, where the Holy Ghost is the great Master.—E. M.

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## OUR YOUNG PEOPLE'S PAGE.

BY H. S. L.

MANIFOLD WORKS OF WISDOM.

No. 6.—*Elephant and Hippopotamus.*

**T**HERE is a considerable difference between these two great animals, both in their appearance and some of their habits, yet there is sufficient similarity in their strength and size, and in the food they eat to leave both commentators and naturalists in some doubt as to which is the creature called "Behemoth" in Job xl. The classifications of modern times were not known in those early days, and God, in speaking to Job, used a word which showed the animal intended clearly enough to the patriarch's mind, and since both elephants and hippopotami are wonderful creatures, it may be interesting to us to have a little chat about each of them.

In olden times the rhinoceros was classed with the elephant and hippopotamus by naturalists, and some of the ancient forms are now extinct. The elephants now known are the Asiatic, or Indian, and the African species.

The African has much larger ears, larger eyes and a darker skin than the Indian, and lives much in the sun, while the Indian prefers coolness and shade. There does not appear to be much difference in the size of the two species, the greatest height attained by either being about eleven feet. The bones of the skull are very large, but not solid, they are divided from each other by hollowed places; which is a wonderful provision, giving plenty of room to attach the requisite muscles without making the head a burden to its owner.

Its feet are peculiar, each toe being like a small hoof in itself. The sole of the foot is a wonderful "cushion," made up of nerves, muscles, blood vessels, and fat; and the trunk, which will grow to a length of about eight feet, is so strong and yet so sensitive, that with it the creature can "shake and uproot trees, lift a cannon, or pick up a pin."

Elephant-shooting for sport was some time ago prohibited in India, as the wanton destruction of these animals was so great, and the tame elephant is such a very strong and useful labourer. His assistance in building, road-making, timber-stacking, and lifting heavy weights of many kinds is very valuable; and when left in charge of a young child he proves a very gentle and careful nurse. So many stories have in fact been told of the elephant's wonderful sagacity, gentleness and strength, that it becomes difficult to make a selection of the most striking illustrations. One anecdote, however, I must relate. When the British army was invading the Nepaulese in their mountain fortresses in India, the soldiers first climbed the great "ghants" or landing stairs (mountains with great pieces of projecting rock), the lower hills being covered with forests, and the highest peaks always mantled in snow. There were elephants, too, to be got up, but how was it to be done? Part of one of the hills was cut away, and trees were laid as a footing for the animals; when the first approached he didn't like the look of it, and shook his head; some alteration was made and he began the ascent, but first tried the strength of the pathway with one of his forefeet, doing the same thing when he came to a projecting piece of rock, then coming to a tree he would not move until some obstacle was removed, and at length he reached the top to his great delight and satisfaction, the comrade who was next to follow having watched him anxiously and encouraged him as well as he could, hailing his success with a trumpeting sound of joy. With difficulty this second elephant was induced to ascend, and when near the top his older friend reached out his trunk by way of assistance, round which the younger one twined his, and so safely reached the summit to their mutual delight, for they embraced each other, and seemed for some time to be whispering congratulations on their safe arrival at their journey's end.

Elephants are strict vegetarians, feeding on the leaves of trees and shrubs, bulbs, &c. African elephants are very partial to the foliage of the Mimosa, but as the best of this is often at the top of trees thirty feet high, the animals cannot reach it without overturning the trees, which they actually do, uprooting some of the largest, using their powerful tusks like crowbars to the roots, and pulling at the branches with their equally wonderful trunks. They often walk many miles to obtain their favourite food and drink, refreshing themselves with a bath as well, when they reach the place to which their keen scent and instinct has drawn them.

Only Indian elephants now appear to be domesticated, and they will not breed in captivity. Fossil elephants called "Mammoth," have been discovered in Siberia and elsewhere, imbedded in the ice, and in a state of perfect preservation. These were covered with woolly hair, and their enormous tusks were wonderfully curved.

The other creature that may be intended by "Behemoth," the hippopotamus, is also a huge animal, but chiefly found in the water, hence its name of river horse, although it is amphibious, and makes itself very

comfortable in a meadow. The hippopotami are hunted for their flesh, which is much eaten in Africa, and for their skin, which is used for various purposes, while their teeth furnish the best ivory, which keeps its colour better than any other kind.

Generally speaking, these animals are considered harmless unless provoked or hunted by man, but they are occasionally known to attack both men and ships, and when they do, they are most dangerous enemies. The owner of a melon garden was once killed by one crunch of the jaws of one of these beasts, and another man was bitten in half by a ferocious bull hippo.

A vessel on a lake near the White Nile was charged by a hippo one night; he capsized and sunk a zinc boat, and seizing a wooden one in his jaws splintered it to fragments, and still kept making for the ship in spite of shots continually fired at him for a considerable time, though he got killed at last, and the ship and its living freight were spared.

These animals grow to the *height* of five, and *length* of twelve feet, their strength is very great, and their speed for such unwieldy creatures almost incredible. They can be tamed, though not to the same extent as elephants. Some young ones have been born, and occasionally have been successfully reared in captivity, as in the Zoological Gardens, London. Like the elephant, its diet is entirely vegetable, living on grasses and shrubs.

Thus "Behemoth," whether he be elephant or hippopotamus, is another marvellous instance of that Omnipotence "which can do everything," and that infinite unfailing wisdom which so exactly adapts the means to the end, and makes all things, both great and small, to show forth His praise.

But *we*, the "creatures of a day," are *sinful* creatures too, and so frail and mortal on account of sin, need to know more of God than any of His works in nature or in providence can teach us, we need His saving grace and love in Christ Jesus to deliver us from sin's dominion, and its consequences; *to save us from our sins*.

O that we may know Him, who is mighty to save, as *our own Saviour*, and seek, and seeking find, His great salvation. Amen.

## FOOTSTEPS OF THE FLOCK.

By M. A. J.

"He restoreth my soul."—Psalm xxiii. 3.

ONE of the distinguishing features of Christian men is that they are subjects of many changes—a variety of experience. The chief characteristic of worldly men is, that "they have no changes, therefore they fear not God;" which means, when rightly interpreted, that such characters are increasingly bad. This Psalm is full of Gospel truth, rich in experimental teaching. In it we behold a sublime faith, a strong confidence, an assured hope, and a deep spiritual experience. The words before us indicate all this, and at the same time suggest the necessity of certain admonitions and exhortations which are scattered up and down in the WORD. Such admonitions undoubtedly reveal the fact that the most devout men are liable to stumble, and show how easy it is to deviate from an even course. The words before us evidently and

clearly define the probability of market changes, and a variety of experience.

Restoration means replacement, recovery, revival and reparation. This being so we may remark that God restores the soul to its original purity. He converts the soul by turning it from darkness to light. He reviveth the soul when sluggish; and He bringeth it back when wandering. The experienced Christian reader will accept this, and will, in addition add his own testimony to it.

There are times when the best of men get into a low condition of life and feeling. We are not always upon Mount Pisgah; Moses was there only once, the disciples were only once on the Mount of Transfiguration. It was only once David said that his mountain should never be moved. Paul once ascended to the third heaven; and John was in the Spirit on the Lord's-day. We find against these joyful experiences were placed a grave, a path of tribulation, a troubled soul, a thorn in the flesh, and a Patmos. To-day the Psalmist can sing, "The Lord is my Shepherd, I shall not want." To-morrow he is asking in bitter experience, "Why art thou cast down, O my soul?" One day he is led by still refreshing water, the next he dwells among lions; so was it with Paul; one day he receives glorious visions, to-morrow the thorn in the flesh. Even our Lord rejoiced in spirit, and shortly afterwards His soul was troubled. Do not wonder then, if you are tried by this ebbing and flowing. Such is the common inheritance of the family of God. These very experiences, however trying, are the true marks of sonship and the evidences of heirship.

I would remind you of the fact that the best of men cannot extricate themselves. Freewill may be a great power in the estimation of some, but I know no will strong enough to liberate a bound soul. In this matter I am one with the Psalmist when he earnestly prayed, "Bring my soul out of prison." The apostle would willingly remove the thorn, but he lacked the power. Even our blessed Lord could not remove the cup. In this we see the elder Brother one with His brethren. I cannot come forth, all I can do is to cry to the Lord. Strong you may be, but if you are in spiritual bondage you cannot liberate yourself—no human power can. This lesson many have already learnt, many are learning it to-day, and they are much like the bullock unaccustomed to the yoke, they are restive, and kick and struggle like a wild bull in a net; there is no escape until the Master comes and bids thee come forth.

I pass on to observe that the best of men appeal to God for deliverance. The Psalmist said, "I cried unto the Lord." How much that means. What a splendid example it affords. How well it meets the case and at once guides us into the old beaten path. We catch the echo of those gone before, a grand noble army of faithful men who, through faith and patience inherit the promise. They, like us, passed through deep waters, and trod the path of tribulation. They had their soul trouble and "besought the Lord," and He restored their souls. They, like the importunate widow, and the elect, cried night and day, and have left the encouraging testimony behind that the Lord heard and delivered them out of their distresses. None but God can deliver, He alone knows how and when to make the way of escape for His children.

Here I would say that the best of men can testify of delivering mercy. "The Lord delivered me," so said the man after God's own

heart. Then we have the testimony of the apostle ; he rejoiced in a threefold deliverance, past, present, and future. "Hath delivered, doth deliver, and will deliver." Many of the saints can sing, "He delivered me when bound." Yes, we rejoice in the pleasing fact that we have a record of delivering mercy, and monuments of unspeakable goodness, and Ebenezers of immeasurable love.

Again, we note that the best of men can produce the best evidence of soul restoration. "He restoreth my soul." How true is this, and how frequently God has restored us. How greatly indebted to restoring grace are all the children of God. How frequently God has revived our drooping spirits. How many times God has replaced us when we have stumbled and fell. Read the lives of good and gracious men, and what blessed testimony we get from such books of soul restoration. How appropriate this short text may be to some poor burdened heart, tried and greatly tempted, almost to despair ; try, dear brother, to understand how greatly God pities and compassionates you. Some may be cold and indifferent. O how greatly such need the grace of restoration. Others may be ready to halt, and contemplating giving up. May the breath come and fan the spark into a flame, then you will say with the Shepherd King, "He restoreth my soul."

Let us take this word as a promise, already fulfilled in the past, and we believe it will be in the future. May our faith be in lively exercise. Let us go to the throne, appeal to God the Great Restorer :—

"If e'er I go astray,  
He doth my soul reclaim,  
And guides me in His own right way,  
For His most Holy name."

## REDEMPTION.

**R**EDEMPTION ! Glorious theme ! How it echoes throughout the whole Church of God ! What a solid base for a poor tempest-tossed sinner to build his eternal hope upon ! "O thou afflicted, tossed with tempest, and not comforted." Is not this the Shepherd's mark that He has put on all His flock ? How often the poor timid sheep bleats out, "Lord, I am oppressed, undertake for me !" And how often does the Lord, amid the storm, come walking on the waves, and says, "It is I, be not afraid : wherefore art thou troubled ?" Ah ! this is as the balm of Gilead to heal the wounded soul. Those who have been wounded by archers, while drawing waters from the wells of salvation, to them "the redemption of their soul is precious." The price is inestimable—His precious blood. John saw Jesus as "a Lamb that had been slain." He is the substance of all the types and shadows. The weight of our sins caused the blood to ooze from His sacred veins. Yet He was prompt to pay the mighty sum, and set the prisoners free. Then "what honours sufficient can we bring ?" How precious is atoning blood to those who feel themselves defiled throughout ! Angels know not the sweetness of these streams that flow to refresh weary pilgrims on their homeward journey. May we feel increasingly the influence of that blood "that speaketh better things than that of Abel."

F. MAYNARD.



## STRONG CONSOLATION.

By E. MARSH, STRATFORD.

"Thou remainest."—Heb. i. 11.

WHILE the glorious company of the "spirits of the just made perfect" welcome their fellow "spirits" one by one as they are called to leave the tenement of clay to be "for ever with the Lord," their fellow travellers here mourn their loss, and grieve that no more the loving voice will be heard, the sweet companionship realized, and the sacred fellowship in service be enjoyed.

For every season and circumstance the Word of God has its own place, and its application by the Holy Ghost is always seasonable.

The words at the head of this paper came with no small power to our heart as we heard that our dear Editor was added to the number "called home." As the mind ran along the long list of former associates and kindred in Christ; and old wounds bled afresh from the new wound given, as gaps in our gatherings are keenly felt, there comes back the sweet thought, the unspeakable consolation, the sacred stimulus to the fainting heart, and the calm, so real, so holy, so precious, that if all be taken there is more than all remains, while it is written in the fleshly tables of the heart.

"THOU REMAINEST."

*The consolation is felt in proportion as the person Himself is known and loved.* What a "THOU" is here! "The eternal God is thy refuge." Love to God in the soul sits down before "the express image of His person"—a precious Christ—and sings:

"This God is the God we adore,  
Our faithful unchangeable Friend;  
Whose love is as large as His power,  
And neither knows measure nor end."

He who controls all life's events—"wings an angel, guides a sparrow," sits calmly on every flood controlling every change He commands, as "our faithful unchangeable Friend." What a fearful enemy is God to sin and the man that, lives in it, loves it, dies in it, and in it appears at the throne of inflexible justice at last. To it He ever remains the same, and will by no means clear the guilty. No man can find a consolation in the thought that his enemy remains, abides the same for ever and ever. The heart that is enmity to God can never rejoice in His unchanging character. But oh! when the heart hates that which God hates, and weeps over the sin that slew his Saviour, he shall find strong consolation in this refuge to which he flees—*Thou changest not, Thou remainest the same yesterday, to-day and for ever—the sinner's friend.* Yes! Thou remainest full as ever of compassion, tenderness, and love, free as ever to bestow the royal grant of pardon through the purple streams of Thine own blood, true as ever to the oath and promise of Thy word, "Him that cometh unto Me I will in no wise cast out." In the glorious attributes of Thy person and being, the perfections of Thy work, the promises of Thy Word, the power of Thy grace, and every relationship of Thy new and everlasting covenant, *Thou remainest.*

*The consolation is given to strengthen in His service.* Hearts mourn in felt weakness when loving hearts and hands are no more with us.

The strength of a fond mother's love and prayers has supported her child in the battle against self, sin and Satan in the world—the father's wise counsel has strengthened the child that has consulted and prized this advice—the friendship of kindred spirits has strengthened under many trials—the members of a loving and united Church have found strength in the service of Christ in their unity—Pastors and deacons have, like David and Jonathan, strengthened each other's hands in God—*but all these are not "our God."*

The dearest friend may yet become our bitterest foe. They with whom we have taken sweet counsel and walked to the house of God in company, may yet find no calumny too cruel or weapon too sharp to injure—even mothers may become monsters, and fathers forsake their offspring, Pastors may be no longer strengthened by devoted deacons, and the Church may become weakened by the lack of internal unity and fellowship, yet shall the faithful in Christ Jesus find in Christ "the friend that loveth at all times," and that "sticketh closer than a brother," and THOU remainest compels him to buckle on the armour and gird the sword afresh with renewed vigour while

"Strong in the strength which God supplies,  
Through His eternal Son ;"

the feeblest of the flock go forth "conquering and to conquer."

But, let hearts in the service of the King never be weakened by unfaithfulness, or paralysed for want of power in the greatness of their love, yet one enemy there is that respects no man, and fells down at the Divine command alike the husband, the wife, the brother, the sister, the friend or foe. *Death* will not be denied. Its eye is neither blinded by a gift, or touched with pity. It cannot be bribed by a price or set aside by any argument. With unrelenting hand it lifts the sword to slay—but "*Thou remainest*" swallows up in victory this cruel tyrant, grasping foe ; and

"The weakest saint shall win the day,  
Though death and hell obstruct the way !"

for Jesus remains to bring him "more than conqueror" through ! Go, labour on, dear brother and sister. Thy God is with thee still, to "hold thy right hand." "Go in this thy might," Christ thy Lord remains.

*The consolation itself is the day-dawn of eternal felicity.* "Your sorrow shall be turned into joy," not give place to it, or make room for it, or even cause you to appreciate it, but *itself be turned thereinto.* In more ways than one the children of God "sorrow not as others." E'en tears have had their own sweetness. The germ of eternal life is in the gall and grief of that bitter wail "Save, Lord, or I perish." The cross and the crown are not to be cut asunder. The tribulation and the peace are divinely united, and the "needs be" extends even to the "heaviness" itself.

The day-break of eternal felicity has burst through the blackened cloud, and the light of Heaven has illuminated the darkest path with this consolation, *Thou remainest.* Ah ! He would not have shown thee all He has shown thee, received at thy hands what He has received, spoken to thee as He has spoken, and led thee by the way He has led, if He intended thy destruction. Many a time all that has been left

perhaps has been *Thou remainest*, but what a portion left is this! The dawn of Heaven itself has been here while faith has counted her wealth, beyond rubies and gold, to be in her beloved Lord who will "never leave nor forsake." Yet, one word more—"Thou remainest" is *the song that never ends*. Thou comfortest, Thou deliverest, Thou supportest, and many such like grateful acknowledgements will cease when the need is no longer there, to make a channel for the supply to flow in, but the ever-abiding presence of a precious Christ will be for ever and ever a part of that eternal song before the throne "Unto Him that loved us"—"the same . . . for ever."

"Millions of years my wondering eyes,  
Shall o'er Thy beauties rove;  
And endless ages I'll adore,  
The glories of Thy love."

"Thy throne O God is for ever and ever." Hallelujah. Amen.

## OUR DIVINE BISHOP—HIS MANIFESTO.

BY PASTOR C. CORNWELL.

**T**HE simple meaning of the word bishop, is overseer; and we find that when Joseph's master saw that the Lord was with him, and that the Lord made all things that he did to prosper in his hand, that Potiphar made him overseer over his house, and all that he had he put into his hand; so that he made Joseph bishop over all his house (Gen. xxxix.).

Again, in the eleventh chapter of Nehemiah, we find that Uzzi was made overseer of the Levites, which were at Jerusalem, at the re-erection of the Temple, after the captivity. And we find also, by referring to the second and thirty-first chapters of 2 Chron. that any person, who was a kind of manager, or director, over any piece of business was an overseer; or, according to present terms, a bishop.

Coming to the New Testament, we first find the word in Acts xx. 28, translated *overseers* in the Authorised Version, and *bishops* in the Revised Testament. "Take heed, therefore, to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." The bishops here were the deacons, or elders of the Church at Ephesus. I gather from this parting scene of the great apostle, that a solemn charge is laid upon those elders or deacons who have the charge of Churches without pastors, to procure for them such supplies as are not ashamed to declare the whole counsel of God. Men who will keep back nothing that is profitable for the Church to know, and not as some who try to profit the pocket of the Church by a lean Gospel.

Again, further on in the New Testament, I find pastors are once called bishops. "Paul, and Timotheus, the servants of Jesus Christ, to the saints in Christ Jesus, which are at Philippi, with the bishops and deacons." Here we have the three different conditions of men that compose a New Testament Church. But their different conditions do not affect their relationship to Jesus Christ; only their official capacity in the Church; for the saints are said to be in Christ

Jesus. But it does not mean that they lived nearer to Christ than others; for the bishops and deacons are said to be *with* them. A bishop in the New Testament was one who had the oversight over any certain Church, to rule and instruct it in spiritual things. Hence, the universal exhortation to all saints: "Obey them who have the rule over you." Brethren, suffer another word. The Word of God does not lift one minister above another; it rather brings them down a step, and puts them upon a level with the deacons. The third chapter of 1 Timothy demands the same qualifications in them both. The bishop must be blameless, so must the deacons; they must be sober, of good behaviour, apt to teach, not only talk, for a man may talk a long time and teach nothing. A bishop must rule his own house well, so must a deacon; and every member must "walk circumspectly." The late Samuel Milner used to say, "Like a cat on a new glassed wall."

I come now to the subject of our paper—Our Divine Bishop. This is Jesus Christ Himself. "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." "*Our Divine Bishop.*" Three words. The first sets forth our relationship to Jesus Christ in its possessive aspect—*Our* Divine Bishop. The second word, *Divine*, is an adjective, describing the nature of the person with whom we have to do—*Our Divine* Bishop. The word Bishop is a name given to Jesus Christ by a man who preached the Gospel with the Holy Ghost sent down from heaven. And I do not know whether any bishop in our land has any more right to the title than the humblest minister of Jesus Christ; except, of course, as a title of distinction.

I will now enquire, how this Divine Bishop becomes *ours*? This was first brought about by an everlasting covenant, ordered in all things, and sure as the oath of God could make it. An oath is taken to confirm the words that are spoken. It is a sorrowful thing that men cannot be believed without an oath, and it is a more sorrowful thing that some cannot be believed upon their oath. If one man threaten another he may withdraw the threat, because he injures no one by doing so; but if he promise any good, he may not withdraw the promise, for he would in doing that injure the person to whom the promise was made. Many times in Scripture, God repented of the evil threatened, but not of the good promised. It repented Him that He had made man, but He never repented of having made a new-man. "The Lord repented that He made Saul king," but He never repented for setting His Son on His holy hill of Zion. The oath which God swore unto David was His covenant oath; and as an oath is the end of all strife, so God has promised all blessings in His covenant; and to make them sure, He has confirmed them by an oath, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath." The words of the covenant which God confirmed by an oath are these: "I will be their God, and they shall be My people." I will, and they shall, is the *strong* drink which Solomon said shall be given to them that are ready to perish. Now, God who organised the covenant, will Himself carry out all the work in the specifications of that covenant. For the covenant first made Christ *ours*. There were thousands of angels who kept not their first estate. But if they had been elect angels they could not have fallen.

God made a covenant with Adam, and left Adam to fulfil it; but the man failed as well as angels. God also made a covenant with the Jews and they failed. But there is no failure in God's everlasting covenant. for the Priest in that covenant is our Divine Bishop, as it is written, "The Lord hath sworn, and will not repent; Thou art a Priest for ever, after the order of Melchizedek." Now the relationship is brought about by two other of the most wonderful acts ever performed by the mighty God of Jacob.

The first was to make Himself a partaker of our nature. The second was to make us partakers of His Divine nature. The first of these two propositions must for ever remain a wonder in heaven and earth. It staggers the mightiest minds, is a marvel both to angels and men, and clouds with mystic darkness the brightest intellect. It is thus expressed, "The Word was made flesh." I have heard this great mystery called the incarnation of the *Son* of God; (but I find no Scriptural authority for such an expression)—When was the Word? The Word was in the beginning. Where was the Word? The Word was with God. What was the Word? The Word was God. "Great is the mystery of Godliness. *God* was manifest in the flesh, justified in the Spirit, seen of angels, and preached unto the Gentiles." In taking our nature, He took all the solemn responsibilities of our nature. But let us remember, He did not take upon Him the nature of angels, good or bad. Had He taken upon Him the nature of good angels, He would have stopped short of our state and condition; and if He had taken the nature of fallen angels, He would have gone beyond us, and so have passed us by. Look, my brethren, into the second chapter of Hebrews. There we have these words: "Behold, I and the children which God hath given Me." Read on, "Forasmuch then as the children (which God gave Him) are partakers of flesh and blood, He also Himself likewise took part of the same." Why this tremendous stoop? "That through death He might destroy him that had the power of death, that is the devil." This is the step He took to bring the many sons to glory. Again, "He took on Him the seed of Abraham." If He had taken the seed of *Adam*, there might have been some excuse for preaching universal redemption; for Adam represents the whole human family. "But He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His *brethren*." But I can nowhere find where it behoved Him to be made like unto Pharaoh, Esau, Cain, or Judas. This, then, is the first step taken by God to bring about and accomplish His sworn covenant when "the Word was made flesh."

The second thing needful to us before we can claim Him as *our* Bishop is, that we must be made partakers of the Divine nature. Look into the second Epistle of Peter i. 4: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine nature." We being made partakers of the Divine nature, comes out of the fact of His being made in the likeness of sinful men. For of "His fulness have we all received, and grace for grace." Christ being full of grace, was not for Himself alone, but for us also. The heart of man is full of blood, but not for the heart only, but for every member of the body, to be nourished thereby. And Christ is the Head, with a heart full of grace, from which every member is supplied.

The receiving of the Divine nature is by the operation of God (Col. ii. 12). And it comes out of another of God's great covenant acts. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son." Here we observe that, predestination is the womb of the morning, that produces the likeness of Christ in a sinner's heart. And those whom God predestinated to be conformed to the image of Christ, *them* He also called. Calling is the first experienced blessing. This also comes out of God's purposed salvation. "Who hath saved us, and called us with an holy calling; not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began." Here we see the calling, which makes us partakers of the Divine nature, comes out of the fulness of grace which is in Christ. Are you called by God? and made a partaker of the Divine nature? If so, you are conformed to the image of Christ. I do not mean a heavenly conformity. For Christ is the brightness of His glory, "the express image of His person." That will be glory celestial. But I am speaking of terrestrial glory, what we now are. The present life of the Christian is an experimental, a spiritual conformity. And this conformity is expressed in the mildest language, that will not frighten the weakest in the kingdom of grace. It reads thus of Christ, "Thou lovest righteousness, and hatest wickedness." Do you? If from real heart-felt experience you can say, Yes, then you are conformed to His image, and Christ is *your* Bishop.

Christ being a Divine Bishop, the manifesto He has given is also Divine. A manifesto is a public protestation; and the Word of God is a public protestation against all ungodliness and unrighteousness of men. A manifesto, is a declaration in form. And the Bible is a declaration of what God is in Himself. It is a declaration of who Christ is and what He is to lost and ruined man.

"The seas shall waste, and skies in smoke decay,  
Rocks fall to dust, and mountains melt away;  
But fixed His Word, His saving power remains;  
Thy realms for ever last, thy own Messiah reigns."

Amen.

[We esteem our brother Cornwell as highly as any man we know, but there is an expression or two in this paper with which we cannot agree. They occur in his exposition of the second chapter of Hebrews. If we understand him aright he teaches that there is a natural and radical difference between the human nature of those who compose "the seed of Abraham," and the human nature of the rest of the family of Adam. This we think to be unwarranted by the Scriptures. "The seed of Abraham," in common with all the rest of mankind, derived their natural being from Adam, and there is no difference in the nature they have received from the one common stock. Paul says, "God hath made of *one blood all nations of men* for to dwell on all the face of the earth" (Acts xvii. 26). Luke traces the genealogy of our Lord (in his third chapter) right up to Adam, and there is no title our Lord uses of Himself so frequently as "the Son of *Man*." Esau and Jacob were twin sons of the same parents, Isaac and Rebekah, and partakers of the same identical human nature; it was the purpose and grace of God alone that made the solemn distinction between them. The same remark applies to Cain and Abel.

We understand the phrase, "the seed of Abraham," to indicate the spiritual seed—the whole election of grace—by far the greater part of whom were not naturally the seed of Abraham at all; but all of whom were "by nature children of wrath, even as the other" descendants of Adam. These chosen ones were represented by our Lord Jesus Christ in the covenant of grace, and are therefore

only interested in its provisions and blessings; not because they were by nature different to the rest, but through the sovereign choice of their covenant God.

We prefer the marginal rendering of Heb. ii. 16, which is substantially placed in the text of the R.V. without an alternative rendering. "He taketh not hold of angels, but of the seed of Abraham He taketh hold." He took on Him the human nature, though clear from all the pollutions we have contracted, but He *takeh hold* of (to effectually save) "the seed of Abraham" alone, the whole chosen family, whether born of Jewish or Gentile parentage.—E. M.]

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### BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

CHURCH OFFICERS (*continued*).—PASTORS.

LAST month I noted that in apostolic and primitive times, while a Pastor never had oversight of two Churches, there were sometimes several Pastors to one Church. Thus there is Scriptural and primitive sanction for pastoral assistance in the office of elders—gracious men who are the Pastor's right hand in the distinctly spiritual work of Church organization. As to

#### PREACHING,

it is, of course, a most important part of the Pastor's work of faith and labour of love, and holds a prominent place in our gatherings. But the Apostles, Evangelists, and Pastors were not the *only* preachers. Other disciples spoke as well as they. Let him that heareth say "Come!" For fully 200 years the right in common of *all* Christians to take a direct share in the spiritual edification of Christian assemblies was universally maintained. When the Holy Spirit has granted the gift, there is the same liberty in our Baptist Churches to-day.

#### ECCLESIASTICAL ROBES.

We acknowledge no clerical or priestly caste. Consequently we have no laity! As we have no clerics to dress, it follows we have no distinctly clerical clothing of a *material* sort. It was not ever thus; in less enlightened times we have toyed with the gown and lappets—reduced to the *professional* black cloth and *white* tie; still later, to the round hat and *black* bow.

In the fuller and *consistent* practice of our principle just laid down, we have *now* almost entirely consigned every distinctive rag to the limbo of lost properties, which, with every weight and the pride which doth so easily beset us, should be for ever laid aside. We covet not our neighbour's surplice, or his hood, or his stole, his white combination collar, or his alb, or his chasuble; neither do we want his pall or his pallium, his mitre or his gaiters; his crooks (or his cranks), or *anything* that is our neighbour's. We are also prepared to dispense with jerseys and poke or scuttle bonnets when they become recognised as part of a distinctive religious uniform.

Brethren, let us be men! Consecrated men. Let the grace of God and the Spirit of Christ mark us out as God's ministering servants, whose ministers should be clothed with righteousness. "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. lxi. 10) is the grateful *spiritual* testimony of all believers.

#### SUPPORT.

It is not thought derogatory to the independence of our Pastors that they should accept a stipend, and thus be placed in a position in which they can devote their whole time to the work of the ministry. The Apostle Peter said that bishops should take the oversight of the flock of God,

"not for filthy lucre, but of a ready mind." An utterly pointless remark if bishops in those times received no pay.

But there are still Pastors who work after the Pauline example, and we are thankful to God for them.

"For faithful prophets and for pastors true,  
For thousand toilers in the task divine,  
For dearest bonds and holiest memories,  
All thanks and praise, O Lord our God, be Thine,  
Grant Thou that we may prove in Life's new way  
A nobler morrow than our yesterday."

SAMUEL BANKS.

Sandlings, St. Mary Cray, June, 1899.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### SUFFOLK AND NORFOLK ASSOCIATION OF BAPTIST CHURCHES.

THE annual meetings were held at Lowestoft, and commenced on Tuesday, May 30th, at 10.30, in the spacious and beautiful new Bethel, kindly lent for the two days by the Trustees. There was a large attendance of messengers and friends from the Associated Churches, and from some of the London and Provincial Churches. Pastors R. E. Sears and E. White attended as delegates from the Metropolitan Association of Strict Baptist Churches; pastors P. Reynolds, T. Jones, and S. Gray, from the South Indian Baptist Mission; and pastor L. H. Colls and Missionary E. A. Booth, from the Strict Baptist Mission.

Before proceeding to the business of the meetings, the delegates welcomed a deputation of the Free Church ministers of Lowestoft (introduced by pastor D. Bennett, B.A., of Tonning-street, Lowestoft), consisting of the Revs. S. B. Driver and F. J. Layton (Congregationalists), A. Wilkinson and G. Main (Wesleyans), and J. Miller Hamilton (Baptist), on whose behalf, as members of the Lowestoft Nonconformist Ministers' Fraternal, the Rev. F. J. Layton read an address of welcome to the delegates, and congratulated them upon their efforts to maintain the freedom of worship in the villages of Suffolk especially.

The Revs. S. B. Driver and J. M. Hamilton briefly supported the sentiments of the address, the former gentleman remarking that though they might be many flocks, they were one fold, as they all heard the unifying voice of the Good Shepherd.

The Rev. J. M. Hamilton said he welcomed the delegates with especial pleasure, because Lowestoft was classic ground. Four or five hundred years ago Lowestoft was the place of debarkation for men who came to preach the Gospel. The Lollards settled in Norfolk, and they were principally Baptists. It was

over these waters, too, that the Testaments that Tyndale translated were brought. They were landed at Yarmouth, and taken by road to London.

He believed their Association was 70 years old that day, but he hoped even at that advanced age, they might renew their strength. He asked the help of the delegates in the fight against Ritualism, and in reference to the education question. He thought that personal conviction, which was one of the principles of the Churches in that Association, was a strong position to take up, and that it was more needed now than ever. Personal conviction would check the growth of Ritualism in England to-day. He believed that the Suffolk Churches had leavened the London Churches, by their belief in the power of preaching. Let them maintain that power, and they would maintain their power in the villages.

Pastor A. Morling (of Hadleigh), the Moderator, thanked the Deputation for their welcome and for their kindly, brotherly words, at the same time correcting the previous speaker as to the age of that Association, which was 123 years old. It renewed its strength, he said, 70 years ago, and might do so again. Proceeding to give his inaugural address, he said that the Moderators of 1897 and 1898 had exhausted the list of subjects for addresses. The one spoke upon "Things that are wanting," and the other upon "Things that are *not* wanting." He intended to address them upon

### OUR DENOMINATIONAL POSITION:

#### INTERNAL AND EXTERNAL.

A Christian Church or Association that did not watch the course of events around was not fulfilling its vocation. As to the true spiritual life of their Churches, he wished he could say that it was as it should be, or even as it had been in the past. To his mind it was evident that their spiritual life was very low, and the result might be seen in the lifelessness and utter uselessness



on the part of some. Lamentation was not the remedy, unless followed by instant action. They must strive to bring about a revival of Godliness. He could not glean from any history of the past that neglect of the means of grace ever existed in their Church as it did to-day. What a sight it was to see their places of worship half empty, and this applied to all denominations. The Churches should deal with this condition of things in a practical manner; and that was by personal effort, by being at service, whenever services were held. There must be travail of soul by the Churches to gather in "outsiders."

A true love and sympathy towards others was one of the strongest elements of the early life of the Church. This sympathy was now sadly wanting, and had dwindled down, was seldom seen, and far less felt. The statement was often made that the Strict Baptists were dying out. He tried not to believe it, but there were certain signs of decrease. This was in a measure caused by the loss of the young people, whom other religious bodies were attracting to their services. Why was it considered unsafe and unsound to use means for attracting and holding young people? Let them from that time endeavour to hold them and win them into staying in their Churches. Let them, nevertheless, not endeavour to hold their young people by unscriptural means; for God would not withhold His blessing if His glory alone were sought. Their scholars, he continued, had been considerably neglected. They had drawn up a catechism, but in how few schools was that catechism adopted. It was needful for their sons and daughters to be instructed in their principles as Baptists.

Their ministry should be as large as the Bible, and as extensive as the universe. But was it so? Was there not the danger that creed had supplanted Christ? Articles of faith and preconceived notions acted like iron bands upon the soul, and they must have a ministry strong in its independence of man, and strong in its dependence upon Christ.

These were troublous times, and they were wrong if they did not keep a watchful eye on the movements of others around. There was a combination of powers from all quarters to bring down and trample under foot the Christian faith. The Romeward movement in the Anglican Church was far more serious than many people supposed. Its seeds had been sown, and had taken root while Protestants had been asleep. By that movement their faith was assailed, their Master degraded, and the purity of their homes threatened. He did not call upon them to make any attempt to deprive any professing body or Church of their

freedom of conscience and liberty of action upon an equal platform, but the Ritualism in the Church of England was an absolute insult to freedom. The Ritualists took the pay of the State, and, while taking it, set at naught its laws, and made the pious boast that what they wanted was liberty. They must not have it upon those terms. The Moderator referred with satisfaction to the success of the agitation against Sunday journalism.

Their ministry must in all things be aggressive. There were many local hindrances from which many of the weaker Churches in the villages were suffering much. The continued and determined opposition manifested by the adherents to the parish Church was one of the greatest drawbacks to success. He knew one case where the clergyman had drawn several young men from the Baptist cause by opening a smoking-room and finding them tobacco.

Their village Churches suffered from isolation, and were struggling to exist in the face of serious opposition. Dr. Parker said there was no such thing as an isolated Church. He was right in the sense of unity in Christ, but he (the speaker) was of opinion that if Dr. Parker had one of their village Churches in hand he would get as much out of patience with it as he did with the Sultan of Turkey.

How far had the Association carried out the objects for which it was formed? Could they not organise some means of visiting and helping the struggling village Churches? Practical help as well as good wishes were needed. He prayed that the future of the Association might be far more prosperous than its past.

The Articles of faith were then read, after which extracts from letters of the Associated Churches were read by pastor J. W. Saunders, of Stowmarket, the assistant secretary. At 2 p.m. the delegates met in Toning-street Baptist Chapel, for business. Amongst other things, it was decided that, beginning with next year, a Public Meeting should in future be held on the evening of the first day of the Association Gatherings, instead of a service with a sermon. The Circular Letter was read by Mr. S. K. Bland on "Church Officers and their Duties."

In the Bethel, at 2.30, a service was held, at which pastor E. White, of Woolwich, preached. His text was Rom. vii. 4.

At 6 p.m., to a large congregation, pastor J. Jull, of Cambridge, preached from Psa. lxxxiv. 11. The measure of a day of spiritual power and blessing was now filled to the brim.

On Wednesday, May 31st, the meetings began at 6 o'clock in the morning, when

an unusual number met for prayer, in which various messengers from the Churches engaged.

Prayer was continued at 9.30, when a number of ministers led the assembly to the throne of grace. Pastor R. E. Sears, of Clapham-junction, gave a stirring address.

At 10.30, a service was held at which pastor W. Kern, of Ipswich, preached one of the "Association Sermons," taking for his text Heb. i. 3.

The concluding service, at 2 p.m., found pastor J. W. Saunders, of Stowmarket, in his place to preach the remaining "Association Sermon," which he based upon 1 Chron. xiii. 32.

A vote of thanks to the Trustees of the Bethel for the use of their commodious building, was unanimously and most heartily passed. The proceedings were brought to a close by pastor D. Bennett, who offered prayer and pronounced the benediction. The collections amounted to over £22.

A supplementary public meeting was held in Tanning-street at 7.30, on the Wednesday evening, when the chapel was well filled. Pastor D. Bennett took the chair. After a hymn and the reading of Scripture, pastor F. Fells, of Beccles, offered prayer. The chairman expressed his pleasure at the success of the Association Meetings, and said that he looked upon that public meeting as an invitation of the delegates and friends into the privilege and pleasure of having such a meeting in connection with the Annual Gathering, seeing that a public meeting was in future to be held on the evening of the first day of the Association.

Four able addresses, full of thought and stimulus, were then delivered. Pastor P. Reynolds (Highbury) spoke on "His Name shall endure for ever;" pastor R. E. Sears (Clapham-junction) on "Christ, the Anointed;" pastor J. Jull (Cambridge) on "Christ instructing His disciples," with special reference to prayer; and pastor L. H. Colls (Tring) on "Association, Appropriation, and Advance." The whole meeting was a thoroughly enjoyable one, and a fitting climax to the more regular Association services.

May the savour of the Lowestoft Annual Meetings long remain.

D. BENNETT,

*in Tanning street Baptist Monthly Magazine.*

The arrangements for the meetings and the entertainment of the visitors were very successfully carried out by pastor D. Bennett.

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"THE first work God does for a sinner is to open his eyes; the last work He performs for him is to wipe his eyes."—Cobbett.

## SURREY TABERNACLE.

THE pastor's twelfth anniversary was celebrated on Wednesday, 12th June, when large congregations assembled to congratulate, cheer, and encourage our esteemed brother Dolbey. Service commenced in the afternoon by singing, and brother Mitchell, after reading Rom. viii. preached a most precious sermon from the 17th verse, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." A goodly company sat down to tea, and a meeting was held in the evening, presided over by the pastor, supported and surrounded by his deacons and a goodly array of ministerial brethren. The Church's national anthem, "All Hail the power of Jesu's name" having been sung, brother Thomas Green read Psalm cxxii, brother Parnell sweetly implored the Divine blessing, and the chairman reminded us that this was the twelfth anniversary of his pastorate, also told us that it was sixteen years ago this night when he first set foot within our hallowed sanctuary, then a stranger to all of us, but not a stranger to God and His Church, but he was quite at home in what he was then favoured to hear. Then after singing hymn 679, our brother Bush discoursed sweet music from the words, "Behold I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. xlix. 17).

Brother Noyes then followed with good words from Psa. lxxvi. 1, "In Judah is God known; His name is great in Israel." Brother Rundell came along with kindly words of sympathy and encouragement to the pastor on behalf of himself, his brethren, the Church and congregation, and other friends frequently meeting with us, and to which we said our hearty Amen.

Brother Carr, who, we were glad to see had recovered from his severe illness, spoke well from the words, "O visit me with Thy salvation" (Psa. cvi. 4).

Brother Boulden's loving face and voice was then seen and heard with further words of good cheer, and Doddridge's glorious hymn, "Grace 'tis a charming sound," having been sung, brother Barratt, of Sutton-in-Ashfield, followed with some good words and true upon the believer's ground of rejoicing, the Gospel, good news, and the love of God.

Our anniversary meeting at Surrey Tabernacle would not be complete without some few words from our beloved brother Crowhurst, and he was next in rotation, and lovingly did he congratulate our pastor and bore testimony to his usefulness and the blessing his ministry had been made during the past twelve years.

Last, but not least, came our brother Thomas, of Watford, who spoke nobly and well from the words, "Walk about Zion, and go round about her," &c. (Psa. xlvi. 12, 13).

And now, all too soon, came the time for bringing to a close this meeting; yes, we felt how true the words of the poet were when he sung:—

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

The dear pastor now with a few words of lovingkindness and thanks, first to the God of all grace, then to brethren who had spoken and to the friends who had cheered us by their presence, sympathy, and prayers, prepared us for dismissal, and after another hymn of praise and the benediction, friend began to speak to friend of the goodness of our covenant God and to exchange notes upon the great feast that had been spread for us and of which His gracious Majesty had permitted us to partake, and then to our homes we wended our way to again lift up our hearts in prayer that God would still be in our midst, bless us, prosper us, and abundantly bless our beloved pastor, and with us and him, all his dear people. Amen. G. F. G.

STEPNEY (REHOBOTH, WELLESLEY-STREET).—With much rejoicing we commemorated the fifth anniversary of the pastorate of Mr. J. Parnell, Lord's-day, May 7th. Two sermons were preached by our pastor, the morning text being, "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ," and in the evening from "Walk worthy of the vocation, wherewith ye are called." The following Tuesday afternoon, Mr. J. B. Northfield, of March, preached from "Our sufficiency is of God," in the following order:—(1) The text is a fact; (2) It is an encouragement; (3) It is a consolation; (4) The text suggests an argument. At the close of the service a good company of friends remained to tea, Mr. William Harris presiding at evening meeting, Mr. J. Flory offered prayer. The president, in wishing our pastor and Church God-speed, referred to his personal knowledge and love to our pastor. He then made a few remarks upon "Come over into Macedonia and help us." Mr. E. White spoke from "In due time manifested His Word through preaching." Mr. J. B. Northfield addressed us from "Thou shalt remember." He spoke of the retrospect, the aspect, the prospect. He said retrospectively, "Hitherto the Lord hath helped us." Aspectively there are some things to discourage, and some

things to encourage. Prospectively, what a glorious prospect the Christian has "For ever with the Lord," here we are sojourners, soon we shall hear the welcome voice, Child come home. Mr. J. W. Humphreys spoke from "When it pleased God, who separated me from my mother's womb, and called me by His grace." He dwelt upon separation, call by grace, revelation. Mr. F. C. Holden, speaking of the Gospel ministry, addressing our pastor, said, We know you to be a man of boldness, and of courage, you are not afraid to declare the things that you believe, because you have been taught them by the Holy Ghost. Mr. J. Box, asked, "What is true greatness?" He said the minister is truly great who professes his entire dependence to be upon God. Secondly, greatness is endurance to the end. We have not departed from the Master's rule. We are at the end of the nineteenth century, Strict and Particular Baptists. We are writing the last pages of the Acts of the Apostles. Mr. T. Jones said a pastor is a revealer, he has to open the great storehouse, to dig deep into the mine of sacred truth, and reveal it, so that the "wayfaring men though fools shall not err therein." Our pastor, referring to his call to Stepney, said, the first time I entered this pulpit, a voice said, "This is the place for you." That I was to come here is very evident, because the Lord has set His Divine testimony to the Word preached. We recently baptised five in this place, they were last Sunday received into Church fellowship. This interesting and profitable meeting was closed with prayer by the chairman.—HAYTER SCRIVENER.

BETHNAL GREEN (HOPE).—Young people's week-night service.—The second anniversary of the above was held on Saturday evening, the 27th of May, Mr. James Clark, pastor, taking the chair. The meeting opened by singing "When mothers of Salem," after which our Sunday-school secretary, brother Franks, earnestly sought the Divine presence and blessing, which indeed was joyously realised. After singing and reading of "The Word" the secretary, brother H. J. Galley, was called upon to read the report; which, briefly stated, set forth as follows:—The services have to be held on Saturday evening, because that is the only week-evening most of the teachers and elder scholars have at their disposal. Average attendance, 60. The subjects taken have been as follows:—Addresses, Bible-questions, Favourite-texts, Magic-Lantern Services, Object Lessons, Protestant Addresses, Reading and Singing practice. A very special feature is the Prayer-meeting after each service, for elder scholars, by whom it is much appreciated, and from which many

blessed results have followed. During the winter months these services have been extended to Sunday evenings (after the service) with signs following. The Advertisement Department is in full swing, by which means our scholars have written and circulated over five hundred invitation cards. Best of all, there is a work of grace commenced in the hearts of some half-a-dozen of our scholars. The chairman then called upon our kind friend and neighbour, pastor Joseph Mayhew, of Shalom, who spoke very simply to the children upon the words, "Blessed is he that readeth" (Rev. i. 3). It was a practical address, and much appreciated. One of our teachers, brother A. J. Elsey, then addressed the young folks from the word "Rejoice." Our pastor presented the prizes. One of the happiest and brightest little meetings at "Hope" was then brought to a termination by prayer by brother Crispin, senr.—ONE OF THE TEACHERS.

#### CENTENARY CELEBRATIONS AT HORHAM, SUFFOLK.

THE most famous of English essayists, in one of his delightful sketches, has described to us the emotions of one when re-visiting the home of childhood. The tenderest cords of the hearts of not a few were vibrating on June 7th, as they visited their natural and spiritual home of childhood, in order to join the Horham friends in the all-day meetings held to celebrate the centenary of the Church. Among the many visitors present on this occasion we noticed representatives from Churches at Erith and Bexley in Kent, Aylesbury in Bucks., South Norwood, Highbury-place, Ipswich, Diss (Norfolk), besides many others in the immediate neighbourhood. At ten o'clock in the morning a goodly number were present at the opening meeting, which was for praise and prayer, presided over by the pastor, J. R. Debnam. This was followed by an excellent sermon by pastor Thos. Jones, of New Cross, upon 1 Cor. iii. 9, "Ye are God's building." This was the first visit of Mr. Jones to Horham; but judging from the interested attention his sermon received, and the expressions of gratitude that followed this service, we venture to think that it will not be the last. We were delighted to see the venerable Mr. S. K. Bland, of Ipswich, in the chair during the afternoon meeting, which was very enthusiastic and well attended. After reading and prayer by Mr. Ernest J. Debnam, the pastor read an interesting account of the rise and progress of the Church during the one hundred years of its existence. In the month of June, 1799, twelve members were dismissed from the Church at Diss, Norfolk, to be formed into a separate Church at

Horham. During the same year Mr. Edward Manser commenced his pastoral labours, which lasted for seventeen years, during which time 152 persons were baptized, and added to the Church. In the year 1818 Mr. Matthew Harvey was ordained pastor, which office he sustained for twenty-eight years, and baptized 162 persons. Mr. Harvey was succeeded by Mr. James Galpine, who entered upon his labours in 1847, which he continued until 1855. During his ministry forty-nine persons were added to the Church. These three pastors all "finished their course" at Horham. In 1855 Mr. Thomas Hoddy accepted an unanimous call to the pastorate, which he held for twenty-one years. During his ministry about 220 persons were baptized. Mr. Hoddy is still living. He sent his warmest love to all at the meetings. Since September, 1878, Mr. J. R. Debnam has been the honoured and much-loved pastor of the Church. By a strange coincidence he is this year celebrating his fiftieth birthday, and has been pastor at Horham almost twenty-one years. It is noteworthy that during the century the Church has been pastorless only five years, and has had only five pastors. The Church roll includes 117 members, that of the Sabbath-school 117 scholars. Many connected with the Church and Sunday-school have become pastors of the Churches, including Mr. W. Clark, Mr. W. Large (both deceased), Mr. F. E. Cossey (of Hayes), and Mr. D. Witton (of Aylesbury). The only son of the present pastor is at present studying for the Strict Baptist Ministry. After the reading of the report the pastor proposed, and Mr. John Chapman, deacon, seconded, a resolution of Christian greeting and sympathy to be sent to the venerable Mr. Hoddy, which was carried very heartily. After stirring speeches by pastors J. Easter (of Diss), D. Witton (of Aylesbury), and Mr. W. Kent (of South Croydon, a grandson of the second pastor), this enjoyable meeting was brought to a close.

In the evening the chapel was again well filled to listen to a very powerful discourse by pastor Philip Reynolds (of Highbury-place). After pastor H. D. Tooke had read the Scriptures, and pastor F. Fells had offered prayer, Mr. Reynolds announced as his text 2 Cor. viii. 5. Although most of those present had attended all the preceding services, and notwithstanding the excessive heat of the weather, the congregation were more than anxious to hear every word of this sermon—which lasted almost an hour—on Conversion and Consecration.\*

Dinner and tea were excellently served in a spacious marquee near the chapel.

Votes of special thanks were accorded

\* This sermon has been printed. [See advt.]

to the many visitors, and all the helpers. The pastor announced that donations and collections for the renovation and improvement of the chapel amounted to £140. A lady in the congregation has presented a handsome Bible for the platform.

At the close of this day of re-union and retrospection, with much feeling, we all joined in singing the hymn, commencing,

"Blest be the tie that binds  
Our hearts in Christian love."

After Mr. Bland had pronounced the parting benediction, we again raised our voices to "Praise God from whom all blessings flow."

DEO SOLI GLORIA.

**BRIGHTON (EBENEZER, RICHMOND-STREET).**—The 48th anniversary of the Sunday-school was held on May 14th and 16th. On Sunday, pastor S. Gray preached morning, afternoon, and evening, special hymns being sung at all the services. On Tuesday a tea and public meeting was held, the pastor presiding. Suitable addresses were given by the chairman, and Messrs. Botting (superintendent), Gurr (secretary), Virgo, junr., and Webb (Mighell-street). Recitations were given by eight scholars, and thirty of the best prizes were distributed. Special hymns and anthems were sung, Mr. E. Room conducting, assisted by Miss Gray at the harmonium. The report showed there were 230 scholars and 26 teachers; both summer and winter treats had been given, and there was a substantial balance in hand. £10 15s. 6d. had also been contributed to the South Indian Strict Baptist Missionary Society. The attendance throughout was very gratifying. The following Sunday a large congregation was present when the ordinance of believers baptism was administered to eight candidates. Pastor S. Gray preached from Acts viii. 16, "They were baptised in the name of the Lord Jesus," and expressed his great pleasure that three of his own children were among the number.—T. A. G.

**BRAINTREE (SALEM).**—The 35th anniversary services were held on Whit-Sunday and Monday, May 21st and 22nd. On Sunday three sermons were preached by the pastor, Mr. O. H. Cudmore. On Monday afternoon Mr. Cudmore again preached from the words "What is truth," and was greatly helped. Tea followed, partaken of by over 100 friends. Last, but not least, came the public meeting. Pastor Boulton, of Chelmsford, presided, in the absence of advertised chairman, our aged and esteemed friend, Mr. Beach, of Chelmsford. The numbers at this meeting were very encouraging, considering the unfavourable weather. After singing

and reading, brother Baker was called upon to read the report. The principal items were as follows:—Settlement of pastor by the unanimous vote of the Church; the committee of Tract Society had distributed 4,382 sermons, extracts of sermons, *EARTHEN VESSELS*, *Sowers*, etc.; nine had been added to the Church; congregation had increased. Brother Baker, in speaking to the report, struck the note of praise to our covenant God for mercies received. Mr. Wigby, of Colchester, followed in the same strain. The chairman then gave us a very encouraging address. Mr. Cottee, of Chelmsford, gave some practical advice to one and all, after which the pastor thanked the chairman, and friends from neighbouring Churches, for their presence and help. Collections, and profit on tea, including donation of £1 from Mr. Beach, of Chelmsford, and 3s. from brother Lowrie, of London, who used to come amongst us as a Supply, gave us a nett profit of £4 10s. Thus the little cause can again rejoice in the fulfilment of the Divine promise, "As thy days so shall thy strength be." Praise God we have found it so.—B. A.

**LEWISHAM (COLLEGE-PARK).**—Special services in connection with the twenty-fifth anniversary of the formation of this Church were held on Lord's-day, May 21st, when Mr. R. Burbridge was enabled to preach a good Gospel sermon in the morning from Heb. x. 12—14, and in the evening Mr. F. C. Holden, of Limehouse, was much helped in speaking from part of Romans xii. 12. "Rejoicing in hope." The services were continued on Whit-Monday, Mr. G. Savage preaching in the afternoon from Ezek. i. 28 to a goodly number of friends, many of whom testified to the power and comfort realised and enjoyed through the Word. Tea was served in the schoolroom (about 80 friends sitting down), and in the evening a very happy and profitable time was spent, the chapel being well filled. Mr. G. Savage kindly presided. Brother Weeks, of Bromley, sought the Divine blessing, and good spiritual addresses were given by brethren G. W. Clark, F. C. Holden, J. Jarvis, and Wm. Webb, which were much appreciated, as were also our chairman's remarks and exposition of Scripture. Some favourite hymns were heartily sung, and brother Braine, of Peckham, closed with prayer. The collections and donations amounted to £12 13s. 9d. We were much encouraged by the presence of so many friends, and hope, if the Lord's will, that we may see them again next Whit-Monday. We cannot close without a word of gratitude to our good and gracious God, who so signally appeared for us upon this occasion. We were brought very low, but He has helped us

and encouraged us by granting such a meeting as we have not had for many years. To Him be all the praise and glory.

LIMEHOUSE (ELIM CHAPEL, PEKIN-STREET).—The sixteenth anniversary of laying the memorial stones of the chapel was held on Lord's-day, May 28th. The pastor was enabled to preach two special sermons, glorifying to God and of great spiritual blessing to the Lord's people. The services were continued on Tuesday, May 31st, and in the afternoon our brother, Mr. J. Box, came up to us in the fulness of the blessing of the Gospel of Jesus Christ and preached from Exod. iii. 15, a precious discourse which was much enjoyed. After a comfortable tea was over, the evening meeting, with our loving brother W. G. Faunch in the chair, commenced with singing "Come, Thou Fount" (940, Denham's). Psalm cxlv. was read. Brother Watts led us in prayer. The chairman's address was founded upon the 14th Psalm, and as he dealt with the memorials of remembrance of the past, present, and future mercies, his sweet words touched many a heart, and thus preparing the way for what was in store for the friends gathered together, for brethren Box, Baldwin (senior deacon), Mutimer, Parnell, Noyes, and A. H. Pounds followed with addresses which proved to be spiritual and profitable, and we could say, "Verily, the Lord was with His servants." The pastor made a few suitable remarks expressive of his gratitude for the loving services of his dear brethren, and hearty thanks to the chairman and to all who had helped to make and render these services so successful. The collections realised £14. so we praise our covenant God for His mercies and blessings. Amen.—  
ONE OF THE DEACONS.

#### OTLEY, SUFFOLK.

ON Whit-Wednesday, although the weather was very showery and cold, yet a number of vehicles conveyed spiritual pleasure-seekers to Otley Baptist Chapel, where Mr. Dolbey, of the Surrey Tabernacle, gave a very profitable entertainment to real lovers of the old-fashioned, precious, and unalterable truths of the glorious Gospel of the blessed God, which, as the speaker said, the county of Suffolk was a few years past so noted for; but, alas! in many places now another Gospel—which is not another—is being sounded from pulpit and platform, and the hearers generally love to have it so. Truth has fallen in the street, and people are trampling it under their feet; but we were truly glad to hear that Mr. Dolbey is not ashamed of the Gospel; he does not want another, but

his face is set like a flint, determined to know and to declare only that Gospel which is the power of God unto salvation.

Mr. Dolbey's text in the afternoon was Col. i. 13, "The hope of the Gospel." I. The Gospel. II. The hope of the Gospel.

I.—The Gospel, and what it contained, was the principal feature of the afternoon's discourse. Seven things the preacher decanted upon:—

Firstly. This Gospel had God in it. The modern Gospel had not God in it. This is called the glorious Gospel of the blessed God, and in this Gospel He is declared to be the God of His people.

Secondly. Christ is in this Gospel. He is the anointed Prophet, Priest, and King. He was anointed of God as Prophet to teach the people, and He taught as no other man taught: as Priest, to make atonement for sin; and as King, to rule in and over His people.

Thirdly. This Gospel has grace in it; it is the Gospel of the grace of God, electing grace and redeeming grace, calling grace and persevering grace.

Fourthly. There is peace in this Gospel. Christ has made peace by the blood of His cross. This Gospel is the proclamation of peace; the Holy Ghost speaks it home to the heart.

Fifthly. It is the Gospel of salvation. This is a salvation from the pit, from going down to hell, from the wrath of God, from the terrors of Mount Sinai, from the devil, and from all sin. It is a salvation to heaven, to God, to holiness, to a love to God, to God's truth, and to His people.

Sixthly. It is an everlasting Gospel.

Seventhly. The Holy Ghost is in it, to divinely, powerfully, and effectually apply it to all the heirs of salvation.

II.—The hope of the Gospel: the hope of eternal life, the hope we shall be like Him, predestinated to be conformed to the glorious image of His Son, in Whose image all the subjects of this hope shall shine for ever and ever.

After this a tea was partaken of by about 120.

The evening text was Rom. viii. 26, "Likewise the Spirit also helpeth our infirmities." The speaker said that hope is a help to the tried and troubled of God's people, especially the little ones. Hope is a compound grace, made up of desire and expectation, and in the storm hope is an anchor to the soul. Hope helps the soul in times of distress and saves from despair. "The Spirit also helpeth our infirmities." The personality, the eternity, the sovereignty, the omnipotence, and the work of the Spirit were spoken of. "The Spirit also helpeth our infirmities." The Spirit does this mysteriously, gratuitously, and effectually.

Whilst the supernatural pleasure-seekers were paying great attention to the speaker, some of those pleasures flowed into their hearts and souls, and spiritual strength was renewed, and we were glad at heart that a London stranger, and a faithful man of truth, had found his way to Otley.

May God Almighty bless the ministry of Mr. O. S. Dolbey greatly for the benefit of sinners, that they may give evidence they are sacred things, and to a triune God will be all the glory.

JOSEPH FREEMAN.

**WOOD GREEN.**—Special services were held on Whit-Sunday and Monday in connection with the eleventh anniversary of the formation of the Church at Park-ridings. Mr. Kern preached on Sunday, and also on Monday afternoon, three helpful discourses, which were full of Gospel sweetness, the texts being: "The Lord taketh pleasure in His people" (Psa. cxlix.); "Our God shall come" (Psa. l.); "So Christ was once offered" (Heb. ix. 28). A nice number stayed to tea on Monday, and the evening meeting was well attended, brother Cattell presiding. Brother A. E. Brown, of Camden Town, sought the Lord's blessing. The secretary of the Church, in a concise and homely report, expressed gratitude and thankfulness to God for past mercies. Reference was made to the money borrowed from the Association, which was steadily being paid. The school was in a progressing condition. The Church membership was 56—5 less than last year, principally on account of removals from the neighbourhood. Our brother said that their position was working, watching, waiting, and praying. The final prayer of the report was that the "little one might become a thousand." The chairman's excellent address was too long to take down in detail, but he referred to the encouraging nature of the report, the unpopularity of the denomination, and that the cry of to-day was, "Brighten your services." Our brother said that we can do this by putting in as much Gospel truth as possible, and in such language that all can understand. We, he said, are the true apostolical succession; and whilst calling attention to the Epistle of Jude, he pointed out the fact that it was for us to "contend earnestly for the faith once delivered to the saints," in word and in practice. He hoped God would prosper the cause at Wood Green, and that they might soon have occasion to increase their borders. Brother Wileman (St. Albans) encouragingly dwelt upon the words, "He is able"—Father, Son, and Holy Ghost—able to keep, save, and to do far more exceeding abundantly, able to present and able to crown. Brother Kern's

motto was "Jesus only." His points were as follows: Jesus only in the pulpit as the Centre, Jesus only in the school as the Theme, Jesus only in the home as the Guest, Jesus only in the heart as the Resident, Jesus only to the pilgrim as the Guide, and Jesus only at the closing scene as the Crown. Brother Chandler (Southend) spoke from the words, "Fear not, little flock," &c. He referred to the title given—little flock—and the Divine encouragement, "Fear not." Our brother helpfully referred to some of those things which cause the little flock to fear: (1) The bark of the dog; (2) Indwelling sin; (3) Contrary circumstances; (4) Death. Brother Sears said he was glad to see Wood Green so cheerful, and spoke from Psa. xxxi. 21. "Blessed be the Lord, for He hath shewed me marvellous kindness in a strong city." He hath shewed me a shining light, and given a nature to appreciate; His marvellous kindness (1) that it should come in such a way, (2) at such a time, (3) in such a measure; a strong city—(1) Zion, (2) Christ. Thus this proved an exceptional "holy day" unto many present. Several friends were noticed from Chadwell-street, St. Albans, and Tottenham. The collections realised the sum of £4 13s.

**WELLINGBOROUGH (THE TABERNACLE).**—The anniversary of the Sunday-school was held on Whit-Sunday, when Mr. E. Marsh (a former pastor) preached both morning and evening, and gave the annual address to the children in the afternoon. On Whit-Monday Mr. Marsh again preached, and at the public tea, which was subsequently held, about 120 sat down. In the evening a public meeting, presided over by the pastor, Mr. F. G. Burgess, was held. Addresses were given by Mr. Marsh, Mr. Crook (Rushden), Mr. Walker (Northampton), and Mr. Jarman (Irthlingboro'). All the services were well attended, and the collections, amounting to £14, were in excess of last year. The school, which numbered 145 at the commencement of the present pastorate, now numbers 216, an increase of 50 per cent. The services were all hearty, and were much enjoyed.

**SEVENOAKS (BORO'-GREEN).**—You will be pleased to hear we had a good day on the occasion of Ryarsh anniversary, a number of friends from surrounding Churches meeting with us. It was quite cheering to see the place so nicely filled, and every part of the Lord's service so heartily entered into (collections included). Mr. Jull preached from 1 Tim. ii. 5, 6; and in the evening from Acts v. 31. We cannot sufficiently thank the God and Father of our dear

Lord and Saviour, with the ever blessed Spirit, for all the mercy and truth shown us in those precious lines, but do desire to "thank God and take courage."

—J. S. BELLINGHAM.

### SUNDAY SCHOOL ANNIVERSARY, HEATON-ROAD, PECKHAM.

ANNIVERSARIES to all attendants at the sanctuary are, in the largest sense, periods of high expectation. Of old they were looked forward to with enthusiasm and reverential feelings, and entered upon with experiences of pleasure, not unmingled with gratitude. Under our enlightened dispensation they are none the less prospects of encouragement, both to the tender and the mature in years; for they are the seasons when heart unites to heart in recapitulating the goodness and mercy of the Lord in praiseful and mutual utterances.

Sunday, April 30th, being the day set apart for the celebration of the twentieth anniversary of the Sabbath-school here, it was in hope of the realisation of the blessing of the Master—with its train of innumerable other blessings—that youthful and advanced friends met together for the Gospel feast from the old store, which never fails.

The services of the day commenced with prayer, and the united singing of that praiseful hymn,

"Come, let our voice ascend,"

following which an excellent, heart-moving sermon, based on the Psalm, was preached by our brother A. Morling, of Hadleigh, Suffolk.

In the afternoon at 3, a special children's service—upon which had been centred a good deal of interest—was held, when brother Morling gave a cheering and instructive address to the children and friends gathered.

In the evening, to a large congregation, our brother Morling again preached on the Priesthood of Christ, showing with much power, the beauty of the Master in this glorious character. Saints were refreshed and others encouraged, we trust, by the setting forth of this precious portion of truth.

The services were continued on Wednesday, May 3rd, when a bountiful tea was provided at 5.30 for the large company of parents, friends, and children gathered, by the willing hands of the lady members of the Church and congregation. At 7 o'clock a public meeting was held, presided over by the first Superintendent of the school, Mr. Crowhurst, of Peckham, who, after singing and reading, and prayer by brother Bartlett, of Streatham, pleasantly recounted his experiences as Superintendent during a period of seven years. The report was then read by the Superintendent.

Brother James Clark then rose to move the adoption of the report. In referring to the period of the inception of the school, he stated he wished the cause enjoyed prosperity such as was then experienced; for they truly were palmy days. However, the report had the ring of honesty; it spoke of shortcomings, as well as other things, and he therefore moved its adoption,—afterwards addressing the children from 1 Sam. xvii. 45.

Brother A. Morling followed, and spoke in a vivacious and telling manner. Making deductions from the report, he encouragingly reminded the teachers and friends that God is on our side. This is not the time to give up; it is the time to begin. The presence of all lovers of truth, with their sympathy and enthusiasm, is needed in this great work. He further reminded the friends that there is no serving without sacrifice.

Brother E. White, of Woolwich, then gave an earnest address on Sabbath-school work, urging that those who labour among the young, must, like their ministerial brethren, have love for souls. For none who possessed not this qualification, were truly fit to be labourers.

After an interesting address by Mr. E. Rumsey, the services closed with the singing,

"Blest be the tie that binds,"

and the benediction.

Collections were very good, and the services a distinct stimulus for future work. The Lord of Hosts be praised!

JOHN KNIGHTS.

East Dulwich.

### ALDRINGHAM, SUFFOLK.

WHITSUNTIDE was a good time with us, being the 85th Sunday-school anniversary. Ex-pastor A. Morling, of Hadleigh, preached very appropriately on the Sunday morning from Psa. cxxvi. 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." As a promise to all helpers this text is a great encouragement, the going forth, like the field itself, being without limit: "Whatever thy hand findeth," &c.

"Delightful work young souls to win,

And turn the rising race

From the deceitful paths of sin,

To seek redeeming grace."

In God's service no idea of "class" can be recognised—Sunday-school teaching is a great power as well as the pulpit. Through this means the precious seed is sometimes carried to the remotest corners of the earth. John the Baptist was a great preacher, but says Christ, "He that is least in the kingdom of heaven is greater than he." Prayerful anxiety is often mingled with weeping,



but the precious seed must grow. Although it has survived the old dispensation it is still new, and wherever sown will grow. I remember walking through a field when my attention was drawn to two "stitches" of ridges. One stitch was covered with turnips, while the other was nearly barren. "Why this difference?" I asked my friend. "It was sown against the wind," he replied. We may sow against the wind, and in consequence get an uneven crop; but all precious seed springs up, for grace ensures the crop. Doubtless without doubt—all perhaps men clear out. Diligent sowing, and reliance on the promise, shall be rewarded by the Master's "Well done!"

The afternoon and evening services consisted of recitations, &c., by the children—a notable feature being some outspoken recitations against Ritualism and Popery.

On Whit-Monday the children had their annual treat on the Common adjoining the chapel. The prizes were kindly distributed by Mrs. R. Gordon, of Stone House, and Miss E. Garrett, of Aldringham House, who also arranged some races, one amusing feature being a race by old men, in which Mr. Isaac Swain came off victorious.

The services were continued on Tuesday. Upwards of 200 sat down to a public tea, followed by a meeting, when Mr. A. Morling again presided, and distributed special prizes to the scholars for regular attendance and lessons. The entire services were a distinct success, the collections reaching the encouraging total of £8.

**PONDER'S END (EDEN CHAPEL).**—Very encouraging and interesting services were here held on Wednesday, May 17, the occasion being the eighth anniversary of the formation of the Church. In the afternoon brother Jones, of New Cross, delivered in a hearty and homely fashion a precious Gospel discourse, which was much appreciated and well received. A goodly number after the sermon sat down to enjoy the inevitable cup that cheers. Brother G. Savage presided over the evening meeting, and was enabled in his quaint and original manner to bring forth from the inspired treasury things new and old, which stimulated and refreshed our hearts. Excellent and spiritual addresses followed from brethren Gibbens, Alfrey, Holden, Palmer, Lovelock, and C. Hewitt, the pastor. Five pounds were cleared and remitted to the secretary of the loan fund, leaving £62 10s. still owing upon the £100 borrowed. Many thanks are due to the sympathising friends who came lovingly to assist us from Waltham Abbey, Tottenham, Enfield, Hornsey, and other localities.

May grace, mercy, and peace be with them all and upon the whole Israel of God. Praise the Lord. Amen.—AN INTERESTED WITNESS.

**BRIXTON TABERNACLE.**—On Sunday, May 14th, the anniversary of the opening of this chapel was held, pastor T. Jones, of New Cross, preaching from the words, "Remembering without ceasing your work of faith and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father" (1 Thess. i. 3). The pastor conducted the evening service. On Tuesday afternoon the services were continued, pastor E. Mitchell preaching the sermon. In the evening brother Abbott presided at a good meeting of friends, and excellent and refreshing addresses were given by brethren Rundle, J. Clark, J. Bush, and Mitchell. We were enabled to rejoice over, and express our grateful thanks for, the hearty support which we had received from kind friends, in so largely reducing the balance of £500 remaining due on the building, the total brought in amounting to £276 18s. 2d. Great hopes were expressed that by our next anniversary we should see the end of the debt.—J. B.

**HOXNE.**—The anniversary of the Sunday-school was happily and profitably celebrated on Whit Sunday, May 21st. Animating and instructive discourses were delivered by Mr. Saunders, Stowmarket. On Monday recitations and dialogues were well rendered by the children, after which an appropriate address was given by Mr. S. Haddock. The children had a free tea at four o'clock, and then assembled in the meadow for games. A public tea was provided at five o'clock, after which a public meeting was held, when (through the absence of the pastor) Mr. Mutimer, of Brentford, presided, and was warmly welcomed. Mr. Beales (Occold) sought the Divine blessing, and Mr. Mutimer gave the opening address from Josh. v. 14, followed by stirring addresses by brethren Stannard (Pulham), Grimwood (London), S. Haddock (Occold), and E. Haddock (Eye). Special hymns and anthems were sung. We thank our God and take courage, trusting in Him alone.—M. P. S.

**BRADFIELD - ST. - GEORGE.**—The showery weather at Whitsuntide seemed in no way to have detracted the attendance at the forty-ninth anniversary, held on Whit-Sunday and Monday. The present place of worship stands near the boundary-line of the parishes of Rougham and Bradfield, and its past history is somewhat interesting, as the early years of the

present century mark the real beginning of the healthy and vigorous community who now worship within its walls. At that time a few ardent adherents of the Baptist community met in an old building then standing in Free Wood-street, in the latter parish, and baptisms took place in a pond near by on the green, before its enclosure. This is how it came to be, and is always, known as Bradfield Chapel. At that time a very unpopular clergyman held the Bradfield Church living, and this rector was no unimportant factor in the spread of Nonconformity, as many left the Parish Church and cast in their lot with the little band of Baptists who worshipped in Free Wood-street, so that the old building became quite inadequate. Those who then played their more or less important parts have now passed away, but their feeble efforts, their struggles at the outset, and the difficulties then overcome, have borne fruit in the popularity of the present place of worship, and its Whit-suntide anniversary services rank as the great event of the chapel calendar. Many persons came from the surrounding villages, and the three services held on Sunday were well attended, Mr. W. Ranson, of Somersham, preaching. On the following day, Whit-Monday, the chapel was again well filled, Mr. P. Reynolds, of London, preaching in the afternoon. A public tea then took place, followed by a public meeting, Mr. F. Ridley, of Bury-St.-Edmunds, presiding. Addresses were given by Mr. W. Dixon, pastor J. Saunders, G. Cobb, W. Ranson, P. Reynolds. The collections for the chapel fund amounted to over £12.—*From the Local Paper.*

IPSWICH (ZOAR).—The fifty-eighth anniversary was held on Sunday, May 21st, and proved to be, as many of the past have been, a day of spiritual pleasure and blessing. We who have listened for so many years on these occasions to the zealous and eloquent Charles Hill, were specially pleased this year to welcome another Suffolk brother endowed with gifts to rightly divide the Word of truth. Pastor R. Mutimer, of Brentford, whose thoughtful and sound Gospel sermons and splendid delivery have left a deep and very favourable impression. The morning subject was from Solomon's Song viii. 5; afternoon, Ruth ii. 10; evening, Isa. xxxiii. 17. Our congregations were not quite so good as on former years, but they increased as the day wore on. Many were the expressions of satisfaction and profit received, and not a few were surprised, and cheered to hear how wonderfully these Old Testament portions illustrate the Gospel plan of salvation. Thus, in

passing another year, we desire gratefully to acknowledge the Lord's goodness, bless Him for all that is past, and trust Him for all that is to come.—H. B.

HOOLE, CHESTER.—The thirteenth anniversary of the Strict Baptist Mission was held on Sunday and Monday, June 11 and 12. At 7.15, "before the world was dim with smoke," a goodly number met to offer prayer, and experienced something of the sweetness which comes from sincere waiting upon the Lord. Alderman Simon Jones, J.P. (Wrexham), preached in the morning and in the evening to good congregations, and also gave an address to the Sunday-school scholars in the afternoon on "The Sabbath a Delight." The Word was with power, and many felt it good to be there. After the evening service, pastor Wm. Povey conducted a united communion, speaking of the "simple and sublime service, sacred to the memory of our dear Lord and Saviour Jesus Christ." This was an hour in which many felt His presence inspiring, holy love, joy, and hope, as once again they were privileged to take the sweet memorials "till He come." On Monday the annual tea was held, followed by a public meeting, over which the pastor presided. After uniting in praise, and the 90th Psalm having been read, brother Jones led us to a throne of grace, pouring out his heart in gratitude to God for the mercies which had crowned another year of service. Then followed helpful addresses by brother Mackenzie and the pastor. Praise and prayer were again offered to the God of all grace, and the meeting was closed in the determination to "go forth in the strength of the Lord God, to make mention of His righteousness, of His only."—W. P.

AYLESBURY.—PASTOR'S ANNIVERSARY.—Pastor D. Witton has just completed his sixth year in the pastorate of the Baptist Chapel, Aylesbury, and anniversary services have been held in celebration thereof. On Sunday, pastor Witton preached appropriate discourses, and in the morning referred to the general work of the Church and to the blessings attendant during his residence in the town. He also referred to the progress that had been made in substituting such a comfortable building for the old chapel, and spoke hopefully of the future progressive work of the Church. Special services were held on Thursday, the preacher being pastor G. W. Thomas, of Watford, who delivered earnest and impressive discourses both afternoon and evening. Between the services tea was provided in the schoolroom. The weather was gloriously fine, and conse-

quently the services were well attended, a good number visiting from the neighbouring district.

**RAUNDS.**—On Monday, March 13th, our esteemed brother Jull preached for us. As it was just four years since his last visit, we received him as an angel of God. A goodly number made it convenient to be present. It was a reviving time. Also on Whit-Sunday, when our Sunday-school anniversary was held, we had a good day. Our brother Peters, of Whittlesea, preached three times. His Lord and Master gave him much help, wisdom, and strength in proclaiming the glorious Gospel of God's rich love and boundless grace.—HENRY E. SADLER.

**HITCHIN (MOUNT ZION).**—Special services to commemorate the thirtieth anniversary were held on Tuesday, May 23rd, when Mr. J. Othen, sen., of Commercial-street, E., delivered two sound Gospel discourses to encouraging congregations, taking for his text in the afternoon Jer. xxxii. 39, and in the evening Isa. xl. 11. Tea was provided and partaken of by a goodly number of friends. It was indeed a season of rejoicing, and we trust the pastor's hands were strengthened and the Church edified and encouraged to go on in the strength of the Lord, for truly they can say when taking a retrospective view of the past 29 years, "Hitherto the Lord hath helped us."—F. E. COOLER.

**CLAPHAM.**—(COURLAND GROVE).—Special services to commemorate the sixth anniversary of the pastorate of Mr. H. Dadswell, were held on Tuesday, 30th May. In the afternoon a good congregation assembled, when pastor Edward Mitchell preached an excellent and instructive sermon from Gen. xxviii. 15, after which the friends partook of tea in the schoolroom. At the public meeting in the evening, pastor Dadswell presided, and read Psalm cxv. Prayer was offered by Mr. Licence, and excellent and encouraging addresses were delivered by pastors Beecher, Cornwell, Mitchell, Styles and Waite. In reviewing the years' work, brother Dadswell spoke of the many blessings that had been enjoyed, although some trials and difficulties had been experienced also. A new schoolroom had been built and entirely paid for; the Benevolent and Poor funds had been well supported, and finances generally in a very healthy condition. Peace and unity abounded. Members had been removed, one at the age of 96; two others after membership of over 50 and 40 years respectively. But through it

all he could say, "The Lord has been mindful of us; He will bless us." The collections taken at each service were very good, and were presented to the pastor.

**BRIGHTON.**—On Whit-Sunday, a memorable service was conducted in Ebenezer Chapel, Richmond-street, when, having delivered a suitable discourse, Mr. S. Gray (the pastor) had the delight of baptizing three members of his own family—two sons and a daughter—together with five other believers, all of them being the direct fruit of his ministry. Mr. Gray's three children wished to witness each other's immersion. The eldest son, after being baptized, stood by the pool to witness the baptisms of his brother and sister. The second son, after being baptized, took his stand by his brother's side. The pathetic spectacle left few eyes undimmed. On Lord's-day evening, June 4th, Mr. Gray extended the right hand of fellowship to nine—the eight previously baptized, together with a baptized brother who is father to one of the eight. In a brief homily he urged them each, by way of self-address, to cry, (a) "What hath God wrought!" (b) "I am precious to my Lord" (c) "Rejoice evermore." He further urged them (d) to afresh present themselves living sacrifices, and (e) to lay to heart what Christ expected from them. He gave texts to each as mementoes of their union with the Church. Addressing his beloved children together, he remarked that he found the words of King Hezekiah most appropriate to the occasion. To the Lord he would say, "The living, the living, he shall praise Thee, as I do this day; the father to the children shall make known Thy truth." To *them* he would say, "The Lord was ready to save me; therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord." And he further wished to say to them, as David said to Solomon, "Know thou the God of thy father, and serve Him with a perfect heart and with a willing mind." Proceeding to address his sons, he said, by way of *congratulation*, "Ye are the sons of the living God;" and by way of *exhortation*, "My sons, be not now negligent: for the Lord hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him, and burn incense." He spoke thus to them as belonging to the spiritual priesthood. To his beloved daughter he said with grateful confidence, "I thank God, whom I serve

from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, and thy mother; and I am persuaded that in thee also." She, too, could utter with grateful confidence the words of long ago, "The Lord is my strength and song, and he is become my salvation: He is my God, and I will prepare Him an habitation, my father's God, and I will exalt Him." Subsequently the Lord's death was commemorated by quite a large number of members. It was altogether a highly interesting and intensely sacred season.

### Our Australian Churches.

It will be in the remembrance of most of our readers, that our late Editor took a great interest in the Australian Churches of our Denomination and furnished, from time to time, particulars of their present state and condition. Knowing the great interest many of our friends here have in the Causes there, amongst whose members are many of the children and friends of our Brethren here, we propose to do the same, and, in our present issue, are furnished by our Brother Mr. James Mote, who has just returned from Australia, with the following particulars:—

I landed in Australia in the month of December, 1898, and remained there and in New Zealand until the month of April last, when I returned home, reaching here on the 11th May.

During the period of my sojourn in Australia, I again visited the Churches of our Denomination at Sydney and Melbourne. Whilst at Sydney I paid a visit, in company with Brother Beedel, the Pastor of the Mother Church at Sydney, to the Asylums for the Aged and Infirm men and women of New South Wales, situate at Newington and Parametta River, about 16 miles from Sydney, where are congregated nearly 2,000 oldmen and women, whom our Brother visits monthly, holding services at the Asylums, and distributing Tracts and Religious Periodicals to the inmates which labor of love he has now been engaged in for several years, with manifest tokens of the Divine blessing.

As this is a purely missionary work in connection with his Church, and involves not only considerable personal trouble, but also requires a large number of magazines, &c. for distribution, I cannot do better than give your readers an

extract from one of his letters to me, detailing this work, which is as follows:—

"Our labours in the Asylums also are more encouraging than ever. Yesterday I went to the Macquarie-street Asylum, and if you had seen the reception we met with in the hospital wards, and heard the poor sufferers tell how they had been counting the days since we last visited, and had been reckoning upon my coming that day, and heard the grateful expressions, and seen the joy with which they receive our books, it would have convinced you more than ever what these visits are to these poor men, and the afternoon service was attended with nearly all blind men: but, dear Brother, I want you to do what you can for us in the way of sending literature: my stock is gone, and I have been working on short commons for some time, and you well know what an open door there is for free distribution, and it is a pity to lose this opportunity of sowing the precious seed. I have just received a small parcel from Mr. Banks, but it is not half enough for one day's supply\*: it came by the S.S. Barnaboot, and was not a fourth of the size of the parcel he sent before by the same steamer, however, we must be thankful for small mercies, and then ask for more."

I also visited the Church our Brother Fremlin is Pastor: they worship at the Temple, Odd-Fellow's Hall, Sydney, and appear very united. One of the deacons, Brother Mudie, informs me that the Church is largely composed of young people: in fact, quite half of their members are under 40 years of age, and many children with their parents in the congregation. This, I may add, is an exception to the generality of our Australian Churches where the young people are conspicuous by their absence, which, as I observed in my former account of the Australian Churches, I think is caused by the preaching being suited to the Lord's people, who are mostly advanced in years, and as they die, there are no members left to fill up their places.

The Churches at Melbourne are, I am very sorry to say, in a very low state.

I was prevented staying at Adelaide, where our Brother Bamber labours, owing to the short stay of the vessel there—only a few hours—but I was glad to say that I found our Brother well, and he was expecting to visit the Australian Baptist Association, at their

\* Any reader who may desire to help in this direction can forward remittances to Messrs. Banks & Son, who send out literature for the purpose of distribution.

annual meeting at Sydney, in April, an account of which I have no doubt our Brother Beedel will furnish you with.

It will be seen from the extract of our Brother Beedel's letter, he is very anxious that assistance should be rendered him by our Brethren here, in his missionary work amongst the aged poor at Sydney; and, if you could inaugurate a fund for this purpose, it would be the means not only of disseminating the word of life in Australia, but also of knitting together the hearts of the Lord's people on both sides of the globe.

29, Queen Street, London, E.C.

### Aged Pilgrims' Corner.

THE sermon at St. Mary Aldermary Church, on May 25th, was very helpful to the Society. A large congregation assembled, and the collection amounted to £22. The Rev. J. Ormiston preached upon the subject of "Vital Union," and his testimony was a means of grace to many.

On June 6th the annual election of 5 and 7 guinea pensioners to the Ten Guinea Pension was held at Cannon-street Hotel. Mr. W. Abbott occupied the chair, and Mr. T. Green the vice-chair. Twenty-five pensioners were elected, and 10 who had attained the age of 85 were raised without election. Among those present were Messrs. W. J. Parks, T. W. Nunn, W. H. Collingridge, W. Horton, E. Wilmshurst, G. F. Gray, and A. Boulden.

The sixty-fourth anniversary of the Camberwell Asylum was held on June 8th, when the chapel and marquee were well filled by the friends of the Institution. Mr. H. E. Greenwood, of Halifax, preached an excellent sermon in the afternoon from 1 Cor. ii. 9, 10. In the absence (through illness) of the Mayor of Croydon, Mr. T. Green presided over the evening meeting, and addresses were given by the Revs. J. Bush, J. B. Barraclough, M.A., J. W. Ewing, B.D., O. S. Dolbey, and H. E. Greenwood. Among those supporting the chairman were Messrs. W. Applegate (of Trowbridge), G. Doudney, G. F. Gray, J. M. Rundell, A. Boulden, and W. J. Parks.

The new *Quarterly Record* is a number of great interest; it contains portraits of the late Revs. Dr. Doudney and J. C. Philpot, two of the most constant friends of the Society in earlier years. Various papers bearing upon the work of the Institution make up a publication likely to be of real benefit to the Society. Copies will be supplied for gratuitous distribution.

It is hoped that many friends will be able to attend the anniversary of the Hornsey Rise Asylum on Friday, July 7th. The Rev. H. Lindsay Young, of Portsea, will preach in the afternoon, and the Rev. H. Gruber in the evening. A sale of work will be held during the day. Tea at five o'clock; tickets, 1s. each.

WHITTLESEA.—The anniversary services in connection with "Zion," Whittlesea, were held on Sunday, June 4th, and on the following Thursday. On the Lord's day the pastor preached morning and evening, and pastor P. Reynolds, of London, afternoon and evening on the Thursday. At 5.30 a public tea was provided, at which a good number sat down, the schoolroom being full. Our hearts were cheered, our hands strengthened by the presence and loving sympathy and help of friends from March, Ramsey, Benwick, Chatteris, Whittle-road, and Wisbech. To God be all the praise.—J. T. P.

NEEDINGWORTH, HUNTS.—The anniversary of the Particular Baptist Chapel was held on Tuesday, May 23rd, when two sermons were preached by Mr. E. Mitchell, of London. Though the weather was unfavourable, a goodly number from neighbouring Churches assembled to hear the Gospel preached, Mr. Reynolds, pastor, of Over, and Mr. Haynes, pastor, of St. Ives, being present. Tea was provided in the chapel, at which about 100 friends sat down. In the evening brother Mitchell was helped in preaching a practical sermon, which was listened to with interest, the congregation having a good hearing. There is much cause to bless and praise the Lord that the baptized Church of Christ, which has existed at Needingworth more than 132 years, has the Gospel truths preached to a truth-loving people, having a substantial and comfortable building where they worship the Three-One God. Collections amounted to about £11.—ONE PRESENT.

CROYDON (SALEM).—The little Church at Salem desires to record the Lord's great goodness and mercy manifested in the happy and profitable meetings of Whit-Monday, the day of our opening anniversary, blended with the recognition of Mr. T. N. Hughes as pastor of the Church. Our brother, Mr. T. F. Newman, of Clapham, presided in the afternoon in a way and manner that showed the Lord was with him. The various parts of a recognition service were carried out in an interesting and orderly manner. Brother A. H. Wright led us to the mercy throne. Our brother Cornwell then spoke of the constitution of a Christian Church. The pastor-elect then gave his call by grace to the ministry, the doctrines he intends to preach, and the way the Lord brought him to Croydon. His call by grace was most striking and telling, causing many a tear to flow as he told his tale of deeps of experience unknown to many. His call to the ministry was also very clear and satisfactory; the way in which he was brought to Croydon and the statements made by brother Cullingford as to his being unanimously invited to become the pastor were in perfect harmony. Our chairman's remarks at this stage were much appreciated, being encouraging, instructing, and confirming. He then called upon brother F. C. Holden to give his address to

the pastor. We cannot conceive of anything more solid, suitable, and interesting than the long chain of beautiful thoughts he embodied. Deacon Andrews, who solemnly also spoke words of cheer, implored the Divine blessing. A large number stayed to tea, which was a time of pleasant greeting. In the evening our brother Beecher, from Derby-road, who was at another place in the afternoon, took the former part of the service, and was blessedly led out in prayer for the cause, and our brother W. H. Lee, of East London, preached a Christ-exalting sermon. A vote of thanks and parting hymn brought to a close this happy service.

### Marriage.

**HUMPHREYS—STOCKDALE.**—On Thursday, June 8th, at West Ham-lane, an interesting ceremony was performed. In the presence of a full congregation pastor J. W. Humphreys was joined in holy matrimony to Minnie Waldoock Stockdale, youngest daughter of the late C. Stockdale, of High-street, Stratford. The service was conducted by pastor J. Box, of Soho.

### Gone Home.

**THOMAS HUNT KIRKLAND.**

Mr. Kirkland, of 44, Dunsmore-road, Stamford Hill, was for some years connected with the Church at Hill-street, Dorset-square, during the pastorate of John Foreman, as also that of G. W. Shepherd. Ultimately he came to reside in North-east London, and found a home with the Chnrea at Chatsworth-road, Clapton, now known as Chatsworth-road Tabernacle. Mr. Kirkland loved the doctrines of grace, and his genuine piety made itself felt by all who knew him. His residence during the last five years was two miles away, yet he was one of the most regular in attendance at public worship. He was a discriminating hearer, yet he was at the same time fair in his judgment and ever ready to acknowledge blessing received through the preached Word. To his own pastor he was a true friend and a steady supporter. Personally affable and gentlemanly, tall and of fine appearance, he looked the picture of health, until some three weeks before his death. He was taken ill somewhat suddenly, and his illness took a serious turn. Every remedy was tried which medical skill could suggest, but it soon became evident that the time of his departure was at hand. For some time his physical suffering was great, but toward the last this was mercifully abated. His mind was at perfect rest, and he only sought grace to submit patiently to the Divine will. During the last few days he freely and calmly spoke of his approaching end. He was perfectly free from either fear or regret, and frequently expressed his confidence in his Saviour by quoting the well-known lines:—

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

No words could more fittingly describe his last hours than those of the Psalmist, "Mark the perfect man, and behold the upright, for the end of that man is peace." On May 18 the body was committed to its last resting place in Willesden Cemetery, several friends from Hill-street, as well as from Clapton, paying a last tribute of respect by their presence. I heard a voice from heaven saying, "Blessed are the dead that die in the Lord."—**WILLIAM MOXHAM.**

**HENRY LEWIS.**

Our aged and respected brother, Henry

Lewis, of Chelmsford, passed to his eternal rest on Lord's-day morning, May 14th, under the following circumstances. As the Church and congregation were assembling for worship on Lord's-day morning, May 14th, our brother took his usual seat. Scarcely had the opening hymn commenced, which was,

"How pleased and blest was I

To hear the people cry,

Come, let us seek our God to-day,"

when he fell from his seat in a faint. Loving and sympathetic hands quickly rendered him aid, and gently carried him into the porch of the chapel, where peacefully he fell asleep in Jesus, and entered into the mansions prepared for him by his redeeming Lord. The sudden call made a deep impression upon all present at the chapel. Our brother for many years was helped to preach the Gospel in the surrounding villages with God-honouring results, and, we rejoice to add, that he lived the Word he preached, and was a regular attendant at the means of grace when health permitted. He served his Lord so well in the pulpit, he was privileged to be taken home from the seat on which he praised, prayed, and listened. The following lines were penned the same afternoon by Mrs. Chaplin, of Galleywood:—

"IN MEMORIAM.

"Give thanks for him, a lonely man;  
Nor wife nor child his home to cheer;  
How good that he should pass away  
Among the friends he held so dear.

No readier arms could he have found,  
No truer living sympathies,  
No hands more tender could have laid  
A covering o'er his sightless eyes.

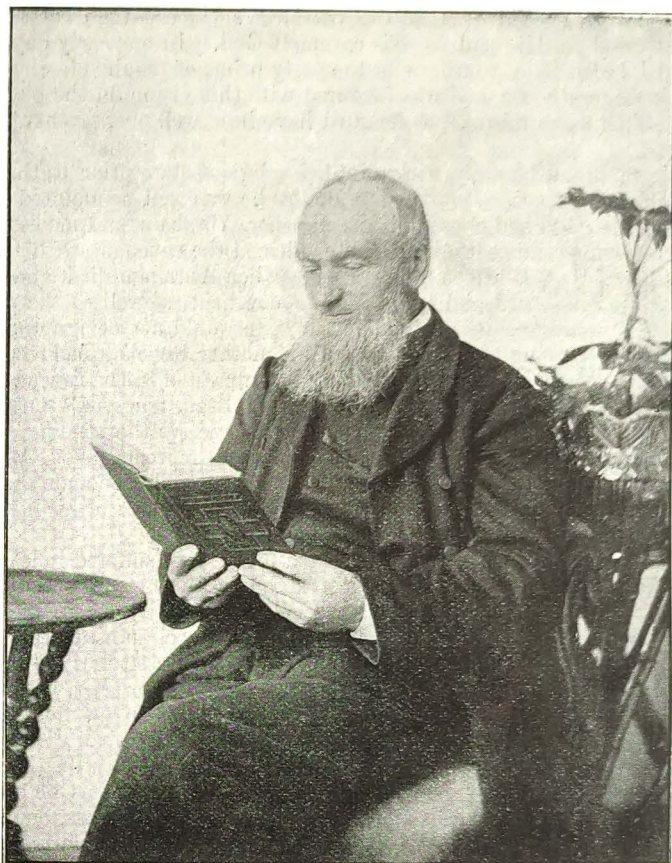
His happiest hours on earth were here,  
And here from week to week he came  
To sing his praise or breathe his prayer  
Among the followers of the Lamb.

And here this morn, with bended head,  
A blessing for an hour he craved;  
God, like a God, the answer brought,  
And took him home—a sinner saved."

—H. S. B.

**SARAH TASKER.**

Like a "shock of corn fully ripe," our dear sister, Sarah Tasker, was taken to her heavenly rest on Thursday, June 1st, 1899, aged 76 years. For many years she was a consistent godly member of the Church at Forest Fold, under the pastorate of our brother Littleton, of whom she spoke very highly; but, through force of circumstances, she came to London to live with her daughters, who kindly ministered to her needs. About 18 months ago our sister united with the Church at Keppel-street, and was found in her place whenever health permitted; she will be greatly missed, for her quiet, consistent going in and out amongst us was very noticeable. About nine weeks before she passed away, it was evident her health was failing, and she felt her end was near. Our sister had always dreaded death, often fearing she was deluded, and knew nothing savingly of the Saviour, and was the subject of much doubt and fear. But, a few days before she died, Divine light broke in upon her soul, and she rejoiced in her living Lord, and longed to depart and be with Him. "Yes," she would say, "He has gone to prepare a place for me," and was often heard praying for blessing to rest upon her dear children. She died triumphant in her Lord, and we can truly say her end was peace. May the Lord bless the bereaved family, who have lost a loving, godly, and kind mother. So prays—**H. TYDEMAN CHILVERS.**



MR. C. SUGGATE.

(See page 228.)

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## Bethel.

BY E. MITCHELL.

“And he called the name of the place Bethel.”—Gen. xxviii. 19.

THE history of Jacob is peculiarly interesting, instructive, and encouraging to the home-going family of God. In many things his life is typical of theirs, for they in a spiritual sense are the “sons of Jacob.” Chosen and designated ere he was born, called in due time, led about, instructed, exercised, passing through fire and through water, delivered, preserved, and dying in faith, we still trace his story in the sacred records with both pleasure and profit, and though thousands of years old, it is as fresh as if the events occurred but yesterday. Our

texts marks a special event in the patriarch's career—the clear revelation of God to His soul as His covenant God. In our early days we pictured Jacob as a youth, or in the early prime of manhood, when he left his father's house, and was favoured with this vision on the plain of Luz. This was a mistake, as he must have been well over seventy years of age.

We cannot, accurately, ascertain his religious state prior to this remarkable experience. But beyond doubt he was well acquainted with the fact that God had chosen his grandfather, Abraham, and made great and gracious promises to him, and confirmed the covenant with Isaac, his father. He was fifteen years of age when Abraham died, and had doubtless often heard him speak of the covenant, as well as the many gracious appearances of God unto him. He would not be ignorant of the oracle respecting his destiny which his mother Rebekah had received prior to his birth. That he desired to be interested in the covenant is shown by his obtaining the birthright from Esau, however wrong the act in itself was, as also by his anxiety to receive the blessing from Isaac, though the means he employed were very reprehensible. Whatever may have been working in his mind we may safely conclude that he had received no personal revelation of God, nor assurance of his interest in the covenant, when Isaac sent him to Padan-aram.

Very keen have been the pangs which many have suffered in leaving their first earthly home, but Jacob's home-leaving was peculiarly painful. A quiet, home-loving man, deeply attached to his parents, and especially to his mother, to part with them under any circumstances would have been distressing; but to be compelled to tear himself away to escape from the wrath and revenge of his only and twin-brother, with the consciousness that he had done much to provoke his anger, must have intensified his distress. Moreover, he went alone, and probably secretly, for fear of Esau, with an anxious desire to put as great a distance as possible betwixt himself and his loved home as speedily as he could. Though the son of a wealthy man he has neither camel, nor ass, but with only a staff in his hand, and a wallet at his back, containing a little oil, some bread, and a few dates, he takes his lonely journey. Reaching the plain of Luz at night, weary, solitary, and sad, fearful perhaps that Esau may have followed him, he lies down in the open field, with the blue canopy of heaven over his head, a stone for a pillow, and falls asleep.

But "this is no common man. Mighty destinies hang around his head. A special and peculiar Providence watches over him. Angels bend from their starry heavens to look upon him." Now commenced that series of visions and revelations which continued at intervals throughout the remainder of Jacob's life. "He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth . . . and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." Thus did the Lord reveal Himself to Jacob, and confirm His covenant with him. This made the plain of Luz the house of God.



To us the ladder Jacob saw represents the Lord Jesus Christ, the "one Mediator between God and man;" the only way by which we can have access to the Father. Our Lord appears to allude to Bethel when He said to Nathanael—"Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." He combines heaven and earth in Himself; very God, yet truly man. In His humanity He reaches down to us, and in His Deity up to the highest heaven. By His sacrifice He has closed the breach made by sin, and reconciled us to God. By Him God descends and holds fellowship with us. By Him we enter into the holy of holies. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith." Whoever has had a discovery of God in Christ made to his soul has had the substance of a Bethel visit vouchsafed unto him, and is as surely interested in the covenant as Jacob.

But we believe the vision vouchsafed to Jacob was intended to set forth the special providence of God over His chosen servant. This the promises given clearly declare, for they are an interpretation of its meaning. God governs the world, and protects His people, by the ministry of angels. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" This favour, as every other blessing, reaches us through the mediation of our Lord Jesus Christ. He is the ladder by which the angels ascend and descend to render us help and service. Jacob, when returning to Canaan, saw the angels marching as his body guard, a host on either hand, and he called the name of that place Mahanaim ("Two hosts, or camps." marg.). Horses and chariots of fire surrounded Elisha for his protection. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." The Scriptures are full of the ministry of angels. The people of God have nothing to fear, they are safe everywhere in the keeping of their God. Jacob had need of all that God revealed, but what God revealed was sufficient for all his need.

Awaking from his sleep the patriarch expresses the feelings of his heart by devout actions and words. He set up the stone on which his head had rested for a pillar, anointed it, and "called the name of that place Bethel"—the House of God. It is right and meet to make memorials of God's special visits, and often to recall these seasons, both for His glory and our good. Wherever God reveals Himself there is the house of God to us. Many of our readers, we know, have their Bethels: places where God has met with them, and spoken to them. Treasure them up. We cannot, indeed, live wholly in the past, or upon past experiences, but the remembrance of past visits, and gracious promises given us, are great helps to our faith, and incentives to praise and adoration. Devotion is an important part of a believer's life, and whenever it declines his spiritual life gets low and feeble. Apart from this flame-burning on the altar of our heart all service becomes mechanical, unacceptable to God, and wearisome to ourselves.

The presence, promises, power, and faithfulness of the Lord secure His people from harm everywhere and in all ages. Jacob may have thought that his troubles were over now that God had revealed Himself to him,

and given him such "exceeding great and precious promises," but they were only beginning. Henceforward for nearly sixty years his life is a long series of trials, temptations, and conflicts, but in his afflictions the promises sustained him, and out of them all his God delivered him. This is the ordinary itinerary of his spiritual posterity. Through much tribulation they must enter the kingdom. But faithful is He who has promised to be with and keep us. May we, as Jacob did, "lift up our feet" (chap. xxix. 1, marg.) and go cheerfully onward, nothing doubting, but assured that whatever trials await us, our God is able to sustain us through them all, and bring us, finally to the better country. Let us cherish the memory of the Bethels we have found by the way, and anticipate the time when we shall enter into our Father's house on high, to go out no more for ever.

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### OUR PORTRAIT GALLERY.—No. VIII.

MR. C. SUGGATE.

**O**UR brother, Mr. Charles Suggate, was born at Brampton, Suffolk, on March 12th, 1834. His parents were poor, but, though not spiritual, highly moral and respectable. They were attendants at the parish Church, the only place of worship in the village, and endeavoured to bring up their children according to the best of their light and knowledge. His mother had indeed been in far better circumstances, coming of a family of the name of Rand, of some note in Hadleigh for generations past. Her father, a farmer of good position, removed into the neighbourhood of Brampton, where financial misfortune overtook him, and his daughter had to leave a boarding school to take a situation as a servant. Although brought up in comparative affluence she cheerfully adapted herself to her altered circumstances, and became a most excellent wife and mother, and to her exemplary conduct and loving counsels our brother was greatly indebted.

There was no day school at Brampton in his youth, so that all the education he received, beyond what his mother imparted, was at the Church Sunday School. The children of the family were not allowed to roam about on Sunday evenings, but kept in, and taught to read the Bible aloud in the presence of their mother—an excellent example, well worthy of being extensively followed.

At nine years of age our friend commenced working in the fields, and at eleven and a half he left home to live with an aunt, a godly woman, with whom he stayed until he was seventeen. His aunt was a member of the Strict Baptist Church at Beccles, then under the pastoral care of Mr. George Wright, but, living at some considerable distance from Beccles, could only attend his ministry occasionally. The gracious life and conversation of his aunt made deep impressions on the mind of young Charles. The Wesleyans had a place of worship in the neighbourhood, and there he was generally found when it was open. The importance of eternal things began to be impressed on his mind. He felt his need of them, and a strong desire to possess them. He listened to the word with deep attention, but occasionally hearing Mr. Wright produced great disturbance in his mind. The Wesleyans urged him to accept Christ and believe; but Mr. Wright's preaching cut him down.

After hearing searching sermons by Mr. Wright, he would return home in a most wretched state of mind, concluding that he was not one of the elect, and must perish. He would then determine to give all up, and pray no more; but could not continue in that state, for his need remained. At times he heard one good old Wesleyan preach some experimental truths which seemed to fit him. He loved the people of God, and earnestly desired to be numbered with them, but feared he never should be. Thus he spent about five years and a half, walking alone, and not daring to open his mind to anyone. Sometimes a little hope would kindle in his breast, but for the most part he was pensive and sad; spoiled for the world, for sin was bitter to him, yet not knowing he was a saved sinner.

Owing to a change in his aunt's family he returned to his home at Brampton. Here there was only the parish Church. Bad as it had been before, it was now far worse, for not a word of Gospel could he hear at the Church. The solemn things gabbled over by the minister, people, and children appeared to Him an awful mockery, and soon became unbearable. Hearing that services were being held in a cottage, about two miles distant, by some Wesleyans on Sabbath afternoons, he began to attend them. The people were very kind, and tried to get him to their class meetings. They talked with him, and questioned him, but could get nothing from him. He felt to need something more than their ministry afforded, though what it was he could not tell. They told him to believe, and he would have given a world, did he possess it, to have been able to believe; they urged him to receive Christ, but his feeling was, would Christ receive such a poor sinner as he felt himself to be? Yet he dared not blame them, but was quite willing to grant that the fault was in himself. There were times when he felt encouraged, but again felt perplexed and dissatisfied, craving something he could not find. After about a year the meeting was closed, and he fell into a worldly, carnal, indifferent state; his desire for spiritual things abated, and the little encouragements seemed gone, and their loss but little mourned. Yet through all this strange experience there was an aching void which the world could not fill. The following lines often expressed his feeling.

"God is in this and ev'ry place,  
But, O, how dark and void,  
To me, this one great wilderness;  
This earth without my God!"

Through a relative, who attended the late J. W. Gooding's ministry at Halesworth, our brother was led to go there one Sunday afternoon, when the minister dwelt upon Isaiah's wild bull in a net, which seemed to describe his own state. From that time he regularly attended at Halesworth, and heard the great truths of the Word opened up—"Man's total ruin, and utter helplessness; the character of God, the purity of His law, and the claims of His justice," were enforced with power upon his conscience.

We give this solemn part of his experience in his own words:—"I was under condemnation" [and] "could only regard the future with fear and dread. I envied the cattle that grazed in the meadows. I wished myself a toad rather than a human being. 'The sorrows of death compassed me about; the pains of hell gat hold upon me,' and if sent there" [I felt I] "must justify the Divine Being in the act. I felt I was the

chief of sinners ; the strangest being in the world ; alone in a wilderness ; a land of great drought. Temptation set in—I was not one of the elect ; I had sinned the unpardonable sin ; and, indeed, everything was against me, and seemed to sink me lower and lower. Still my anxiety to hear increased, and as Christ was preached in His person, work, and offices, bloodshedding, righteousness, and merits, the entire salvation of a poor sinner, I was filled with wonder : and as I saw the adaptability there was in this precious Christ, and this Gospel order of things, I was at times delighted. Now I saw sin in the light of Christ's sufferings, and that He was exalted to give repentance : His bloodshedding my exemption from curse, sin, and the guilt thereof ; His righteousness mine to justify" [me]. "These and other kindred truths were opened up to my mind as I heard the word, and searched the Scriptures."

Our brother received these blessed truths with the avidity that a starving man receives food. Still there were seasons of darkness and temptation, when he greatly questioned his personal interest in them. Newton's hymn commencing—

"I asked the Lord that I might grow  
In faith, and love, and every grace."

was made a great blessing to him under these sharp exercises. The preached word at times was very precious to his soul and one sermon in particular from the words—"Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father," was greatly blessed to him. He writes of this—"My soul seemed too big for my body, and if ever I found relief from tears, I did now ; they were indeed tears of joy. This was a sealing time beyond what I had ever before experienced." For a time after this he was greatly favoured, and on Oct. 28th, 1857, he was baptized and received into Church-fellowship at Halesworth, by Mr. Gooding.

Our brother had strong feelings of pity for his fellow creatures around him who were living in darkness, and a desire to tell them what a dear Saviour he had found. The Lord in His providence opened the way, and in conjunction with two other earnest Christians he commenced cottage-meetings in the villages around. He was helped beyond all his expectations, and soon had given him as a seal the soul of an elderly woman brought out of almost heathen darkness. This order of things continued for about two years. Mr. Gooding, his pastor, had engaged to preach at Yarmouth, and was unable to go ; he pressed his young brother to take the engagement for him, and after much argument induced him to go. He went with much trembling and prayerful exercise, and was so graciously helped that the people invited him to go again, and shortly gave him an invitation to supply the pulpit for three months. He continued to serve the people at Yarmouth under considerable difficulty for six years. Being in business he could not get to Yarmouth until late on Saturday nights, and had to rise at 4 o'clock on the Monday mornings to get home in time to resume his secular occupation. The work was indeed arduous, but so many testimonies were given of blessings received that he persevered. Soon after he ceased to preach regularly at Yarmouth, Mr. Gooding resigned his pastorate at Halesworth. Under supplies the Church got very low and into debt. In its trouble it appealed to him to occupy the pulpit. This he consented to do from love to his old home. For two and a half years he laboured, and had

the joy of seeing the people united together, the congregations increased, and prosperity returned. He then accepted the Church's invitation to become its pastor, and was recognized as such in July, 1873, brethren Bland, Brand, Broom, Leggatt, and others taking part in the services.

For fourteen years our brother continued his pastoral labours, preaching three times every Lord's-day—the evenings being devoted to services in the villages around Halesworth—leaving his home at 9 a.m., and not getting back until 10, 11, and sometimes 12 p.m. These exertions together with a week-evening service, and a fair share of anniversary work besides, and the wear and tear of a worrying business told their tale on his health, and with some other reasons led to his resignation of the pastoral office, though he continued to supply the pulpit on Lord's-days for eighteen months longer, making eighteen years in all, terminating in 1888. He had the joy of receiving 67 members into fellowship, the greater number of whom he had baptized.

Since 1888, our brother has supplied among the Churches, having all his Lord's-days fully occupied. He has preached in nearly all the Strict Baptist Chapels in Suffolk, several in Norfolk and other counties, also in London, while the village in which he resides has not been overlooked nor neglected. Many have been the testimonies which he has received that his labour has not been in vain in the Lord. Though in his 66th year he is blessed with good health, and is as ready as he was in his youthful days to spend and be spent in the service of his Lord. May he be spared for many years of further service and usefulness.

We conclude this brief sketch in our brother's own words. "How unworthy and unprofitable I feel myself to be, and often wonder how the Lord will be able to say, 'Well done, thou good and faithful servant;' and at times almost ready to believe I have lived an ass, and shall die like a fool. At other times receiving encouragement from the Saviour's commendation of the woman—'She hath done what she could.' Dear readers, unite with me in praising a precious Christ for His kind forbearance, and faithfulness to His promise—'A bruised reed He will not break.' Ye Heralds of the cross, look up, 'the Lamb is still in the midst of the throne!' It may be that—

' Our passage lies across the brink,  
Of many a boist'rous wave;  
The world expects to see us sink,  
But Jesus lives to save.' "

[Condensed from an excellent account supplied by Mr. Suggate. Want of space prevents us from giving it entire, but while changing the person, and condensing the matter, we have kept as nearly as we could to our brother's own expressions.] E. M.

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"GOD always holds His people, but in trouble He is a 'stronghold' or strength (Nah. i. 7). In trouble He tightens His grip of them in *compassion*, and they tighten their grip of Him of *compulsion*."—*Rufus*.

CARES AND PRAYERS.—"Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of your daily life. Whatever affects you—be it a changed, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matters; God is not too great for your small ones."—*Anon*.

## OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

MANIFOLD WORKS OF WISDOM.

No. 7.—*Flies.*

THE term fly is applied to almost every sort of winged insect, and the plague of flies, which God brought upon the land of Egypt of old, is believed to have included *mosquitoes*, *dog-flies*, various sorts of *beetles*, and probably others of the worst and most dangerous species of these small, but often exceedingly troublesome creatures. There are many thousands of species of flies; nine thousand different sorts have been enumerated in Europe alone, and other parts of the world possess very many more varieties. Many kinds do good by destroying other injurious insects, while a large number of other sorts are most useful as scavengers to clear away decomposing animal and vegetable remains, which would otherwise taint the air very seriously.

Some flies are produced from eggs, others are *first seen* in the maggot state.

*Gnats* pass the first stage of their existence in the water. The eggs are deposited in a closely packed mass upon the surface of the stream, where they look and float like a tiny boat, and undergo various changes. After changing its skin three times, at the end of a month from the time of hatching the perfect gnat lies on the top of the water until its skin dries and splits open, when the liberated insect flies away. As each female insect lays about three hundred eggs, and they so soon reach maturity, we need not wonder that such vast swarms of them are found in spring and summer, when the weather is not rough enough to drown these frail "boats" at the commencement of their voyage.

*Crane flies*, or "daddy long legs," come from little shiny black eggs laid in or on the ground in fields and lawns; the young larvæ feeding on the rootlets of grass, corn, or herbage, often destroying much pasture and making bare great patches of ground by the time the insects have emerged from their cases.

*Gad-flies* pierce the skin of their victims, and inflict painful and even dangerous wounds as they suck the blood either of cattle or men. The female lays four or five hundred eggs upon grass stems, and they are hatched in ten or twelve days in summer time. They buzz noisily about in the sunshine, but alight quite suddenly upon those whom they assail; and like the gnats it is only the females who performs the blood-sucking operation. There are many species of this fly in different parts of the world, and the cattle greatly dread them.

The common house-fly, "the Blue," and the "Green bottle," and the "blow fly" (a grey insect with black legs and red eyes) are all well known in this country. The maggots, or hatched eggs, of most of these generally feed upon decaying substances.

The blow-fly produces living maggots, which she puts upon meat or carrion, which they soon devour; the blue-bottle lays her eggs upon meat, and as they are soon hatched, the flesh infested very quickly becomes putrid.

The "Tsetse" fly, found in Central Africa, bites cattle so terribly that they become diseased and often die in consequence, and some parts

of that continent are rendered unapproachable to man and domestic animals through the prevalence of these insects.

Most flies undergo several changes before they reach their perfect state, but the strangest of all occur in the Ephemeriadæ, or Day-flies. These pretty, delicate, bright-winged creatures which are seen occasionally in large swarms for a few successive summer evenings on the banks of canals and quiet rivers in Holland and elsewhere in Europe, have individually only a few hours of existence in their matured state, although they have lived previously *for two or three years* in wet places, or under water, undergoing perhaps twenty or more moultings, and getting some fresh accession of structure every time. Yet what a brief existence of flight and frolic at the last! And what an emblem of the riches, honours, and pleasures of this world! What preparations men make, what care and diligence they bestow, and how long they keep striving in order to attain to some coveted position; at length they reach it, joyfully spread their wings as it were in the sunshine, then pass away and are seen no more!

And what a contrast between this and the portion of the true believer in the Lord Jesus Christ. Made alive to God by the Holy Spirit, he, too, passes through many changes here, while being made meet for glory, but when made perfect it will be *For ever*. "He that liveth and believeth on Jesus shall never die;" and to all His people God will shew the path of endless life, for in His presence is fulness of joy, and at His right hand are pleasures for evermore.

O that we each may ask life of Him, and receive it, even length of days for ever and ever.

"And spend, from sin and sorrow free,  
A blissful, vast eternity.

Admiring the wisdom and the love of Him, who in nature, providence and grace hath done, and ever will do, "all things well." Amen.

## FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"The Father Himself loveth you."—John xvi. 27.

THE valedictory discourses of our Lord are unique. They are exquisitely beautiful, grandly pathetic, tender, instructive, consoling, and helpful. How many sad hearts have been cheered, helped, and encouraged by carefully reading over the wondrous words, so full of life and pathos. Bereaved souls have lingered long over the words of hope, life, and immortality, until they have lost their sadness in the new-found joy of the pure life to come. Yes, the echo of our Lord's words inspires hope, strengthens faith, and gives confidence to expectation in the "better things provided." Very many of the Lord's family are thankful for the gracious memories of past solitude, for sweet intercourse, happy fellowship, and holy enjoyment, when some word has been tenderly, yet powerfully, applied to the soul, giving rise to a train of thought which ended in praise and prayer. Thank God for such fertile spots in this desert pilgrimage! It was under such feelings, such holy enjoyment, the words fell upon my heart: "The Father Himself loveth you." It

is impossible for me to put such feelings into cold words. They touched one's soul, awakened emotions, revealed vast resources of immeasurable wealth. They seemed like a mantle which wraps one completely around, an eternal circle which encircles the soul in eternal safety, and bounds one's habitation, and links one to the all-loving Father—God! Such pure, holy, and spiritual meditation brings calm, peaceful restfulness to one's heart, because led by the Spirit into the deep and precious things of God. May the Divine breath breathe its anointing benediction upon both writer and reader!

What a wonderful subject is that of love—Divine love! How utterly inadequate one feels, and our limited vocabulary seems well-nigh paralysed before this grand, sublime subject. It is with profoundest feelings I approach this subject. A certain fearfulness rests upon my heart of miserable failure to convey my thoughts to my reader. Let me ask your patience and forbearance while I dot down my thoughts.

“The Father Himself loveth you.” Yes, with a *spontaneous* love: by this I mean that God loved us of His own freewill. That it was a voluntary act, produced by His own impulse, without any interference on the part of the object loved. I may call it a *self-originated* love, and I am quite sure my reader will agree with me when I say that it is an *undeserved* love. How well the apostle's words fit in here, “When we were sinners, God commendeth His own love to us.” Then I would remind you that this love is *infinite*: “It passeth knowledge.” You cannot measure, comprehend, or put any limitation to that which is immeasurable and unlimited. That which most astonishes a thoughtful Christian man is this. He thinks of the character and condition of those upon whom this great love fixes itself—sinners, aliens, and enemies. Blessed be God! He foresaw my fall, my guilt, my ruin, and exposure to eternal death, as the fearful consequence of my deplorable condition, yet in His great love and tender pity He loved me, and contrived for a guilty vile worm the stupendous plan of eternal redemption. Amazing love!

Let us think for a moment of God's eternal love as seen in the unspeakable gift of His beloved Son. Our Lord teaches us the love of the Father, as the only source and spring of His coming in the flesh to save. This precious truth makes known the grand and glorious fact that God the Father loves sinners—loves them inexpressibly with the greatest affection. Then in this great gift you have the Cross, with all its pain, and suffering, and death—our life, freedom, and glorious redemption. You have also to include the mission of Jesus Christ—the seeking and saving of lost sheep, and in this great work you have the grand manifestation of the Father's love. So I may say that, if you have faith in the sublime mission of Jesus, it is because Divine love has entered your soul. For love is the child of faith, as it grasps the Cross, and recognises the love that lies beyond it.

Another thought I would like to impress upon our minds—viz., that answers to prayer are love tokens. God blesses because He loves. He helps because He pities. Hence, direct answers to prayer may be regarded as marks and evidences of our Father's love. To this may be added all supplies of grace, for these are all gifts of love. How much we need. Divine love meets all, with Divine ability to exceed all we ask or think. Try to think that all providential arrangements are the out-



come of Divine love. Every dispensation of grace is prompted by love. Even the afflictions, trials, and sorrows are watched over by love. Behind all God is working out His purposes of love.

Lastly, I would remind you of the paternal love of the Father falling so tenderly upon the heart. This is that delightful experience we so deeply long, and earnestly pray for, because perfect love casteth out fear. It is the love of God shed abroad in the heart that enables men to glory in tribulation. Divine love falling upon one's heart, refreshing, satisfying, cheering, stimulating, imparting life, energy, and power to the soul, leading us on from victory to victory. Love gives the victory, and bestows the crown.

Dear reader, take these words from heaven, spoken to us by the Son of God, and try to realise the glad assurance they bring : "The Father Himself loveth you." Eternally, unchangeably ! Hallelujah !

## THE WOMAN OF SAMARIA.\*

(John iv.)

BY PASTOR A. E. REALFF.

IT will be well to observe the position of this narrative in the fourth Gospel, coming as it does so early, and following (not preceding) the discourse of our Divine Redeemer with Nicodemus. That was by night ; this at noon-day. The former discourse is about the very beginnings of true religion—the turning "from darkness to light ;" this is about true worship, which never can be rendered prior to the new birth. The heart must be renewed before any acceptable worship is possible.

The Saviour, in His wonderful wisdom, acts quite differently from what we might expect. We should have thought that He would discourse with the Ruler about worship, and with the sinful Samaritan about being born again. "But His ways are higher than our ways" (Isa. lv. 8, 9). Nature, even at her best, must be humbled, and the soul must be made to feel its sinfulness, helplessness, and need. This the Lord Jesus accomplishes in both cases, but by different methods, each being specially adapted to the person dealt with. In both cases it is a personal dealing—a dealing with one solitary soul. And so it always is ; for even in the largest family, or most numerous congregation, grace singles out the individual, and deals with him or her especially. Dear reader, has the Lord ever thus dealt with thee ?

Let us now carefully observe the Saviour's wisdom and method. He speaks just three times to Nicodemus, and just seven times to this woman. To the former, His first word is a simple announcement of the new birth as an absolute necessity, before one can even *see* the kingdom. His second word is about *entrance* into that kingdom, and is the former statement expanded, illustrated, and emphasized (John iii. 5—8). It is not until He speaks the third time that He discourses at any length upon this sublime subject. His hearer now interrupts no more, but humbly listens ; he makes no more incredulous remarks ; and, as he listens, the great change itself is produced within him (vers. 10—21).

\* The reader is requested to peruse this article Bible in hand, and to refer to the passages in the order of their quotation.

In the case of this woman the Redeemer takes an entirely different course, and one that is better adapted to her nature, which He so well knew. She does not question Him, as the former did; but, on the contrary, He opens the discourse with a question to her.

This first of His seven utterances is evidently designed to be introductory. By it He simply arouses her thought, and attracts her attention. His request is an extraordinary one, and so the woman's mind is awakened (see John iv. 7—9).

Her astonishment and question open the way for Christ's second word, which is about the "living water." She does not know what that means, and so becomes still more awakened (vers. 10—12).

The third utterance of Christ is explanatory of the second (vers. 13, 14). But still His meaning is mysterious to her, as is evidenced by her answer (ver. 15). And so Jesus has spoken three times without reaching her soul. Brethren in the ministry, is there not much instruction and encouragement here for us? Up to this point the Saviour's words appear to have been a failure, *i.e.*, from a spiritual standpoint. But has nothing been done? Surely, to have raised the woman's attention and curiosity to such a high pitch, and to have overcome natural and national prejudices, is something.

Christ's fourth word (ver. 16) touches a very tender place and opens a secret spring in her heart. She is convinced of sin, and confesses at once. The next word probes her soul more deeply still, and opens up before her, as in a panorama, all the sins of her life (vers. 17, 18). Thus her iniquities are set in sad array before her, and she knows that her Jewish interlocutor is more than an ordinary man. The eyes of her soul are now opened, and she becomes anxious about the worship of God, and how she may render it acceptably (vers. 19, 20).

The sixth utterance of the Saviour is in answer to her anxious enquiry (vers. 21—24); whence she is led to think and speak about the expected Messiah (ver. 25); and so the way is at length prepared for the climax, *viz.*, the revelation of Himself unto her. This comes with the seventh and last word (ver. 26). No wonder that she suddenly let go her waterpot, and hastily returned to the city, saying, "Come see a man," &c.

Dear reader, what an affecting scene is this! Behold the Divine Man, weary, faint, hungry, thirsty, resting on the edge of the well, patiently waiting for His disciples to bring food (vers. 6, 27, 31). Yet He forgets His own needs and feelings as man, while He (as God) imparts the water of eternal life to a sinner, whom He first causes to thirst for it. In this way He finds His own meat in doing the Father's will (vers. 31—38).

Was all this a mere "chance"—this meeting with that woman? "No," you are ready to say, "it was surely a Providence." Exactly. But are we not, as believers, too apt, while acknowledging the greater and more critical events in our lives as Divine providences, to regard all ordinary details otherwise? How very few of us would consider the feeling weary, or hungry, or sitting down by the wayside, or the meeting with a person—perhaps an utter stranger—as having anything to do with Divine providence, or imagine that the Almighty God timed all these little events, and was very near us in them, operating through us by them! Surely we might see the Lord in every meal, in every visitor

to our house, in every customer to our shop, in every trifling circumstance; for we read that the great God watches sparrows, clothes lilies, "maketh the grass to grow upon the mountains," and counts the very hairs of our heads! Lord, enable us in future to be more awake to this, and more determined to improve every trifling event, and endeavour to bring out of each passing circumstance some good for ourselves or others.

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## ON PREACHING TO SAINTS ONLY! AND NEGLECTING THE UNCONVERTED.

BY HENRY COUSENS, LEYTON, ESSEX.

**T**HE above subject is of immense importance to our denomination; and deserves to command the most serious consideration of all godly persons who feel an interest in its increase and prosperity. However excellent may be the teachings and usual conducting of the services held for public worship in very many of our chapels and meeting houses, where the people have the great advantage and high privilege of being presided over by wise and discreet pastors or ministers, who understand their business; in view of "the conversion of sinners, and the edification, enrichment, and building up of the saints on their most holy faith; all to the praise of the glory of Jehovah's grace," the writer fully believes that in many other places the conduct of the services is entrusted to admittedly godly men, who mean well, and to the best of their judgment fill up their engagements as supplies periodically, so as plainly shews, that they do not understand their business, because as a rule their preachings are to "saints only," which is unscriptural and wrong—because the ministry of our blessed Lord was in accordance with His Divine commission to preach the Gospel to every creature—and those good men who confine their teachings to "saints only," ignore the fully equal half, if not the largest half of the teachings of our beloved Saviour and His authorized prophets, and inspired servants, as still on the sacred records are addressed quite as much to the unconverted "as unto the saints."

That any unconverted person should attend one of our places of worship time after time, and scarcely hear one sentence definitely directed to him, or her, it is absurd to suppose will continue to come. It is opposed to common sense to believe that anyone will voluntarily consent to listen for an hour or so to the immunities and prospects of the saints only, and never be told, if they wish to become saints, what saith the Scriptures, or exhorted to consider their ways, and strive to enter in at the strait gate. Nor can you expect heads of families to endeavour to influence their belongings to attend a place of worship wherein they know full well they would not be likely to hear anything calculated to interest them, and instruct them. Of course the writer never expects to hear of the conversion of a sinner from the preaching "to saints only," and if any of those good men who go about the country in such a course of things expect any tidings of such a joyous nature, they must, I think, make up their minds to disappointment.

If a farmer tills a nine acre field skilfully, and sows only four-and-half acres of it with good and well-proved seed—of course he will only get a four-and-half acre crop—at harvest.

One of the most important qualifications of a Gospel minister is, that he possess an intense love for the souls of his fellow-men, and an anxious desire for being so highly favoured, as to be made instrumental in the conversion of many who are at present in the dark. We cannot convert a sinner any more than we can create a fish, or a bird, but our God can; and we have reason to expect that He will graciously use us to His praise, if we use the means so clearly pointed out to us for our direction and example in His precious and priceless Holy Word. The more manifest the aim of the preacher to be eminently successful in the conversion of souls appears, the more will the same concern and desire be incited in the hearers, who have been educated to expect to hear the same previous note, very good indeed in its place; but too much of a very good thing, if it displaces the very good things which are applicable to the unconverted, who have hitherto been either driven away unjustly, or neglected. An active energetic Church will become prosperous, and home and foreign missionary sympathies will soon develop. A stagnant Church is little use to either. That this may prove a stirring-up article, and a means of very considerable benefit to our denomination, is the sincere desire and aim of the writer.

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### HOW TO BUILD UP A CHURCH.

**T**O do this effectively encourage the pastor, encourage your fellow-members, and strengthen the confidence of the community.

1st. Encourage the pastor by being present in the Lord's house as often as opportunity presents itself; let not trifles keep you away.

"Shall gossip call, or some inferior things  
Detain, when summon'd by the King of kings?"

If each member endeavoured to fill their own seats, the minister would not be able to see so much wood. A good, godly minister once said he would not mind preaching to seats if they had immortal souls. Remember the words of inspiration, "Not forsaking the assembling of ourselves together as the manner of some is."

Attend the prayer-meetings. Pour out your heart in earnest prayer for the prosperity of the Church. Pray for your pastor. If he is weak in body, ask the Lord to strengthen him. If he is poor, do all you can to make him richer. Do all that lieth in your power to make him and his dear ones happy and comfortable. Pray that the Gospel messages may be blest both to saint and to sinner. Do not complain of not being fed if you never pray for your pastor. Go to hear what the Lord has to say to you, not the *man*. Remember he is only the instrument. Support that part of the Church you profess to belong to. Give as unto the Lord, and not to man, "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over." If you are wealthy, give of your abundance, "Remember the Lord thy God! for it is He that giveth thee power to get wealth;" "There is that withholdeth more than is meet, but it tendeth to poverty." If you are poor, give of your poverty. Remember the poor widow's two mites, and how the dear Master commended her, "Of a truth I say unto you, that this poor widow hath cast in more than they all."

2nd. Encourage your fellow-members, by holding godly conversation

Tell of the Lord's goodness : tell of what He *has* done for you, and of what He *is* doing for you *now*. Talk of HIM and He will talk to *you*. Then like the disciples you may have to say, "Did not our heart burn within us, while He talked with us by the way?"

"Were half the breath that's vainly spent,  
To heaven in supplications sent,  
Your cheerful song would oftener be,  
'Hear what the Lord has done for me.'"

Be as little like Diotrephes, and as much like Christ, as you can. "Learn of Me ; for I am meek and lowly in heart ;" "Let each esteem others better than themselves ;" "For even Christ pleased not Himself." Seek the peace and prosperity of the Church, "Endeavouring to keep the unity of the Spirit in the bond of peace."

3rd. Strengthen the confidence of the community. Let the people see by your walk and conduct that you *are* what you profess to be. Give them no occasion to point the finger of scorn, "Walk worthy of the vocation wherewith ye are called." May they be able to take knowledge of you that you "have been with Jesus." Do not be ashamed to own that you love the Church to which you belong. Tell the people you trust the Lord has brought you into the Church, because He has loved you and bought you with His precious blood. Tell them the Scriptural order of entering the Church. Let it be known that you are looking to the Head of the Church for all spiritual blessings. Let everything be done with a single eye to the honour and glory of God.

By observing these directions, and having much faith in Him who has said, "Ask and it shall be given you," you may yet live to see the peace and prosperity of that portion of the Church to which you belong.

A LITTLE ONE.

## THE GOSPEL CHAIN ; OR THE EIGHTH OF ROMANS.

**WE** may just remark in our commencement that this eighth of the Romans has doubtless been a comfort to thousands of the Lord's people. Well does the writer remember a dear dying relative, but a few weeks old in the divine life, whispering to her as he was nearing his end, "Read to me the eighth of the Romans ;" and as he was approaching still nearer the hour of his departure, "Read to me the eighth of Romans" was still repeated, following with a whisper the words, "Who shall separate us from the love of God?" etc.

It is written of the prophet Elijah that he went in the strength of that God-given meat "many days," and whilst it is a saying that faith hath no hoards, it is very precious to the believer who has walked earth's thorny road for many years ever to keep in mind the blessed doctrines joyfully received in early youth. Very comforting it is to meditate upon that glorious chain of truth taught us in that eighth of the Romans. "There is therefore 'NOW' no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit." It is a present reality.

"NO CONDEMNATION"—no penal suffering on account of the broken, holy, spiritual law of God, extending, as it does, to the "thoughts and intents of the heart."

“ My breaches of the law are His,  
And His obedience mine.”

“ FOR WHOM HE DID FOREKNOW.” That wondrous foreknowledge takes in the fall of our race in Adam—takes in—not any foreseen good in us, but our weakness, helplessness, our utter sinfulness ; not, as we have said, “foreseeing,” as some vainly talk, some good in us, but in view of our utter sinfulness and defilement.

“ HE ALSO DID PREDESTINATE.” Predestinate to what ? “ *To be conformed to the image of Christ,*” to have the life of God’s Son, the new nature, imparted. Not to the “rooting up” of sin in the old nature, but to the subjugation of the old Adam to the image of the last Adam. This necessarily involves struggles, conflicts. “What will ye see in the Shulamite ? as it were the company of two armies”—the spirit lusting against the flesh and the flesh lusting against the Spirit. Glorious “predetermination !” blessed certainty !

“ Moreover, whom He did predestinate THEM HE ALSO CALLED.”

“ For thus the eternal counsel ran,  
‘ Almighty Love arrest that man ! ’ ”

And thus, by the Holy Spirit’s power, the innumerable multitude the world over are translated out of darkness into the Lord’s marvellous light by the proclamation—not the “offering”—of salvation through the precious blood of the adorable God-man, Christ Jesus.

“ JUSTIFIED ”—“ them He also justified ”—justified by the blood of Jesus, the atonement of the gracious Redeemer, “through faith”—not by faith ; faith is only the hand, as it were, by which to receive the blessing. “Being justified”—already justified—“by faith we have peace with God” (Rom. v. 1) ; justified from all things, “from which we could not be justified by the law of Moses.”

The last link in the chain—“GLORIFIED”—“them He also glorified”—put among the children of God, adopted into the family of the Most High in that predetermining covenant of grace entered into by the Triune Jehovah in the dateless ages of the past eternity. And “because they are sons” and daughters, the Lord the Spirit putteth the cry of children into the new heart, which makes the claim “Abba, Father.” “For as many as are led by the Spirit of God, they are the sons of God.” “And if children (verse 17) then heirs ; heirs of God and joint-heirs with Christ. Hence there is (verse 35) NO “SEPARATION.” Glorified with Christ ! (for we shall be “like Him”) ; and also while here called, like Him, to tread the path of tribulation—despised, it may be, sneered at, overlooked, and whose song not seldom is,

“ I’m a pilgrim and a stranger,  
Rough and thorny is my road,  
Often in the midst of danger ;  
But it leads to God.”

But though thus ignored, yet followers of them “who through faith and patience inherit the promises.”

How sweet, how consolatory thus to run over, though superficially, the inventory of the treasures—costlier than the most costly of earthly heirlooms—purchased by the doing and dying of the Lord Jesus for the innumerable “multitude” which shall “pass again under the hand of Him that telleth them,” nor one be wanting there ! The feeble, the unlearned, the poor, the rich, the honoured here, the strong, the weak, the

young, the aged—what a variety is presented in this large flock, of which—to change the figure—Christ is the head and His whole church the body which, presented to the Father without blemish or any such thing shall be glorified with Christ, whilst the utterance “Thou art all fair, my love; there is no spot in thee,” shall fill all heaven with praise; and by the church the angels shall behold the manifold wisdom of God.”

H. A. NOEL-THATCHER.

Gerrard's Cross.

### BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

CHURCH OFFICERS (*continued*).—DEACONS.

To serve—to minister unto others. To watch and wait, and labour for the common weal. To “hold up the pastor’s hands,” to care for the every-day “affairs” of the Church, to safeguard its property, to provide for the comfort and well-being of the congregation, to exercise a loving and fatherly interest in the sick and afflicted, the widows and orphans, and the poor of the flock. Is not this in the very spirit and likeness of Him who “came not to be ministered unto, but to minister”?

As the number of the disciples multiplied (Acts vi. 1—6) the work of the Church’s organisation increased: more servants became a “felt want,” more servants were accordingly appointed, the murmurings ceased, and all went well (verse 7).

Thus the number of deacons (or servants) in a Baptist Church is regulated by its number of disciples, its necessity, and its circumstances.

As a deacon’s character: it must be good (1 Tim. iii. 8—13). Honesty, straightforwardness, singleness of purpose, spiritual understanding, steadfastness, morality, and sobriety, holding the mystery of the faith in a pure conscience, and not being greedy of filthy lucre; he *may* be a Judas, but certainly not Iscariot.

Precisely as, when occasion arose for entrusting the business of serving tables and caring for the widows to capable and trustworthy men, the Church selected whom they would, so *any other business* requiring proved intelligence, sound judgment, and purity of motive as of life, may be entrusted to the chosen brethren (and sisters, if needful) in whom the members confide. Thus, as the servants of the Church, the service they render is as manifold and varied as the requirements of the assembly.

Baptist deacons occupy a very different position from that of deacons in the “Church of England.” Deacons in the ecclesiastical Establishment are described as clerical persons, who have not taken priests’ orders. C. H. Spurgeon aptly called them “clerical apprentices!”

The system of electing deacons for a term of years—say, one, three, or five—is gaining in favour with our Baptist Churches. But that which is still the *prevailing* custom was the *universal* practice—to elect deacons for life, and the election being by ballot (as a rule), every member having the right to vote.

### WOMEN AS DEACONS.

In the primitive Church there is clear and unmistakable evidence of the appointment and service of women as deacons. They baptised female converts, when baptisms were performed without the robes with which we are familiar. They rendered much useful service for which women are best fitted. Women deacons are frequently referred to by “the

Fathers' as diakonoi, without the word being even changed into a feminine. The refusal of the diaconate to women dates from the development of clericalism, which was coincident with the decay of piety.

"Sandlings," St. Mary Cray, July, 1899.

#### MR. FREDERICK HAZELTON, OF CHELMSFORD.

In the last issue of the E. V. & G. H., a brief notice appeared announcing that Frederick Hazelton had entered into his eternal rest.

For 45 years he was a consistent member of the Strict Baptist Church at Chelmsford; beloved and respected by all who knew him for his firm adherence to the truths of the everlasting Gospel. The cause of God was dear to his heart, and when pleading with the Lord, he would fervently pray for its peace and prosperity.

Our brother was born at Colchester, March 28, 1829. From early youth he was fond of reading any book that mentioned God's name and told of Bible truth, and was frequently a listener to spiritual conversation between his brother John—who eventually became the pastor at Mount Zion Chapel, Chadwell-street, London—and the butler of the house in which he was employed as a kitchen boy. His parents removed to Springfield, near Chelmsford, when he was 16 years of age. Returning from a walk on a Lord's-day evening, he entered a village inn, and called for refreshments. Looking into the bar-parlour he saw a woman reading a Bible; seeing such a book being read in a public-house impressed his mind and reminded him of his own neglect. On his way home, a heavy thunderstorm overtook him and he became there and then troubled about his sins. So powerfully was his state as a sinner before God laid upon his mind, that he thought the lightning would strike him dead, and he would be sent to hell for ever. This conviction produced such an agony of soul, that he trembled before God as a transgressor. He attended several places of worship in hope that he might hear the Gospel preached to the liberation of his soul from darkness and death—however, he could not hear what he desired, till at length he was led to attend the Baptist Chapel at Chelmsford—where he was much comforted under a faithful ministry; still, no pardon, no liberty, no peace. One Sunday, however, after the morning service, the Lord set his soul at liberty by applying Deut. xxxii. 10—12 with such power and sweetness that he was led into the liberty of the truth, and rejoiced in Christ Jesus as his Saviour, he walked from God's house, praising Him for His mercy and love revealed in a precious Christ. Shortly after being set at liberty, he was baptized in company with his beloved wife, by Mr. Corbitt, pastor of the Church.

For many years our brother experienced the Lord's goodness in the midst of deep trials; in recording which, he would sweetly testify of the Lord's faithfulness to His promise, and of gracious help received by the way. Resigning his situation (which he had held for 52 years) on account of ill health, he removed to Chelmsford, his object being, to attend the Lord's house more frequently. But this was not the Lord's purpose, for he was permitted to worship with God's people publicly only three times during the last four years of his pilgrimage. His health broke down completely, and it was discovered that he was suffering from a cancerous growth in the stomach. Most of his time was spent in bed, and his sufferings were acute, yet he did not murmur. The patience he exhibited and calm resignation to the Lord's will, in his affliction, was truly wonderful.

It was our privilege to visit him during the past few months. Many of his saintly utterances we shall never forget; it was a sacred pleasure to hear him sweetly speak of his precious Jesus. Calling, upon one occasion, I said, "Well, brother, where are you?" He replied, "On the Rock." Reminding him that he had so said previously, he replied, "I cannot change my Foundation. I am where I have always been, on the Rock, bless the Lord, my feet are upon the Rock, and so buried in the 'Rock of Ages,' that I cannot



be moved. Oh, I have many times shaken upon the Rock, but the 'Rock' has never shaken beneath me." One remark we specially treasure, "I would rather go weeping to heaven, than laughing to hell." Gradually he became weaker; it was apparent to all who saw him that he could remain on earth only a little while, his wasted frame and extreme weakness betokening he would soon enter into the realms of the blest.

"Weary of earth, myself, and sin,  
Dear Jesus, set me free!  
And to Thy glory take me in,  
For there I long to be."

he would often repeat. At another time, he said, "Praise the Lord, I am surrounded with mercies, and the greatest mercy is, that the Lord pardoned a sinner like me.

"'Twas Jesus, my Friend, when He hung on the tree,  
Who opened a channel of mercy for me.'

Yes, for me, though I was such a great sinner; yes, Lord, a whopping great sinner." A few days before his death, he took the right hand of his dear wife, clasping his left hand in her right, he joined them in the hollow of his right hand, saying, "So the Lord holds us in the hollow of His hand, that hand which was nailed to the tree; I like to look at that pierced hand, and that riven side. Oh, that precious fountain opened for sin, I have been washed, and so have you, my dear." To this, his wife said, "My dear, you cannot speak for me." "Oh yes, I can," he answered, "for I have lived with you." Following this, he was sorely tried by the enemy, so sharp were the temptations he experienced, that he said, "I'm lost, I'm lost; the Saviour will be in heaven, and leave me behind." The thought of being left behind distressed his soul. A while after, the Lord granted His gracious presence, and then he was helped to say vigorously, and in triumphant accents, "Victory! victory! victory!"

"I shall be near and like my God,  
Clothed in a body like His own."

Then turning to his wife, he exclaimed, "Yes, I shall be there, in that robe of righteousness; yes, that pure white robe. Bless His name, the snare is broken, the tempter is cast down and I am free."

Nearing the time of his happy release, he was at times unconscious, but when conscious, he would talk most descriptively of the glory of the person of Christ. So full of the love of Jesus was he, one felt that, sitting at his bedside, listening to his conversation, was itself an immersion into the atmosphere of heaven. Shortly before he died, he prayed earnestly, saying, "Lord, do call Thy child up higher," repeating the same words many times, as he uttered these words he fixed his eyes upward, and raised his right hand, saying, "Coming! coming!" then raising both hands, he said, "Glory, glory, glory fills the place!" These were his last words ere he breathed his ransomed soul into the hands of Him who had saved him from sin's destroying power, and peacefully passed to be for "ever with the Lord," on June 13th.

In hope of a sure and certain resurrection, his mortal remains were committed to the earth in the family grave at Chelmsford Cemetery, on June 17, in the presence of a large and sympathetic gathering of friends, the deacons, members, and many of the congregation of the Baptist Chapel being present. The pastor, Mr. H. S. Boulton, conducting the funeral service.

On Lord's-day, June 25, a funeral sermon was preached by the pastor of the Church, from Deut. xxxii. 10, this verse being chosen by our brother before his decease.

As a Church, we have lost a praying brother, a humble follower of the Lamb, and one who lived the truth of the Word he sincerely loved, but "our loss is his eternal gain." May our Covenant-God comfort the widow, and the dear bereaved children with His gracious presence and Word, until through the riches of God's grace and the merit of a dear Redeemer's blood they shall meet around the throne, an unbroken family to sing His endless praise.

H. S. BOULTON.

## HINTS FOR TEACHERS AND WORKERS.

“He shall reward every man according to his works.”—Matt. xvi. 27.

INTRODUCTION.—The day is hastening on when time shall cease; all material things shall pass away; all nations shall be judged and appointed their final reward and destiny. This day will bring retribution and unending remorse to one part of the assembled multitude; but inexpressible joy to the other part. Speculations on the so-called larger hope are vain and delusive, for the Scriptures are silent after the judgment is over, and the rewards apportioned by the King and Judge. We point a few lessons for consideration:—

I. Christ the King and Judge. II. The unerring scrutiny and impartiality of the Judge. III. The personal consideration of our deserts by the Judge. IV. The reward given to the faithful. V. The punishment of the unfaithful.

Sinner, flee to Christ; seek him now; escape for thy life.

Plymouth.

T. HEATH.

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

“*The Suffering Surety heard in that He feared,*” by W. Wileman. London: W. Wileman, 17, Bouverie-street, Fleet-street, E.C. Price one penny.

THIS booklet is rightly described by its author as “an exposition and a testimony.” It relates a remarkable experience in which Mr. Wileman was led into a large measure of fellowship with the Lord Jesus Christ in His sufferings, and expounds in connection therewith the difficult passage where our Lord is said to have been “heard in that He feared” (Heb. v. 7). The view held is that of the marginal reading—He was heard “for His piety,” which is substantially the rendering of the Revised Version, “Heard for His godly fear,” without an alternative. We do not hesitate to say that the sixteen small pages of this booklet contain more experimental divinity than many large-sized modern religious productions. We have read it through twice, and shall probably read it again.

“*Doctrinal and Experimental Theology,*” by Robert Brown. London: W. Wileman, 17, Bouverie-street, Fleet-street, E.C. Price six shillings.

THE issue of another volume by Mr. Brown is to us an encouraging sign, for we presume there is a Christian public that purchases and reads his books. The floods of wishy-washy so-called religious literature that are poured forth from the press now-a-days has, perhaps, made us unduly pessimistic in our view of the state of religion in our land. But as

God had His hidden ones in Elijah’s day so now there are more lovers of sound, solid divinity than we have been ready to fear. This is the train of thought the perusal of this volume has created in our mind. Mr. Brown’s reading has been wide, and his judgment is clear and sound. His last book is the outcome of a wise habit of making extracts from the various godly books he has read for a period of fourteen years. These have been skilfully arranged under various headings so as to form chapters on the most important truths of our holy religion; the whole forming a body of divinity of no mean order and value. We both commend and recommend this volume to our readers.

## SERMONS.

“*The Footsteps of the Flock in the Path of Tribulation,*” by J. Irons. Reprinted and published by D. Fisk, 6, Brighton-place, Brighton; price one penny; four copies post free for fourpence. In Joseph Iron’s best style. Sixty different sermons of the late Mr. Irons have been republished by Mr. Fisk, and any one, or all of them, may be had from him at the above named terms. “*The World,*” by T. Bradbury; price one penny. “*The Sower’s Benediction,*” by J. Parnell; one penny. Both excellent, though in very different styles. “*Death Swallowed up in Victory,*” by E. Mitchell; R. Banks & Son; one penny. Interesting as a memorial of the late Editor, J. W. Banks.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### STRICT BAPTIST MISSION.

THE first "Young People's Missionary Convention" in connection with the Strict Baptist Mission, was held at Soho, on the 4th July. The day will be remembered by many with thankfulness, it being a red letter day in the history of the Mission. Our worthy president being detained by a prior engagement, the chair was taken by our esteemed treasurer, Mr. Walter Abbott, after singing a part of the hymn commencing, "Jesus shall reign where'er the Sun," the chairman, read Psa. cxxxiii. Mr. A. J. Robbins then sought the divine blessing on the meeting in a few earnest sentences. The chairman, after having welcomed the friends present, vacated the chair for Mr. Box, who had meanwhile arrived. He (Mr. Box) was gratified in seeing so good a company, and in a brief address referred to the necessity of employing the talent of our young people, and also to our hopeful lookout.

Pastor L. H. Colls, of Tring, in a warm and spiritual missionary speech held the attention of the friends while he took to pieces the word Gospel in the form of an Acrostic as follows:—

G o  
O bey  
S end  
P ray  
E nlist  
L ove

The injunctions he illustrated with some telling incidents, and energetically enforced the same.

Pastor A. Steele (Bermondsey), followed and spoke from the words, "Some good thing." He remarked, "It is a good thing" which inspires our heart to-night. We believe we have a good foundation—God's Word. We have the Gospel to deal with in India as well as here. Another "good thing" is the possession of our present workers, our president, and our missionaries. Our brother then called attention to Nehemiah's Convention, and the work done by the people after it. If all could not lay bricks some could clear away rubbish. In closing, our brother urged each to do his best as every mite would be valuable.

After singing another hymn, the chairman introduced Miss Butcher, of Tring, who read a very interesting paper on "The Duty and Privilege of Our Young People as Possessors of the Gospel."

This was followed by another excellent paper prepared by Miss Paczensky, and, by request, read by our beloved missionary. These papers will be pub-

lished shortly in the first issue of our new *Strict Baptist Mission Herald*.

Pastor Marsh, of Gurney-road, in a brief and pithy speech, remarked that the Gospel is lifting the women of India. The disciples went forth and preached the Word everywhere, with signs following. The Master gave them a good-sized parish, a good-sized company, and a good-sized promise.

Brother E. A. Booth was then asked to address the meeting. He read a very cheering letter from Soondram, a native worker. He also announced his intention of returning to India on September 29th. In the course of the few earnest words he addressed to the meeting, he remarked: "Not one of the religions in India knows of a Saviour, teaches the need of a Saviour, or solves the question of sin."

At this juncture it was proposed to send our beloved brother Hutchinson a message, assuring him of the meeting's firm confidence in and hearty sympathy with himself.

This was agreed to without a dissentient voice.

Friends had gathered from all parts, and we were glad to see the chapel so well filled, a large proportion being the young people of our Churches. We hope for great things. The meeting was bright and breezy throughout, and a vote of thanks to the ladies who had furnished the papers, and to the friends at Soho for the use of the building, brought an interesting meeting to a close. J. E. F.

P. S.—Donations and subscriptions for the Mission will be thankfully received by our financial secretary, Mr. R. B. Brett, 43, High-street, Homerton, and any information, literature, and reports will be gladly furnished by the secretaries, W. S. Millwood, Edward House, Lisson-grove, or James E. Flegg, 75, Broomwood-road, Wandsworth Common, S.W.

### "A MISSIONARY WEDDING."

DEAR BROTHER MITCHELL,—I suppose it will be no news to you, but this is just a line to say that our missionary, E. A. Booth, was on Wednesday morning last married at Homerton-row Chapel to Miss Paczensky. Pastor Belcher, of course, tied the knot, and many hearts present said "Amen."

Many of the spectators have long known and loved the bridegroom as fellow-church member. Others have known and still hope to know him as their "outstretched hand" in India. Of the bride less, of course, is known, but what is known is esteemed and loved.

Their parents doubtless took their view of the event; their fellow-

members looked on from *their* standpoint; but those of us who were more closely connected with our beloved "Mission" viewed the ceremony as associated with "seals to ministry" and "souls for hire." Hence the presence of the president, vice-president, treasurer, and secretaries, and other friends on the committee.

The proceedings were gladsome but solemn. Two beautiful hymns (of which I enclose a copy) were sung. Certain well-known formalities were attended to in the vestry, and a goodly number of friends wended their way to a certain private house, whence, after many prayerful congratulations, two happy souls emerged, and were driven—or rather drawn—away out of sight, and have not been seen in that neighbourhood since. "Lost to sight, to memory dear."

Yours faithfully,  
W. S. MILLWOOD.

WANDSWORTH (WEST-HILL, HALDON-ROAD).—The 77th anniversary of the Baptized Church assembling in the above place of worship was commemorated on Lord's-day and Tuesday, June 18th and 20th. The preacher was Mr. J. Lambourne, of Warboys, an old and valued friend of the cause, whose kindly spirit and solid and savoury ministry are always greatly appreciated. He proved amply equal to the occasion, and in excellent form, his utterances at times rising to the highest form of true eloquence—the eloquence of a fluent tongue fired with the grace and the glory of the Gospel of the blessed God. The tea-meeting on the Tuesday was the most numerous attended of any that can be remembered, friends old and young, and from far and near, being present to express their sympathy with this historic Church of Christ. At the gathering which followed, John Piggott, Esq., presided, and introduced the proceedings by an address, which was evidently the fruit of much thought. It was solemn without being heavy, and fraught with important considerations on the nature of spiritual prosperity, and yet so telling that no sentence failed to strike and impress. The other speakers were Messrs. Dads-well, Voysey, R. E. Sears, C. J. Burrows, and Lazarus H. Colls. The Rev. W. Townsend, of East-hill General Baptist Chapel, also attended, and spoke a few kindly and fraternal words. The feature of the evening was, however, the presentation of a Davenport to Miss L. E. Mulliner in recognition of her long and valuable services in connection with the service of song, her chaste and correct manipulation of the harmonium having tended greatly to the spirit and elevation of this important branch of the worship of God. The testimonial,

which was introduced by the minister, was presented by Mr. C. H. Abbott, who gave some interesting items of information in connection with the 77 subscribers—a letter from Mr. C. Hill, of Stoke Ash, an old and dearly-loved friend, greatly enhancing the interest of his remarks. The gift was received by the deacon, Mr. James Cooper, on behalf of Miss Mulliner, and suitably acknowledged in a few well-chosen words.—BASIL ARNOLD.

FLEET (EBENEZER).—The Sunday-school in connection with the above held their annual treat on Wednesday, July 12th. A short service of praise, prayer, and address by the pastor was held in the chapel, after which the happy company adjourned to a field kindly lent for the occasion, where sports filled up the interval till the welcome tea was ready, to which all did ample justice. After the refreshing thus obtained, on a return to the field the utmost emulation was shown by the children to obtain the prizes given by their seniors, whose countenances for the time seemed lit up with as much pleasure as the various competitors. The occasion was happily closed by a few words of thankfulness to God and the friends by the pastor and superintendent, followed by singing and prayer.—JOSIAH.

PRITTLEWELL, SOUTHEND-ON-SEA.—Anniversary services were held on Tuesday, June 20, in connection with the pastorate of Mr. J. Chandler. A sermon was preached in the afternoon by Mr. F. C. Holden, of London, from Psa. xli. 5: The glory of the Church—the stability of the Church, and the blessedness of the Church—God shall help her. After tea, the evening meeting commenced by singing a hymn, Psa. xli. was read by the chairman (brother G. Baldwin), and brother Geo. Elnaugh prayed. The chairman then gave an address on "God the refuge of His people" (Deut. xxxiii. 27). Mr. Akehurst gave an experimental address on "Grow in grace, and the knowledge of our Lord Jesus Christ." Our genial brother, H. D. Mobbs, spoke upon "Thou art all fair My love, and My beloved is Mine." The heart and face of our brother appeared full of his subject. Our ever welcome brother, W. Marsh, followed with a bracketed text, "For He is faithful that promised" (Heb. x. 23). He is security, the believer's consolation, and the servant's living strength. Brother Holden spoke from Psa. cxix. 65, 66. He gave loving, encouraging words to the pastor. "Thou has dealt well with Thy servant. All His dealings are in love and wisdom." The kindly words of affectionate regard to pastor and people are not forgotten.

He also spoke well on "Teach me good judgment and knowledge;" and our brother added, in his impressive manner, Give me good taste and good sense—good judgment. Collections were taken for the pastor, with proceeds of dinner and tea added. The excellent dinner was given by Mr. and Mrs. King, and the tea was the gift of the lady friends. The pastor returned thanks for the collections from a full heart, not only for the largest collections he had ever received (over £9), but also for the manifest goodness of God to us in the increase of the Church. The chairman closed with the benediction.—R.A.

**WISBECH.**—At this year's successful and encouraging anniversary services at Zion Chapel, Wisbech, the friends meeting there presented Mr. B. J. Northfield with a silver double inkstand and pen and pencil case, accompanied with a well-executed address, as follows:—

"Zion Baptist Chapel, Wisbech, 1899. The Church and friends worshipping at the above Chapel, Victoria-road, wishing to express their appreciation shown to this cause by pastor B. J. Northfield, of March (especially in the matter of the renovation debt, he being instrumental in removing the entire formidable amount of £270) have unitedly decided to offer him a proof of their esteem, and this token of a silver double inkstand, with silver pen and pencil case, has been most lovingly subscribed for by his faithful friends."

The chapel is now in a state of thorough repair, and there only remains a mortgage debt of about £80, efforts for the removal of which are being made so that the place may be entirely free. The Lord be praised for all His goodness and favour, and may He grant much blessing upon Zion here.

**LEYTON (GOLDSMITH-ROAD).**—Special services were held on June 18 and 20, to celebrate the formation of a Church in this place of worship. On Sunday brother Licence, who is supplying us very often, took the services, and was helped to preach to good congregations both morning and evening. Collections were good, while our hearts were cheered by the goodness of the Lord to us. On Tuesday the services were continued, when we were pleased to meet with so many of those we love for the Master's sake. Our brother Marsh was helped to exalt his Master. Taking as his text Col. iii. 4, he was enabled to show Christ to be the life of the believer. Our souls were refreshed as we listened to the grand old story, told so often, yet ever new. A social cup of tea was followed by a public meeting at 6.30, when we had the pleasure of meeting our good brother Newman for the first time at Leyton, who came to preside over the meeting, and to help on the work here. After reading Psa. xxxiv., brother Nash led us

to the throne of grace. A few suitable remarks by the chairman were followed by some sound Gospel addresses by the brethren present:—Mr. Chilvers, 1 Cor. i. 9, "The faithfulness of God." Mr. Gibbens, Matt. xi. 29. Speaking on the word "Yoke," he was enabled to show the believer's union to our Divine Lord. Mr. Lovelock, Phil. iv. 19, "Divine supplies." Mr. Licence, Psa. cv. 41, showing Christ as the Rock opened—the liberal supply—the waters gushed out—the continual supply—they ran like a river. These addresses, interspersed with a few words from the chairman, proved very profitable to us, while our prayer is they may bring glory to God. A few words thanking friends for all help rendered brought these services to a close. We thank God, and take courage. Collections for the day, £3 3s. 1½d.—C. THROWER.

**GUILDFORD (OLD BAPTIST CHAPEL).**—Anniversary services were held on June 11th and 14th. The pastor preached both morning and evening of the 11th, and his remarks as to the faithfulness of God, were indeed incentives for us to trust Him more fully for all the needs we may have. In the afternoon an encouraging address was given to the scholars in the Sunday-school. In the afternoon of the 14th, pastor R. E. Sears, of Clapham Junction, preached a helpful sermon to a good congregation, after which tea was partaken of in the School. The public meeting commenced punctually at 6.30, and in the unavoidable absence of I. C. Johnson, Esq., J.P., the pastor took the chair. But our thanks are due to our dear aged friend and brother, Mr. Johnson, for his kind letter regretting very much his inability to be with us, and for the cheque that came with it. Our best thanks are also due to the Mayor and Mayoress (Mr. and Mrs. C. Wrist) for their kind sympathy, and also for their substantial gift to the collections. Spiritual and helpful addresses were given by pastors J. Copeland, E. Medhurst, and R. E. Sears, and a very profitable day in the courts of the Lord was spent. The total collections, including tea, amounted to £12 6s. 1½d., for which, with the spiritual blessings received, we thank God and take courage.

**IPSWICH (ZOAR).**—Sunday-school anniversary was held on Sunday, June 25th. The beautiful morning, and the smiling faces of scholars and teachers, and the genial face of our brother, Mr. S. T. Belcher, of Homerton-row, London (who conducted the services), seemed bright harbingers of a successful, and happy day. In the morning our brother Belcher preached from Zech. viii. 5. A most appropriate discourse that was listened to with pleasure and profit by

all present. In the afternoon the chapel was literally packed to hear Bro. Belcher's address to teachers, parents, and scholars, and to listen to the dear children. Through the efforts put forth by Miss L. Rush, in training the scholars, this service was much enjoyed. The recitations and dialogues being capitably rendered, the impromptu speech by Amy Keeble, bringing in a capital collection. In the evening another full house assembled, when brother Belcher spoke from 1 Peter 1. 18, a soul-stirring sermon on the Fore-ordained Sacrifice, the Manifested Lamb, the Risen Saviour, and the Pure Word of God. Special hymns and anthems were sung by the children and choir, and much credit is due to the conductor, brother G. Boven, for the able way in which the practising had been carried on, so that not only the choir, but the whole school joined heartily in the songs of praise. Good collections, realizing with sale of hymn-books, over 10 guineas. The school treat was held on Wednesday, June 28th, on a meadow kindly lent by brother J. Dorling, Rushmere, to which the children were conveyed in wagons. Our pastor, Mr. R. C. Bardens and officers of Church and school with many of our friends gathered together on that occasion, and a very happy day it was for the children. Games and races were followed by tea provided for both children and friends. The happy faces and hearty cheer that echoed round the meadow, fully repaid all who worked together for their comfort and pleasure.—A. F.

**BURGH-LE-MARSH, LINCOLN-SHIRE.**—On June 18th, anniversary sermons were preached by pastor W. Rowton-Parker, of Crowle, which were at once sweet and helpful. Morning and evening, at Burgh, and in the afternoon, at Monksthorpe. On Tuesday, Mr. Rowton-Parker, again preached at Burgh, afternoon and evening, to fair and appreciative congregations. A public tea was provided between the services, and was well patronized. This time-honoured cause is in a somewhat languishing condition, and greatly needs help and consideration. The few faithful souls that remain, are, most of them, in advanced years, but true and devout, holding honourably to the faith once delivered to the saints. A faithful man of God, with some private income (no other would do), might find this a congenial sphere of labour.

**ROYTON ("BETHESDA").**—Sunday-school anniversary services, on July 9th, pastor David Smith (of Bilston) preached morning and evening to good and appreciative congregations. In the afternoon the Royton pastor, W. B. Suttle occupied the pulpit; the building

was crowded, and close attention paid to the earnest, spiritual, and eloquent address delivered. The singing under the leadership of Mr. Robert Grindrod, who is 74 years of age, reflected great credit upon the training of this veteran musician.

**BILSTON, BROAD STREET.**—Three services in connection with the Sunday-school Sermons have been held here, two on July 9th, and one on Sunday evening, July 16th. Pastor Wm. Price (of Whitestone), occupied the pulpit on the 9th, and preached two full Gospel discourses, which the people heard well, and profitably. The pastor (D. Smith), preached the third sermon, the following Sunday evening, and was attentively listened to while he opened up the text, Mark v. 36, "Be not afraid, only believe." We had good singing, good congregations, and good collections.

**RUSHDEN (SUCCOTH).**—The 22nd anniversary of the Sunday-school was held on Lord's-day, June 18, when two excellent sermons were preached by Mr. J. Kingston, of London. Texts: morning, 1 John v. 4, and evening, Psa. lxxxix. 19. The congregations were good, and the discourses thoroughly appreciated. In the afternoon several of the scholars repeated Psa. cxix. Mr. Kingston delivered an address, which will not soon be forgotten; and hymns and anthems were sung by the scholars and the choir. Collections amounted to £12. The school is well served by an adequate staff of teachers. On Monday the 19th, the scholars met at 3 for their annual tea. A public meeting was held after the tea, attended by about 150 parents of the scholars and friends. The hearty thanks of the teachers were accorded to their numerous kind helpers who had assisted them in making the arrangements for the services. The scholars, teachers, and friends then adjourned to a field, kindly lent for the occasion by Mr. R. Marriott, where they thoroughly enjoyed themselves until 9. The goodness and mercy of our covenant God were conspicuously manifested throughout the services, and to Him be all the praise ascribed.

**WEST NORWOOD (PROVIDENCE, AUCKLAND-HILL).**—"Who can utter the mighty acts of the Lord? Who can show forth all His praise?" But while we fail to fully utter His mighty acts, and show forth all His praise, yet we love to enter into His gates with thanksgiving, and into His courts with praise, to talk of His doings among His people, to make mention of Him that His name be exalted, and with this desire in our hearts we mingled with kindred spirits on Tuesday, June 13, to celebrate the 27th anniversary of the

Church, and the first anniversary of Mr. Patterson's pastorate. Many times during the past year we have had cause to bless the Lord for His gift of a pastor, and as we gathered together on this occasion the felt language of our hearts was, "Hitherto hath the Lord helped us." Mr. Clark, of Bethnal-green, preached a savoury and Christ-exalting sermon in the afternoon from Heb. ix. 26, and in the evening a public meeting was held, ably presided over by Mr. T. King, of the Surrey Tabernacle, whose remarks, with those of brethren Cornwell, Dale, Clark, and our pastor, were both spiritual and edifying. We were glad to note that both chairman and speakers avoided the compliments and flattery so sadly prevalent at public meetings in this our day. Our desire, as a Church, was that these services might prove to be what they were designed to be—viz., a recounting of the goodness and faithfulness of a covenant God. He has maintained His cause here for many years, and our eyes are still up to the hills from whence our help has ever come. He has blessed the testimony of our pastor, and confirmed it with signs following, and relying still upon our God we enter upon another year, believing that He who has helped in the past will still continue to carry on His work in this place.

#### NORTHERN COUNTIES UNION OF STRICT BAPTIST CHURCHES.

THE annual meeting of the above Union was held on June 17th, at Siddal, Halifax, in the Strict Baptist Chapel.

The meeting was well attended by friends from all the neighbouring Churches, including Bradford, Leeds, Dewsbury, Thornhill, Thurlstone, Hebden Bridge, Slaithwaite, Accrington, Blackburn, Manchester, Bolton. Mr. William Schofield the retiring president, occupied the chair.

Brother Israel Wilkinson invited the Union to hold its next annual meeting at Accrington. Brother James Holgate asked for it to be held at Burnley. Brother James Moss moved that the next annual meeting be held at Holmwood, provided the new chapel now in course of construction be ready, and if not, that it be held at Accrington. Carried.

Brother James Moss was elected President, and brother William Schofield, Vice-president for the ensuing year. Then the retiring committee men, and several other new men were elected. The Secretaries, brothers Thomas Smith, J. F. Walton and Henry Crabtree were re-appointed.

Brother Hesketh, of Southport, was made Treasurer for another year. The Secretary, brother Thomas Smith, read the annual report, reviewing the year.

Three Churches having joined, and several individual members of Churches. The Churches newly added were:—Slaithwaite, Sheffield, and Accrington. He observed that our ranks are stronger than ever before. He also made some suggestions, viz.:—(1) For lessening or extinguishing debts of poor causes; (2) Poor relief; (3) Granting sums to chapels who cannot allow sufficient for their minister or supplies.

Brother McKee moved the adoption of the report, and said it was highly important that the Union should be encouraged. It was growing. The end and aim and object was to unite the Churches together. It was right and proper to meet together, and he referred to the ancient times when the people met together to celebrate the feast of Passover, feast of Dedication, feast of Atonement.

He was not in sympathy with a state of things when people can go to the same chapel for twenty years and not speak to one another. We don't want that spirit to prevail. Brother James Holgate, of Burnley, seconded the adoption of the report, and said he was very glad the Union was in existence and prospering. It had been a benefit to Burnley Chapel, and to others. He did not expect that all men would speak well of them, if they did they might have just cause to fear. Those who had taken part in the Union had done so from pure motives. There was a greater union than this one. And that was union to the Lord Jesus Christ. This ought to be the main object of all our Unions. The report was adopted. Brother H. E. Greenwood, Halifax, voiced the sentiments of a large section of those present, while he dealt at some length with crudities and inconsistencies in the Strict Baptist body generally. He based his remarks upon four heads, viz.:—(1) Our ministers; (2) Our Churches; (3) Our Congregations; (4) Our Sabbath Schools. He paid a high tribute of commendation to the Churches, in the manner they showed their hospitality, and in their kindness to ministers. It was better, he felt, than he deserved. After brother Greenwood, brother Wadsworth, of Manchester, said, We may have different views of different things, but the main thing was, as friend Holgate had said, "Our Union to the Lamb." A substantial tea was provided, of which a large number partook. After tea the meeting was resumed, brother J. Moss occupied the chair. He read the 1st Psalm, after which brother Israel Wilkinson offered prayer. Addresses were then given by brother John Moore, who spoke on "We would see Jesus." Then brother John Booth, of Bradford, who rather complained that the Union had not done sufficient for the time it had been in

existence. He spoke very strongly in favour that there was need for the Union, and asked the important question, "Is not the truth worth circulating?" Then came brother J. H. Snow, of Slaithwaite, and said Jesus taught His disciples to be like little children. Christ said, I am the Head, ye are brethren. To promote union there must be (1) Equality; (2) Fraternity; (3) Liberty. Brother Swindells testified to the good work the Union was doing. Brother Jonathan Naylor also congratulated the Union on its effectiveness. Brother John Briggs, of Thurlstone, then offered prayer. Then brother Alfred Littlewood, of Manchester, and brethren Joseph Smith, of Halifax, Thomas Greenwood and Thomas Smith also spoke. The latter said a platform had now been made ten planks wide.

T. C.

[We heartily congratulate our brethren in the North on their successful meetings, and wish them God's speed in the name of the Lord.—E. M.]

**STOKE ASH**—The Sunday-school anniversary was held on Lord's-day, June 18, when good congregations assembled at all the services, as many came several miles to help and cheer us, and a right happy day it was, and many said it was good to be there. Pastor R. E. Sears preached morning and evening. The morning text being 2 Kings ii. 14, "Where is the Lord God of Elijah?" The evening text, John vi. 37. In the afternoon he gave an address to the teachers and scholars, from the words, "What think ye of Christ?" It was good to listen to the grand old Gospel truths. The singing was carried out by the children, teachers, and friends, under the leadership of Mr. Fendal. Miss Florence Bendel presided at the organ. Great praise is due to all engaged for the able way in which it was done. Our late pastor, not being able to be with us, was not forgotten, as a right earnest prayer was offered for sustaining grace to be given him. Thus ended another happy day at Stoke Ash. Collections amounted to £14 10s. 2½d.

**BRADFORD-ON-AVON (OLD BAPTIST CHAPEL)**.—Recognition service and anniversary of chapel, being the 210th year of opening, June 14th. Mr. Hemington, of Devizes, preached in the afternoon from Rev. ii. 7, an excellent discourse to pastor, church and people. A public tea was provided, of which about 100 persons partook. In the evening a meeting was held, presided over by the new pastor, James Hacking, late of Southminster, Essex. Mr. Raddon, of Bath, gave an excellent discourse from Jer. xxxi. 21, after which the following speakers took part:—Mr. Everett and Mr. Tucker, Deacons; also

Mr. Dainton, of Trowbridge. Thus ended a memorable day for the old cause.—"ONE WHO WAS THERE."

**SUDBOURNE, SUFFOLK**.—On a visit to Orford and those parts of Suffolk, on the first Lord's-day in July, I found my way to Sudbourne meeting-house, where for thirty-six years Mr. William Large was their faithful and beloved pastor. Mr. Woodgate, late of Otley, was the preacher for the day and was glad to find there was still a spirit for hearing the Word, the chapel being nicely filled. It is evident the people were much attached to their late pastor, as they are about to erect a tablet to his memory, at a cost of £12 or £13. The people, who are very poor, are doing well and to their utmost, but are there not some kind friends who would help them in the name of the Lord. Any subscription would be thankfully received by Mr. W. Large, the son of the late pastor, Butley, Wickham Market, or Mr. G. Wilson, Gedgrave Hall, Wickham Market, Suffolk.—VISITOR.

**STONHAM (BETHEL)**.—On Wednesday, May 24th, annual meetings were held in the afternoon and evening. Mr. Bardens, of Ipswich, gave us a "feast of fat things," which made many of us say, "Master, it is good to be here." A public tea was held between the services, to which 200 sat down. The collections were good, augmented by a generous gift of 30s. from a good brother in London. On Lord's-day, June 25th, the 36th anniversary of the Sunday-school was held, when Mr. Bardens preached excellent sermons both morning and evening to large congregations. In the afternoon a children's service was held, when the scholars sang and recited very creditably. The collections amounted to £3 12s. 6d. On Lord's-day, July 2nd, Mr. S. Ling commenced his pastoral labours, having been in and out among us for more than two years. His labours are being blest, the Church is being aroused, and our brother is feeling at home. We trust the step taken may prove to be of Divine arrangement.

**BEXLEY**.—Special services were held on Thursday, June 22nd, to celebrate the pastor's 3rd anniversary and also 53rd anniversary of the Church. Three sermons were preached, in the morning by Mr. John Bush, of Kingston, from Psa. c. 4, 5. Our brother was sweetly enabled to handle the text in its doctrinal, experimental, and practical issues to the profit and comfort of a full and appreciative congregation. At one o'clock about fifty of the friends assembled in the pleasant grounds of Mr. John Piggott, and heartily partook of luncheon in a tent erected for the



purpose. At 3.15 the chapel was more than full, notwithstanding the incessant rain. Mr. F. C. Holden, of Limehouse, preached from Heb. xiii. 5, 6, "For He hath said, I will never leave thee nor forsake thee," so that we may boldly say, "The Lord is my Helper." Savour and power attended this clear and lucid exposition of the Word. Tea was provided at five o'clock, and about 100 were present. At 6.30 it was indeed a pleasant sight to see the little chapel packed in every part with truth-loving friends. Mr. Thomas Hull, of Hastings, was the evening preacher. He delivered a blessed and gracious discourse from John vii. 37, "A woman in the city who was a sinner." Liberal collections were taken after each service, which were a proof that the windows of heaven had been opened.—A. H. POUNDS.

#### MEMORIAL STONE-LAYING OF EMMANUEL BAPTIST CHAPEL, PLYMOUTH.

TRUSTEES of Trinity Chapel, York-street, Plymouth, in consequence of the inconvenience experienced from the noisy street traffic and other causes which told against its existence as a place of worship, sold the building, and secured a commanding site for £700 in North-road, opposite Staddon-terrace, for a new chapel. Plans were prepared by Messrs. Weblin and De Bonville, architects; and the tender by Mr. J. Paynter to erect the building for £1,749 was accepted. The work has so far progressed that the roof is nearly complete, and on Thursday, in the presence of a good gathering, Mr. James Pearce, of Newquay, laid the memorial stone, bearing the following inscription:—

To the glory of the Triune Jehovah, Father, Son, and Holy Ghost. This stone was laid on behalf of the trustees and congregation of Trinity Chapel, York-street, July 20th, 1899, by Mr. James Pearce, of Newquay, E. M. Bacon, chairman and pastor; R. M. Bomver, treasurer; A. Wingate, secretary; W. J. E. Chambers, R. Davis, E. Easterbrook, W. Francis, W. Loosemore, J. Risdon, J. Williams.

With two exceptions all the trustees whose names appear on the stone were present, and in addition Messrs. W. Trotman (of Stonehouse), J. M. Rundell (Surrey Tabernacle, London), Edgecombe (Aveton Gifford), T. Northcott (Plymstock), D. Milsom, J. M. Bacon, J. Chubb, Mesdames James Ford, Robert Ford, E. M. Bacon, Williams, Crocker, R. Hockaday, Northcott, Jones, Francis (Exeter), and Misses Chambers, Trotman, and Hoopell.

After singing by the choir, under the leadership of Mr. Calbraith and Mr. Sanders (organist), and prayer offered by Mr. W. Trotman, the pastor (Mr. E. M. Bacon) delivered an address.

That day was, he said, one much to be remembered, and called for fervent gratitude on the part of all associated with Trinity Chapel, and the vicissitudes that had marked its history of 70 years. Great blessing had attended the labours of those who had faithfully proclaimed the truth as it is in Christ; but the voice had spoken, "Go forward," and the pillar of cloud had moved and rested upon the spot on which they were now assembled. They were essentially followers in that great and noble army, many of whom "who loved not their lives even unto death," and had long since entered into the house not made with hands, eternal in the heavens. Baptists in essential truth claimed affinity and oneness of soul with the gracious men who had shone as lights in the proclamation of Protestant truth in the Church of England, such as Doudney and Dr. Hawker, of Plymouth, and in remoter times Cranmer, Ridley, and Latimer. Though outside the mere super-structure of the Protestant Church of England, they were in the main perfectly one with her Thirty-nine Articles. Differing to some extent in non-essentials from some of the faithful witnesses of God, an unseen, an inseparable bond, even the love of God in Christ Jesus our Lord, knitted them together with the Spirit-begotten ones of the present and the past, and thus acknowledging one Lord, one faith, one baptism, they were "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord." Many difficulties had confronted, and opposition had been strong against them, but the name of the new chapel ("Emmanuel") spoke of power to overcome, for "If God be for us, who then can be against us?"

Mr. Pearce remarked upon the evidence they had before them of God's help and the excellent proof of the unity existing amongst the friends and congregation at Trinity. May they remain steadfast in the faith, fervent in spirit, and do all the good that was possible in growing Plymouth, with its worldly allurements and temptations of Satan.

The pastor having presented Mr. Pearce with a beautifully-wrought trowel, the stone was well and truly laid.

Mr. J. M. Rundell then spoke of Strict Baptist principle and doctrine, powerfully and clearly defined the position occupied amongst the professing Churches of Christ.

Mr. Edgecombe added a few acceptable remarks, and the proceedings terminated with a vote of thanks to Mr. Pearce.

Between £50 and £60 was laid upon

the stone. Something like £500 will be required to meet the liabilities, the old chapel having had a mortgage of £1,000 upon it.

Immediately after the ceremony the Sunday-school scholars, accompanied by over 100 friends, proceeded by train to Bere Alston for the annual outing.

HACKNEY, SHALOM.—The first anniversary of Shalom Home Mission took place on Tuesday, June 13th, pastor R. E. Sears preached an appropriate sermon in the afternoon. The attendance was good for an afternoon. Tea was served at five o'clock, and a public meeting at 6.30. The chairman was Mr. W. G. Faunch. The report of secretary, brother Lawrence, was read and showed that Shalom Home Mission, the new institution originated from a suggestion by the pastor, while he was preaching with a view to the pastorate, that some of the young men should go with *Cheering Words and Life and Light* from house to house inviting the people to come to the services of the Sanctuary. The matter having been upon the minds of the friends for some time it was welcomed, and a meeting to talk it over was commenced on January 19th, 1898, and to discuss ways and means. It was decided to call it Shalom Home Mission. A second meeting was held on the Lord's day following, when brother Fewster, deacon and superintendent, and three members, brethren Morton, Bradbury, Lawrence, junr., volunteered to become distributors. Since then a new member has taken brother Fewster's place, so that now there are four young men and all members engaged in the work. It was stated that Mr. R. E. Sears had kindly sent parcels of *Life and Light*, allowing the Mission to pay as it was able, for which they heartily thanked him. *Cheering Words* had been localized, advertising the chapel and school services also. Free teas had been given to help it, and bills had been circulated advertising short bright addresses by the pastor after the teas. The result had been that a few strangers had come to the services, but in the school it had been clearly seen in increasing the infant class in a marked way. They had borne the entire expense of the Mission themselves and from members of the Church had received £1 3s. 4d., also from the treasurer of Sunday-school Fund £2 14s. 8d., but still more was needed and they had decided to appeal to friends outside the Church to help them to carry out the commission of the great Head of the Church, "Go ye into all the world, preach the Gospel to every creature" and they felt sure it would not be in vain. "They rested in the promise: in due season ye shall reap if ye faint not." At this point the

pastor wished to supplement the report of brother Lawrence, by saying that their little child, Shalom Home Mission, although seventeen months old had not up till then spoken, but it would do so in Victoria-park every Saturday evening, near the Fountain at six o'clock. The chairman expressed the pleasure he felt at being present as one of the old members of Shalom received after being baptized by the late pastor. He had much to say about the Lord's goodness and faithfulness to him. Then the following speakers gave addresses: R. E. Sears, H. D. Mobbs, S. J. Taylor, H. Adams, W. Peacock, and the pastor, Joseph Mayhew. They were all bright, stimulating, spiritual and helpful; the attendance good, and we realized the Lord's presence and blessing.—A LOVER OF ZION.

#### AUSTRALIAN COLUMN.

THE following letter from our brother T. W. Bamber, will be read with interest:—

Mitcham, South Australia,  
May 23, 1899.

MY DEAR BROTHER BANKS,—Having just returned from a three weeks visit to Victoria, and knowing the interest our kindred in Christ in dear old England take in the Churches in Australia, send you a short sketch of this trip. I left Mitcham on Wednesday night, April 17; arrived at Ballarat, Victoria, next day at one o'clock. Our dear brother and sister Mitchel were at the station to meet me. We had a long conversation on the Churches in Victoria. Our brother Mitchel, with our brother Dingle, supply the little Church at Ballarat, which has been for a long time without a pastor, and it is through the labours of our brethren Mitchel and Dingle that the little flock has been kept together. Left Ballarat for Melbourne the same day. Went to Lonsdale-street chapel—the oldest Strict Baptist Church in Australia, formed by our late beloved brother, John Turner, who laboured there for many years. Our brother C. W. Hartshorn is now pastor. Felt a little liberty and sweetness in preaching from the words, "God said unto Jacob, Arise, go up to Bethel, and dwell there" (Gen. xxxv. 1). These words were given to me as a New Year's portion. It has been my custom for years to wait before the Lord, as the old year passeth away, for a New Year's text, and as the year 1899 came in the words came with an inward power, "Arise, go up to Bethel," and has been much blessed by the Holy Spirit to my soul, and I have been led to think with a thankful heart on the Bethel visits, being led to pray:—

"Thy Bethel visits, Lord, repeat;  
O Jacob's God draw near!

While we approach thy mercy-seat,  
In mercy bend Thine ear."

The following Lord's-day went to Prahran to preach the Sunday-school anniversary sermons (our brother Flitton is minister of this Church) from the words, "Speak unto the children of Israel that they go forward." In the afternoon our dear brother, pastor C. W. Hartshorn, of Melbourne, gave an address to the children of the Sunday-school; also preached in the evening.

Having a great desire to hear and meet the Rev. Mr. Slattery, ex-Priest of Rome, I went to George-street Baptist Church, Fitzroy, where our much-beloved brother, pastor Bryant, laboured in the Gospel. Our dear brother was much blessed by the Lord, and his memory is very sweet to many in Australia. You will find a short account of this beloved brother in "E. V.," for 1872. I found the chapel and the Lecture Hall crowded to overflowing, one of the largest congregations I have seen in Victoria. Our brother Slattery is an ex-Priest of Rome, having been led out of the darkness of the Church of Rome into the light of the glorious Gospel of Christ. He officiated as Priest in Dublin from the year 1880 to 1887, but, by the grace of God, was led to Jesus Christ in 1888, and was received into the Baptist Church, and became a Baptist minister in 1888; and during the same year he was married to Miss Mary McCabe, formerly a Nun in the Convent of Poor Clares, in the county of Cavan, Ireland. (Mrs. Slattery is an able second of her husband's efforts, lecturing sometimes to ladies only, and at other times to mixed audiences.) Believing that the platform afforded him a wider scope to do good, and to expose the dark doings of the Church of Rome, brother Slattery commenced a lecturing career at the end of 1888. Since then he has travelled through the United States, Canada, Great Britain and Ireland, delivering his lectures with great success. He has just commenced a lecturing tour in Victoria, creating much enthusiasm: hundreds are turned away, for the halls are densely packed. He preaches on the Lord's-day, and has just received an invitation to be pastor of one of the largest Baptist chapels in Melbourne; but he told me that his wish is to go from town to town to tell what the Lord hath done for him, also of the dark doings of the Church of Rome.

As I listened to our brother I could not help looking back to the time when our beloved brother, pastor Chiniquy, paid us a visit, and preached for me at Port Adelaide. I never shall forget the sweet times we had together, and how my soul was drawn out as our dear brother told me, in my home at the Semaphore, the great things God had done for his soul. In my library there

are a number of his books he so kindly presented me, in remembrance of his visit to our home and Church in South Australia.

Mrs. Slattery put me in mind of Miss E. O'Gorman, the escaped Nun, who visited us, and lectured for us at Port Adelaide, some years ago.

Brother Slattery took for his text, "Manasseh knew that the Lord He was God" (2 Chron. xxiii. 13). (1) Manasseh the Sinner; (2) Manasseh the Seeker; (3) Manasseh the Saved; and was helped to speak with power of God's sovereign grace to Manasseh, also to the Priest Slattery. I felt it good to be there, and as I engaged in prayer my soul was full.

On Monday the tea and public meeting at Prahran. After tea (the minister, brother J. C. Flitton in the chair), addresses were delivered by brethren Hartshorn, Strickland, Adams, and myself. The children sang, and recited several pieces, and were presented with their prizes by our brother Flitton. Our brother Flitton's son is Superintendent of the Sunday-school.

On Tuesday we had a meeting at the home of our sister Sedford, at Rushmere, at which I gave an address on, "I sat down under His shadow with great delight."

The following Lord's-day preached at Lonsdale-street. In the morning from the words, "In the mount of the Lord it shall be seen" (Gen. xxii. 14); afternoon, on "He opened the eyes of the blind;" evening, on "He hath set my feet on a rock." The congregation was good in the evening.

Monday was spent with our brother, pastor Hartshorn, and brother Plastred, at the home of brother, deacon Peerless, at Ascot Vale.

Tuesday evening at Victoria-parade, to hear our brother, pastor F. Beedel, of Sydney. Our brother was returning home after four weeks visit to Victoria.

Thursday, preached at Lonsdale-street.

Friday, met a number of friends at the home of our sister Turner-Fitzroy, the widow of dear brother John Turner. Preached by request from the words, "His fruit was sweet to my taste" (Song of Solomon ii. 3).

Lord's-day, May 1, preached morning and evening at the Baptist Church, Preston, from the words, "Behold, what manner of love the Father hath bestowed upon us" (1 John iii. 1).

Tuesday, at the home of our brother, John Turner (the son of late brother pastor Turner). I am thankful to write that this brother is very useful to the Baptist Churches of Victoria.

Wednesday, preached at Prahran from the words, "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord" (1 Kings xvii. 16).

Left early on Thursday for Servuston, and arrived home late on Friday night, having travelled 1,500 miles, thankful to the Lord for the great pleasure of seeing our Churches and friends in Victoria, and feel with dear Dr. Watts:—

"My soul shall pray for Zion still,  
While life and breath remains;  
There my best friends, my kindred dwell,  
There God, my Saviour, reigns."

Praying the Lord to bless you.

Yours in Christ,

T. W. BAMBER,

P.S.—I met with many who wished to be kindly remembered to you, and the readers of the "E.V.;" for they often look back to the sweet times they had in listening to the glorious Gospel, as preached by brethren Wells, Gadsby, Kershaw, C. W. Banks, Foreman, and other blessed men of God: they being dead, yet speak, and their memory is truly blessed. Give my love to our beloved brother, J. Mote. I hope he arrived home all well. We are looking forward (D.V.) to another visit from our dear brother.

[May 24. Since writing the above have been to visit Mrs. C. Hooper; am writing this at her home (Glenely). Her name was Mrs. Garwood (of Malden); her mother's name was Mrs. Gillen. Your father used to call her "The Happy woman." Mrs. Hooper wishes to know if Mrs. Debnam is still alive (the account of Mr. Debnam was given in December "E.V.," 1898). The shop in which he preached was belonging to Mrs. Hooper's first husband, whose name was Mr. F. King. Mrs. Hooper sends her best love to you and your dear wife. I have not been able to hear anything of Mrs. Brewer.

### Aged Pilgrims' Corner.

On Friday, July 7, the 28th anniversary meeting of the Hornsey Rise Asylum was held, and was attended by an unusually large number of the friends of the Institution, the occasion being an excellent opportunity of Christian converse. The grounds were looking their best, and afforded a pleasant resting-place between the services. Among those present were Messrs. G. Plaford, W. J. Styles, E. Langford, J. Lawrence, J. Cooper, senr., W. J. Parks, J. Hodges, A. Boulden, and S. Sharp.

The Sale of Work by the lady visitors realised a larger sum than the preceding years, and as the proceeds are devoted to the Benevolent Fund for the assistance of sick and infirm inmates, this is a matter for special thankfulness. The tables were arranged under the verandah between the Asylum and the Hall, and were covered with a variety of useful and ornamental articles.

The afternoon sermon was preached by the Rev. H. Lindsay Young, M.A., of Portsea, from Deut. xxxiii. 29; in the evening the Rev. H. Gruber, of Manchester, conducted the service in the Hall, his text being Acts xxviii. 15. The collections were for the Maintenance Fund of the Asylum, which has this year been heavily drawn upon, owing to special renovation and repairs.

It is interesting to read in the annual report of some of the indirect results of the work of the Institution in the Homes at Hobart, Tasmania, and Scotland, that have been organised on the model of this Asylum; the friends at Leicester and Winchester also have Homes for their local pensioners, vested in local trustees.

The Hornsey Rise Asylum is near Crouch End Station (G.N.R.) and Hornsey-road Station (M.R.), and is in proximity to the Holloway and Hornsey Rise omnibus and tram routes. The more our friends know of this building from personal visitation, the more hearty will be the support accorded to it.

### A GRACIOUS PROMISE.

"My presence shall go with thee, and I will give thee rest."

SWEET promise from the Master,

In the year yet fresh and new,

'Midst conflict or disaster

He'll prove a Friend quite true.

His presence—what a treasure!

Can all the world call great,

Its pomp, or wealth, or pleasure,

One joyful soul create?

Nay! look ye unto Zion

For solid peace and rest;

Her King brings rich provision,

And dwells within each breast.

Thus in a sacred union,

Formed by His love divine,

The soul enjoys communion,

And feasts on richest wine.

"My presence shall go with thee,"

Leave all: just trust, and wait;

If legions rise against thee,

His love can quench their hate.

Now, 'neath His wings take shelter,

Leave not that wounded side;

He will preserve for ever

The souls for whom He died.

My presence shall go with thee,

"And I will give thee rest."

O, child, He dwells within thee,

Thy sovereign, royal Guest.

Plimstead, January, 1899.

N. S.

"WHEN we use indirect courses, and dishonest ways to gain wealth or honour, we leave God to seek relief at hell's gates, and adore the devil's providence above God's: when God doth not answer us, like Saul, we will go to the witch of Endor, and have our ends by hell when heaven refuseth us."—*Charnock*.

## PSALM XL. 17.

"I AM poor and needy," nothing of my own,  
Can I plead as worthy to approach God's  
throne;

Still He draws me to Him, whispers, Bring  
this plea,

"Yet the LORD Jehovah thinketh upon me."

In th' eternal ages, long ere time began,  
Thoughts of lovingkindness flowed from  
God to man;

In salvation finished, now I clearly see,  
"How the LORD, my Saviour, thinketh upon  
Me."

Yes, His thoughts are precious, thoughts of  
love and peace;

Thoughts which calm the spirit, bidding  
sorrow cease;

Thoughts of joy and gladness, tender  
thoughts when He

"Shows the LORD of comfort thinketh upon  
me."

Triune God of comfort! fill my heart with  
cheer;

Often in life's shadows let me feel Thee  
near;

Till in heaven's sunshine Thy dear face  
I see;

Prove Jehovah always thinketh upon me.

May 16, 1899.

K. E. T.

## Gone Home.

ISAAC BALLARD,  
PASTOR AND EVANGELIST.

A well-known and welcome visitor to the Annual Meetings of the Metropolitan Association of Strict Baptist Churches has been called up higher to the assembly and inheritance of the saints in light. Our brother and friend Isaac Ballard will be seen and heard no more in the gatherings on earth, the Master has gathered him as a shock of corn, fully ripe, into the heavenly garner. Our friend passed peacefully away, to be with Christ which is far better, on Sunday morning, June 25th, about half-past nine, in the 78th year of his age. For thirty-five years he lived and laboured as pastor at "Bulah" Baptist Chapel, Farnborough, Kent. Our brother was dearly loved and honoured by his family. He was highly esteemed by a large circle of friends for his integrity of life, honesty of purpose, faithfulness to truth, and loyalty to Jesus Christ as the Lord in whom alone he trusted and the Master whom alone he acknowledged and served. At public-meetings in which he was called upon to take part his speech was frequently considered the principal, or most effective speech of the evening. Isaac Ballard was a faithful minister; he certainly was unique. His intimate acquaintance with Scripture, his apt and ready use of "the Word" on all occasions, was remarkable. A neighbouring minister, speaking to me of the common loss which his translation means, told how much he respected him for his transparent genuineness and sincerity. Our friend was an influence for good, not alone in Farnborough and in "Bulah," but in all the neighbouring districts for miles round. As a tract distributor he distributed, carefully and discreetly, according to his own exact calculation, 110,730 tracts, the contents and purport of which he first examined and approved. The fruit and hop pickers for miles around will miss his welcome visits, his cheery voice, and wholesome leaflet. The chapel was well-filled on the occasion of the funeral (Saturday, July

1st), which was conducted by brother James Cattoll, of Besseles Green, an intimate friend of the departed for many years. Mr. Cattoll was assisted by brethren Jones, of New Cross, and White, of Woolwich. Although the afternoon was wet, there was a large gathering of mourners and friends at the grave in Farnborough churchyard, many of whom returned to the chapel for a social cup of tea. The memorial sermon was preached on Lord's-day evening, July 16th, by—SAMUEL BANKS, "Sandlings," St. Mary Cray.

SAMUEL BARHAM,

Of Aldeburgh, Suffolk, born in 1812, was baptized at Aldringham, August 25th, 1833, by the then pastor, Mr. Wm. Payne, and continued a most honourable member of that Church until the day of his death, June 30th, 1899, being, after nearly 66 years, the oldest remaining member, beloved by all that knew him, a good supporter of the cause, and filling up his place whenever he possibly could, and a blessing thereto in many ways, always having some kind word to speak to those in trouble, and often the means of cheering many passing through the rugged pathway of life. For many years he conducted the prayer services held in the little branch chapel at Aldeburgh (four miles distant, where he resided). We know this lay near his heart, for he took a deep interest in its welfare. He has now been long laid aside, but always glad to hear of them. I was truly happy in his company; it did me good to hear him talk of the best things. He would read and pray with me, and would have me do the same. These were seasons of refreshing, which I feel I shall never forget. A week before the end I saw him for the last time, and read Isa. xliiii., which he enjoyed much, but could talk little. On July 5th many friends gathered round at his funeral, amongst them being the aged widow of the late Mr. Newsom Garrett, with whom he had lived as gardener, &c., for about 60 years. Brother W. Leggett, of Ipswich, preached in memorial, taking as a most appropriate text Rom. viii. 1. His aged and afflicted widow is waiting with assured hope of following ere long.—JOHN S. OXBORROW.

CALEB BROOME.

Born January 15th, 1826, preached for the last time at Glemsford, on his 73rd birthday (text Isaiah liii. 10). His first pastorate of about two years was at Little Stonham; and from thence he removed to Fressingfield in 1867 and laboured there with fidelity to the truth and zeal for the welfare of the people nearly twenty-eight years, beloved and trusted by the Church and by the Association to which it belonged, and above all he was blessed by the Lord in His work. He wrote two of the Circular Letters of the Association, full of grace and truth; one on the subject of "Rest" in 1878, the other in 1889 on "The Love of Christ." Enfeebled and afflicted he retired from his pastorate in 1895, receiving a present of £35 11s. "lovingly given as a token of esteem from many beyond Fressingfield." During the past few years he has been increasingly afflicted, although occasionally preaching the Word with evident enjoyment, and in his private experience was graciously sustained by that love of Christ of which he wrote, often quoting Psalm xxiii.; Isaiah xliii. 2, &c., and repeating when suffering greatly:—

"Oh glorious hour, oh blest abode,  
I shall be near and like my God;  
And flesh and sense no more control,  
The sacred pleasures of my soul!"

Such gospel hymns as the 13th, 161st, 172nd, 173rd, in Dr. Rippon's selection were precious to him during his sufferings, and indicate the clear restfulness of his hope. A friend visiting him towards the last, on leaving, said to his daughter, "Your father is almost in heaven, he has been preaching quite a sermon to us." Indeed, he had never seemed so happy as when preaching, and during his ministry at Fressingfield had sustained from three to six Village Stations. On June 15th, however, dropsy evidently seized the heart, and that ceased to beat. A kind friend took charge of the removal of his body to Fressingfield where it was buried by brother A. Ward, of Laxfield. On the Lord's-day brother S. K. Bland spoke of the witness his life had borne from the words he believed were his closing experience, "I will both lay me down in peace and sleep, for Thou Lord only makest me dwell in safety" (Psalm iv. 8).

MRS. G. B. DEARLE,

Of Diss, on Monday evening, April 10th, 1899, at 5.50, peacefully and triumphantly entered the perfect home and the perfect service, aged 80. The deceased was a native of the City of Norwich, and in early life was led to trust in the atoning sacrifice of Jesus Christ. For many years she attended the ministry of pastor J. J. J. Kempster, at the Tabernacle; afterwards becoming convinced of believer's baptism, she and her sister Ruth were baptized at St. Mary's by pastor Wm. Brock. After her marriage to the late G. B. Dearle, she, with her husband, became members of the Providence Baptist Church, Cherry Lane, Norwich. In her husband's pastoral labours at Felthorpe, Shelfanger, and Pulham-St.-Mary she took deep and prayerful interest. Our sister was of a meek and gentle spirit, a simple and faithful follower of Jesus, a great believer in the sure promises of the Word, for her "to live was Christ, and to die, gain." On the Saturday previous to her death pastor J. Easter, visiting her, said, "You are nearing the end; you have, I trust, no fear, no doubt?" to which she triumphantly and emphatically replied, "No, none whatever." That assuring reply was indicative of her strong faith in her faithful Lord. Our sister leaves four daughters, one son, and two sisters, to whom we tender our sincerest sympathies. The funeral took place on Saturday, April 15th, in Pulham Baptist Burial Ground, at three o'clock, in the same grave with her husband, whose translation took place four years ago. The service was well attended, and was conducted by pastor J. Easter, of Diss. Pastors D. Stannard, of Pulham, and A. J. Jarrett, of Shelfanger, concluded the service at the grave. May we be "followers of them who, through faith and patience, inherit the promises."—J. EASTER (Diss).

LUCY EMMA WEBSDALE.

On June 29th Lucy Emma, the dearly-loved wife of Clement Websdale, of Roydon, Norfolk, passed peacefully away from this state at the age of 32 years, leaving an affectionate husband and one child (two years old) to mourn their loss. She was the second daughter of Joseph E. and Fanny Hitchcock, of Brockford, Suffolk. In her childhood she was the subject of many impressions, and on returning to school at Ipswich she bid her grandfather (the late John Cooper, of Wattisham), then on his death-bed, her last good-bye: the few words he spoke to her as his parting blessing had a lasting place in her mind, and by the grace of God she became a follower of Jesus, and loved His service. On October 21st, 1881, she was (with her elder sister) baptized at Stoke

Ash by Mr. S. K. Bland, and joined the Church of which Mr. C. Hill was pastor. A few years later, consumption invaded her constitution, and wasted the poor frame; but she rejoiced through all her sufferings, trusting in Christ, her Saviour. A few months before her end she was awakened by a voice in the early morning, calling her by name again and again. She got up, that she might hear it more plainly, and it said clearly, "Put thy house in order, for thou shalt die, and not live." From that time she gave up all things of this world, and her dear child she committed to the Lord's keeping, asking Him that it might be brought up to serve Him and meet her again with Christ. Turning to her mother she said, "Talk to me of Jesus and heaven, I have been wondering what sort of place heaven is; who would have thought that I should be the first of our family to go! I shall be there, looking for you one by one." Then to her father she said, "Pray with me," and with God's grace he prayed that Jesus might take her in His arms and grant her an easy dismissal from this time-state to those regions above, where she would praise Him for evermore. A week later, a few hours before the end, her last words to her father were, "Resting on the everlasting arms of Jesus; and so she died, and now knows what heaven is, and what it is to be there.

GEORGE PEARMAN.

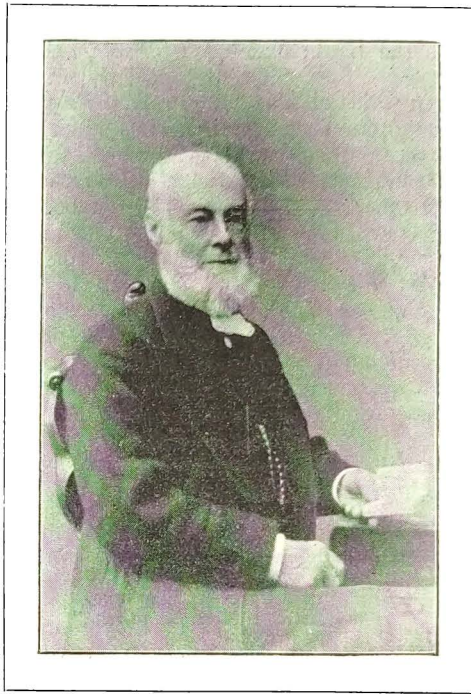
After a painful illness, our dear brother was called to his heavenly rest on June 28th. He had been in membership with the Church at Ebenezer, Waltham Abbey, for upwards of 19 years, having been called under the ministry of the late Mr. W. Winters, of blessed memory. Our dear brother was of a quiet and genial disposition, ever ready to render what assistance he could in the Sunday-school, where he had been a teacher for 20 years. His life, walk, and conduct was most consistent with the Christian profession. On July 3rd, Mr. W. E. Palmer conducted the funeral service at Waltham Abbey Cemetery, where a goodly number of friends had assembled to pay the last tribute of respect. The hymn, "Blest are the dead, for ever blest," was sung in the Cemetery Chapel, and at the grave, "Earth to earth we lay to rest" (from Hymn Sheet No. 10, by the late W. Winters). On Lord's-day evening, July 9th, Mr. Palmer preached an appropriate sermon, basing his discourse upon 2 Sam. xiv. 14. We feel the loss very much both in Church and school, but realise that our loss is our brother's gain, and pray for resignation to say, "Thy will be done."

"And when death's arrows fly,  
And useful teachers die,  
Their places still supply,  
God bless our school."

—W. P. (jun.).

WILLIAM PRYKE

Passed peacefully away, in the 65th year of his age, on Whit-Sunday, May 21st, after three years of intense suffering, borne with Christian fortitude. He was a member at Bethel, Stonham, for 38 years, a deacon for 33 years, and gave out the hymns for 22 years. His last visit to the sanctuary was paid on the first Lord's-day in May, when he begged to be led to the chapel to partake of the Lord's Supper for the last time on earth. The night before his departure he repeated the 23rd Psalm and two or three verses of favourite hymns, expressing his desire to go to his beloved Lord. "The desire of the righteous shall be granted."



CHARLES HANCOCK.

(See page 260.)

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## A Blessing all the Godly Seek.

BY E. MITCHELL.

“For this shall everyone that is godly pray unto Thee in a time when Thou mayest be found.”—Psa. xxxii. 6.

LUTHER, on being asked which were his favourite Psalms, replied, “Psalmæ Paulina”—the Psalms of Paul, those which treat most largely of the forgiveness of sins. Forgiveness will ever be a matter of the utmost importance to all those whose eyes have been opened to see their true condition. Forgiveness is a prime necessity, and the experience of it makes a man truly happy. “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” David, in this Psalm, gives an account of his own experience of this rich blessing. For a time he made no ingenuous confession of his sin, and then God’s hand pressed heavily upon him. But at last he

was brought to open his case before the Lord, and then he found a sweet relief from his burden and distress. "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin."

This is a path in which all the godly walk. "For this shall everyone that is godly pray unto Thee in a time when Thou mayest be found." "*For this*" might mean "because of the mercy I have received; my case shall be an encouragement unto them." God has filled His Word with examples of His mercy to aid our faith. Hence Paul says of His own conversion—"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a *pattern* to them which should hereafter believe on Him to life everlasting." Examples exert a more powerful and lively influence on our minds than abstract statements. "All manner of sin and blasphemy shall be forgiven unto men," said our Lord. His statement is exemplified in the forgiveness of such sinners as David, Manasseh, Peter, Paul, and the dying robber. These examples are great helps to distressed consciences, and are designed for this very purpose. "*For this*," because they have found mercy, "shall all the godly," in like distress, "pray unto Thee." God's mercy to others is an encouragement to us. As one sings of deliverance, so may we say of forgiveness enjoyed by others—

"Of His deliverance I will boast,  
Till all who are distressed  
From my example courage take,  
And charm their griefs to rest."

What others have found we will seek, nor shall we seek in vain.

But we take it that the passage means that all who are godly will pray for this same blessing of forgiveness. The first sure evidence of the grace of God in the heart is found in a real seeking for forgiveness of sins. But in this initial seeking the seeker is and must be regarded as *ungodly*. God justifies the *ungodly*, and makes them godly. It is just here that the seeker commonly stumbles. He supposes there must be some good thing in himself ere he may venture to trust in the Lord. He would come as a saint, and not as a sinner. But it is the ungodly whom God justifies, through faith in the Lord Jesus Christ, imputing to them the Saviour's righteousness, apart from any works of their own. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5). The work of God is to cease from all our own works and to believe in Him, who "is the end of the law for righteousness to everyone that believeth." So the ungodly are justified by the imputation of righteousness apart from any works of their own.

But our text says, "For this," the forgiveness of sins, "shall everyone that is *godly* pray unto Thee in a time when Thou mayest be found." We do not think that David is speaking of his original conversion to God, but of after experiences. The godly may fall into great and gross sins. These bring guilt upon the conscience, cause the Lord to avert His face, and prevent communion. It was thus with David, as we know from his history, on more occasions than one. Falling into sin does not change a godly man into an ungodly man, any more than a sheep falling into mud and mire changes it into a swine. Divine grace makes the



godly sensible of their sins, causes them to groan under them, and to cry to their God for a fresh realization of forgiveness. It is possible for a godly man to so fall as that, by the prevalence of unbelief, and power of temptation, he may regard himself as ungodly, and even lost. But this is a misapprehension. The instructed godly man even when smarting under a sense of fresh sins, prays to God as his Father to forgive his sins. It is parental displeasure, and not penal infliction that he dreads. Hence David prays, "Restore unto me the *joy* of Thy salvation." This he had lost, but the salvation remained secure. A godly man is a godly man even when hemired by sin, and his godliness is manifested by his disgust of the sin that has deceived him, hatred to it, and desire to be forgiven and delivered from it.

But everyone that is godly prays for forgiveness, even when his walk is most careful and blameless. The godly are deeply sensible that they ever stand in need of this blessing. As one has written—

"The sins of one most righteous day  
Might plunge us in despair."

"If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" Not the best, the most godly; no, not even an Enoch. "But there is forgiveness with Thee, that Thou mayest be feared." The godly fear the Lord, but they could not fear Him were there not forgiveness with Him. Afraid of Him, terrified at the thought of Him we should be, were it not for His forgiveness, but apprehending Him as a God of pardons, we revere and love His holy name.

The more godly a man is the more will he pray for forgiveness. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is not in vain that our Lord has put daily prayer for forgiveness into our lips in the model prayer He has given us. He that walks closest with God will discover most of his own sin and sinfulness. Many a complexion passes well enough in an artificial light that will not bear the searching rays of the sun. So Christians who live in a kind of twilight may see comparatively little of their own sin; but those who walk in the light of His countenance discover sin where it is not suspected by others. The more of vital godliness we possess, the more sensitive will our souls be to sin, and the more often we shall pray to enjoy forgiveness. A dirty cloth may receive many fresh spots without much difference being discerned, but the least stain is visible on a piece of clean white cambric. The most holy are most sensible of their need of forgiveness. Our very best performances could not find acceptance unless God forgave the imperfections that cleave unto them.

Supposed perfectionists cut themselves off from God's people, and, by their very claim to be beyond the need of confession and forgiveness, declare that they are not among the godly, for the godly all, everyone of them, pray for this blessing. As we have said some of the godly dwell in a kind of twilight, and see comparatively little of their sin. But surely these who do not discern that they have any sin must dwell in the dark altogether, if they are not themselves darkness. By their profession of perfection they make God a liar, deny the Scriptures of truth, and run counter to the experience of the godly in all ages. Against this monstrous error Toplady wrote his immortal hymn, "Rock of Ages, cleft

for me." It appeared first in the Gospel Magazine, and was headed, "*A living and dying PRAYER for the HOLIEST BELIEVER in the world.*" Except there is with us a daily praying for forgiveness, we are not numbered with the godly.

These godly prayers are answered. The godly pray to God "in a time of finding" (marg.). Humble, earnest prayer for forgiveness, in the name of our Lord Jesus Christ, is never rejected. God is nigh unto all them that call upon Him in truth. Promises of forgiveness run throughout the whole Word of God, and are confirmed by innumerable examples. God sent His Son for the very purpose that through Him He might righteously pardon our transgressions. "If we confess our sins He is *faithful* and *just* to forgive us our sins." Faithful to His promises, and just to the merits of His Son. Godly soul, thy sin distresses thee, but it shall never damn thee. Follow David's example in confessing and forsaking thy sin, and thou shalt surely find mercy. We may not hope to be rid of sin until we drop the body. Until that hour the conflict will continue, but even here we may dwell under the blue heaven of His forgiveness, which is indeed a blessed condition, and presently we shall be rid of the abhorred thing completely and for ever.

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#### OUR PORTRAIT GALLERY.—No. IX.

**D**EAR BROTHER BANKS,—You kindly ask me for a sketch of my life, together with a brief history of the cause of God in Sturry. I confess I have studiously avoided publicity in my present sphere, feeling I am not like most of God's servants, but of late years have been more drawn to you as editor of the *EARTHEN VESSEL* and to the great army in our beloved denomination that surrounds you.

I was born of Christian parents into this world on January 28th, 1821, and in 1838 was born again into the kingdom of God, and I desire humbly to praise God, that, though going the broad and downward road, I was preserved from all outward sin, and death, for twice was I nearly drowned in the river here—once in particular life was almost gone, but, oh, Love watched over this unworthy one. Truly, "till He bids, I cannot die." The place where the Spirit of God quickened me was in the little chapel here at a week-evening prayer-meeting, for I usually went where my parents went. The chapel had been hired by my father and a few friends, I think, chiefly for your honoured father to preach in, and the Word was blessed to several; but after a while he left, and went to Canterbury, and, though the place was kept on by supplies for a time, eventually it was given up. Though I had attended the services, no lasting impression was made on me until that evening before alluded to, and how was it done? No word came home to me, no voice was heard, but a felt power came upon me that completely changed me. I went into that meeting a giddy, thoughtless youth; I came out sobered and solemnized; all earthly things appeared now vanity indeed, and heavenly things all that was desirable, and it wrought effectually, for at once I struck friendship with my former companions, for now I only desired to walk with them that feared God. After the chapel was closed, we followed your father to Canterbury, where I attended, sometimes very low in great darkness, again lifted up

with much blessing. I think it was about this time pride began to work in my heart, thinking vainly of my knowledge of spiritual things, for which the Lord chastened me severely, by leaving me to myself. Oh, how all my good experience dried up and vanished away! Jude described me exactly: "Twice dead, and plucked up by the roots," the means of grace neglected, not a spark of prayer. The Lord "brought down my heart with labour: I fell down, and there was none to help," but He graciously and mercifully restored my soul, and eventually I was baptized in His dear name at St. John's, Canterbury, and, though my memory will not furnish me with the exact order of these events, yet I know they did transpire; and well do I remember how the Lord brought me off looking to those dark experiences, as being the chief proof of my interest in Christ, as He showed me that His teaching me the joyful sound would enable me to walk in the light of His countenance, rejoicing in His righteousness.

By this the pursuit of my mind was quite changed, and I bless God to this day for that teaching. Thus time went on until 1854, when the chapel at Sturry, being to let, was hired again by a few of our friends, and the minister who preceded me began to speak in the name of the Lord with profit and blessing, so that in 1856 we wished to be formed into a Church, and Mr. Wm. Garrard, late of Leicester, visiting here at that time, kindly consented to do it, and also gave the charge to the minister. The Church numbered seven, and in the same and following year six more that were seals to our pastor's ministry, were added by baptism. Thus the little flock rejoiced together until towards the end of 1858, the minister unexpectedly announced that on the last Lord's-day in that year his ministry amongst us would close. You may guess the sudden change from joy to sorrow, and even weeping, as we could not get the shadow of a promise from him to reconsider his decision, and the last time he administered the Lord's Supper to us he told us that after he had left us we should be scattered to the winds. What! I thought; God's dear little flock to be scattered because he leaves us! I never shall forget how the Spirit of God came upon me, that in my heart I vowed unto the Lord that, if He would help me, I would in His strength keep the little flock together. Accordingly, at the last service in the year, I gave out the Gospel would continue to be preached there. And now came the trial, for the strongest of the few left with the pastor, and I, who had never seriously thought of nor had been exercised about preaching, how shall I do? But I had opened my mouth unto the Lord, and could not go back. So when the time came, the first Lord's-day in 1859, I stood up (not in the pulpit, for I could not ascend to that for some time), and, I must say, the Lord helped me, and we felt a little sweet blessing together. The next Sabbath, in the evening, I took for my text, "Deliver him from going down to the pit," &c., and there was one dear soul there who had on former occasions attended; but as she could get nothing, had given up in almost despair (of which I knew nothing), but her husband had persuaded her to come and hear me, and the Lord so blessed the message of His poor, weak servant that evening that it brought her quite out of the prison-house, and the tongue that had been dumb now sang His praise. I was astonished, and all that I could say was, "What hath God wrought?" The dear Lord continued to own my feeble services, and in 1861 I baptized in the adjoin-

ing river five, and in the next year I baptized three more, and received in two from the Canterbury Church, King-street.

About this time my flock wished to have a public recognition of me as their pastor, but to this (their wish) *I could not consent*, hoping they would not be grieved, as I dearly loved them, and was willing to serve them in the Lord with all my might. In the meantime they could receive me as their pastor; but I wanted no public display, feeling my insufficiency for a pastorate. About this time there was a stir amongst us, if possible, to purchase the chapel, as there appeared a probability in the future of having notice to quit, and by God's blessing this was accomplished, and the property in a trust deed was made over to the Strict and Particular Baptists for their use only. Applicants for baptism still came forward, but the next time we applied for the use of the river we were politely refused, there having been a great concourse of people to witness former baptisms, and the only place we could obtain was a disused baptistry in the Unitarian Chapel, Canterbury; so the next time we wanted to baptize we resolved to make a baptistry in our own place, and, as we had enlarged the chapel since we purchased it, we found room for it. Thus we got out of that trouble. But we had many others; but, as of old, the wall was built in troublous times, yet I never could think of running away. I hold my maiden vow to the Lord's work most sacred. I suppose I am somewhat of an original, for as the Word of the Lord is my only guide, and what He shows me that will I speak, I find it has caused a little friction at times; still, as we look back, we can see whatever trouble has fallen upon us the Lord has mercifully brought us through it. We can say to the praise of our covenant God, He has suffered no man to do us wrong; and though several have been removed in providence, and many that I have baptized are before the throne of God, still we increase a little. We have lately received a consignment of six precious jewels from brother Chilvers' Church, and, though it is his loss, it is much more our gain. I thought at first they would not settle down contented, having left, as it appeared to me, richer pasturage, but I bless the Lord they have found "where *He feedeth*," and where "He maketh His flock to rest at noon."

I tell thee, brother, there is no place quite so dear to me as Sturry Chapel, and I am so wedded to the Lord's flock there that I pray Him He will never write me a bill of divorce until He calls me up to Himself. Oh, to me His lovingkindness is so wonderful that, as I look back, I cannot help weeping at His dear feet. But, on the other hand, when I look at my service, oh the dark blotches! the black spots make me cover my face in shame. I will conclude with a verse of one of my favourite hymns:—

" I've nothing to boast without or within,  
A worm of the dust, polluted by sin;  
Yet glory to Jesus, my sin-bearing Lamb,  
For 'tis of His goodness I am what I am."

Yours very truly in the Lord Jesus,  
CHAS. HANCOCK.

Linden House, Sturry, May 12th, 1899.

P.S.—I had intended to state that I was removed from Sturry to Harbledon Mill, a distance of three miles, 31 years ago; but have always been at the services, with the exception of about five weeks' illness.

[The above account was written by our esteemed brother, Mr. C. Hancock, in response to a request made to him by the late editor, our beloved brother, J. W. Banks, who never saw it, as one week prior to its being written the Lord called him up higher. We present the account to our readers as our brother has written it, feeling assured it will be read with interest, and not without profit. Our brother's call both by grace and to the ministry differ from the general. It is to be feared we sometimes entertain stereotyped ideas on these important matters, forgetting that all God's works are originals and that experiences differ as greatly as do faces. Mr. Hancock's call to the ministry may seem peculiar to some; but who can question that God's hand was laid upon him. Over forty years has he been upheld in the work, and times out of number the Lord has sealed the word spoken by him on the hearts of his people. May he long be spared to minister the Word at Sturry, with manifest signs of blessing attending his labours.—E. M.]

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## OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

MANIFOLD WORKS OF WISDOM.

No. 8.—*Locusts.*

IN the prophecy of Joel, we find a terrible invasion of the land of Canaan very graphically described. We are told about a "northern army," whose troops were so numerous, well disciplined, and redoubtable, that they spread panic and desolation wherever they came. Some writers have supposed that the Assyrians were intended, but the description would hardly apply to any host of *men*, since these enemies could fall on darts or spears without being wounded, could enter in by the windows like a thief, and utterly devour every green and growing plant and tree along their course, so that while before them the land was smiling as the Garden of Eden, behind them was a sere and barren wilderness *everywhere*. Besides, which, this northern army is plainly stated (in Joel ii. 25), to consist of *locusts, caterpillars, &c.* Nor is this vivid picture in the least overdrawn, or too darkly coloured. Though, only as a rule about one or two inches long in body, yet so wonderful is their rapacity, and so overwhelming their number, that a swarm of locusts has been known to consume in *one hour* every green thing on a *hundred acres* of land. A comparatively small swarm is said to number *a thousand millions* of these insects, and travellers in India have seen hosts of them in dense flying masses, which darkened the air, and actually hid the sun from view. They visit cooler climates also, in Europe, as well as Asia and Africa; even Russia has been devastated by them, and though fires have been lighted, and holes dug in the ground as pitfalls, causing the death of many thousands, still nothing that man can do will avail to stop the progress of these advancing hosts; only God can drive them away as He brings them forth. "The Lord of hosts," is one of the names of the living God, and hosts like these, which, in their *lifetime* carry famine wherever they go, and in their *death* frequently become the cause of terrible pestilence, through the fearful effluvia of their corrupting\* bodies—are certainly no inconsiderable portions of those forces of nature which are under His complete

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\* See Joel ii. 20.

control, and become, when He pleases, His messengers of correction or of vengeance, as the case may be.

The threat of a plague of locusts terrified Pharaoh's courtiers (Exod. x. 7), and when the judgment actually fell upon Egypt (15th verse), and every herb and tree that had escaped the hailstorm had been utterly destroyed by them, Pharaoh himself begged that "this death" might, "in any wise," be taken away from him and his people, and God heard the cry of Moses, and by a strong west wind carried into the Red Sea to be drowned and buried, the swarm which had wrought such mischief in the land.

Several kinds of locusts are mentioned in Scripture which cannot now be identified; in Joel we read of "palmerworms," "cankerworms," and "caterpillars," and other names are found in different passages in the Hebrew; probably different *stages* in their development, from the egg to the perfect insect, are intended by *some* of the terms employed, and different *species* are meant by others; but all show that the various forms were only too well known by the people who often suffered from their ravages. Gadsby saw numbers of black locusts making fields look as if covered with soot. Dr. Thomson once saw a hill literally alive with young locusts, and his horse was so frightened that he had to dismount to go to look at it. Some kinds are green, or have wings of different colours, they do not really fly, but take long leaps, and they make a considerable noise; and when browsing, their heads bear a striking resemblance to a horse of greatly diminished size (see Joel ii. 4, 5). Some kinds were permitted to the Israelites for food (Lev. xi. 21, 22), and we are told that John the Baptist did eat them (Mark i. 6), the word there used meaning clearly the insect, and *not* the fruit known by the same name. The poor people in the East prepare them for food by boiling them like shrimps, the flavour of which they are said to possess; by frying them in butter, or salting, and making them into cakes. Thus, sometimes, at any rate, the eater becomes meat, and the spoilers become a spoil. But we certainly may learn from the locusts that small things are not to be thought lightly of; for good or for evil how great is the power of *little* and seemingly insignificant matters! What harm, it might be asked, could one poor locust do? Not much, perhaps, though, as it has a terrific *bite*, it is possible that even *one* might cause suffering, and even death to some human being. So one act of disobedience to God's command brought sin and death into the world. And neither locusts nor sins come singly as a rule, one is closely connected with others; one evil habit *by itself* is sufficient to ruin the reputation of a man or woman, but how seldom one bad habit stands alone, how almost invariably one sin leads to another, and "One sinner destroyeth much good" (Eccles. ix. 18). O that we may be kept from every wicked way, and that our constant prayer may be "Order my steps in Thy Word, and let not *any* iniquity have dominion over me." Amen.

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"SPICES are most fragrant when burnt and bruised, so have saving graces their chiefest fragraney in hard times. The pillar that conducted the Israelites appeared as a cloud by day, but as fire by night. The excellency of faith is beclouded till it be put upon a thorough trial."—*Manton*.

## FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"For to me to live is Christ."—Phil. i. 21.

**L**IFE, how full of meaning. The preacher says death is a very solemn thing. The writer has long thought that life is a very solemn thing. Its innumerable experiences, responsibilities, anxious cares, joys, and pleasures. Then life is the march to eternity. We are at best only sojourners here—life begun never ends. Evil deeds, sins, and wrongs can never be undone; good deeds, acts of love, and kindly words never die. How very much life meant to Paul—bonds, imprisonment, separation from old associations and friends; yet none of these things moved him from the hope of his calling. There were other things interwoven into his life, that far, very far, out-weighted existing circumstances. Paul looked beyond, over the narrow boundary of his environments, and in doing this he discovered two things which more than made amends for present suffering—His union with his Divine Master, whom he loved and to whom his whole being was fully surrendered; this led to devotion to the service of his Lord, whose servant and slave he felt proud to be; hence, his whole being and activities were consecrated to Christ, His Lord and Master. Union and service, the realization of these make up the Christian life. The full realization of union and devotion to Christ lead to the entire renouncement of self, and to absolute devotedness to Christ: because we have discovered that in Christ dwells all the fulness of the Godhead bodily, and out of that inexhaustible fulness our spiritual life is enriched; our faith nourished so that we rest upon Christ as our Divine Saviour. The more we meditate upon what He suffered for us, and what He is doing in us, the more deeply attached, and the more intense will be our love to Christ, the more frequent and fervent our prayers that we may be His, body, soul, and spirit, which are His.

## DEVOTION TO CHRIST IS FOUNDED ON KNOWLEDGE.

The apostle had one great purpose, one determined object, or in other words he had made one choice, "That I may know Him." That was the crowning desire, all other matters were subservient to this. The knowledge of men and things generally were secondary to Paul; to know Christ and Him crucified was a subject of infinite importance, and of eternal permanency; all the rest was of ephemeral duration; and just as our esteem and affection for a friend depend upon our knowledge of him, so our love to Christ and for Christ increase the more intimately we get to know Him. The apostle devoted his whole life and being to Christ, His cause and kingdom, because he knew the infinite worth of Christ, and the immense value of His kingdom. Paul understood by blessed experience the magnitude of the Saviour's merits, the surpassing love of His Lord; for had not these things apprehended him, and did not Paul fully and wholly surrender his life up to Christ's service.

All true service, and soul consecration is based upon the knowledge of Christ, not as mere theory, but as experimental fact. I must know the transcendent blessings of Christ in my innermost self, and the "love which passes knowledge." Knowing and experiencing this, I do not ask, "What would Jesus do?" but "Lord, what wilt Thou have me

do?" Our text is the answer, "To me to live is Christ." Oh, for grace to lay upon Christ's altar all I am, and all I have! To bring my body under subjection, to bend my will to His, and thus become a vessel fitted for the Master's service!

#### TRUE DEVOTION TO CHRIST LEADS TO IMITATION.

The law of assimilation exerts a greater power over us than we are prepared to admit—*e.g.*, we become ardently attached to a friend, and unconsciously we become in many ways like our friend. In the case of Paul, he was so thoroughly and profoundly devoted to Christ that he ever *sought* to imitate Christ. He sought earnestly to copy Christ in his walk and actions. To Paul, Christ was beautiful in life, and lovely in death: and glorious in resurrection splendour. He saw in Christ all that was divine, and he longed to be like his Lord, in a word to be himself a living epistle—a counterpart of Christ among men: he not only sought to exhibit a Christ-like-ness externally, but he earnestly sought to copy Christ in his heart.

My dear reader, this may appear an high ideal, but not too high. We cannot live and walk, and talk with Jesus without becoming more like Him. His grace and spirit will so powerfully influence our heart and life that we shall resemble our Lord. Why we are so unlike our Lord is because we follow Him so far off; we want, yea, we need the auspicious gale to come to fan the spark of grace into a flame of love, then we should be more earnest in our devotions, and our efforts would be the outcome of close fellowship, and henceforth we should say "For to me to live is Christ."

#### TRUE DEVOTION TO CHRIST QUICKENS ZEAL.

No life better illustrated this than Paul's. His whole career from his conversion to his glorification was devoted to one purpose—that of making known the excellences of his Lord, and the glory of salvation by grace. No man could possibly exceed him in self-denying efforts, in publishing the glad tidings of salvation. "I laboured more abundantly," that was his motto. To outstrip all others in devotion to his Lord's service. Such a course of activity brought its own peculiar joy and reward. How true it is to-day that those who do nothing are fault-finders. The really happy, contented, joyful Christian, is the one who is ever ready to help on the cause of Christ.

It certainly is a lamentable fact that in all our Churches there are a number who spend a life of spiritual sloth, who could not give a cup of cold water—if they did, it would be *very cold*. To take a class, to visit the sick, to attend a prayer-meeting, is far too much to expect from such. But to unduly criticise the pastor, and oppose the deacons, and grumble at their fellow-members, they manifest great zeal. The secret of this lies in the *lack* of devotion to their Lord! We sincerely hope that such characters may be awakened to their responsibilities as professed disciples of Christ. Let them prayerfully study this text, "For to me to live is Christ."

#### TRUE DEVOTION TO CHRIST LEADS TO PERSONAL ENJOYMENT.

Yes, to know Christ, to imitate Christ, to have zeal for Christ, are all very delightful, but the greatest of all is the real enjoyment of Christ, personal fellowship and living union with Christ. To claim Him as my



Beloved, and to hear Him say, "Lo I am with you." When in any trouble to know that His grace is sufficient for me, and as my days so shall my strength be; to sit at His feet, to hear His voice, to feel His love, and the subduing power of His grace is heaven begun below. Thank God that there are holy, hallowed, sacred times of blessed enjoyment, when His Word is precious; His name as ointment poured forth. O to gaze on the Beloved! May the soft, gentle, soul-reviving streams flow upon our hearts, while

"Our faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour Divine."

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## HEAVEN'S GATE.

BY EBENEZER MARSH.

"This is none other but the house of God, and this is the gate of heaven."—  
GEN. xxviii. 17.

**P**ERSONAL communion with God produces holy reverence and filial fear. This never-to-be-forgotten season in the life of the patriarch is full of beautiful teaching for all ages.

While a covenant God often changes the *method* of His dealings with His children, He is still "the unchanging God."

There are living features and exact likenesses in His dealings to-day as with His children in the past ages of the world. Peoples, manners, customs and circumstances all change, but He abideth ever the same. The *ends, designs, and purposes of His heart*, in the leading, guiding hand of His grace to Israel of old is the same to-day to the people of His choice. It is as true now as then that "You only have I known of all the families of the earth." "I will dwell among the children of Israel, and will not forsake My people Israel." "The Lord will not forsake His people for His great name's sake; because it hath pleased the Lord to make you His people." But am I of them? Do I belong to them? How may I know that I am of the chosen of the Lord, and among those He has so "known?" are important questions not easily answered to the satisfaction of the anxious heart that puts them.

Let it be observed that *the unchangeable nature of God shows itself in the changeless nature of godliness (or God likeness) in all ages.*

The consequences of divine operations will be seen alike in Peter, James, and Paul, as in Abraham, Isaac, and Jacob. The spirit is *one*, however "diversified" His operations and varied His dealings. The *result* of God's dealings with Jacob will be the *result* of God's dealings with all his seed, spiritually, as long as time shall last. Fear, dread, reverence, love, adoration, and every feature of spiritual worship are but consequences of their own cause—thus, "We love Him *because* He first loved us." Those whom He has "known" shall "know Him," whom He has "loved" shall "love Him," whom He has "called" shall "call upon Him," to whom He comes shall come to Him. Again, *faith bears her own testimony* in that "pure language" taught by the Holy Ghost.

The vocabulary of grace furnishes expressions only gracious souls can understand. Grace talks in the mother tongue of heaven, the

language of those "born from above." Thus, *what Jacob said* about God's visit, Jacob's seed say still—"This is none other but the house of God, this is the gate of heaven." The heaven of eternal fellowship and felicity is entered only by God's gate, and this gate is on earth. A precious Christ said, "I am the door." "Lo, I am with you alway." This gate "into which the righteous shall enter" is no "gate's ajar," hung on the hinges of human contingency, to be pushed open or shut up by the power (?) of man's free will, and a fallen creature's duty faith. True it is a "strait gate," but it is also "an open door," set wide open through His covenant transactions and blood to every "him that cometh," "Whosoever will," "All *ye* that labour and are heavy laden," &c., in short, the "all men," "every man," whom the Lord our God shall call.

As no man can see the kingdom of God except he be "born again," so without the new birth there can be no coming to Christ and communion with God. The hope of the hypocrite, and vain trust of an empty profession must alike perish. No communion with God through our Lord Jesus Christ means no entrance into heaven. Jesus Christ is heaven's gate. Never poor perishing sinner knocking here was "empty sent back" or refused admission. To such it may be said, "Thou wast refused," and justly so by reason of iniquity, transgression, and sin; but "The Lord hath called thee," even "thy God," through the salvation sealed, secured, and settled in "Jesus only." (Isa. liv. 6.)

Does not a little talk with Jesus and fellowship with Him bring the soul *at home with God*? until such say, with the "fear" of filial affection, and dread of reverential worship, "*This* is the house of God, and *this* is the gate of heaven." Then the "land of far distances," as it reaches such an extent of unutterable wealth and worth, is no place a long way off, up in some unknown region above the sky, but near, oh! so near, even in thy heart. Communion with Jesus is heaven itself, at least it is so near that the soul is at its very gate. Jacob on earth found heaven's gate in God's fellowship, and what he said when he awoke from his sleep is said still through fellowship with Jesus. Only let Him appear to me as "*my Lord and my God*," and the *place*, be it where it may, is the house of God to my soul, and the *prospect* is heaven itself, for this is none other than its very gate.

Oh, those hallowed associations of His earthly courts, those visits to the chamber of affliction, those upliftings of the spirit in the very heat of temptation and trial; when He draws near, then, oh! then, what a less than cobweb thinness is the veil that hangs between the realms of glory above and the regions of grace below.

"Lord! let Thy visits longer last,  
Or else more frequent be."

For, this fellowship with Jesus is heaven on earth, and

"Since I've tasted of the grapes, I sometimes long to go  
Where my dear Lord His vineyard keeps, and all the clusters grow."

Nor shall I long and be denied. Far be it from my Lord to lift a soul to His breast of communion to-day and sink it to-morrow to eternal banishment from His presence. Never a lost soul ever loved Jesus Christ, and had "fellowship with Him in His sufferings;" though every saved sinner once hated Him and His truth, yea! it may be even the very mention of His name.

Say not, fellow sinner, that heaven is your home if you have never known even the gate of it. Oh! I beseech thee, be not so deceived. And let not that "beggar poor at mercy's door," to whom the Lord so comes that such "hope in His mercy," libel His name, His character and His love by saying, "I am lost." If to-day "'tis heaven to dwell in Thy embrace, and nowhere else but there." Oh! praise Him, praise Him, for if He has given you to sit at His gate, He will assuredly give you to sit with Him on His throne. "Surely this"—communion with God in Christ—"is none other but the house of God, and this is the gate of heaven." Oh! Holy Spirit, glorify the Christ of God in gathering the redeemed of the Lord to heaven's gate, and let Thy voice be heard, saying, "Come and welcome, sinner come."

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## PASTORAL EXPERIENCES.—No. 2.

BY A. E. REALFF, LEICESTER.

**A**BOUT five months elapsed after receiving from my young friend the letter referred to in the E. V. and G. H. for June, p. 171, when a second epistle came. In this he evidenced a very clear doctrinal conception of the truth, as he had learned it from the Bible and the printed works of gracious men; this will be plain from the following extract:—"The more I think of, and hear the sermons of those whose doctrine is 'will-worship,' and whose pass-word is 'chance,' the more unscriptural and absurd such doctrines appear. I do not draw such inferences only from the Scriptures, but from the workings of God in everything around. In fact, everywhere I see that God does as He wills, and not as man wills. I can see but very little difference in worshipping the Arminian's God or worshipping an idol: both are powerless. True the latter is wood, but the former would save man if He could, but cannot."

During nine whole months, between this letter and the next, his young soul was greatly exercised about baptism and a public profession of Christ; but toward the close of that period he was brought to decision. In a letter dated January 29th, 1888, after mentioning his intention to send me shortly a contribution for the poor of my flock,\* he enlarged somewhat upon the divine leadings of Providence, which both his mother and himself had experienced. He then comes to the main point thus:—

"I have often thought of the little talk we had in your front room about baptism. † It seems to me to be so clearly shown in the Bible that a believer is bound to obey his Lord's command, and be buried with Him in baptism. And this does seem, after much anxious thought, to be my duty; and I do believe I feel a real desire (though sometimes I am in doubt) to join your Church in fellowship, as, whether you pray or preach, to me it seems as if you spoke out of the depths of your heart. To-day I was much encouraged by an expression in a sermon I read, which said that one of the fruits of the Spirit was the intense abhorrence of self and sin, and self-loathing beyond expression. This, thought I, is nearly always my condition; and what with spirit against flesh, and

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\* He subsequently sent a cheque for this good purpose.

† This was on the occasion of one of his visits referred to in previous article.

flesh against spirit, I get into a deplorable condition. Sometimes Christ holds me up firmly, and I rejoice; then He lets me alone, and shows me how I fall without Him. Then, I thought, I do believe on Christ. He has given me repentance. He has given me the good will to wish to do only what He likes, and hate what He hates, and the text is always (upon my mind), '*Repent and be baptized*;' the two are joined together. So I would not wait any longer, but write you at once to tell you these things, and receive instructions at your hands."

His experience being accepted by the Church at Dunstable, he was accordingly baptized with three others, all young persons, and they were cordially received into full membership. His interest in the cause and people of God seemed very lively. From time to time, as opportunity afforded, he visited me from Saturday evening to Monday morning in order to attend the services, engaging in prayer and speaking at the afternoon Bible-class, substantially contributing both to the poor fund and collections, as well as to the minister's fund. Indeed he frequently expressed, and not only in words, his keen interest in my personal welfare as his pastor. Thus the fruits of his faith became manifest.

But what promised to be a life of great usefulness was destined to be very brief. Soon the disease became manifest which was to bring him to an early grave, and, although everything was done for him that medical skill and foreign travel could do, he finally succumbed to the ravages of consumption, and exchanged this life for a better in May, 1892.

At the time of his baptism he wrote out his experience at my request, and forwarded it to me. Perhaps it is rather too lengthy to be inserted here as a whole, although every word of it is most interesting. But as that might prove a little wearisome to the reader, or occupy too much space in our magazine, I will only transcribe a portion. After stating the great difficulty he experienced in writing out what was known only to God and himself, he proceeds thus:—

"First, then, I do not remember the time when I had not a fear of offending God, and perhaps a desire of serving Him; but not certainly a desire of forsaking all sin to serve Him, but rather the desire of making God and sin at peace with one another. . . . The devil was permitted to sow all sorts of wicked thoughts in my mind; and though all my school-days I went to God in trouble, I speedily forgot Him. The devil . . . would tell me prayer was no use, because if I was one of the elect I must needs go to heaven; and if I was not, prayer would not avail me. Then I would cease praying. . . . And so for years this state of things lasted, now alarmed by conscience, now lulled to sleep by the devil. It was, perhaps, some six years ago, I had serious thoughts of God and eternity. I tried to reconcile God and the world; then, when I was led to see this could not be, the devil tormented me fearfully. He bade me 'curse God and die;' he put things the most devilish in my heart, till I could not pray for them; he whispered things in my ears, that (like Christian in the Valley) . . . I believed the blasphemies were my own. I tried hard to keep them out, but could not. . . . I purposed that I would overcome the devil, but I could not. I then was enabled to cry mightily to God, and for years I had no answer, but it came not very long ago. Satan's chains were broken, and the captive set free. But what made me hope through all that time was that I always got answers to my other prayers, especially in temporal

matters. . . . It has been as if two armies were always at war within me, now this, now that obtaining an advantage.

"God has indeed shown me that without Him I can do nothing. He has stripped me of every rag of self-righteousness, has punished me for my sins (for which I am deeply grateful) . . . has made me come to Him as helpless, ruined, totally depraved, without one single virtue to recommend me. Through Jesus Christ He has given me repentance, a desire to do and believe nothing but what He commands, to abstain from all evil for His sake, and finally a desire to unite with His people on earth. I cannot say when and where all this has taken place, as these convictions have grown so gradually . . .

"It was only the other night, after writing you, that the devil tried me most sorely in my sleep, by making me believe I had committed various sins. This he often does, and sometimes I have found my pillow wet with tears, . . . but the joy of finding these things but dreams and phantoms is very great.

"God has been pleased to make your preaching very profitable to me, such as no other has been. The doctrines of your Church I firmly believe, though they are extremely opposed to my fleshly nature. My great hope is that as Jesus never leaves His sheep, so He who I trust has begun a good work in me, and is always leading and guiding me, though I cannot see the way at all, will never leave me, but will bring me to that place where He is . . . and where my flesh shall no more annoy, or the devil harass with his frightful suggestions. . . . You know that I have never had the privilege of attending a place of real worship for any time, so that nearly all I have been taught has come from God's Spirit working in me, and taking of the things of Jesus, and showing them me."

Surely, dear reader, you will recognise in the above the sweet language of a heaven-born soul. May God graciously own and bless the testimony, for Christ's sake.

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## THE POWER OF LOVE.

BY J. WHITAKER.

"Who loved me, and gave himself for me."—Gal. ii. latter part of verse 20.

**I**N the first two chapters of this Epistle we have Paul's own account of his call by grace, and to the apostleship. He tells us how he received his commission to preach the Gospel, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (chap. i. 12), giving, thereby, a direct blow to the idea of episcopal, or any other human ordination being the only authority for preaching the Gospel. When the Lord has a work for a man to do He prepares him for it, and unless he is so prepared and sent forth no good can come from his preaching. Natural ability, without a work of grace in the soul avails nothing, for God never sends unconverted men to speak to others of things that they themselves are ignorant of. It is a blessed thing when one feels constrained to preach, and tell out the love of God to poor perishing sinners; when the desire springs from a felt sense of sins forgiven, and the heart overflows with love to the blessed Redeemer—preaching becomes a delightful employment; 'tis heart speaking to

heart, as grace flows into the preacher's soul the gracious message pours forth from his lips—Jesus is exalted very high, and set forth as the “Beloved of the Father” and the Redeemer of His people.

Paul, looking back upon his past life, could testify of the faithfulness of his God, and wrote to the Ephesian Church, “Unto me, who am the least of all saints, is this grace given, that I should preach among the Gentiles *the unsearchable riches of Christ,*” and again he speaks of the riches of God's grace being shown in His kindness towards us through Christ Jesus. What a theme for the preacher! but that is not all—in our text the apostle sums up his position when he says, “I live by the faith of the Son of God, WHO LOVED ME, AND GAVE HIMSELF FOR ME.”

These latter words came very sweetly into my soul, early one morning as I lay upon my bed, “He loved *me*, and gave Himself for *me*.” I felt that the precious portion was given—first for my own comfort, and then to be communicated to others, that they might be comforted also, and our blessed Jesus glorified in it all.

Who can gauge the power of Love? In the Canticles we read, “Many waters cannot quench love, neither can the floods drown it.” Love is an attribute of Deity—for the inspired Lord declares that “God is love!” It is reciprocal, for we further read that “We love Him because He first loved us.” Love cannot exist without an object to exert its influence upon—hence we read of the everlasting love of God for His people—as an old commentator has it: “It is an everlasting love, *from* everlasting in the councils, *to* everlasting in the continuance and consequences, and nothing can separate from that love.”

It is blessed to realize that God loves me! Poor sinful me. That when He says, “I will forgive their iniquity, and I will remember their sins no more,” I am included in the number so forgiven. But lest there should be a doubt as to whether *my* sins are forgiven, God says, “I have blotted out, as a thick cloud, *thy transgressions, and as a cloud thy sins, . . . for I have redeemed thee.*” This brings comfort to my troubled heart, and gives me rest in the Beloved.

In another place the apostle says, “Husbands love your wives, *even as Christ also loved the Church, and gave Himself for it.*” The Church of God is made up of individual members. Christ's love to any one is as whole hearted as His love to any of the others—there can be no difference; but it seems to me that the Holy Spirit has put each separately, so that the tried believer may not think that he is lost in the crowd, or that the dear Redeemer, in His anxiety for the Church as a whole, can overlook even the smallest of His redeemed ones.

Here, then, is the power of love manifested in Jesus giving Himself for His people. What more could He do? But the intensity of His love did not cause Him to set aside His attributes of truth and justice. He first fulfilled the law which had been broken, and then gave His sinless life a sacrifice to offended justice in order that an atonement might be made for the transgression. The decree had gone forth, “The soul that sinneth, it shall die!” and nothing, no, not even infinite love, could set it aside. The vicarious sacrifice of Christ, retrospective as well as prospective, so clearly set forth in the types and shadows of the ceremonial law, is the only way by which the sinner can approach to God. Infinite wisdom could devise no other plan, and only love divine could put it into force.

Dear reader, what do you know of this love? Can you say with the apostle, "I live by the faith of the Son of God, who loved me and gave Himself for me?" Can you say, "My Beloved is mine and I am His?" And again, "He brought me into His banqueting house and His banner over me was love?" Is Jesus to you the "Chiefest among ten thousand, and the altogether lovely?" Have you realized the bliss of sins forgiven, and an acceptance in the Beloved? If you know by a blessed experience what these things mean, you need not fear for anything else. You are on the rock, safe for time, safe for eternity, nothing can separate you from the love of Christ.

I have already hinted that it is the preacher's delightful task to proclaim the Gospel of the free and sovereign grace of God to poor, lost, and ruined sinners. Our hearts yearn for those to whom we preach; but, alas, in every congregation there are some who turn a deaf ear to the voice of love and mercy. The word makes no impression upon them, some are even Gospel-hardened to a fearful extent, nevertheless, all for whom the dear Redeemer died shall be gathered home to glory at last. "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The whole sum and substance of the matter is contained in the words of our Lord, "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one."

"O 'twas love, 'twas wondrous love,  
The love of God to me;  
It drew my Saviour from above,  
To die on Calvary."

May we know more of that sweet love day by day, until we go to dwell with Him for ever. Amen.

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## ON PREACHING TO SAINTS ONLY, AND NEGLECTING THE UNCONVERTED.

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

DEAR MR. EDITOR,—Without criticising the production from the pen of Mr. Cousens, or offering any remarks on the subject, I should like to suggest that you open your pages to Mr. Cousens to give us a *sample sermon* such as ought to be preached to the unconverted.

Some of us who feel more than ever the solemnity of our position in the ministry, would be very thankful for any real help that might arise from the instruction of Mr. Cousens, and one good sample of what *ought to be*, would be likely to do far more for the "*very considerable benefit of our denomination*" he so "sincerely desires and aims at," than any such papers as that you have published in the E. V. this month, containing the most serious charges against the servants of Christ, of course, unnamed by the writer, and therefore unable to defend themselves.

I have often heard the ministry (and since then the *memory*) of such men of God as James Wells, John Foreman, John Hazelton, J. C. Philpot, and others, charged with this terrible lack of want of preaching to sinners, and faithful men to-day who refuse to yield to the "Arminian eccentricities" of those "who oppose themselves," to which you allude in your Editorial note.

still have to bear the same charges from the same class of hearers ; but, though I do not know who Henry Cousens is, I presume from his paper he is a minister of truth who is desirous of seeing the work done as it should be.

Kindly give to us then, Mr. Editor, who are ignorant and out of the way in this matter, an opportunity of being instructed and set right by Mr. Cousens.

I must particularly ask Mr. Cousens to set before his brethren in the ministry very clearly what are all these "*very good things which are applicable to the unconverted,*" and also to give us some proofs of the benefits of the system he says should be adopted, and which he is asked to explain. To use his own illustration from husbandry we must of course see his crops before we practice his methods of cultivation, and join with those who condemn the course of such honoured servants of God as I have alluded to.

Anticipating your favour, and hoping for the sample sermon and evidences of God's blessing on such. I remain, yours in Gospel bonds,

E. MARSH.

5. Janson-road, Stratford.

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

DEAR SIR,—An article upon the above subject, from the pen of Mr. Henry Cousens, appeared in the August number of the E. V. & G. H., which we are fully persuaded will not stand the test of the fire (1 Cor. iii. 13). A charge is laid against some "admittedly godly men [preachers] who mean well," together with other statements of a serious character. It is much to be regretted that the writer, like most others who have written on this subject, has signally failed to produce *definitions, proofs, or examples.*

Salvation is either a glorious certainty, or else an ignoble failure and impossibility. Blessed be God, the Scriptures, and the experiences of the godly, amply prove it to be absolutely certain, whether considered in relation to the *past*, the *present*, or the *future*. Foreknowledge, election, predestination; the incarnation of the Son of God, His perfect obedience, His sacrificial death, His priestly intercession; the operations and influences of the Holy Ghost in quickening, convincing, comforting, &c., are matters of absolute certainty, both as regards persons, time, place, circumstances, and everything in connection with it. With our God there are no uncertainties, contingencies, chance. Fortuities have never entered into His calendar; nor is it possible they ever can.

Let us now ask, WHO ARE THE SAINTS? According to Young, out of the thirty-seven times the term is used in the Old Testament, it means, *pious*. Once, *separation, holiness*; and seventeen times, *set apart, separate, holy*. In all the sixty-two times the word is used in the New Testament it also means, *set apart, separate, holy*. This the true meaning whether applied to the past, present, or future. It rightfully belongs to them from the moment they are born again of the Spirit, though variously described in the Register as, mourning, hungry, poor, cast down, thinking on His name, desiring to fear Him, hoping in His mercy, seeking His face, longing to know Him, believing in Him, rejoicing in His name, or in any other way. The life of God is in the soul producing such effects. That life is holy. They are holy ones. Saints.

WHO ARE THE UNCONVERTED? According to the tenor of the article under consideration, those who have *not* been changed from one state to another, *i.e.*, those who have not been quickened by the Holy Ghost; who have not passed from spiritual death to spiritual life. By the unconverted we are to understand the unregenerated; those who are dead in trespasses and sins; those who are at enmity against God; who have not the Spirit of Christ; Satan's vassals.

An accusation is made against many "admittedly godly men" [preachers], as not understanding their business, "because, as a rule, their preachings are to 'saints only.'" Further, that they "ignore fully half of the teachings of our beloved Saviour and His authorized prophets, and inspired servants, which teachings were addressed quite as much to the unconverted 'as unto



the saints." Pity the godly preachers who do not understand their business! It is lamentably sad indeed if the Holy Ghost bestows the ascension gifts of Christ on His servants to be misapplied! However, as the writer has supplied us with neither *proofs* nor *examples* for either his *accusations* or *assertions*, it becomes us to come face to face with facts. As neither the Pentateuch, the Book of Job, nor the historical books have the slightest bearing upon the subject, we must leave them out of the argument. The Psalms, which set before us the inner life of the Psalmist, of Christ, and of the saints generally, and being so intensely devotional, blended with deep prophetic utterances, do not afford one atom of proof to the wild assertions, nor give one particle of support to the accusations. How about the seventeen Books of the Prophets, including the Lamentation of Jeremiah? It is true many of the prophecies were addressed to the unconverted nations as Babylon, Moab, Egypt, Nineveh, &c., but it was in terrible threatenings and awful denunciations, pronouncing their fearful doom. In no instance did the prophets invite them to so much as become proselytes to the Jewish religion, much less to be saved. Where, then, are recorded "the very good things which are applicable to the unconverted?" Echo says, "Where?" We do indeed read, "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." There are many kindred passages: but where are the good things? What are the good things? Echo says, "What?" It may be argued that a great portion of the prophecies were addressed to the Jews, who were God's people. Granted. But it would be hard to conceive of a more fatal mistake than to suppose the exhortations, precepts and promises, which were addressed to them on the ground of the national and ceremonial covenant God made with them, are to be applied indiscriminately to all unconverted men. Every promise and blessing of a *spiritual* order, whenever found in all the range of Old Testament, is addressed specially and *exclusively* to the Church of God: in other words, "to the saints only." Aye, and without "displacing" the supposed "very good things which are applicable to the unconverted," which, by the way, are *non-existent*, and ever will be NON-EXISTENT!

How about the teachings of the Great Teacher Himself? His teachings were unique. They were also perfect. But how far do the teachings of Christ support the theory of Henry Cousens? Let Christ's own words decide. His preachings in public were generally of the parabolical order. Why? Because, said He, "It is given unto you (the saints) to know the mysteries of the kingdom of heaven, but to them (the unconverted) it is NOT given." At another time He solemnly said, "I thank Thee, O Father, Lord of heaven and earth, because THOU HAST HID THESE THINGS from the wise and prudent, and hast revealed them unto babes." These are terribly hard nuts, but solemnly true notwithstanding. It remains for Henry Cousens to prove his fallacious statement that the teachings of our Lord Jesus were addressed quite as much to the unconverted "as unto the saints." But yet there remains the teachings of the inspired apostles. And what of them? Surely it must be admitted that the twenty-one epistles, written by the apostles, do not furnish one jot or tittle of evidence in support of the theory, seeing they were written either to Churches, or companies of saints, or otherwise to godly individuals, who were *saints*. But not one word in them is addressed to the unconverted. Three of the epistles were addressed to young preachers, "admittedly godly men." But not one sentence in those epistles is to be found exhorting the course contended for by Henry Cousens. Moreover, the Book of the Revelation is no exception to the same rule, seeing it was written "to shew unto His servants" (*i.e.*, the saints) "things which must shortly come to pass." The recorded sermons of the apostles are very few indeed; but those which are recorded are clear expositions of the Gospel, "Opening and alleging that Christ must needs have suffered and risen again from the dead." The life, death, resurrection, and priestly intercession of Christ, was the burden of the apostles' ministry.

It is far too evident Henry Cousens loses sight of the great fact that the Holy Ghost quickens sinners both *sovereignly*, and *independently* of all human

agency whatever. No man, no man's ministry, was ever the means of quickening a dead sinner into life, and never will be. When the time to live arrives, He says, "Live." Life is the result. From that moment the sinner lives to die no more. The persons, place, time, circumstances, were all unalterably fixed from all eternity. The circumstances and means for the *making manifest* that life must vary. These also were irrevocably pre-ordained. Manasseh must needs be shut up in a solitary prison. Saul was on his way to Damascus with his blood boiling with bitter rage against the Lord Jesus Christ and His Church. The thief was on the gibbet, his accursed life fast ebbing away, and was hardly a step from hell. Forty years ago the writer was alone (yet not alone) in his bedroom when the Lord began to work mightily upon his conscience. No *voice* was heard: but a *power* was felt. But why multiply cases? God is a Sovereign. He reigns. Doubtless the Gospel is the primary means: but not to the exclusion of the terrible lightning's flash and the solemn crashing thunders of Sinai. But most certainly the Father, nor the Son, nor the Holy Ghost will not, cannot, be disappointed. We may be. We sometimes are. Poor Sarah! "Make use of the bond-slave," said she. Abraham consented. Behold! a mocking Ishmael! So still. But blessed be God His promise failed not. His promise *fails* not.

Our business is clear. "Preach the Gospel." This will necessitate discrimination of character for the good of God's chosen. "Preach the Word." Proclaim it. Discourse upon it. Clearly state facts. But do not lie! Do not tender Christ to the unregenerate. Do not proffer the blessings of the new covenant to the vassals of Satan. Do not offer salvation to those who do not desire it. Do not invite nor exhort the blind to see, the deaf to hear, nor the dead to live. Do not entreat dead sinners to come to a living Christ. God does not require such things at our hands. He who does such things helies Christ, falsifies the Gospel and befools the sinner. The commission is not, "Be very earnest in specially addressing the unconverted," but "Preach the Gospel." You are at liberty to address the unconverted, but "Preach the Gospel." If the Gospel is preached, Christ in His suitability, excellency, and wondrous worth, will be set forth in a thousand ways as the "one thing needful" to the living soul. Is He as the Apple-tree? His fruits are for longing souls. Is He a Cloud? He gives shade to the weary pilgrim in the wilderness. Is He as Dew? It is for living, but drooping plants. A Great High Priest? He makes intercession for all who come to God by Him. In fact He is *everything* to the living soul, but *nothing* to the dead—the unconverted. To them there is no beauty in Him—no form—no comeliness—no attraction—no charms. But to the accused, like Joshua, He is an Advocate. To the wounded, Balm. To the hungry, Bread. To the soldier, a Captain. To the tried, a Deliverer. A Guide to the pilgrim. A Physician to the sick. A Succourer to the tempted. Water to the thirsty. Wisdom to the ignorant, and a thousand things beside.

It is much to be regretted that Henry Cousens has such a poor opinion of many "admittedly godly men" [preachers], and of the unparalleled inventory of the saints, to make such thrusts at them. Like many more, he evidently wants something better than the Gospel for the unconverted, for he candidly acknowledges he never expects to hear of the conversion of a sinner from such preaching. He certainly will never meet with any real conversions by any other means. As the Lord liveth, God has not yet made a better thing: nor does He ever intend to, nor can He. Christ, as displayed in the Gospel, is Jehovah's Masterpiece. He is the express image of His Person. The very impressed character of the Father. It is sad and solemn to find so many, though professing to hold and love "the truth as it is in Jesus," yet joining with Arminians and duty-faith men in decrying "admittedly godly men" who preach the truth, and also the truth itself, as being unfit for the unconverted. Not only so, but countenancing and encouraging their families to run away from the truth as being nothing "calculated to interest and instruct them." Surely the devil is laughing up his sleeve and making haste to sow his tares. Alas for the day! Alas for the Church!

The figure of the farmer is not very elegantly handled, for how is it possible for him to skilfully till his nine-acre field if he only sows half of it with good seed? However, we may rest assured that in the great harvest, however unskilful His servants may have been, and however little they may have understood their business, Jehovah will be perfectly satisfied with the results of their preaching and of all His Divine purposes. Amen! Hallelujah!

JOSEPH MORLING.

High Wycombe.

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

DEAR BROTHER,—Whatever does Mr. Cousens mean? His incoherent, indefinite ramble, neither simple, suggestive nor stimulating, and running over a quarter of a page before coming to a full stop, is too involved for this end of the century! Your readers are surely weary of his lucubrations upon the subject. He has been at it, on and off, for some years now, and so far as I can see, is no nearer to-day than when he started, in solving the problem of "how to preach the Gospel to the unconverted."

Why do not (if the subject is worth discussion) some of our leading ministers take their pens in hand, and write for us a model sermon? Or are they all too much afraid of being considered unsound because, forsooth, such a sermon would be too Scriptural to be received as "sound doctrine" by the great ones in the Churches? And if that is so, is it not nearly time that the preaching from some of our pulpits was overhauled, and subjected to an analysis? For, after all, are not most of the sermons we hear made to fit our views of the order in which the truth should be stated, and not made to copy the Divine pattern of "preaching to the unconverted?"

Did it ever occur to you to ask the question: if Paul, or Peter, or even our Lord Himself were to reappear on earth to-day; to what Church, or Chapel, or denomination would they direct their steps?

I am very much afraid that "the Law and the Testimony" are not sufficiently considered in the ministries of to-day, when sin abounds, and even some of our excellent ones are wrapped up in the religious conceit which so woefully robs them of true spirituality of feeling and true Christian charity.

It always has pleased God, and always will please Him, "by the foolishness of preaching to save them that believe," and wise preaching, to be after the Divine Order, is hinted at by the wise man: "give a portion to seven and also to eight." Pearls are of no use to swine; the preciousness of the promises are not intended for the unbeliever, and inasmuch as even man not under grace is under the law, that sermon is a foolish and not a wise one, which omits to recognise one of the most important facts ever presented, that in every congregation there are some to whom grace is an unfeared experience, and that therefore to such the word of warning must be given. "Teaching every man (here is ministry to saints) and warning every man" (here is the message to the unconverted). What more is wanted? Has truth only one aspect? Has not the Gospel to be preached? And are there not two sides to it? "He that believeth and is baptised shall be saved; he that believeth not shall be damned."

I do not touch upon the question of offers; that is another story! Does our friend Cousens want to commit our denomination to offers and proffers? Again I urge, let our valiant ones lay this spectre constantly rising up before us, and let us know where we stand.

Yours for the Truth's sake,

A READER OF THE "VESSEL" SINCE 1873.

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

DEAR SIR,—The closing words of Mr. Henry Cousens in his remarks on preaching, *stirs* up a desire in our mind to know more definitely how—in Mr. Cousens' view—this matter of preaching should be done, and this more par-

ticularly for the sake of those good brethren—supplies—to whom he more especially refers.

As Mr. Cousens has been kind enough to point out some things which appear to him to be put, not in the most desirable manner, in the ministrations of these brethren, it might be advantageous not only to them, but also to others, if he would in equal kindness give—not by the quotations of Scripture bearing on the matter only, but a sketch of the *language* in which he himself considers it would be suitable to present Gospel truth before ungodly persons, and which he himself would use—and we presume does use—to endeavour to give effect to his own views on this subject.

If these are clearly and concisely stated his remarks may possibly profit not only those on whom his article on this point somewhat reflects, but others also.

We think that it is due to the Churches and their supplies that Mr. Cousens should kindly give a short specimen of what he considers to be the proper mode of preaching, or of address, in preaching to those, who are as yet, *uncalled* by Divine grace. IMPULSUS.

### HOW SINNERS ARE MADE SAINTS.

SOPHIA POTTER, the *Nonagenarian*, says :—

“ I’M GOING TO BE WITH JESUS.”

“ Joyful I lay this body down, and leave this lifeless clay ;  
Without a sigh, without a groan, and stretch and soar away.”

Such language as the above could not be uttered by any dying creature otherwise than those designated “ saints ” (Psa. cxvi. 15). This was the heart-utterance of our venerable sister, Sophia Potter, who “ crossed the narrow sea ” to

“ . . . Bathe her weary soul  
In seas of heavenly rest.”

March 5, 1899, aged 90 years, widow of Thomas Potter, who bade “ fare-well to every fear,” April 18, 1885, and whose translation is aptly described in the *EARTHEN VESSEL* for June, 1885, as

“ GOOD OLD THOMAS POTTER OF CROWFIELD,”

the account of whose life and departure is set forth in 46 stanzas by good brother Freeman. We quote the first verse only :—

“ At Crowfield, Thomas Potter died  
At the great age of eighty-four ;  
’Twas grace his every need supplied  
Through life, and in death’s trying hour.”

Thus Thomas went on before his Sophia fourteen years ; they are again united.

“ Once they were mourning here below,  
And wet their couch with tears.”

Now,

“ They range through heaven’s unmeasured plain,  
And find new cause for praise ;  
See more of Jesus, and again  
Loud Hallelujahs raise.”

Mrs. Potter lived a godly, consistent life about 70 years ; was baptised by a Mr. Joshua Cooper, at Stoke Ash (where Mr. Charles Hill laboured so acceptably for many years). We knew deceased more than 30 years ; to our knowledge she was always a fearing, godly, consistent, stable-minded, truth-loving, truth-seeking soul ; an honourable member of the Strict and Particular Baptist cause, Crowfield, Suffolk, over 33 years, and gave living evidence of those various saintship features delineated by Brother Suggate on March 12, while preaching her funeral sermon from the words, “ Precious in the sight of the Lord is the death of His saints ” (Psa. cxvi. 15). Mr. Suggate said—

## SAINTS WERE SINNERS WASHED IN THE BLOOD OF THE LAMB.

There comes a time when they, by efficacious and discriminating grace, are made to know and feel it, and are separated from the ungodly world and brought in amongst the people of God; then they can say—

"What a mercy is this, what unspeakable bliss,  
How exceedingly happy am I;  
Brought into the fold, with Thy people enrolled,  
And with them to live and to die."

A saint is a sanctified one, holy in Christ beyond description; sanctified by the Spirit through the truth; a vessel of honour, they possess a spirit a jealousy for and to the glory of God. They are witnesses to the love, mercy, and power of God; witnesses to God's faithfulness to His promises. These features of a saint, our departed and beloved sister possessed and attested 70 years. Through being kept by the power of God she had an unblemished character all these years, so far as we know. She had a very humbling sense of her own weakness, unworthiness, and a keen sense of the goodness of God to her in providence and grace. We have heard her feelingly say—

"O to grace how great a debtor,  
Daily I'm constrained to be,  
Let that grace, Lord, like a fetter  
Bind my wandering heart to Thee,  
Prone to wander, Lord, I feel it,  
Prone to leave the God I love;  
Here's my heart, Lord, take and seal it,  
Seal it from Thy courts above."

Until a short time before her decease she could not get beyond hope as to the future, but she could speak confidently of grace received in time of need in the past; but

"Her hope was fixed on nothing less  
Than Jesus' blood and righteousness."

We have often heard her quote—

"The hope that's fixed upon the Rock  
That's the hope for me."

There was no vain confidence in her, no feigned assurance, which is only fleshly-presumption, but there was a very humble and conscious leaning upon the arm of her Beloved as she gradually came up out of the wilderness.

The last five or six years earthly attractions gradually lost their charms for her, and heavenly things weaned her affections, so that at times her thirsty spirit panted to see the land she loved. The fear of death which so many years haunted her, took wings and flew away, so that she could really say, "Come, welcome death, I'll gladly go with Thee." Different times when we visited her she said, "I had hoped I should not have been here now but should have been gone home. Do pray for me, and ask the dear Lord to take me; I long to be gone, but I want patience to wait His will. Why tarry the wheels of His chariot? Why is my Lord so long in coming?" About a fortnight before she died, she could scarcely speak intelligibly, but knew us, and with much effect said,

"I AM GOING TO BE WITH JESUS."

Not many days before she died she very distinctly sang two verses of the hymn—

"Here we suffer grief and pain," &c.,

and on March 5, 1899, she peacefully closed her eyes in sleep to wake no more until the resurrection morn, when the vile body will be fashioned like unto His glorious body; then the spirit and body will be reunited and be completely blessed, filled with all the fulness of God.

JOSEPH TRUMAN.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### CHARSFIELD.

#### THE ORDINATION OF MR. S. BEALL STOCKER.

THE Ordination Services were held at the Baptist Chapel, Charsfield, on May 17th, in connection with the settlement of Mr. S. Beall Stocker as pastor. A very bright and blessed season of refreshing from the presence of the Lord was experienced on this memorable occasion.

The day was fine and the congregations good. Friends came from the various villages of Otley, Grundisburgh, Friston, Crowfield, and Laxfield, not only to cheer and encourage brother Stocker and the Church, but to celebrate the goodness of God in providing for this Church a pastor after His own heart.

At the afternoon meeting, brother S. K. Bland, presided. After singing a hymn, brother Tooke, of Grundisburgh, offered fervent prayer for God's richest blessing to rest upon the present important services, imploring His choicest favours to crown the union to be ratified that day, and that our brother's ministry might be greatly owned of the Lord in the building up of the Church of Christ, the breaking down of rebellious sinners, and the bringing to the feet of Jesus many precious souls.

The chairman read several portions of the Word, and after making some choice and suitable remarks upon the nature of the present meeting, called upon brother A. Morling, of Hadleigh, to state the nature of a Gospel Church. Our brother did so in a clear and distinct way and manner, remarking that he believed there still existed an appalling amount of ignorance and superstition respecting this vital and all-important subject. Hence the endless conflicts, wild confusion and alas, the deadly delusions so manifest in this land at the present hour. He very graciously set forth what a Gospel Church is not and what it is. That it is not a material building, not one after the order or will of man, but after the purpose and pleasure of God. He described the author, nature, and character of this Church: a Church loved and chosen by the Father, purchased by the blood of Christ, quickened by the Holy Spirit, guided by infinite wisdom, guarded and governed by Almighty power and grace, and would be finally crowned with eternal glory. Prominence was given to the important Gospel ordinances, Baptism and the Lord's Supper, and to the spiritual profit arising from a faithful fearless following in the footsteps of the Divine

Redeemer, and in conclusion shewed the special provision made by the Lord in the calling and preparing faithful men for the pastorate.

The chairman addressing the pastor-elect, said, Will you tell us of your call by grace, your call to the ministry, and also make your declarations as to the doctrines you believe, and by God's help are determined to preach. This truly impressive part of the service will appear (D.V.) in a future number of the E. V. & G. H., together with brother Ward's charge to the Church, and brother E. Mitchell's sermon in the evening.

Mr. J. Symonds, the senior deacon, was next called upon to make his statement relative to the way in which Mr. Stocker had been led to Charsfield. Before doing this, however, he gave a brief history of the Church from its formation to the present time, loving mention being made of the former faithful pastors. He was able to trace the leadings of Divine providence in the choice of the present pastor, and also the special course of events which led the Church to give him a unanimous call to the pastorate.

It was his joy, also, to bear testimony to the Scriptural character of his preaching. He preached the full-orbed Gospel of the grace of God. The Gospel in all its suitability, freeness, and fullness, from its eternal cause to its glorious consumation.

It was a solemn and impressive moment in the service when the union was publicly ratified by the chairman joining the hands of the newly chosen pastor, and brother Symonds, saying, "What God hath joined together let no man put asunder." The Church and congregation were likewise called upon to confirm the same, which they did by holding up the right hand.

Brother Mitchell then delivered his charge to the pastor. There was a peculiar charm in the brotherly and fatherly way the charge was given. For in the all-wise providence of God, Mr. Stocker had several years ago lived in Guildford, when brother Mitchell was minister, and it was at this period of his history that he was dark and depressed in mind and soul, and found to his delight that his ministry was made specially helpful to him, and his kind counsel and advice the very thing he needed.

This personal and mutual affection, this blending of hearts, gave a weight and power to the charge. Our brother based his remarks upon the words of Christ to Peter (John xxi. 16), "Lovest thou Me . . . Feed My sheep." It is not my purpose to give the discourse in

full, but merely an outline of it. At the outset reference was made to the threefold question, "Lovest thou Me," this because of the threefold denial by Peter of his Lord. The two main divisions were:—

I.—The solemn and searching question, "Lovest thou Me."

II.—The sacred command, "Feed My sheep."

1. *Lovest thou Me.* God's servants are variously gifted, these gifts are needed and should be diligently cultivated. But love is absolutely essential for a servant of the Lord. A special, spiritual, and supreme love, must be possessed in order to please the Lord, and be made successful in His work. The hireling loves not the sheep nor the Shepherd, and will He commit the keeping of His sheep into the hands of avowed enemies? No, He likes His sheep too well to do this.

2. God's servants must possess this love in order to deal tenderly with the flock. This love will do for the sake of the flock, for the sake of the Good Shepherd, for their own sakes, and because the Shepherd deals so gently and tenderly with His servants.

3. Also because love is a great teacher, a gracious interpreter, of the purpose and pleasure of the Lord toward His sheep. It gives sight and insight into their wants and woes, and into the abounding provision God has made for them.

4. This love is required because the sheep are sometimes difficult to deal with.

Then the sovereign remedy is love. Nothing short of abounding love will enable you to bear and forbear, give and forgive, under the most trying circumstances of the pastorate. But when all else fails then love lives to triumph. The pastor's work must not only be one of faith, but a labour of love, and love shall be the conqueror, love shall be crowned with victory.

Love is also essential in order to render our services acceptable to our Master. Remember His heart of love, the evidence and proof of His love to us is in dying for us. He loved us and gave Himself for us.

Oh, to love Him in return. May His unspeakable love to us constrain us to all that is good and restrain us from all that is evil. May it be the mainspring of all your motives and the mainstay of all your actions in His glorious service at Charsfield.

II.—The sacred command, "Feed My sheep." The expression, "Feed My sheep," is one of wide and varied meaning, setting forth how manifold and comprehensive is the under-shepherd's work, thus calling loudly for devotion of heart and intense diligence of life. The reason for this command:—

1. Is seen in the suitable and all-

sufficient provision made by the Good Shepherd for His sheep.

2. Is beheld in the design of the Good Shepherd for the growth, strength, and welfare of the flock.

A complete obedience to the command implies the possession of this love and also a knowledge of the importance and preciousness of this provision as well as the feeding them with the same.

Not with the fancies and fads of their own carnal hearts, but with the solid verities and substantial realities of His own most precious Word, as made known to them by the Lord and richly enjoyed by them through the indwelling of the Holy Spirit.

The one grand essential is the personal and blessed realisation of the sweetness and savour of these heavenly things in our own souls first of all, before preaching them to the people. And to be able to pray the subjects before the Lord, before delivering them to the congregation.

At the close of this able address, loving mention was made to the union crowned that day, and the special pleasure it afforded him to take part in these services, and to bear public testimony to the confidence he had in the sincerity and reality of their pastor. Praying God to bless the union and to prosper them abundantly.

The tea.—The chapel presented a cheerful aspect as many friends met to partake of a tea that was provided and arranged in a way that reflected the highest credit on all concerned.

Mr. S. K. Bland presided at the evening meeting, prayer was offered by A. Knell, of Laxfield. Before brother Ward, of Laxfield, gave his charge to the Church, or brother Mitchell preached his sermon, brother A. Morling said he had a very pleasant duty to perform. It was to present the pastor with a purse containing £6 9s. 6d. This was subscribed by the members of the Church and congregation as an evidence and proof of their deep attachment to him as a servant of Christ and likewise to Mrs. Stocker as one eminently adapted to co-operate with her husband in his pastoral labours. The pastor was much moved by this unexpected expression of their love, and thanked with all his heart the generous friends who had in such practical way shewn their attachment to him and Mrs. Stocker. He blessed God for this signal token for good on this memorable occasion, and felt constrained to say that by the help of God he would do to his uttermost for their welfare.

Many thanks are due to Mrs. King for so ably presiding at the organ, and to the singers for the hearty way they entered into the praises of the Lord.

Unto God be all the glory.

ALBERT KNELL.

Laxfield.

IRTHLINGBORO'.—Sunday, July 30, we commemorated the 83rd anniversary of the school. Mr. William Kern was the preacher. The day was pleasurable and profitable, commencing with a prayer-meeting to seek the Divine blessing, which was during the day realised. The school, numbering about 200, with its fairly good band of teachers, is in a prosperous condition. During the year six have been brought from the school into the Church; some have been teachers for years, others from the Bible-class conducted by our honoured pastor, Walter H. Jarman. The collection was equal to the average of the previous years. The day's services were brought to a close by the singing of the well-known hymn, "God be with you till we meet again." All we can say is, "The Lord hath dealt bountifully with us."—RALPH NUBRISH.

WOOLWICH (ENON, HIGH-STREET).—The Christian Benevolent and Tract Society in connection with the above God and time-honoured Cause held their 35th annual meeting on the 27th April, which took the form of a tea and social meeting, and proved to be the best, most happy, and successful one we have held for many years. A sub-committee of ladies was elected to assist the president and secretary in carrying out the arrangements, and to this sub-committee, with several other ladies who volunteered their help, and worked together as with one heart and mind, the success was due. To improve the finances of the Society, they agreed to supply the necessary provisions at their own expense, and a most bountiful supply of provisions loaded the tables, which were also tastefully decorated with plants and cut flowers. Upwards of 100 were refreshed at these tables, a goodly number being recipients of the funds of the Society specially invited, the spirit of Christian love and union filling the hearts of all present. After tea the meeting adjourned to the chapel, where many others joined who could not possibly come to tea. Our beloved president, pastor E. White, occupied the chair. After singing, prayer and reading a portion of Scripture, he called upon the secretary to read the report, in which he stated that a good year's work had been done, though through lack of funds they had not been able to repeat the previous year's work, which was the Society's record year. There had, however, been 44 cases relieved during the year, and upwards of 150 visits made. The sum of £19 16s. had been distributed, and they had had many expressions of gratitude from those who had been benefited, not only temporally but spiritually. The adoption of the report was ably moved and

seconded by two of our worthy deacons, brethren Weller and Soott. Practical addresses were also delivered by deacon brother Furlong, and our collector, brother Searle. The secretary also read a paper on "Benevolence," giving Scriptural evidence and proof on the subject, concluding with a short account of the history of this Society, wherein he stated that they were really celebrating their centenary, for in the year 1799 a society was formed by the deacons and a few members, called "The Poor Man's Friend Society," which did a good work, and had many seals of Divine blessing attending its efforts. This fell into decay through the loss of some of its supporters by death and otherwise. Sometime after it was re-started on a larger basis by the congregations of Enon (Queen-street) and Salem Chapels, and for some years did much good, bearing fruit to the praise and glory of God. This Society also passed away, after which several minor efforts were made by individual Enonites until the year 1855, when a Society was started, managed exclusively by a committee of ladies. Then, in the year 1863 the present Society was formed. In 1865 the societies amalgamated. The Society has had its days of prosperity and adversity, yet it has continued, by God's blessing, to be a power for good. Since its commencement, thousands of visits have been made and upwards of £400 have been distributed, hundreds of cases have been relieved, and who can tell how many have been blessed by its agency? We are thankful to be able to say that the eight years that our beloved pastor has been president have been the most prosperous eight consecutive years since its formation. We therefore take courage and pray that God will still uphold this time-honoured Cause and the interests of this Society, and bless also its supporters, and that we shall take for our motto this beautiful text, "Faith, hope, and charity, these three, but the greatest of these is charity." Suitable hymns were sung, and encouraging remarks from our beloved president, who called upon our treasurer, brother Keeble, to close the meeting with prayer, after which the doxology was sung, bringing to a close a most enjoyable evening.—A. T. S.

BALCOMBE.—The 41st anniversary was held on Monday, August 7th, under the most pleasant conditions. The fine weather had the effect of bringing many friends from neighbouring Churches to swell the numbers of the little band that meet here from Sabbath to Sabbath. The first of three services commenced at 10.15 a.m., when brother Andrews, of East Grinstead, delivered a most suitable sermon on the happiness of the Christian, which is foreign to



the worldling, taking Psalm cxlvi. 5 for his text. In the afternoon, at 2.15, brother Tingley, of Skaynes Hill, delivered a sound and stirring Gospel discourse, his text being John xviii. (part of verse 38), "What is truth?" after which about 50 sat down to tea in the open air. Mr. Hayler, pastor of Lingfield, occupied the pulpit in the evening at 5.15, his message being Psa. xxii. 30 and 31, "A seed shall serve Him," &c. He divided it thus:—The seed and their marks of identification; their accountability; the suitability of the atonement to their needs; their service, declaring His righteousness unto a people that shall be born; and, Who hath done this? The Lord. We felt it to be a day spent in real fellowship with the Father and His Son Jesus Christ. The collections were very encouraging, and, from what we could see and hear, all were well pleased with the holiday being spent in the service of the King of kings, and thus making it a holy day. May the blessing of the Triune-Jehovah rest richly upon all who tried by His aid to make it a happy and spiritual day.—F. J. S.

#### WILLENHALL.

##### LITTLE LONDON BAPTIST CHAPEL.

SERVICES of an unusually interesting character were held here on July 9th and 11th, to celebrate the acceptance of the pastorate of the Church by Mr. Alfred B. Tettmar.

At each of the Sunday services the pastor-elect occupied the pulpit, preaching in the morning from Mark xvi. 20, and in the evening from 1 Cor. ii. 2.

On the following Tuesday afternoon an excellent tea was provided by the ladies in the schoolroom, to which a goodly number of friends sat down.

In the evening a public meeting was held in the chapel, which was ably presided over by ex-pastor George Banks.

After singing, the Secretary of the London Strict Baptist Ministers' Association, Mr. George Flower, offered, with much feeling, the recognition prayer.

After a few introductory remarks the chairman called upon Mr. Arthur P. Marsh, one of the deacons, to state, on behalf of the Church, their reasons for giving a call to the pastor-elect.

Our brother at once responded, giving some details of the way in which the Church had been led to the conclusion that Mr. A. B. Tettmar had been sent among them by the Lord Himself, of the happy seasons spent under his ministry during the time he had served the Church, and the pleasure they felt that day in thus sealing the compact.

The pastor was then called upon to give a brief statement of his call by Grace, and to the ministry of the Gospel;

also his reasons for complying with the wish of the Church, so heartily and unanimously expressed, to become their under shephord, which he did in a few plain and forceful words, then proceeded to declare the cardinal points of his faith in most clear and concise terms, to the evident satisfaction and delight of all present.

Spiritual and stimulating addresses followed by pastors Isaac G. Near (of Birmingham), Edward Milne (of Dudley), Frederick Page (of Cannock), George Flower (of London), David Smith (of Bilston), and George Banks (of Willenhall).

The Doxology was then sung, and the Benediction pronounced: so closed a most stirring and soul-melting meeting. Altogether the services, both on the Sunday and Tuesday, were most inspiring and helpful. To God be all the praise. Our heart's desire and prayer to God is, that He may smile upon both Church and congregation, that many years of happiness and prosperity may be in store for the pastor and people at Willenhall. R. M. T.

#### STOKE ASH, SUFFOLK.

##### THE PASTOR'S SUNDAY.

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

MY DEAR BROTHER,—Acts of real kindness can never be paid for, but they can and ought to be acknowledged, and I would desire to do so, as far as I am able, in relation to the above pastor's Sunday. I am a great debtor, and most heartily and gratefully I would thank God and all kind friends, whose efforts contributed to its success—for most successful it was. To you, Mr. Editor, and brother Marsh, I am deeply in debt for the notices on cover of "E. V. and G. H." in July and August, and I know they had a considerable influence on others for good; also let me state that very generous responses were made, both by the members of the congregation at Stoke Ash, and very many other friends from far and near, including our M.P.—a member of the University of Cambridge, and many others of weight and influence. My old and valued friend and brother, W. J. Styles (of Wandsworth), and brother Colson (of Walsham-le-Willows) rendered their invaluable help, and heartily I thank both of them; and last, though far from least, I say, "Bless the Lord, oh my soul; and forget not all His benefits." I am, Mr. Editor,

Yours gratefully,  
CHARLES HILL.

Brockford, Stowmarket, Suffolk.

[Our friends will be glad to read this letter from our esteemed brother, Mr. C. Hill. Our thanksgiving ascends with his. We rejoice greatly in the successful "Pastor's Sunday" at Stoke Ash, as

an example of God's mindfulness of His servant, and a testimony that His people still appreciate sterling ministers of truth. May our aged brother enjoy much of the presence of his beloved Lord, and the comforts of the Holy Ghost.—E. M.]

**IPSWICH (ZOAR).—**The pastor's eighth anniversary services were held on July 26th. An excellent sermon was preached in the afternoon to a good congregation by pastor John Box (of London), from *Psa. cx. 3*. Upwards of 100 sat down to the public tea. The evening meeting was of a specially interesting character. The pastor was supported on the platform by brethren Box, Bland, and Ling (Ipswich), Polly (Colchester), and Ranson (Somersham), each giving us good words of counsel and encouragement, from portions of the Word of God, mingled with good wishes towards our pastor, and desires for still more blessings to attend his ministry in the future. A few well-chosen words, indicating the blessings that had attended the ministry of the pastor during the past eight years, was also made by brother Keeble (deacon). During the evening a very gratifying presentation was made by the pastor (Mr. Bardens) to Mr. Jonathan Threadgall, who for twelve years has presided at the organ with conspicuous zeal and ability. The present consisted of a beautiful electro-plate tea set, and china tea service, subscribed for by members of the Church and congregation, on the occasion of his marriage to Miss Bertha Howe. The bride has from her earliest years been connected with the school, and her services as a zealous teacher, and valuable help in the choir, has by no means been overlooked. Her class made her a nice present. She also received presents from the school, and, with her husband, from the choir.—H. B.

**WALTHAM ABBEY (BETHEL).—**The Sunday-school treat took place on July 27th. The vans started from the chapel at 12.45, well laden with children and friends, who were driven round Epping Forest and through Copped Hall, to the delightful spot, Princes Farm, New-road, Waltham Abbey, kindly lent by Mr. C. Webster and Son, where sports—donkey riding, swings, cricket, running for prizes—were indulged in by the children. The tea was served in the field about 4 o'clock, when about 100 children and friends sat down. After tea the children again resumed their sports until about 8 o'clock, when Mr. Wilkerson (the superintendent) addressed them, calling their attention to regular attendance at school, also to endeavour to encourage other children that did not attend any Sunday-school

to come with them, and hear of the goodness of God. They then mounted into the vans, giving Mrs. Butcher (of Sewardstone, Luther's Hall), Mr. C. Webster, and Mr. H. Webster three hearty cheers for their kindness and liberality to them. The vans arrived back at the chapel about half-past 8, having had a thorough enjoyable day. Praying that God will continue to bless and increase the Bethel Sunday-school, so that the teachers may see that their work is blessed of Him.—M. JAMES, *Sec.*

**DEXFORD, LEICESTERSHIRE.—**The anniversary of this time-honoured cause was held on July 27th, when the writer was again called to conduct the simple services. The day was a glorious one as to weather, enabling friends to come in from the neighbouring towns and villages. Consequently, the little sanctuary was well filled, visitors attending from Newark-street and Zion (Leicester), from Coalville, and elsewhere. We were favoured with the Great Master's presence and help, so that many found it good to be there. A dear young sister, who has been so helpful on former occasions, waiting on friends at the tea tables, etc., was at the point of death, and has since passed away to a better world. The collections realised a little over £5.—A. E. REALFF.

**PONDERS END (EDEN).—**The Sunday-school anniversary was held on July 30th, when three services were conducted by pastor C. H. Jutsum, of Mount Zion, Hitchin, who delivered two Christ-exalting sermons. In the morning the discourse was based upon 1 Sam. iii. 4, and that in the evening *Psa. cxxvi. 6*, and gave an interesting address to the children and friends in the afternoon. The congregations were exceptionally good, and our funds considerably augmented through the practical sympathy shewn by those interested in the welfare of the school work. Special hymns from the Sunday-school Hymnal were sung throughout the day, and an anthem creditably rendered by the children at the close of the evening service. It was a memorial day indeed, a day of rejoicing, a day long to be remembered by those privileged to hear through the gracious and loving Spirit blessedly leading the speaker and opening the ears and hearts of the hearers to receive the Word. We watch and pray (if it can be consistent with His mind and will) for blessings to follow both on speaker, Church, congregation and school, and wait to hear the cry of sinners made sensible of their lost and undone state to their need of a precious Saviour, by the power of the Holy Ghost, to present them perfect before the Father in love. To the Triune

Jehovah, Father, Son, and Spirit, be all the praise and the glory, both now and evermore. Amen.—J. E. C.

**HASLEMERE (HOPE BAPTIST CHAPEL).**—On Bank Holiday and in fine weather the scholars attending the Sunday-school in connection with the above had their annual treat at Mr. and Mrs. E. Mills, Kingsley Green (near Haslemere). The children began to assemble about two o'clock in the afternoon. The elder scholars enjoyed themselves with cricket, the younger ones with bat and trap, swinging in the Barn, and other round games till tea time, about four o'clock, when a most bountiful tea was provided by Mrs. Mills. The children were waited upon by the teachers, the Misses Mills, and the superintendent, Mr. E. Smithers. There was a good company of friends present, including Mr. James Ayling (Chiddingfold), Mr. Lintott and party (Fisher's-street), Mrs. G. Mills (Shottermill), Miss Chuter, Mrs. Stacey and friend, Mrs. Cole, Mrs. Voller, Mr. C. and G. Mills, Mr. and Mrs. E. Mills, Miss S. A. M. and B. Mills, Miss Whitcher and Mr. Dobell. After the children had finished their tea the teachers and friends had tea, which was partaken of out of doors in both cases. Tea over, games were resumed, and the distribution of prizes took place, and scrambles for sweets, and just before Mr. Ayling left a short service was held, which began by singing the hymn, "God be with you, till we meet again." Then a short address by Mr. Ayling, from 2 Kings xxii. (part of ver. 2), "And he did that which was right." He spoke very encouragingly to the children, and telling them it was right to go to a place of worship, to obey their parents and to honour the Lord's-day, then closed with prayer. The party began to go to their homes about seven o'clock. One and all spent a pleasant time.—J. DOBELL.

#### OUR AUSTRALIAN COLUMN.

THE following communications from our brethren across the sea will be read with deep interest. "We are one army of the living God."

Particular Baptist Church, Port Adelaide, July 9th, 1899.

DEAR SIR,—It is with feelings of pleasure that I am enabled to write you these few lines to let you know how we are progressing as a Church here at Port Adelaide; for although so far removed from you in body, yet it is a blessing to realise that we are closely knit together in the bonds of covenant love and sovereign grace.

Sunday, June 18th, being the 50th anniversary of the birth of our pastor (Mr. J. W. Bamber), he was led to speak of the Lord's goodness and mercy and preserving care over him during the

days of his sojourn. He also referred to his second birth, which took place some 35 years ago, and for 23 years of that time he has been our pastor. He took for his text Psa. xxiii. 6, "Truly goodness and mercy shall follow me all the days of my life," bearing his testimony to the fulfilment of that passage, that through trials and trouble, in darkness and light, in joy and in sorrow, goodness and mercy had followed him all the days of his life.

We also held a service in the afternoon, which was ably conducted by our esteemed brother, E. Retchford, who took for his text Lev. xxv. 9, "Thou shalt cause the trumpet of the jubilee to sound."

After the service, most of the friends stayed and had a social cup of tea, for nearly all live a good distance away, making it inconvenient for them to go home to tea and get back in time for the evening service.

The members and friends had made a collection among themselves for the benefit of our pastor, which our brother Retchford handed to him at the table, making a few remarks suitable to the occasion, to which our pastor feelingly responded.

Our pastor preached again in the evening, taking for his text a continuation of that in the morning, "And I shall dwell in the house of the Lord for ever." Our blessed Jesus died for our sins, washing them all away in His precious blood; He rose again for our gratification, and sitteth at the right hand of God, ever living to make intercession for us, and that blessed note of jubilee will never cease to sound—

"Free from the law, O happy condition,

Jesus has bled, and there is remission"—

until every member of His blood-bought family realise in fact the fulfilment of the latter part of the text, "And I shall dwell in the house of the Lord for ever."

May the dear Lord still continue to bless us as a Church, adding to our number such as are eternally saved, and may He still bless our pastor and his dear wife and family in the prayer of his little flock, for Jesu's sake.

E. CLARK.

2, Cooper-street, Paddington, Sydney.  
July 6th, 1899.

MY DEAR BROTHER MITCHELL.—Grace be multiplied unto you from Him who says, "My grace is sufficient for thee: for My strength is made perfect in weakness." I feel I must send you a line to express my deep sympathy with you and the Church on the great loss you have sustained on the removal of our dear brother Banks from earth to heaven. You especially will feel it, dear brother, as he must have been a valued help to you as a member and deacon, friend, companion, and brother. May

the Lord stand by you and comfort you in your loss, and raise up another to fill his place in Zion. I, too, shall miss his kind and loving help and correspondence, for he has helped us much by sending parcels of back numbers of EARTHEN VESSELS for distribution in the asylums I visit, and only three weeks to the day before he died he wrote me, which letter I hope to give in the next number of our magazine, and from subsequent events it would appear as if he was premonished of his end. In it he speaks of a time of refreshing he received from the presence of the Lord while listening to a discourse by you from the words, "Exceeding great and precious promises" (2 Pet. i. 4), and said how good it was to be there. Ah! yes, dear brother, and—

"If the streams on earth be sweet,  
What must the Fountain be,  
Where saints and angels draw their bliss  
Immediately from Thee?"

—where we hope our dear brother is now drinking rich draughts of love, "Full, unmixed, and ever more." In the June number, just to hand, I see you have aptly described him as "unpretentious, unconventional, and without stiffness and starchiness." Here we have the man, and in his great care for the Lord's poor, as well as many other good qualities, we see the grace of God in him. The Lord's poor have lost a real friend, for in this, like the two former editors (W. W. and C. W. B.), he was *forward* also.

Will you please convey my deep sympathies to his widow? and may the Lord sustain and comfort her with the best of all comforts under this her bereavement. I will write her as soon as convenient. I had correspondence with both the former editors years ago, and now another gap has been made in the "editorial." You speak of our brother only considering himself a "stop-gap." Yes, and how much better is that than to make gaps? And is it not the very spirit of the dear Master? For, oh, whoever stopped such a gap as He?—the gap, the breach we had made in the holy law of God, which Jesus filled, and filled so well, though it cost Him "wounds, and blood, and smart," truly He is the Repairer of the breach and the Restorer of paths for us to dwell in, and for this we never tire of spreading His name and fame, and to

"Tell what His arm hath done,  
What spoils from death He won;  
Sing His great name alone—  
Worthy the Lamb!"

And now, my dear brother, on whom is the hope of Israel in this matter, I know you will say it is on JESUS who hath helped till now; yes, and if I may express my humble opinion it is also on thee, and my prayer is that the Lord

will guide and direct the hearts of His people aright in this matter, and may He raise you up friends and true helpers, and give you all the strength of mind and body, too, that you need to fill the very important position in which He has placed you in Zion. The leadings of God are very deep and mysterious at times, as we have proved. I see it in my own case, and I see it equally in yours, and, as dear Cowper sings:—

"Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs,  
And works His sovereign will."

Now, my dear brother will excuse the liberty I have taken. I only wanted to express my sympathy and that of the Lord's people here with me in the great loss the Church has sustained in our brother Banks. With fervent love, believe me,

Yours in Gospel bonds,  
F. BEEDEL.

We draw the attention of our readers to the letters from our brethren in Australia in this month's issue. Also to the letter from our brother, Mr. J. Mote, that appeared in our July number. Our brother Beedel carries on missionary work in "the asylums for the aged and infirm men and women of New South Wales, situate at Newington and Parramatta River, about sixteen miles from Sydney, where are congregated nearly 2,000 old men and women, whom our brother visits monthly, holding services at the asylums and distributing tracts and religious periodicals to the inmates, which labour of love he has now been engaged in for several years, with manifest tokens of the Divine blessing."

Our brother Beedel appeals for parcels of suitable literature to be sent him to assist him in this good work. Our publisher has a good-sized parcel ready to forward, but the companies who own the boats take no notice of philanthropic or missionary efforts, and require payment for every parcel they transmit. The parcel is ready to go, but we have no funds available to pay the carriage. Will any of our friends put their hands to this good work, and thus assist to circulate the truth where it is needed?

A WORD FOR WEARY WORKERS  
FROM AN OLD VETERAN IN THE  
FIELD—CHARLES HILL.

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

DEAR BROTHER,—The trumpet-note of that faithful servant of Christ, *Charles Hill*, is seldom heard now, but, thank God, it is not yet silent in death. Now and then we hear his clarion call ringing out the same old sound of love to truth—jealousy for its Author's glory,

and stimulus to every heart that's called to hold it forth.

The following brief sentence, penned, alas! now with *trembling hand*, comes like a refreshing breeze across the burning desert, and a draught of water to the fighting host in the thick of the battle.

"Yes! the days are dark for the truth;  
But victory is certain in the future,  
So still keep on, and faint not—

ALL'S WELL.

The Captain lives—loves—and helps  
As He ever has done."

How *the days gone by* are recalled as we read these words, and we hear again in them the very sound of the voice that has so often stimulated the youthful servants of Christ to be valiant for the cause of God and truth, and has vibrated in the hearts of thousands of hearers, renewing their confidence and trust in God.

Dear brother Mitchell, I am sure I do but voice the feeling of all your readers who know the worth of this beloved old Suffolk leader, now weary with the weight of years and affliction, waiting the home-call, when I say how grateful I felt for your own kindly remarks calling attention to the "Pastor's Sunday" in your magazine.

We turned from reading your words to pray God they might bear fruit for His dear servant in many a love-gift to cheer his heart.

Who has not dropped a tear beside the monument of marble over the ashes of some, as we have known how much better the love had been expended in "A cake of bread, a good piece of flesh, and a flagon of wine" to comfort their closing days.

The late *Charles Wilson* once said to me of that champion for truth, JOHN STEVENS, "Oh, how my soul was fed under his ministry! I loved him so I could have fed him with gold." Well, God's servants covet no man's gold, but they are comforted by the gratitude of melted hearts ministering to their needs for their dear Master's sake.

We can pay no debts beyond the river, and we do not want those to whom we are indebted to cross it before we meet our obligations, as far as we can, and so we thank God our dear old friend is not yet "the other side"—beyond the ministry that brings such joy to giver and receiver. No! the "old home" still contains the aged minister, so long the pastor of Stoke Ash, whose address is—Charles Hill, Brockford, Stonham, Suffolk.

God bless you, brother, in your editorial work. Many bear testimony to me of their gladness that you have responded to the call, and hope you may continue. The Lord strengthen you for it.

Yours in Him,  
E. MARSH.

## Aged Pilgrims' Corner.

THE new Annual Reports and *Quarterly Records* have been issued; both are illustrated, and contain many interesting particulars of the work, which extends to all parts of the United Kingdom. Copies can be obtained on application at the Office, together with Booklets and Leaflets suitable for enclosing in letters. The more widely the Society's literature is disseminated the greater will be the increase in the number of subscribers.

On Friday, July 14th, the Annual Re-union Meeting of the inmates of the London Homes, with many of the out-pensioners and the Committee, lady visitors, and other friends, took place at the Hornsey Rise Asylum. The weather was fine and a large company assembled in the grounds.

Tea was provided in the Asylum Hall, about 250 persons sitting down to the tables. In the evening a meeting was held, presided over by Samuel Sharp, Esq. Addresses were given by Messrs. W. H. Collingridge, Plaford, Sinden, Woods, Abbott, and Secretary.

The Camberwell Asylum visitors numbered 46, and they, with the friends from Stamford Hill Home, were conveyed to and fro in private vehicles. One and all greatly enjoyed the day and it was pleasant to witness the aged ones from different parts of the Metropolis, conversing together under the ample shade that would be found in the gardens.

Two kind friends have hospitably entertained many of the pensioners during the last two months, much to the joy of the aged ones. Such kindly thoughtfulness together with visits to the Homes do so much to cheer lives that would otherwise be continually pitched in the minor key.

## Marriages.

GARTH—PAGE.—On August 5th, at Zion, New Cross, Deptford, by the pastor, T. Jones, John William Garth to Emily Page.

EVANS—JOHNSON.—At Zoar Chapel, Gravesend, on August 1st, by Mr. C. Guy, Mr. J. G. Evans, of Walthamstow (son of Mr. D. D. Evans, of Sheerness) to Miss Mabel Johnson, youngest daughter of I. C. Johnson, Esq. of Gravesend. Mr. J. G. Evans is the esteemed superintendent of the Strict Baptist Church at Maynard's-road, Walthamstow, and the bride has been for some years a devoted and successful teacher in the school at Zoar. Our young friends have our heartiest good wishes for their future happiness and usefulness. The account of the wedding below is from *The Kent Messenger*.

"On Tuesday afternoon an interesting

wedding took place at Zoar Chapel, Peacock-street, Gravesend, when Mabel, the youngest daughter of Mr. I. C. Johnson, J.P. for the county, residing at Mayfield House, Pelham-road, Gravesend, was united in matrimony to Mr. J. G. Evans, of Walthamstow, son of Mr. D. D. Evans, of Sheerness. The chapel was crowded to the doors by friends to witness the ceremony. On the platform in the centre were the bride and bridegroom. On the right of the latter stood the bridegroom's best man, Mr. Adolph Fisher, of Pelham-road, and next to him was the youngest brother of the bride. Near the minister stood the father of the bride, to give her away. On the left of the bride were her five bridesmaids, two of them her sisters, the other three sisters of the bridegroom. Mr. C. Guy, pastor of the Church, performed the ceremony in a very impressive manner. Four carriages and pairs, supplied by Mr. Turner, conveyed the friends who were invited. The bride and her maids were suitably attired; each held a magnificent bouquet, and they presented a very pretty appearance. On the return of the party to Mayfield a group was formed in the conservatory, and a photograph taken by Mr. Willis. The large party assembled then partook of tea and coffee, which now seems to be the prevailing fashion, instead of the more elaborate "wedding breakfast." When the ceremony of cutting the cake had been gone through, and the repast finished, the company enjoyed themselves in the grounds, the weather proving most suitable for that purpose. The presents to the bride might be counted by scores, both useful and ornamental, and they were exhibited in a separate room. One was the gift of the scholars and teachers of the Sunday-school, of which the bride has been for many years a devoted and successful teacher. Another handsome present was made by the congregation of Zoar Chapel, in token of the great respect in which she is held by them. The money presents in cheques amounted to over £120. In the evening the happy pair left for South Wales, there to spend their honeymoon, and on Wednesday evening a telegram was received announcing their safe arrival at Aberystwith. The absence of the bride's brother Charles is accounted for by his being at Heliopolis, in Egypt, and that of her brother William by his being in South Africa.

## Gone Home.

JAMES DANIEL BOWTELL.

late of Bungay, was born of godly parents at Great Yeldham, Essex, on May 6th, 1841. At 10 years of age he lost his father, from which circumstance he recorded his earliest impressions of the reality of sin and death. Being of delicate constitution he was frequently laid aside, which also caused him much concern as to his condition being a sinner. On recovering, however, these early impressions wore off, and entering into business in London he lapsed into sinful ways which he has recorded caused extreme mental anguish "When brought as it were face to face with himself." Again was he laid aside and apparently sick unto death, and his convictions so grew upon him that he gave up all hope. His deliverance from bondage has been described by himself as following on the application of God's Word with great power, "I have loved thee with an everlasting love, therefore, with loving-kindness have I drawn thee." During this

time he attended the ministry of the late John Wheeler, by whom he was baptized at Sible, Heddingham. The Sunday-school there he formed and continued Superintendent for some time, walking every Sunday six miles to and fro. His mind was much drawn to the ministry, though with great misgivings as to his fitness for that most important work, and by the wish of the Church he engaged in preaching there and in the surrounding neighbourhood. His first pastoral call was to Kedington, in 1873, and ten years after to Saffron Walden, where his ministry was signally blest. His final call was to Bungay, in 1888, which Church he faithfully served amid many trials until he was called up higher on March 4th, 1899.—A. J. BOWTELL.

MRS. J. P. TOMLYN.

Our beloved mother entered her everlasting rest, on July 29th, after three days illness caused by a severe paralytic seizure, which rendered her unconscious to the end. She was the youngest daughter of Mr. T. Crowhurst, for many years a beloved and honoured deacon of the Church at Meopham. Though she could not give the date of her conversion to God, it seems to have been in quite early life that her heart was opened to attend to Divine things, and when about twenty, a powerful application of the words, "We know that we have passed from death unto life, because we love the brethren" led her to unite with the Church at Meopham. After her marriage she became for a time, a member at Boro' Green, but when our father died, she again returned to her old home, and though subsequently removing to Ramsgate and Bromley, retained her membership there until her death. Our dear mother was one in whom the "Meek and quiet spirit" shone eminently, the faith of assurance was never hers, but her deep love for the things, and people of God, and the power of His grace, as shown forth in her daily walk and conversation, proved conclusively that "the root of the matter" was "found" in her. During the last five years of her life, she was almost entirely confined to her bed through paralysis, but the clouds of doubt and fear were to a great extent removed, and there were seasons when she was enabled to rejoice in Him whom her soul loved, "with joy unspeakable and full of glory." One morning recently she awoke with the words:—

"When from the dust of death I rise,  
To take my mansion in the skies;  
E'en then shall this be all my plea,  
Jesus hath lived and died for me."

In answer to a remark about God's full acceptance of that "plea," she said so brightly and confidently, "Yes, my plea." She was endeared to many friends by the kindness, sympathy, and unselfishness, which were the chief features of her character, and "her children rise up and call her blessed."

"If you send a child or servant to a friend for a thing in your name, the request is yours; and he that denieth the child or servant, denieth you. Jesus Christ hath bidden you ask in His name; so that in effect your request becomes Christ's request. God can no more deny your request in Christ's name than He can deny Christ Himself."—Manton.



MR. JOHN SMART.

(See page 292.)

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## The Godly Described.

BY E. MITCHELL.

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“But know that the Lord hath set apart him that is godly for Himself.”—  
Psa. iv. 3.

**M**ANY and varied were the experiences of the royal Psalmist. By some the psalm, a verse from which heads this paper, is referred to the time when David fled from his son Absalom. Clearly it refers to some time of trouble and distress. It breathes, however, the language of faith and sacred confidence in the Lord. This we do well to emulate, and we have the same ground for confidence that he possessed. “If God be for us, who can be against us?” He has said, “I will never

leave thee, nor forsake thee." so that we may boldly say, "The Lord is my Helper, and I will not fear what man shall do unto me." The godly will never be left as a prey to their enemies, for they are dear to God, who has set them apart for Himself.

We observe THE DESCRIPTION, *the godly*. Short, indeed, but very expressive. Godly is an abbreviation of Godlike, as worldly is of worldlike. The godly are, therefore, like God. They *possess a godly nature*. In some respects it is true they are very unlike God. They do not at all resemble Him in His Majesty and Power, for they are insignificant, weak, and dependent creatures. But they resemble God in some points. They are "*partakers of the Divine nature*," not of its essence—this were impossible—but of its moral qualities and excellences. This is the result of the Holy Spirit's work of grace in their hearts. "They are new creatures in Christ Jesus." They are "born of God," and the new nature they have received is Godlike. They were predestinated to be conformed to the image of their glorious Head and Redeemer, and their Head, Christ, is the "express image of the invisible God." Grace changes its subjects from ungodly to godly; forms a new man in the image of God. The godly resemble God in purity, love, kindness, benevolence, love of truth, and hatred of sin.

*The godly oft fail to recognise their own likeness*. They see and feel so much of the working of sin within them that they are sometimes at a stand, and cry, "Can ever God dwell here?" John Newton once preached a sermon on a "Father in Christ." A young clergyman, who heard the discourse, wrote and thanked him for such an excellent sermon, adding, that in describing a father in Christ, he had exactly drawn his (the writer's) portrait. Newton replied, and said that he had quite forgotten to say "that a father in Christ never knew his own likeness when he saw it." Those who have the largest measure of grace usually mourn most over their deficiencies. On one occasion a minister had been graphically describing a true saint, and at the close of the sermon two of his deacons met, and discussed the description. "Ah," said one of them, "Our pastor has, indeed, truly depicted a godly man this morning, and the description exactly fits *you*, my brother." "What!" replied the other, "Why, as I have been listening to our pastor this morning, I have been thinking all the time that he has been painting *your* portrait." They neither of them recognised their own likeness, but each saw the other's godliness depicted. Happy pastor, favoured with such deacons. The godly discern, feel, and mourn over the sin that works within, and their daily failures to reach to what they desire to be. Their hatred of sin, and sorrow over it, proves their real godliness.

*Their own godliness is often mercifully hidden from them*. Satan is never more dangerous than when he tempts a man to fall in love with his own graces. Pride is an abomination to the Lord, and spiritual pride is the very worst kind of pride. The sight and sense the godly have of their own shortcomings keeps them humble. Otherwise—

"The heart uplifts with God's own gifts,  
And makes e'en grace a snare."

This sense of sin also serves to endear the Saviour to their souls. They are compelled to make constant applications to His most precious blood, and realise the value and glory of His perfect righteousness. This



keeps their souls in a healthy and safe condition, whereas, could they always see their graces shining, the effect might be greatly injurious.

*They live a godly life.* This is the manifestation of the principles within. Make the tree good, and the fruit will be good. Apart from a godly life there can be no true godliness. Their lives will exhibit *love*. "God is love," "and every one that loveth is born of God, and knoweth God." Love, worketh no ill to his neighbour, but ever seeketh his good. If we have not love we are nothing. Hatred is Satan's image—the Cain-brand, wherever it is found. A harsh, bitter, censorious spirit is as far removed from godliness as the poles are asunder. He that loveth most manifests godliness most clearly. "Let us love one another, brethren, for love is of God," and stamps its possessor as being truly godly.

A *readiness to forgive* is another mark of true godliness. Forgiveness is Godlike. "Such an one has deeply injured me," said a man to his friend, "but I will have my revenge." Not meeting with a reply, he said, "Will it not be manly?" "Yes," said his friend, "but to forgive him will be Godlike." No godly man dares nourish revenge in his heart. The parable of the unmerciful servant, who, though forgiven ten thousand talents, yet refused to forgive his fellow-servant one hundred pence, condemns all unmerciful and vindictive men. "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." God is ever ready to forgive, and the godly resemble their Father in this. Perhaps nothing more discovers a truly godly soul than readiness to forgive injuries; it is the very image of God stamped on the soul, and revealed in the life.

*Subjection to the will of God* also distinguishes the godly. "Why call ye me Lord, and do not the things that I command you?" are the Saviour's own words. Their subjection springs from the love they bear to their God, and the confidence they have in His goodness, wisdom, and faithfulness. They are willingly subject to His providential dispensations. When a bitter cup is presented to them, and they are tempted to rebel against it, they say after their Lord, "The cup which My Father hath given Me, shall I not drink it?" They cheerfully obey the commands of their Lord, for they love His name, His house, His ways, and precepts. To them His commandments are not grievous, but rather His yoke is easy, and His burden is light. They serve in "newness of spirit, and not in the oldness of the letter"—the free service of a loving child, and not the mercenary labour of a slave.

The remainder of our text we must leave for a future paper, if the Lord wills. May the writer and all the readers of this paper, bear very clearly on their hearts, and in their lives, the image of our Lord Jesus Christ, and thus be numbered with the truly godly.

"Supreme High Priest, the pilgrim's  
My heart for Thee prepare; [light,  
Thine image stamp, and deeply write  
Thy superscription there.

Ah, let my forehead bear Thy seal,  
My arm Thy badge retain;  
My heart the inward witness feel  
That I am born again."

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"O THOU of little faith, wherefore didst thou doubt?" (Matt. xiv. 31). Our doubts dishonour God, disturb our peace, and give Satan power over us; let us hold fast the faithful Word, and expect the Lord to make it good.

## OUR PORTRAIT GALLERY.—No. X.

MR. JOHN SMART.

THE subject of this short sketch had the great privilege to be born of godly parents. His father was a member of the Church worshipping at Providence Chapel, Bath. His mother, though a godly woman, was one of those, "who through fear of death are all their lifetime subject to bondage," and only enjoyed deliverance at the eleventh hour. Concerning her end her son writes, that, when near the close of her pilgrimage, her husband asked her how it was with her, she replied, "Dark! DARK!" Mr. Burns, who supplied the pulpit at Providence, was brought to see her by her husband, and read and prayed with her, but it was still "DARK, DARK," she said. The adversary so sorely tried her, while her husband was gone for the minister, that she trembled from head to foot under his suggestions that she was a deceiver, and the man of God who was coming would soon unmask her hypocrisy. The darkness and trial continued until about an hour before she departed when she turned to her daughter, with a sweet smile on her face, and said joyfully, "*O, it's all right, my Lord has come, my Lord has come*" and soon her spirit passed peacefully away. Thus did Jesus show Himself faithful, merciful and mighty to deliver, even from Satan and the fear of death. Let other distressed souls draw encouragement from this instance to hope that with them also "at eventide it shall be light."

But though favoured with godly parents, John was born in sin, lived in it, and loved to "walk according to the course of this world" until he was 22 years of age. God's time to quicken his soul then arrived. On his way home one evening these words—"What will become of your soul if you should die to night?" struck him with a power he could not withstand. Now for the first time in his life a trembling soul was experienced by him. Now his sins laid hold upon him; his experience is described in the Psalmist's expressive words, "I found trouble and sorrow, then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul." His anguish was great, and he found prayer no easy matter. On one occasion, in the depth of his soul-trouble, he turned aside into an out-house to pour out his sorrow alone before God; but, as he fell on his knees, and try to pray, Satan seemed to encompass him; he seemed on the right hand and on the left hand, behind and before him. We may alter the well-known lines, and say,

*"Satan rages when he sees  
A seeking sinner on his knees."*

Prior to this, our friend being of a very lively disposition, was the life of the shop where he was employed; so volatile was he that his father said to him on one occasion, "John, I cannot think how you can go on thus, and do your work." But his reply was, "Let's be happy while we can." Now, however, "the arrows of the Almighty were within him, the poison whereof drank up his spirit, the terrors of God set themselves in array against him." No need now to reprove him for his levity; days and nights of sorrow were his portion. Sabbath after Sabbath found him at Providence Chapel eagerly listening if there were any word from the Lord of comfort for his soul. For some time his seeking appeared to be in vain, until the Lord's own time for deliverance came.

Hope deferred had made his heart sick, and one Lord's-day his burden seemed heavier than ever. The preacher was the late Mr. David Smith. In the morning nothing was received, and the evening appeared to promise to be no better than the morning. His sorrow was great, the sermon nearly ended, and his soul mournfully saying "*Nothing for me, again.*" The preacher closed the Bible, and then said, "Now I have been speaking of the comfort the Lord's children enjoy; but what can they know of joy unless they have been in trouble? These are called in God's Word, mourners, and God has said 'Blessed are they that mourn, for they shall be comforted.'" This came home into his heart, his bonds were broken, his soul set at liberty, and the new song put into his mouth; his very soul sang for joy.

After a time he appeared before the Church at Providence. His testimony was received by the Church as satisfactory, and he was baptized, together with one of his brothers, by Mr. Cowley, of London.

Worshipping with the flock at Bath, our brother's mind began to be exercised respecting speaking in the name of the Lord. In God's all-wise providence he was removed to Torquay. Here the desire to "Tell to sinners round, what a dear Saviour he had found," became a heavy burden, which he was compelled to take to "the throne of grace." Afraid of running without being sent, he begged long and earnestly of the Lord to direct him, and if the desire was from Himself, to go before him, and open the door for him. This exercise continued for several months. One Sabbath he was walking from Torquay to Rings-keswell, a distance of about four miles, to hear the Word. The walk was pleasant and quiet, but when about halfway he was brought to a sudden stand by what seemed an audible voice saying, "You must preach to day." He looked around, but no one was within sight. The words followed him all the rest of the journey. On reaching the village, and entering the chapel, he found the people assembled, but no minister. Being known to some of the friends they came around him and pressed him to take the service. For some time he declined to do so, but at last, at their repeated request, he consented to go up into the pulpit, and read and pray, and then come down if he felt he could not go on. During the prayer an assurance entered his soul that he was where God would have him be. He took for his first text Matt. xi. 28, "Come unto Me: all ye that labour and are heavy laden, and I will give you rest." He was enabled to speak freely, having an experience of the meaning of the text, and from that time many doors were open for him in the neighbourhood, and at Torquay.

After a while our friend removed to Abingdon, and made up his mind just to go in and out among the people without opening his mouth. The chapel was the one where the honoured Mr. Tiptaft laboured for so many years; sermons were preached morning and afternoon, and a prayer meeting was held in the evening. The very first Sabbath evening the deacon presiding asked the friend from Bath to give out a hymn and engage in prayer. So he found that he could not be hid. He stayed about twelve months at Abingdon.

The next move was to Warminster, in Wilts. There was no Strict Baptist Cause here, but our friend was instrumental in forming one, where he preached, in conjunction with Mr. Parsons. He also supplied Causes in the neighbourhood around. But after a time he removed to

Bath, his native place, where he still lives. Our brother is now 50 years of age, and is open to supply Churches of Truth. His address is, Mr. J. Smart, 5, Ebenezer Terrace, Widcombe, Bath.

The above is compiled from an account which Mr. Smart furnished to the late Editor. In presenting it, we feel as if another link had been broken, as it is the last piece provided by our beloved brother J. W. Banks.

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## OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

MANIFOLD WORKS OF WISDOM.

No. 9.—*Moths and Butterflies.*

**B**OTH moths and butterflies belong to the order of *Scale winged insects*, though they are exceedingly fragile creatures, easily crushed and destroyed, yet frail as *they* are, we mortals are no stronger, for we are crushed *like* or even *before* the moth (Job. iv. 19) and as we hear of sudden and early death on every hand how often we seem to hear a voice saying, "For what is your life? It is even as a vapour that appeareth but a little while and then vanisheth away." "O that the Lord would so teach us to number our days, that we may apply our hearts unto wisdom."

Moths and butterflies pass through four changes, *egg, caterpillar, chrysalis*, and then emerges the *perfect insect*.

The eggs are very beautiful, as seen through a microscope; they have a hard shell to preserve them from breakage, and they are of many different shapes and colours; some are round, others resemble barrels, cheeses, turbans, etc., some are smooth, some ribbed, some have quite an elegant pattern marked on them; and, while some are green and brown, others are blue, red, yellow, or of different colours blended in spots or stripes, for there are very many different species of moths in the world, and not a few of butterflies; the moths, however, show by far the largest number of varieties.

It is said that there are nearly 2,000 kinds of moths in the British Islands, and in Europe altogether about 5,000 species of moths, and 300 of butterflies; very many more are found in tropical regions, bringing the sum total to 40,000 kinds of moths, and 10,000 of butterflies, while fresh discoveries are often being made.

The "silkworms," from which the silk of commerce is obtained, are the caterpillars of many kinds of moths, the best kind being a native of China, where it has long been cultivated, and fed upon the white mulberry. It is of a yellowish grey colour, and about three inches long when fully grown. The caterpillar spins the silk to make itself a cocoon, or protective covering, in which to pass its chrysalis state of existence; but the poor silkworm loses its life for the sake of its dress, and what should have been its safety becomes its destruction, as the cocoons would be injured by the natural exit of the moth, and the gains of its owner would be lessened, if not lost. How often it is thus in this sinful world, and the possessor of any desirable thing is very liable to become a prey to the covetousness and greed of others! What a blessing for us if our treasures are laid up in heaven, where none can rob us of them! And

how little need we have to boast of any earthly thing, for how dependent we are upon creatures inferior to ourselves for much of our adornment.

“How proud we are, how fond to show our clothes, and call them rich and new, when the poor sheep or silkworm wore that very clothing long before.”

Yet there is a robe that we may well desire and pray for,

“Which never fades, and ne'er grows old,  
That fears no rain, nor age, nor mould;  
Which takes no spot, but still refines,  
The more 'tis worn the more it shines.”

O to be found covered with the righteousness of the Lord Jesus Christ.

Many butterflies are exceedingly beautiful to the eye, but their loveliness is greatly increased when viewed through the microscope, when all the scales of the wings fully appear. Several kinds of moths are also very handsome, and indeed not a few of them used to be classed with butterflies, and some even now occupy a doubtful position.

The caterpillars of both moths and butterflies having nothing to do but eat, manage to consume a great deal of the food on which they live, which, like themselves, is very varied, some eating almost anything and others very restricted in their diet; most of them live in the open air feeding on the leaves, seeds, or flowers of plants, but some live and feed *inside* the branches, trunks, or roots of trees making galleries in the solid wood, and often destroying the trees.

The perfect insects usually live upon honey, honeydew, over-ripe fruit, or the running sap of trees, and the like.

There are little meal moths the caterpillars of which feed on flour or straw, and are often found in the meal tub; but the caterpillars that have caused most of us some vexation and discomfort at times, are those of the *clothes*—moths which live *in* and *upon* the cloth, hair, feathers, or garments infested by them, clothing themselves in tight-fitting jackets made of the material which they enlarge when necessary, injuring and often ruining completely the article attacked before they pass into the chrysalis state. These are the moths the Bible speaks of, corrupting and destroying the rich garments which the wealthy people loved to hoard up, for moths do not eat the clothing we have in wear, but that which is laid by. Anything seldom used or moved is the favourite feeding ground of these voracious little pests.

But the “hope laid up in heaven” is secure from all invaders, and Jesus said, “Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where no thieves approach. For where your treasure is, there will your heart be also.”

“The robes that the glorified wear” shall never be moth-eaten; the heavenly corn shall be infested by no worm; the meal of the kingdom of God shall never have caterpillars in its barrel; the stores of grace and glory are all in Jesus, and all is safe and in perfect preservation there. Perhaps the clothes-moth was sent to teach us not to hoard up worldly treasures, and certainly “the worm at the root” of every earthly joy tells us that here nothing abideth—health, friends, riches, comforts, life itself all fade and pass away. O that we each may seek a better, nobler portion in the unfading, sorrowless land on high.

But how can we lay up treasures there? Jesus said, "Seek, and ye shall find." He causes those who love Him to inherit substance, and He will fill their treasures. "For the wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord."

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## FOOTSTEPS OF THE FLOCK.

BY M. A. J.

"He commanded, and they were created."—Psalm cxliv. 5.

THE celestial and terrestrial beings are called upon to praise the Lord. Two subjects for praise are given—*Goodness* and *Power*. The conceptions of inspired writers of God's marvellous power in creation were comprehensive; and of His infinite goodness to the created most benevolent, compassionate, and kind. In Psa. xxxiii. we have a magnificent description of Almighty power as exhibited in creation. "By the word of the Lord were the heavens made; and all the host of them. He gathereth the waters of the sea together as a *wineskin*. He layeth up the depth in storehouses. . . . He spake, and it was done; He commanded, and it stood fast." So writes the inspired scribe of God's handiwork. What a stupendous subject the material creation presents to a reflective mind! What vast wonders are disclosed to view both by revelation and modern science. I am constrained to say that an almost infinite variety of objects are seen, beautifully fitted for exercising the highest faculties of the mind, and calling forth the highest praise as one surveys the glorious works of the All-powerful Creator. This will appear whether we direct attention to the elementary principles of matter, or to the varied products of animal and vegetable organization. Whether we study the attractions and repulsions of the atom, or the laws that regulate the movement of the stars, we find materials for inquiry, that richly repay careful investigation, stimulate thought, and enhance devout gratitude and praise to the Creator. The wisdom and power of Jehovah may be seen in the most insignificant and minute beings: yes, the meanest of the beings He has formed. He adapts the various limbs and members, the appetites and habits of the microscopic insect, to the sphere which it is destined to fill, in the same manner, and for the same reason that He has fitted man for the world which he inhabits. This, to some advanced persons, may appear behind the present times. However this may be, we are quite content to be in the rear, and to abide by revelation rather than be *mislead* by your modern science. We love to see the hand of God, the wisdom and the power of God, in the small as well as the great things of creation. I would earnestly seek to impress upon our minds that the Creator *cares* even for the meanest of His creatures, for not a sparrow falls to the ground without His appointment. All eyes look up to Him, and He supplies all living with food. He lavishes on the smallest and meanest of His creatures unremitting attention, unwearied and unceasing solicitude. Again, I say that God sustains every creature, whether great or small! In this He asks no counsel, and He needs no help. Everywhere present, throughout the expanse of space, He not only manifests the perfection of His nature, but such intimate acquaintance with ALL His works; so

that the very hairs of our heads are numbered, and by such a watchful superintendence every event occurs.

Try, my reader, to realise the great truth, as uttered by the Psalmist, in reading the words: "My times are in His hands." Then all my circumstances, environments are under His immediate control, so that whatever takes place, whatever befalls me, is by His all-wise permission. No chance, but all according to His eternal purpose. Let me remind you that the orbs of heaven are upheld by Divine power, all beings which they contain are guided by His laws. God regulates every event in the great universe! I love to think that the multiplicity of their arrangements does not perplex Him. The great burden of the universe does not oppress Him, for He is all-sufficient in Himself, and seeks no assistance; He takes no rest, because He needs no repose. "This God is our God"—the great supreme Being. Incomprehensible to us, yet whom Jesus taught us to call "OUR FATHER."

I should like now to say a few words on the perfection and beauty of God's works. In every part of the Creator's works we observe adaptation of means to an end—a perfection of contrivance that fills the mind with wonder, and bids defiance to all attempts at correction or improvements. Truly, God's works are perfect. Behold what elegance and accuracy in the execution of the wondrous works of the Lord! What beauty, order and variety are seen in the flowers of the field and the trees of the forest. Worthy of highest admiration. For a moment contrast the most skilfully contrived mechanism of man's construction, even after manifold alterations and improvements, is still full of imperfections; but there is no defect or error in the works of Jehovah. Has my reader ever had the opportunity of viewing through the microscope the most carefully finished production produced by human art? If so, he will have seen how rugged and unseemly it is. For example, take the edge of the lancet, put it under the glass, and how rough and rugged it appears—looks like the teeth of a saw. Apply your instrument to the most accurately polished gem in the lapidary's store, and it appears as full of furrows as a newly ploughed field. Now take the sting of the bee, the spine of the thistle, and the side of the natural crystal, and you will perceive them to be perfectly smooth as when looked upon by the unassisted eye. Take the most delicate fabric ever woven in the loom of man, and it looks like the coarsest canvas; but the wing of the butterfly and the flower of the plant exhibit surpassing beauty and perfection.

Delightfully instructive as our subject is, I must not forget that the Editor has a *penknife*.\* Nature is full of God. In Revelation we have the highest and noblest work of God. I refer to the Incarnation of Jesus, and a more glorious revelation of God eternity can never bring. A more stupendous sacrifice of Divine love than the death of Jesus on the Cross eternity will not unfold. Here we have the highest, grandest and noblest work of God, in the redemption of poor sinners. Redemption is the ladder by which I climb from the regions of death to immortality and glory. This work of redemption is infinitely perfect, and everlastingly glorious. God hath established it for ever and ever. Heartily can we endorse the language of the late Wm. Gadsby:—

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\* See Jeremiah xxxvi. 23.

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\* See Jeremiah xxxvi. 23.

“ In His highest work, redemption,  
 See His glory in a blaze ;  
 Nor can angels ever mention  
 Aught that more of God displays ;  
 Grace and justice  
 Here unite in endless days.”

May it be our privilege, dear reader, to admire the works of God in creation, and to participate in the inestimable blessings of eternal redemption !

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### PREVALENCE THROUGH RELIANCE.

“ The children of Judah prevailed, because they relied upon the Lord God of their fathers.”—2 Chron. xiii. 18.

COMMENTING on Rom. xv. 4, an old writer observes, “ The Old Testament Scriptures were written for the instruction of New Testament believers.” Viewing the incident before us in this light, let us note some of the features of the faith of the men of Judah which, under the Divine blessing, may promote our own confidence in the day of trial.

(1) *Their faith was generated by God's pledged engagements.* Ver. 5: “ Gave the kingdom . . . by a covenant of salt.” This phrase receives an explanation from Lev. ii. 13, “ Neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering.” Also Num. xviii. 19, “ It is a covenant of salt for ever before the Lord unto thee,” &c. Salt, as a preservative from corruption and dissolution, became the symbol of an indissoluble and perpetual friendship. In ancient times it was customary at the ratification of solemn treaties to present a vessel of salt, from which either party ate a few grains. Among the Bedouin tribes to this day, a compact which has been confirmed by salt is held peculiarly sacred. Honour on the one side breeds confidence on the other.

The relation of our faith to God's promise is the relation of effect to cause. Faith is the response of the soul to the revelation of the Divine trustworthiness. “ They that know Thy name will put their trust in Thee.” The aspect of the Divine character which invites and warrants the trust is implied in the next sentence. “ For Thou, Jehovah (the covenant name) hast not forsaken them that seek Thee ” (Psa. ix. 10). To those who have “ fled for refuge ” there is the “ strong consolation ” of God's promise confirmed by His oath (Heb. vi. 17, 18). The refuge at the cross of atoning sacrifice is under the shelter of inviolable grace. “ The covenant of salt ” is the pledging of God's very honour for the protection of every soul that seeks His guardian care. “ For Mine own name's sake ” is God's highest motive and faith's strongest plea.

(2) *Their faith produced a sense of oneness with God.* This is suggested by the dissuasive language of Abijah. Ver. 12: “ God Himself is with us for Captain.” He leads the battle. “ Fight ye not against the Lord God of your fathers.” The same sentiment is found in Jehoshaphat's spirited address (chap. xx. 15), “ The battle is not yours, but God's.” The courage born of such an identification of the Lord of Hosts with Judah's cause made Abijah's troops invincible.

“ Thrice armed is he who hath his quarrel just.” God's quarrel is

ever a just one, for He loves righteousness and hates wickedness. Let us seek to be assured that we are in practical sympathy with God's interests, allied to the righteousness He loves, opposed to the wickedness He hates. Then, whether in the arena of personal inner conflict, or on the wider battlefield of social struggles, we may confidently count on the re-inforcements of omnipotence. Confronted by a phalanx of stern, relentless foes—"tribulation, distress, persecution, famine, nakedness, peril, sword"—the apostle throws out the fearless challenge, "Who shall *separate* us?" And why? Because his soul is fired with the thought of the Divine alliance. "God for us—who against us?" What a mercy it does not read: "God against us—who for us?" That would mean despair. But as it stands, the passage breathes unquenchable hope. He who fights God's battle, fights to win.

(3) *Their faith was sustained by fidelity towards God.* "We have not forsaken Him." "We keep the charge of the Lord our God" (vers. 10, 11). This protestation of loyalty to Jehovah is brought into strong relief by the allusion in ver. 6 to Jeroboam's apostacy. Jeroboam had the larger army, but Abijah had the clearer conscience. Not on the score of merit, but on the ground of consistency, Judah rightly looked for the Divine interposition. "With the upright Thou wilt shew Thyself upright" was a prominent article of the nation's creed. It affirmed the heartening truth that God will honour those who honour Him. It was an anticipation of the encouragement given to the Philadelphian Church. "Because thou didst keep the word of My patience, I also will keep thee from the hour of trial" (R.V.). The same connection between fidelity and confidence appears in 1 John iii. 21, 22, "And whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." This is evidently the ground of the "confidence toward God" in ver. 21. The word for "confidence" is the same as "boldly" in Heb. iv. 16, and in both passages there is the idea of frankness and fearlessness of speech. But in the former passage frankness of lip is associated with transparency of heart. To expect God's protection while we neglect His commands is to incur the withering rebuke of the Saviour, "Thou shalt not tempt the Lord thy God." Tempt Him, that is, to abet the presumption which seeks the privilege of the promise while ignoring the obligation of the precept. "In the fear of the Lord is strong confidence." Trapp observes on this text, "The reverential fear of the Lord is munimentum, *i.e.*, a fortification. Great is the confidence of a good conscience."

(4) *Their faith was subjected to a severe test.* From ver. 3 we learn that the army of Israel was twice the number of that of Judah. Abijah recognises this numerical advantage. "Ye be a multitude" (ver. 8). Not only force, but strategy was brought to bear upon the strength of Judah's confidence (vers. 13, 14), "When Judah looked back, behold, the battle was before and behind." Jeroboam's ambushment, so quickly and skilfully contrived, made their condition desperate. Our senses are liable to the spell of Napoleon's materialistic creed—"Providence favours the biggest battalions." But faith has her victories no less renowned than force, and these are always achieved in the face of tremendous odds. Of Abraham we read, "Who against hope believed in hope;" and this is true of all the faithful. Paul was brought to "despair even of life" to the end that he should not trust in himself,

but in God, which raiseth the dead (2 Cor. i. 8, 9). Faith has been defined as a *self-abandoning* and *God-adhering* principle. Experience endorses this definition. The overpowering forces of pain, isolation, and despair, make us feel and own our need of that strength which is ever and only *perfected in weakness*. It is absolutely necessary that the battle should be "before and behind" in order that faith, like a hunted stag, may leap from the verge of human helplessness on to the sure rock of Divine aid. The environment of God's grace is wider than the ambushment of our foes; but it is through the straitness of the second that we pass into the largeness of the first. "He brought me forth also into a large place" ("place of liberty," P. Bk. Ver.), is the testimony of one who had literally been "encompassed" with foes. The more faith is tried, the more is God honoured.

(5) *Their faith clung closer as trouble pressed nearer.* Ver. 14: "When Judah looked back . . . they cried unto the Lord." It is the same word used in the dilemma of Moses at the Red Sea (Exod. xiv. 15), the sharp cry of intense anxiety. The look back made them look up. The messenger of their trouble sped with swifter foot as the foe pressed on. As Jacob clung to the Mighty Wrestler in the pain and weakness of a disjointed thigh, and prevailed with cries and tears (see Hos. xii. 4); so the men of Judah found the appeal of agony the surest and shortest way to victory. Who can read without emotion the pathetic account of Luther's secret struggle with the powers of darkness a few hours before his appearance at the Diet of Worms. "His faith grew weak: his enemies multiplied before him: his imagination was overwhelmed at the sight. In this hour of bitter sorrow, in which he drinks the cup of Christ, and which was to him a little garden of Gethsemane, he falls to the earth and utters these broken cries, 'O God! my God, hearest Thou me not? . . . My God, art Thou dead? No! Thou canst not die, Thou hidest Thyself only.'" The thorn, or stake pierced more sharply, the messenger of Satan buffeted more savagely and the suffering apostle "*besought* the Lord thrice." Given a deeper sense of need, a fuller view of danger, a keener susceptibility to mental pain and there would be more "beseechingness" in our prayers. "He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee" (Isa. xxx. 19).

(6) *Their faith gave them the earnest of conquest.* Ver. 15: "Then the men of Judah gave a shout." Here, as in Joshua vi. 20, the word indicates the exultation of victors. What a transition from the piercing cry to the ringing shout! Before a blow was struck the men of Judah felt the thrill of triumph. Faith has an anticipatory power. When the "shout" is born of the "cry" it will strike terror into our Jeroboamites, and we shall march on to capture and to spoil. The expectation of ultimately overcoming may not lessen the severity of the conflict, but it nerves the spirit and strengthens the arm. May there not be a connection between the "earnest of the Spirit" and the "good courage" in 2 Cor. v. 5, 6, R.V.? Paul, contemplating the formidable array of sin, death and the grave, gives the thrilling shout: "Thanks be to God which giveth us the *victory* through our Lord Jesus Christ."

(7) *Their faith achieved a complete victory.* Ver. 18: "They prevailed because they relied." Such is the reflection of the sacred historian, and it is passed on for our instruction. Prevalence through reliance. Foes were routed and cities were captured (vers. 17, 19). We

may title this story with a sentence from Hebrews xi., "Who through faith, out of weakness were made strong and waxed valiant in fight." Faith in God is a conquering principle. "This is the victory that overcometh the world—our faith" (1 John v. 4). The defeat of faith would involve the dishonour of its object. Such a thought cannot be tolerated one moment. "Thou hast magnified Thy Word above all Thy name," is the witness, not of the Psalmist only, but of all who have been caused to hope in that Word. "In Him shall the *Gentiles* trust." Paul evangelizes heathendom. "He shall break in pieces the *oppressor*." Buxton and Wilberforce emancipate the slave. They prevailed because they relied. God's reliability was their invincibility.

"For right is right, since God is God,  
And right the day must win ;  
To doubt would be disloyalty,  
To falter would be sin."

"Withal taking up the shield of faith, the Sword of the Spirit, which is the Word of God" (R.V.). Thus equipped, "We are more than conquerors through Him that loved us." W. H. ROSE.

Woolwich.

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## LOT'S WIFE.

"Remember Lot's wife."—Luke xvii. 32.

THE Lord Jesus was instructing His disciples concerning the approaching judgments, and, illustrating His teaching by one of the most striking of the Old Testament narratives, He enjoined them to "Remember Lot's wife." This is a clear incidental proof that Jesus took the Old Testament histories in a literal sense, contrary to the view widely prevailing now, that many of them are to be regarded as ancient myths (not actual occurrences) conveying nothing more than allegorical instruction.

Truly, in these days also there is much need of the exhortation to "Remember Lot's wife," because of the peculiarly modern propensity of the human mind to forget unpleasant things ; and because of the wide-spread ignoring of the Word of God, which will assuredly be followed by calamity, as it was in the case of Lot's wife. "God is not mocked, whatsoever a man soweth, that shall he also reap" (Gal. vi. 7).

In now calling to remembrance the solemn history recorded in Gen. xix., we describe

### I.—THE AWFUL STATE OF LOT'S WIFE.

She stands on the sacred page as an example of one who had a knowledge of the way of salvation, and even seemed to be in it, but who yet came fatally short, and perished in her sin. Note :—

1. She began fairly well outwardly. When the warning of the angels that God would shortly destroy the cities of the plain caused Lot and his daughters to flee from the doomed place, his wife also went with them. She apparently started right, and left the City of Destruction in the company of those saved. It is a solemn truth that many seem to make a beginning in the things of God, and enter upon

the right path, and are outwardly numbered among the children of grace, who, like Lot's wife, only endure for a time. Further :

2. She appeared to be actually escaping. Her back was to the cursed place, and her feet towards the appointed refuge. She *seemed* to be in the path of salvation, and who could doubt her security? But alas! her heart was in the world, whilst her feet were moving from it. Ere long she was made manifest. She looked back, in flagrant disobedience to God's precept. Her eyes followed her heart, she must look once more to the place she really loved. Doubtless, she would have been glad to have returned, if it had not been for the danger. She only cared about escape from the punishment, not about escape from sin and sinners. Her heart was not right, God looks at the heart. Then again :

3. She was one of those who are "*almost saved.*" There is a way to hell past the gates of heaven, the way Ignorance, in the "*Pilgrim's Progress,*" went, the way the foolish virgins found themselves in when their lights expired in darkness; the way Ananias and Sapphira went, and many a liar since, as well as Judas, Demas, and Diotrefes, with the ancient Korah, Dothan, and Abiram. Amongst the number of such cases recorded in Scripture, most were made manifest before the end, though often not till the very last. Perhaps some of this class are not known in this life at all. Dreadful thought! Consider next :

4. Lot's wife's dearest friends were saved, but she was not. How terrible it seems for the *Mother* of the family to perish, whilst her husband and children were saved.

5. Remember, too, that Lot's wife forgot the Lord's command and disregarded His Word (ver. 17). This was her sin. She forgot God. Harken to His voice : "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver" (Psa. 1. 22).

6. This forgetfulness of God led to disobedience. She "looked back" like the Israelites who perished in the wilderness. She may have argued : "If I am to be saved, I shall be, no matter what I do." There is no salvation but according to the Word, and certainly there is none for those who live and die holding the truth in unrighteousness. Their "damnation is just." Whatever motives actuated her mind, she looked back, and was forthwith turned into "a pillar of salt." The penalty of her error followed swift and sure.

7. She perished because she *sinned*, suffering by the just judgment of God, the consequence of her own iniquity. "The soul that sinneth it shall die." The punishment is annexed to the transgression.

8. Her case is a perpetual memorial of the Lord's displeasure against sin. When tempted to do anything (even if it is only to look) contrary to God's own Word, O! let us "Remember Lot's wife." She fell into sin and died by the hand of God, lacking grace to endure unto the end. We now pass on to consider :

## II.—THE LESSONS TO BE LEARNT FROM THIS HISTORY.

1. The first is a word of warning. No mere head knowledge of the way of escape will ensure safety. Lot's wife *knew* what was appointed as the means of escape from wrath to come. Many act as if such bare knowledge were sufficient. Not so. Again,

2. We learn from this case that it is possible to be very much like the righteous, and yet be deceived. Associating with saints does not prove we are saints.

3. We also learn that a lingering reluctance to leave all is a mark of deception. It is to be feared there are many who do not really and truly seek salvation *from sin*, but who adopt a profession, hoping thereby to escape the *consequences* of sin. Ah! this is a perilous state.

4. The solemn event which happened to Lot's wife teaches us how greatly God is to be feared. He is a jealous God. His word cannot be disregarded with impunity. "Our God is a consuming fire."

5. If the Holy Spirit be pleased to apply the subject to our hearts and consciences it will stir us up to spiritual diligence in the ways of the Lord. That we may learn to fear Him who is so great in holiness and so terrible in His judgments, may we be continually helped to

"REMEMBER LOT'S WIFE."

Bath.

E. C.

### THE "DEW-DROP" BAND OF TEACHERS.

IT is a beautiful and interesting sight to see the dew-bespangled grass glistening in the early morning sunlight, sending out in all directions its gorgeous rays; and one is naturally drawn to a closer examination of this exquisite display of God's handiwork.

When a dew-drop is closely examined, it is found to be a little spherical drop of water, dependent from the point of a blade of grass. But, to the thinking mind, the question arises, Why is a dew-drop always round? The answer is that it is moulded by God through the working of His wonderful laws which are always in operation. The pressure of the air we breath is equal in all directions, and therefore, the drop of water is pressed into a globular form. Whilst thinking of the formation of the dew-drop, and the laws which govern its reflection of the sunlight, I have seen, I think, an analogy between it and a working band of Sunday School teachers.—Let us see.

1st. The dew-drop is composed of a number of *droplets*, which are brought together to form a beautiful whole.

A band of Sunday School workers is composed of a number of separate individuals, brought together by God in a certain place for a specific purpose.

2nd. The droplets, forming the dew-drops, are held together by mutual attraction.

A band of happy Sunday School teachers are held together by the cords of Christian love and fellowship.

3rd. The dew-drop only sends forth its lovely tints of sparkling light, when the sun shines upon it.

Sunday School teachers are powerless to reflect the beautiful light of the everlasting Gospel in their classes, unless the Sun of Righteousness shines into their hearts.

4th. It is a charming sight to see the sunlit dew-drop fulfilling its mission in the field.

It is also a grand sight to see a band of Sunday School teachers, surrounded by their classes, striving to fulfil their loving Saviour's command, to preach the Gospel to every creature.

J. A. GEE.

## ON PREACHING TO SAINTS ONLY, AND NEGLECTING THE UNCONVERTED.

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

DEAR MR. EDITOR,—In replying to Mr. E. Marsh's letter in this month's E. V. & G. H., as he wishes to know "What are all these *very good things* which are applicable to the unconverted?" they comprise all the Divine *teachings* which are contained in the Holy Scriptures, from Genesis to Revelation, which are intended by the Almighty to be, *in substance*, published by His faithful servants to the end of the world, now and again, as occasion serves—whether we find them in the form or tone of warning, counsel, caution, directions, persuading, reasoning, invitation, exhortation, command, encouragement, promise, forcible appeal to the conscience, threatenings, and indeed, to sum up, the preaching of the Word on the lines of and in strict accordance with the divinely-inspired records, speaking to the unconverted as God *continues* to speak to them to this day in His own precious and priceless Bible.

Referring to Mr. J. Morling's letter, the writer has not said a syllable contrary to his *second* paragraph; at the same time it is just as well to remind him that while secret things belong unto God, those things which are revealed belong unto us.

Concerning his *third* and *fourth*, the writer (now in his 79th year) is as well acquainted with the Scriptural, theological, experimental, and consistent proofs, or exhibition of saints, or rather of saintship, as Mr. M. ever was, or is now. The term "unconverted" we are agreed about.

The writer maintains most distinctly and unreservedly that, however admittedly godly and well-meaning any men may be, who as a rule preach to saints only, that, according to our Lord's commission, they do *not* understand their business of preaching the Gospel to every creature, and teaching all peoples, and that when in any place of worship unconverted persons can come and go *for years* without scarcely ever hearing anything definitely addressed to them that is *calculated* to arrest their attention or awaken them from their lethargy to consider their ways concerning their dangerous and unprepared condition in view of an exchange of worlds: such preachers *do ignore*, say, half of the teachings, *substantially*, of our beloved Saviour and His ancient prophets and inspired servants, which *teachings* are instructive to the unconverted as the other half are to the saints in their due *proportions* of wisely-selected suitability.

The writer demurs to nearly all the remainder of the fifth paragraph after the first six lines. He has been a student of our precious Book for, say, between fifty and sixty years, and asserts unhesitatingly that it is *not a fact* that very good things which are applicable to the unconverted "are non-existent, and ever will be non-existent."

It is hardly worth the pen, ink and paper to ask if good news is a very good thing to anyone in very bad circumstances if such contains a *remedy*, with Divine directions, without money and without price? Further, it is not "a fallacious statement that the teachings of our Lord Jesus Christ were addressed quite as much to the unconverted as to the saints" (in due and, of course, infinitely and suitable proportions). He says in Mark ii. 17, "I came not to call the righteous, but sinners to repentance."

Is there nothing in the book of the Acts addressed, or applicable to the unconverted, or *teachings* in the Epistles for our guidance and example. As for the Proverbs, I observe, he does not mention the book. If he were as familiar with the Psalms as the present writer, he might have found something in the *very first Psalm* which referred to the unconverted to begin with.

Mr. Morling never made a greater mistake in his life than to suppose for one moment that the writer does not *know* and realise quite as well as he possibly *can* that the Lord, the Holy Ghost, is the Sole Efficient of regeneration. He cannot put it more clearly than he already published in the last



month's VESSEL, that "We can no more convert a sinner than create a fish or a bird. But our God *can*, and we have reason to expect that He will graciously use us, to His praise, if we use the means so clearly pointed out to us for our direction and example in His precious and priceless Holy Word."

Mr. Morling's assertion that "No man—no man's ministry—was ever the means of quickening a dead sinner into life, or ever will be," the writer *denies in toto*. If his statement were true, what is the use of using the prescribed means? I most certainly never expect to hear of the conversion of a sinner from preaching to saints only, *because* it is unscriptural and wrong to do so in ordinary mixed congregations.

Mr. Morling has said enough in his letter to establish a reputation among the Scripturally, theologically educated of our denomination, I think, to be entitled to be ranked among those good men who preach, as a rule, "to saints only, and neglect the unconverted."

Before he again presumes to criticise the figure relating to the farmer, as used by the writer in his article in last month's issue, he is recommended to refer to Nuttall's Dictionary, where he may read the *v.a.* of the word "till" is to cultivate, to plough, and prepare for seed. Tilling, sowing, and reaping are three distinct operations.

The other two letters being anonymous, I pass over, of course. If they will append their name and address, they will have proper attention.

Yours very truly,

H. COUSENS.

14, Salisbury-road, Leyton, Essex, 4th September, 1896.

#### NOTE BY THE EDITOR.

We have received enough articles and letters on this subject to have entirely filled our pages. The tone of some of these indicates a somewhat high temperature, and we fear that were we publish them our action would not tend to promote that desirable state of things mentioned in 1 Cor. i. 10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." As, however, the three letters, and the article by our brother Morling, in our last issue had special reference to the article in the August number, written by our brother Cousens, we could not fairly refuse to publish his reply. But here the matter must end. We cannot open our columns to continue a heated controversy. To us the question at issue appears to be—"In what manner unregenerate sinners are to be addressed?" Whosoever preaches the Gospel *must* preach it to unconverted as well as converted, if both saints and sinners are present; for there is but one Gospel that we have to preach. Some of our correspondents evidently wish us to copy the methods so popular in our day of exhorting dead souls to perform living acts. With this we can by no means agree. We remember to have heard the late Israel Atkinson preach, nearly thirty years ago, from the text, "Compel them to come in." Very clearly and admirably did he deal with the subject. In speaking of the way in which this commission should be discharged, he handled two points. He endeavoured, he said—(I.) To show the sinner *the danger and misery of his condition*; and (II.) To open up *the privileges and blessings enjoyed by those within*. The sinner's sad condition was proved from the Word, and solemnly insisted on. The saint's high privileges and blessed estate were delightfully opened. We think it will be admitted that these two considerations are usually employed by the Holy Ghost in converting souls. The misery of the sinner's condition is brought home to him; the happy estate of the godly is unfolded, and under Divine power the sinner flees "for refuge to lay hold upon the hope set before him." Nor do we think it can be disputed that the privileges of the saints, clearly unfolded to the mind, have at least as large an influence, through the Spirit's operation, in converting a sinner, as the sense he has of his own misery; the latter prepares him to receive the former: the one *drives* and the other *draws*. We cannot think that any of our brethren fail at times

to show the condition sin has brought men into, and they are not charged with neglecting to exhibit the privileges of the saints; and we think a *Pastor* would be greatly to blame did he not direct the greater part of his teaching to the saints, seeing that he is directly commissioned to *feed* the sheep. *Missionary* and *Pastor* are not synonymous terms.—E. M.

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### BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

#### ORDINATION AND LAYING-ON OF HANDS.

WHEN the man and the work of God's purpose and choice are ready, it is usually found that the Church is prepared (instrumentally, of course) to *appoint* the man over the business (Acts vi. 3). We have still the prayer; but we have no warrant for leaving out the fasting, and there is no Scriptural or godly reason why we should not recover that which is lost. "And when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord on whom they believed" (Acts xiv. 23).

The apostle Paul says he was "*ordained* a preacher and an apostle, a teacher of the Gentiles in faith and verity" (1 Tim. ii. 7). "Whereunto I am *appointed* a preacher, and an apostle, and a teacher of the Gentiles" (2 Tim. i. 11).

In Barnabas you see an officer "*sent forth*" by the Church which was in Jerusalem, to Antioch, where the disciples were first called Christians.

Special officers, by Divine leading and in harmony with sovereign purpose, are "*separated*" for special work, as Paul also was *separated* unto the Gospel of God (Acts xiii. 1—3, xiv. 26—28; again, Acts xv. 22).

Ordination as practised in the Apostolic and Primitive Churches, and, *properly*, in Baptist Churches, is the setting apart for, the appointing unto, a certain Christian ministry and office by prayer and election, as guided by the Holy Spirit, according to the will of God.

Ordination did not necessarily consist in laying-on of hands. The *choice* and *appointment* of an officer was his ordination, the imposition of hands mostly, but not always, *following* thereupon.

Though the right to *ordain* (choose or elect) their own pastors and other officers was vested in each local Church (without interference from outside), yet she might call in a sister Church or Churches to rejoice with her, and assist at the "*public recognition*" of the already accomplished fact, as to *pastors* more especially.

I am aware that Paul and Barnabas were said to ordain elders in every city (Acts xiv. 23); but that simply means that they gave orders and directions to every Church as to the choice of elders over them, for, as you know, persons are said to do that which they give orders and directions for doing. This choice or ordinance was made in two ways—either by casting lots, or by giving votes, signified by stretching out of hands.

"Sandlings," St. Mary Cray, Kent, August, 1899.

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### THE LATE JOSEPH WALKER.

BY EBENEZER MARSH.

THIS is not a Memoir. We trust an abler pen will shortly supply that. The following are a few scraps culled here and there from a correspondence extending over several years between our dear brother and the writer; little scraps worth treasuring that mark the studious, thoughtful character of this spiritually-minded, faithful Christian Pastor. His sudden removal has left a

great gap. A close Bible student, he excelled perhaps more in the Bible-class than in the pulpit. In both, his hearers felt they were being instructed by a man of God. His exemplary life sealed his pulpit testimony with a savour that still lives. Eight years ago (April 27th, 1891) he was bereaved of his beloved wife, the loss of such a choice spirit and true helpmate in the ministry was a heavy blow both to the Pastor and flock, a loss our brother mourned to his last hour. The Lord comfort His dear people at "Providence," and speedily send them such another as their late loved Pastor.

The following is from his pen :—

" THE WHOLE DUTY OF MAN.

" A short time since Mr. — was here, and he and I had some discussion upon Eccl. xii. 13, The word 'duty' is printed in italics, and is not in the Hebrew, which is literally, '*For this* (is) the whole man.' Mr. — maintained that the word 'duty' ought to be there, while I said that God did not put it there, and it has no business there, for it only obscures the sense. Yesterday I took the verse for my morning text, and treated it thus :—The only true happiness of man is in communion with God, and conformity to His will. Man cannot realize the fulness of his being, apart from his Creator. Adam and Eve did realize this before the Fall. Since then our Lord Jesus Christ alone has realized it to the full. There is a begun realization in the hearts of God's quickened people (Rom. viii. 4). (I read and made some remarks on 1 John iii. to illustrate this point more fully.)

"We shall fully realize this when we pass out of this present imperfect state to be with Him and like Him for ever. Men try, by their scientific and other schemes, to do without God, but it is all a miserable failure. We must not take any one part of Scripture by itself, but must look for the teaching of the whole revelation of God. What deadly error, for instance, might be built upon James i. 27, if the words were taken without regard to the teaching of the rest of Holy Writ as to salvation being only by the grace of God, through the finished work of our Lord!

"'Fear God, and keep His commandments' is Old Testament language, in which 'fear' was more prominent, as 'love' is in the New Testament. To fear God is to worship Him in spirit and in truth, through our Lord Jesus Christ, and to desire to walk in His ways, as a loving child desires to please a loving father. An old friend of mine, 74 years of age, remarked the other day, that a Christian and his Lord ought to be like two lovers.

"'For this is the whole-man' may be expressed, 'This is the ideal man,' what man was in innocence, what the redeemed will be when the blessed work is completed, which is not at death, but at the coming of the Lord (Phil. i. 6). The Hebrew words

' WHOLE-MAN '

are joined by a hyphen as above, so that it is impossible to put any other words between them. The expressions 'the whole-earth' (as in Gen. xi. 1) is constructed in the same way. I hope Mr. — will not go into duty-faith, but I fear he is tending that way. I see more and more the absolute necessity for our seeking to know the testimony of the *entire* Word of God, and not to be led away by the mere sound of words. When a man has a certain theory or system in his mind, he is in great danger of wresting the Scriptures, when he meets with some passage which clashes with his favourite ideas. He will try to put some forced, unnatural meaning upon such passages. Better far to confess our ignorance, and wait upon the Lord for further light. It should be noted also that in Eccl. xii. 13, the word 'of' following duty is not in the original."

On MINISTERIAL SUCCESS he wrote :

"I do quite agree with you that we may be *over-anxious* about additions to our Churches. 'It is required in stewards that a man be found'—What? Successful? Clever? Brilliant? No! if we are *faithful*, results are in the

Lord's hands. The Word may return to *us* void, but not to Him. *His* purpose shall surely be accomplished."

The following is on our Lord's title, MESSIAH:—the anointed Prophet, Priest and King.

"Melchizedek was king and priest. David, king and prophet (Acts ii. 29, 30). Samuel, prophet and Levite. Our Lord alone unites *all* in Himself in infinite perfection. Our Lord's office as Prophet was most prominent in Old Testament days (John i. 4, 1 Pet. i. 10, 11, Rev. xix. 10). His priestly office most prominent now (Heb. iv. 14, &c.). His kingly glory will be most prominent by-and-bye (Matt. xxv. 31, &c.). To own *Him* as my Prophet, Priest, and King, all three—is a test of true faith."

Our dear brother was no theologian of the dry-as-dust order, but while his letters always contained some helpful exposition of the Word, he had a warm heart and sympathetic soul for others in trouble. The following from his pen may come to other hearts as it did to the writer in a season of much sorrow :

"How hard and rugged is the way  
To some poor pilgrim's feet."

"This seems to be your lot. I can only say, May the Lord sustain you, and overrule it all, and enable you to 'judge of His hand by His heart, and not of His heart by His hand.' It cannot be that He is regardless of the daily and hourly troubled path of His pilgrims, as though, while controlling the vast universe, our little lives were too trivial for His notice. Psalm cxlvii. 3, 4, 6, 11, and Luke xii. 6, 7, forbid the thought, though such unbelieving thoughts will sometimes intrude. I have many times been thankful for Psa. lxxxvii. 7—9."

I notice the compiler of that excellent work, a "Manual of Faith and Practice" (W. J. Styles), evidently appreciated our brother's worth as an expositor of the Word, as I see he gives him the honour of a place in that choice work (see p. 239), on the subject of "Repentance not a natural duty."

Dear Brother Joseph Walker, the true, devoted, painstaking Pastor, instructive preacher, faithful friend, and beloved brother is not, for our Lord has taken him.

The words of our Brother W. J. Styles in "John Hazelton: a Memoir," p. 263, come a comfort to my heart as I mourn his loss, and that this comfort may be passed on to others, I cannot do better than close these jottings with them:

"The manner, not less than the time of the termination of their periods of service, is also prescribed by His uncontrollable pleasure. Some are called to linger through many protracted weeks of silence after life's active business, waiting for the chariot to fetch them home: while others are summoned in the midst of pressing engagements to lay all aside, and appear in the presence of 'the great King.'"

Mysterious as these matters often are, faith should check the murmurs of troubled hearts. The Lord makes no mistakes; and though we see not yet how it can be—"All things work together for good to them that love God"—not only in the limited sphere of each little life, but in the grand and glorious progress of the undivided Church of Jesus Christ. Though champions fall, and brave hearts cease to beat, though the voice that soothed or stimulated us yesterday, is *now* hushed for evermore, "All is well."

The funeral took place on Thursday, Aug. 25th, amid every mark of respect and esteem. Mr. F. Fuller, of Bedford, a personal friend of the deceased, officiated. There was an impressive service in the chapel, and many followed to the grave. The Church greatly feels the loss it has sustained in the removal of a loving and faithful Pastor, whose ministerial services they had enjoyed for over twenty years. May the great Head of the Church comfort the people in their distress, and graciously send them another Pastor after His own heart, to fill the void His own hand has made. (We hope to give a portrait and memoir of our brother, Mr. Walker, next month.) E. M.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

## CHARSHFIELD.

ORDINATION SERVICES OF MR. S. B. STOCKER.

*(Continued from page 281).*

## CALL BY GRACE.

It was my privilege to be born of godly parents; and while I have lived to prove that my Christianity does not rest in this fact, I have learned to count it an unspeakable privilege that it was so. I was born on Sunday evening, March 11th, 1860, at St. Ives, Hunts.; and while it was my happy lot to have one of the most godly of mothers to watch over me in infancy, and a father to plead at the throne of grace, I soon gave evidence that "I was born in sin and shapen in iniquity," and as I grew on in years the evil principles of my ruined nature rapidly developed. My school-days were memorable, both for the workings of sin and the watchful eye of Providence in protecting me from falling into grosser sins, and preserving me from danger.

When at school I was looked upon as one of the greatest of swearers, and for larking and mischief I was chosen out for the sport of other boys. I was once nearly drowned, and at this time had serious and alarming thoughts: What if my life had been taken away, where should I have gone? These thoughts having no great depth, soon wore away, and back to my old sins I went, though at times conscience would again and again terrify me.

At one time, when my father was returning from Wiston, after preaching from Prov. xxiii. 26, I said to him, after hearing him warning sinners of their doom if dying impenitent, "Father, how is it that you never speak to your children about their state, whilst you do unto strangers?" My father, seeming puzzled and perhaps abashed at such a question, replied, "Boy, parents are somewhat nervous in speaking to their families pointedly; but in correcting and our own walk we trust we are showing you the right way, and they ever have the prayers of their parents."

At the age of 16, my father died, which was in the year 1876, I being obliged to leave home for the first time to go into a situation. Before going, my mother took me to the throne of grace, and there, bending before the great God, pleaded that her son might be preserved, protected, and become a subject of Divine choice. Well do I remember that prayer, and her saying, "Boy, you will be leaving your home, and going to London; promise me you will always go to chapel, and always read your Bible." I promised her I would; but, when in the great City, the

promise unheeded, and for months never entering a place of worship, but spending my Sabbaths in sight-seeing and hearing often the infidel speakers of the day, and becoming somewhat a believer in their teaching.

Time went on, and, when living in the Old Kent-road, I thought I would go to chapel. I went, but as no book was offered me, morning nor evening, I became more and more embittered against religion, and living as though I believed neither in heaven or hell, God or devil, till of late I found my way near the Tabernacle on one Lord's-day morning. "I will enter here for once, and hear the man so much talked about." He gave out the text (Deut. xxxiii. 27), and one thing he said that made me tremble—viz., that the arms underneath "is a region into which we cannot see." I thought: "Cannot see God! But if He sees me! and how I am living and breaking my promise to my dear mother!" I became most miserable for some days, and yet tried to believe that there was no God.

Some few weeks after this, I went on a visit to Turnham Green, where my sister was living; and in the evening we both went to the Congregational Chapel, and when they were singing the anthem, "I will arise and go to My Father," I wept like a child—a rebellious and sinful child—and so I felt, and so I was, and went home broken-hearted, and wishing myself lifeless.

After this, I thought I would mend a little, and go to chapel. "But where shall I go? I am alone here." How I missed the home and guidance of my parents! But, as it so happened, I was walking in the Old Kent-road, when a young man approached me, asking if I attended chapel, inviting me to Mazepond. I turned in hither—what for, and who directed my steps hither? "I know, O Lord, that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. x. 23). Here I remained until, in the providence of God, I was removed home with a serious illness of small-pox, where, I believe, the Lord showed me not only what a great sinner I was, needing mercy, but that He was a great Saviour that would grant mercy.

I was baptized by immersion in January, 1880.

## CALL TO THE MINISTRY.

When a lad, a constant saying was, "I'll be a preacher, like my father and grandfather, that I will;" so the men in my father's factory would have me raised up upon something; and then, in my way, would I try and speak to them about something, but I expect I went often far from the text. But after the

Lord in His grace had shown to me great blessings, my desire was to be an instrument to blow the trumpet that gave the certain sound of glad tidings of great joy. Thus, living at Rye, I attended the Sunday-school, and often gave an address and also spoke in open air. And here, having the desire to speak in the name of our God, I begged of the Lord to open up the way, if I was to go forth in the work of the ministry. The way opened thus: I was removed from Rye to Sittingbourne; and attending the school, was asked to take the Bible-class, and also the Mission Hall, which, after a time, I consented to do. But here I became troubled in reference to certain truths which I held—viz., one, amongst others, universal redemption, which became a great burden whilst speaking forth for every one to come. It so laid upon my mind that I made the matter a solemn prayer, which result followed that I was inclined to believe that I was preaching error. I called upon the minister on the matter, conversed with him about it, and he thought, methinks, that I was unwell, that after I little time I should be all right again. But no; the change deepened, I could not preach as hitherto, and, if I must not preach only as before, I must give up my connections with the Church and work.

I came home for a holiday, and asked one evening for Mr. Haynes to come to supper, and we talked over the things that concerned my troubled mind. He certainly explained things very clearly, but I wanted the Spirit to bring before my eyes verities to rest upon by His own teaching, which, I trust, are a living witness of the truths I hold that all is of grace and not of works, from first to last, in a poor sinner's salvation.

In the course of my ministry as a supply I once gave up preaching, thinking that it was not my work, and, to settle it, I said, "If I get an answer from advertisement, shall take for granted that I am so to do." I received an answer, accepted, and in a few days settled for a time at Guildford, thinking no one would know of the past—settle down comfortably as a hearer. But no. Through our dear brother Mitchell's influence I was led to Mayford, to help them in building up the cause, and there my labours were greatly blessed.

At this place a serious illness overtook me, which lasted for about ten years, unable to work, and only occasionally able to preach—three years out of the time entirely laid on one side from work. I have often said that some of our greatest troubles prove to be amongst our greatest blessings; and, indeed, I had at times such refreshings from the Lord that caused me to hope

for recovery. One time, after the doctors had said "No hope," I became greatly distressed, and went into my room and prayed that, if I was never to get well, for the Lord to cut me off. What sweetness the word came, "Be still, and know that I am God." "Stand still, fear not, and see the salvation of the Lord." I rose and shouted, "I know I shall get well; I shall not die, but live, and declare the works of the Lord."

Again, I remember once being overcome in speaking, my mouth being shut after five minutes' talking. How the devil tried to convince me that I was in the wrong place! But "Thy words shall not be false: and He that is perfect in knowledge is with thee," was a match for him. "Now wait, devil, and see." And before many days it was proved that God owned His own Word, for the five minutes' talking became in the hands of God a blessing to some that heard.

I have laboured in various parts of the country, signs following of the words spoken that they were able to make wise unto salvation and to the comfort of the Lord's tried family.

I came here (Charsfield) first in May, 1898. Here I am now, and here I wish to be, believing I was directed hither by the great Head of the Church, and it has been my happy privilege to see the baptistry opened, members added to the Church, congregations increasing, and realising a spirit for hearing and of speaking, and am dwelling in the midst of a poor and afflicted people, yea, a God-fearing and God-loving people. S. BEALL STOCKER.

Charsfield.

#### WOOD GREEN.

SPECIAL services in connection with the seventh anniversary of the Sunday-school at Park-ridings were held on Lord's-day, September 10th. Mr. Kern, of Ipswich, preached in the morning from the words, "Let thy work appear unto thy servants, and thy glory unto their children" (Psa. xc. 16), and the evening discourse was based upon, "Come, see a man which told me all things that ever I did: is not this the Christ?" (John iv. 29). Both sermons were soul-refreshing. Our esteemed brother also addressed the scholars in the afternoon from the words, "A little child shall lead them."

The following Tuesday, brother Chilvers preached from the 8th verse of the 143rd Psalm, "Cause me to hear Thy lovingkindness in the morning, for in Thee do I trust."

The evening meeting, at which brother Smith, of Eltham, presided, was fairly well attended. Several friends from other causes were noticed.

Brother Walter Pickett, of Watford, led us to the throne of grace.

The chairman read a part of Psalm cix., and after a hymn had been sung by the scholars, called upon the secretary for the annual report. The keynote of the report was Psa. ciii. 2, "Bless the Lord, O my soul, and forget not all His benefits." Several benefits were enumerated: the benefits of such a Text-book and such a Master, of encouragements, of opportunities, of funds, and of promised rewards. Among the encouragements were the testimony of the work of grace being manifest in some of the scholars' hearts. The action of a few boys, who put their pocket-money together and presented their teacher with a Bible: and also the fact that some of the scholars have committed to memory the Junior Catechism compiled by brother E. Marsh.

There had been no death in the school during the year, which was a cause for thankfulness.

The number of scholars was 134, and there were nine teachers and others to hand to render help if necessary. Addresses had been given by the friends and teachers from Sunday to Sunday.

The first speaker was brother R. E. Sears, who gave us a stimulating motto, "The Lord is able to give thee much more than this" (2 Chron. xxv. 9). Our brother said he would like us to remember the infinite resources of God. We are all so inclined to look to ourselves; but the Lord is able. Speaking of the ability of God to save, and that freely, he said many to-day do not understand the freeness of the Gospel, and are in the dark in this respect; our brother very aptly illustrated this part of his address. The words, "The Lord is able to give thee much more than this," were an encouragement to prayer. Emphatically did our brother remark, "Don't be afraid to pray for yourself, for sinners, for your scholars."

Brother Mutimer, of Brentford, expressed his great pleasure in being present again with the friends at Wood Green, and especially along with the dear boys and girls. At the outset of his remarks he said he intended to address the young, and confined his address to answering the question, "What is a Christian?" He referred to his condition, and spoke of him as convinced, changed, called, clothed, conformed, crying, conducted, and crowned. All the children gave our brother rapt attention, and we hope his suitable words would be made saving words by the Spirit's grace.

Brother H. J. Wileman, of St. Albans, took the beautiful and short text, "God is love." He referred to the manifestations of God's love, in putting us into His family—by the

gift of His Son—the suitability of Christ as a Saviour—God's love (a) valuable, (b) eternal. "God is love" should be the theme of the minister and also the Sunday-school teacher.

Brother Chilvers greatly interested the boys and girls by taking the words, "There go the ships," and comparing them to young people—the merchant ship: the lad bent on getting earthly riches—the pirate ship: the artful and thieving boy—the man-o-war ship: the unruly boy—the sailing yacht: the girl fond of dress and pleasure—and the Gospel ship, the one that takes Bibles to foreign lands and sailors far at sea. Our brother expressed a desire that many might become like the Gospel ship and carry the Bible to others.

The superintendent also said a few words thanking the friends and brethren for their presence. He also referred to the monetary item and the falling off of the attendance at school of late.

The collections were very satisfactory, amounting to between £7 and £8.

Brother C. C. Harris kindly sent us a donation, as did also one of our number, for which we are very thankful.

The chairman closed the meeting by prayer.

P. J. C.

YATELEY (ZOAR, CRICKET-HILL).—The above cause of truth held its 72nd anniversary on Monday (Bank Holiday), August 7th, when two Gospel sermons were preached by Mr. J. Clark, of London. The afternoon text was from words found in 2 Cor. iv. 9, "Cast down, but not destroyed," which was suitably handled under three headings—(1) In what sense God's people are cast down, viz., in circumstances, for want of success in prayer from God, and for want of more love; (2) In what respect they are cast down: for want of more understanding; (3) The reason they are cast down: because of anxious standing in the Lord; yet, notwithstanding all this, the child of God is not destroyed. Brother Littlewood, of Egham, gave out hymns. After tea had been partaken of, and a quiet stroll over the common, we adjourned to the chapel for evening service, at which brother Nash, of Egham, gave out the hymns. Our brother Clark's text was Ezekiel xxxiv. 29, "I will raise up for them a plant of renown," which was also divided into three parts—(1) The plant itself; (2) The raising up of the plant; (3) The end and purpose for whom the plant was raised up. It was indeed a good time to weary pilgrims in the wilderness, for who can express the joy and satisfaction—yea, the glory—which springs up in the hearts of weary pilgrims when they are enabled by precious faith to gaze upon this plant

of renown. They are like the little verse which we used to sing in the Sunday-school:—

"A little pilgrim on life's way,  
Bearing his cross from day to day,  
When faint and weary used to say,  
Jesus my Saviour."

It is then we are enabled to realise that, though "cast down, yet not destroyed." Thus ended another meeting on earth, which reminds us we are hastening on to the time and place

"Where congregations ne'er break up,  
And Sabbath has no end;"

where there is no party, sect, or divisions, but all are one in Christ Jesus, blessed for evermore. God grant we may all be found in Him at the last.—  
H. J. PARKER.

**POULNER, NEAR RINGWOOD.**—The 59th anniversary of the Sunday-school and the Cause was held on Lord's-day, August 27th. Sermons were preached to good congregations. On the Monday a public meeting was held. The chair was taken by E. Diffev (pastor), and addresses were given by several friends. The annual report shewed that there was a balance in hand. The collections had been well sustained, £217s. had been collected for Foreign Missions. The Sunday-school numbered 80 children; teachers, 9 (7 of which were members of the Church). The Band of Hope numbered nearly 60. We should have been grateful to have reported additions to our little number as a Church, but we must look to the Lord to add, and if He adds there will be no mistake made in the matter. We rejoice in the presence and blessing of the Lord being manifest in our midst. That this year may be fruitful unto Him is our prayer and desire.—E. DIFFEV, *Pastor*.

**LINGFIELD, SURREY.**—Services to commemorate the 63rd anniversary of the formation of the Church worshipping at Plaistow-street were held on August 1. We were favoured with a fine day, and feeling that this was an answer to prayer, our hopes were strengthened in respect to Divine blessing accompanying the services. This proved to be abundantly the case. Through the unavoidable absence of our much-beloved brother, E. Mitchell, of Chadwell-street, by reason of illness, the pulpit was occupied by our esteemed brother, T. Jones, of New Cross. The message that he delivered in the morning proved to our souls to be from the King. It was meat and drink. In the afternoon we were again favoured to hear of Jesus from our beloved brethren H. Fowler (of Fulham), T. King (of Surrey Tabernacle), T. Jones (of New Cross), and D. Smith (of Bond-street, Brighton), the pastor (H. Hayler) presiding. God

was in our midst, and did bless us. Full justice was done to a substantial tea, ably prepared by our energetic and most useful sister, Mrs. Fuller; and in the evening brother Jones was again privileged to bring before us some of the glorious riches of mercy and love which are made over to be the portion of the people that know the joyful sound. Numbers were very good, collections good, and altogether we feel we must say, "Truly God is good unto Israel: shout His praise among the people." Still command thy favour, O Lord, is the sincere desire of an—  
EARTHEN VESSEL.

**WATFORD TABERNACLE.**—Anniversary services were held on Wednesday, Sept. 6th. Mr. Bush was the preacher, and we can say our Lord was with us. The afternoon meeting was well attended and our brother spoke well from Psalm xxxvi. 7, 8. He led us into the text, by the steps, "Mercy, Righteousness, Judgments and Preservation." Then led us to "Admiration, Confidence expressed, Expectation, Realisation." Then the sevenfold expression of love, the lovingkindness of God. "Inexpressible, Inconceivable, Everlasting, Sovereign, Free, Immutable, Boundless." Many said it was good to be there. In the evening our brother spoke from Isa. li. 10, and indeed we had a "shower of blessing," as he dwelt upon the position of God's people and their fear, opening up the five-fold promise, "I am with thee, I am thy God, I will strengthen, I will help, I will uphold." We had a good gathering, and great blessing.

**TOTTENHAM (PHILIP-LANE).**—Our pastor's anniversary services were commenced on Sunday, September 3rd, when we were again much blessed by the Word, and were cheered to see such good congregations. These services were continued on Wednesday, September 6th, when our esteemed brother, E. Mitchell, of Chadwell-street, preached in the afternoon at 3.15 from 1 Cor. i. 18. A fair congregation gathered to hear the beautiful simplicity and the glorious Gospel truths proclaimed, which were a real treat: we never heard our brother Mitchell better. Tea was provided at 5 p.m., which was well carried out by our lady friends. A public meeting was held at 6.30, which was ably presided over by our beloved President, W. Abbott. Psa. xlv. was read, and brother W. Pallett led us in prayer. Then our chairman, in his usual style, said a few words, which were profitable; and he also congratulated us on the nice approach to the chapel, and the good accommodation inside. He gave some excellent advice on making sacrifices for the Lord's cause. Our brother



Holden gave us an encouraging word to pastor and people from 2 Cor. i. 4, which proved most appropriate and instructive. Then brother Mitchell spoke in his usual happy style to our edification and profit. Our brother G. Savage directed his remarks to the young, based upon 2 Cor. ii. 17, which was most interesting. Brother License, in the absence of our brother J. Clark, said a few cheering words to us. Our brother Bartholomew, senior deacon, was called upon to say a few words, which he did, asking the friends to hold up the hands of our pastor by their presence, especially at the week-night services. Our pastor, on closing, said that he truly felt that the Lord of Hosts is with us. From his own experience the Lord had been his helper in his work. He could say it evidently, as the congregations on the Lord's-day are trebled, and our finances, which were much behind, now stand at a good balance in hand. So we praise our covenant God for His mercies and blessings. Amen.—C. H. BAKER, *Sec.*

**BROMLEY, KENT.**—Anniversary services of the starting of the Cause and formation of the Church were celebrated on Tuesday, September 12th, amidst bright autumnal weather, when at 3.15 a goodly company assembled together to hear brother Marsh, of Stratford, who discoursed very sweetly and savourily upon Psa. lxxiii. 3, "Because Thy lovingkindness is better than life, my lips shall praise Thee," at the close of which tea was partaken of. Again, at 6.15, we gathered together in the name of the Lord, when the meeting was presided over by J. Piggot, Esq., of Bexley, who announced hymn,

"Awake, my soul, with joyful lays,  
And sing thy great Redeemer's praise;"

and, having read Psa. xxiv., called upon brother R. Grimwood, of Eltham, to engage in prayer. Another hymn being sung, the President called upon brother Lookwood, who read a brief, yet interesting report. The chairman then followed with a pithy exposition of Psa. xxiv. 10. Truly our hearts rejoiced as he spoke a few things of the excellency of this King of glory, the Lord Jesus Christ. The meeting was then very ably addressed by brethren Beecher, J. E. Flegg, H. Patterson, and A. H. Pounds. Many were the testimonies of the congregation as to the enjoyment of the services throughout the day to whom we owe our indebtedness, to the God of all grace, and to whom we ascribe all the glory. Collections, £5 13s. 9d.

"If such the sweetness of the streams,  
What must the fountain be,  
Where saints and angels draw their bliss  
Immediately from Thee?"

—J. ASPINALL,

**GREAT YARMOUTH (YORK-ROAD).**

—The 25th anniversary of the opening of the above place of worship was celebrated on Lord's-day, August 13th, and the following Monday. The sermons were preached on the Lord's-day by pastor F. C. Holden, from Limehouse. For several years our brother has gone to cheer the hearts of the friends here, and the Lord has made His Word to be with power. This year was no exception. Lovers of truth united to say, "it was good to be there." Tea was provided on the Monday, and at the meeting following, presided over by Mr. Bedingfield, Gospel addresses were delivered by brethren Sapey, Hunt, Holden, and the writer. We could endorse the remarks of the chairman in his address, who said, "The keynote of the first meeting in this place has now for 25 years been maintained, and the Gospel of the grace of God it was opened to publish is as precious as ever to all who know its joyful sound." God grant it may long be so, even to "the generations yet to come." With a grateful heart the pastor, Mr. James Muskett, spoke of the love and unity of his flock, and acknowledged with a thankful spirit the amount of the contributions at these services as being £9 13s. 1½d. including several kind donations from friends at a distance. We know the Gospel does not change, but circumstances attending those who publish it does. With these services is not only celebrated the opening of the House of Prayer, but the pastoral labours of our dear brother, and we could but feel a tinge of sadness as we saw the company gathered less than in former years, and listened to the amount of the collection which is the pastor's annual portion, and found that also was not as it used to be. Heavy are the afflictions of this faithful pastor's heart and hearth in the physical and mental weakness of his dear wife, and, but few know the cross he has to carry that incidentally brings about the savour with which his ministry is attended. God grant that if his heart was not quite so oenced this year by anniversary gifts, it may yet be by some absent friends, who will yet remember their Lord's servants in bonds. God bless the little cause at York-road, the scene of our first feeble witness for his truth, prays—E. MARSH.

**COLCHESTER.**—The joint anniversary, being the second of the formation of the Strict Baptist Cause at Osborne-street, and the first of the pastorate of brother J. W. Motson, was held on Sunday and Monday, Sept. 10th and 11th. Appropriate sermons were preached on the Sunday by the pastor, in the morning from the word, "Ebenezer," and in the evening from Gal. vi. 9, there being good congregations. Services were con-

tinued on the Monday, when a little disappointment was felt in not having the presence of Mr. Mitchell, the esteemed pastor of Chadwell-street, who had been engaged to preach. But the God of all grace, who never fails in time of need, sent us a valuable brother in his place in the person of pastor H. S. Boulton, of Chelmsford, whom we found to be "a workman needing not to be ashamed, rightly dividing the word of truth." We were favoured to have dealt out to us the sound and precious verities of the Gospel, accompanied by the teaching and language of covenant grace, being quite free from that leaven of duty-faith and mixture of creature merit, which many in these days are wanting, and, though deeply sad to behold, is forcing its way into many of the Churches of the Strict Baptist order. Tea was provided between the services and an exchange of thought enjoyed, as we could trace the dealings of the Lord in the two years past in maintaining us, supplying our needs and causing us to cleave to the doctrines of Christ, which in all ages He Himself has honoured. A gift of £1 12s. was presented to Miss Perry for her kindness at the harmonium, which assists at the service of praise, and the two days' services were closed by singing the precious hymn of Doddridge, "Grace, 'tis a charming sound."

**PRITTLEWELL.**—Anniversary services were held on August 24th, when pastor E. Marsh, of Stratford, preached an excellent sermon in the afternoon to a good congregation. The meeting in the evening was well attended, and brethren Akehurst, Holden, Marsh, and Mobbs, gave very edifying and encouraging addresses. Our kind brother Youdan, of Elim, Limehouse, was in the chair; whose savory words we hope ever to remember. This was brother Youdan's first visit to Prittlewell, but we trust it will not be the last. A good sprinkling of friends from London, Southminster, and surrounding places, were present. Collections were good. We sincerely thank all who came to assist by their presence and help.—J. C.

**HOVE, WEST BRIGHTON (PROVIDENCE, HADDINGTON-STREET).** Services to commemorate the twelfth anniversary of the pastorate of Mr. W. Turner were held on Wednesday, August 30th. In the afternoon an able, instructive, and helpful discourse was delivered by Mr. F. Shaw, of Salem, Bond-street, Brighton, from Zech. xiii. 1: "In that day there shall be a fountain opened to the House of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Tea was partaken of by a small company, and in

the evening Mr. G. Virgo, senr., of Mighell-street, Brighton, presided over a public meeting. Some disappointment was felt at the absence of brethren Littleton, Webb, and E. Mitchell, who were kept away by indisposition, still the Lord graciously helped the brethren who were present, and it proved to be a profitable occasion. Collections amounted to nearly £7. The pastor is in a very weak state of health we are sorry to hear. Visitors to West Brighton will be heartily welcomed by the friends at Haddington-street, and their presence would help to cheer a little sister.—M. E. E.

**IPSWICH (BETHESDA).**—On Sunday, July 16th, special services in connection with the anniversary of the Sunday-school were held. Favoured with a fine day the chapel was filled to its utmost capacity, but, above all, we were privileged to realise the presence of the Master. Mr. Chilvers, of Keppel-street, preached two excellent sermons, which were greatly enjoyed. In the afternoon he gave a very instructive address to scholars, teachers, and friends. Recitations and dialogues were given by some of the scholars. The singing during the day, which was of a special character, was led by our brother Oliver, assisted by the choir, Mrs. Harris most efficiently presiding at the organ. The collections amounted to over £17, for which we wish to thank all that so liberally responded. Many friends met with us from neighbouring villages to help and encourage us in our labour of love. We earnestly trust that much good may be done, and that many—all, if God's will—of our scholars may be brought to know and love Him whom to know is life eternal, and that the blessing of the Master may rest upon our school. On the following Wednesday, by the kindness of our brother Dorling, of Rushmere, our annual treat took place, the children being conveyed in waggons provided by Mr. Dorling, to his farm, where a very happy time was spent, the children amusing themselves with races, swings, &c., tea being provided by our respected friends, Mr. and Mrs. J. Motam.—T. T. FARROW, *Secretary*.

**CHATHAM (ENON).**—Pastor J. Gardner's second anniversary was held on Sunday, July 16th, when pastor C. A. Guy, of Peacock-street, Gravesend, preached two sermons. The sermons in morning and evening were sound, solid, and in every way suitable. Good preaching and good hearing throughout the day. These special services were continued on the following Wednesday, when pastor W. Jeyes Styles was the preacher, who also came last year to our first anniversary. This, his "Second

Advent" was hailed with singular pleasure. Afternoon text, 2 Kings iv. 42-44. (1) The man of God in want of bread; (2) The unknown friend from Baal-shalisha (as the unseen hand of God); (3) The servitor, an undetected hypocrite. Evening text, Malachi iii. 6. (1) The great claim, "I am God" (*i.e.*, Jehovah); (2) The great continuity, "I change not;" (3) The great consolation, "not consumed." These discourses were exceedingly edifying and comforting. The collections on the Lord's-day and on Wednesday were most liberal, the best we have ever had. The services throughout will be long remembered with holy pleasure.—**VERITAS.**—P.S.—This report has been delayed through the indisposition and absence from home, of the writer.—V.

**ILFORD (EBENEZER, CLEVELAND-ROAD, HIGH-STREET).**—The pastor's (Samuel J. Taylor) first anniversary was held on July 9th and 11th, 1899. The Lord's-day sermons were preached by himself, from Acts xxvi 22, "Having obtained help of God, I continue to this day" &c., and Psalm liii. 7, "Because Thou hast been my help, therefore, in the shadow of Thy wings will I rejoice." On the following Tuesday, Mr. J. Box ably preached from Rev. xii. 1, to a good audience, who profited thereby. A tea followed, about seventy sitting down. The public meeting commenced soon after, the senior deacon, Mr. W. G. Faunch, presiding, in the absence of Mr. J. Piggott, who was hindered from coming, but telegraphed (Isa. xl. 29), and in a letter forwarded a good addition to the collection. The chairman declared this occasion to be a thanksgiving meeting, mercy crowning this year and beginning another. The pastor's statement included six being received into Church fellowship (two by baptism); a school established with a Bible-class of ten; and that the three P's of Psalm cxxii. 6, had been ours by the blessing of God—Prayer, Peace, Prosperity. The following pastors who took part at the Recognition Services last year, then spoke:—Brother W. Chisnall (Ephes. iv. 5), "One Lord, one faith, one baptism." Oneness was well spoken of. Also the "one things" of Scripture, "I desired," "I know," "I do." Brother R. E. Sears (Psalm xxiii. 5), "My cup runneth over." In David's chequered life, not always so. Yet he did have "joy," the "joy of God's salvation." Some spiritual cups that run over were mentioned: Prayers, Praise, Labours. Brother J. H. Lynn (Heb. x. 14), "By one offering He hath perfected forever them that are sanctified." The believer has priestly relationship to God, self-denial is judging myself in the light of God's holy law and repudiating it, our praise

to God through the blood of the cross. Brother E. Marsh (Gen. xxxix. 21), "But the Lord was with Joseph." Secret of His prosperity, source of His strength. In all places, Pharaoh's house, Potiphar's house, in prison, &c. What would Joseph have done without the Lord? Brother F. C. Holden (Psalm cxxvi. 3), "The Lord hath done great things for us." His great work consist of (1) Motive (pure); (2) Wisdom (in His place); (3) Power (is His might); (4) End to be accomplished: eternal good of souls and Gospel ministry maintained. The attendances were good, the help rendered cheerful and full; the collections £12 7s. 8½d., which after deducting expenses, were given to the pastor. "The Lord of Hosts was with us."—S. J. T.

**HERTFORD (EBENEZER).**—The 126th anniversary of the above cause was held on Thursday, Sept. 14th, when two excellent sermons were preached by Mr. Mockford, of Heathfield, Sussex. A good company partook of tea, which they seemed to enjoy, but the food for the soul afforded them still greater satisfaction. One painful circumstance in connection with this service was the announcement of the resignation of the pastor, Mr. R. Bowles, who after forty years pastorate over the same Church, through weakness and general debility, has been obliged to resign his office. He retires not upon a pension, but upon the promise, "My God shall supply all your needs, according to His riches in glory by Christ Jesus."

**LIMEHOUSE (ELIM CHAPEL, PEKIN-STREET).**—The fifth anniversary services of the opening of the School building was held on Lord's-day, Sept. 3rd, 1899. The pastor preached morning and evening to the spiritual profit of the Lord's people. The services were continued on Tuesday, Sept. 5th. In the afternoon our brother Bush preached a most helpful sermon, abounding with encouragement and consolation to the Lord's tried family, from Isa. xli. 10, and was much enjoyed. Tea was served in the school and was enjoyed by about seventy friends and young people. The evening service began with Mr. Piggott in the chair, with praise and reading a portion of the Word. Brother Jeffs, of Richmond, earnestly sought the Lord's blessing. The chairman most ably and suitably addressed the meeting, and brethren Marsh, Bush, Chilvers, A. H. Pounds, and S. J. Taylor, delivered excellent addresses, but we were sorry for the absence of brother White, of Woolwich, from severe cold. Brother Youdan, in the regretted absence of brother Baldwin, senr., gave a financial statement, and was pleased and thankful to say there was no debt

on the building beside the balance due to the Association of £75. Our meeting brought that down to £30. Brother Edward Baldwin, superintendent, made a few general remarks upon the condition of school attendance and working. The pastor made a short speech appropriate to the occasion, then proposed a hearty vote of thanks to the chairman for his kindness in presiding and also for his liberality, which was unanimously and heartily given. Mr. Piggott responded, and with his dear wife had to leave to catch a train for home. Mr. Holden then occupied the vacated chair and closed this happy meeting, the chapel being more than three parts full, although some of our own friends are away from home. With praise and prayer.—ONE WHO WAS PRESENT.

#### SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

RICHMOND-STREET, BRIGHTON.

TUESDAY, September 19th, was a gala day with our Missionary Society, the autumnal meeting being held at the seaside; and, moreover, on the shore of the vast ocean of God's love, the music of whose waves filled us with mighty joy. A special excursion train was chartered for the occasion, and brought down from the Metropolitan Churches a company upwards of 200 strong. A cold lunch was provided, privately, for ministers and officers of the Society, together with their wives and daughters. The large schoolroom at 'Ebenezer' was crowded at tea-time, an extra table being requisitioned in the Young Women's class-room.

The truly magnificent evening meeting was held in the chapel, being presided over by pastor P. Reynolds, who was supported by a fine array of valiant missionary veterans. Singing, the reading of the Scriptures by pastor Guy (Gravesend), and a fervent prayer by brother I. R. Wakelin (Keppel-street), opened the meeting. The chairman spoke cheerily and hopefully. Pastor S. Gray (Secretary) followed with many pleasing details of the good work. He reported the staff of agents as 65; the membership as 600; and the baptisms, since 1897, nearly 100, all the candidates being examined by the glorified Chatterton, or by our Missionary-Superintendent, Mr. Strickson. Mr. Gray also announced that, in response to an appeal of his, the Rev. T. J. Cole, of Peckham, had generously given him a cheque for £50, for the purchase of the Poonamallee property, which would henceforth be known as the W. R. COLE MEMORIAL CHAPEL. Mr. Strickson has recently been on tour in the Tinnevely, and on this occasion made his first attempt at a short Tamil address, in the noble stone chapel

recently built at Ellivarasanenthal. He speaks in the most cordial terms of his native co-workers in the kingdom of God. He heard each preacher deliver four or five Gospel addresses, which were translated by brother Jesudhasen. He pronounces our agents "splendid material to work with," and he feels that under our Divine Leader there is a bright future before our Missionary Society. He was able to understand, in part, what was said, and in some cases give his own instructions, without the aid of an interpreter. His elaborate and delightful report will be printed in its entirety, in the Society's Magazine, "Rays from the East" for October. The following ministerial brethren delivered altogether choice addresses, viz. T. Jonas (New Cross), Parnell (Stepney), J. Morling (High Wycombe), E. White (Woolwich), Rose (Woolwich), G. W. Clark (Horsham). A vote of thanks to the Brighton friends for various services rendered, was moved and seconded, respectively, by brethren F. J. Catchpole (New Cross), and Adams (Highbury). The substantial sum of £10 5s. 0d. was collected; and the tea yielded £1 17s. 0d., in the hands of Mrs. Room. Thus the total proceeds exceeded £12. The meeting was as satisfactory as it was novel, being altogether a red-letter day.

#### COMMERCIAL STREET CHAPEL, WHITE-CHAPEL, E.

On Saturday, Sept. 23rd, Young People's meetings were called, and much more than justified the new departure. Mr. S. Gray preached an appropriate sermon in the afternoon, about 200 being present, tea followed. A public meeting was presided over by Mr. Reynolds, at 6 p.m. Prayer was offered by pastor Othen, who was afterwards heartily thanked, together with his friends, for the kind use of the noble edifice. Pastor Rose gave a dainty speech, and was followed with love-breathed sentences by brethren I. R. Wakelin, and H. Adams. At 7 p.m. Mr. Gray delivered a lecture on our Mission Work, illustrated by 72 lantern views, prepared from original photos taken either by the lecturer himself when in India, or by Mr. Strickson. From beginning to end the lecture was laden with information; the most recent news "from the front of the battle" being rehearsed. Mr. Coxill proved a most efficient lanternist. The meeting was closed by the Benediction, which was pronounced by Vice-President T. Jones. Ministerial brethren Mayhew (South Hackney), Parnell (Stepney), and H. J. Wileman (St. Albans), were present; as were brethren Catchpole (New Cross), T. G. C. Armstrong (New Cross), Hockett (Bethnal Green), and Archer (Highbury). The collection realized over £3 and the evening meeting totalled about 400.

IPSWICH (BETHESDA).—We celebrated the twenty-second anniversary of our pastor's recognition on Lord's-day, Sept. 10th, and coupled with it our usual Harvest Thanksgiving services, Mr. James Clark, of Bethnal Green, was the preacher for the day and was listened to with pleasure, so many years having elapsed since his voice was heard here, it seemed like "old times" to have him with us again. The children were not forgotten, the afternoon service being devoted to them, when the speaker in a racy discourse directed their attention to the words, "Take heed." Judging from the way in which the children answered the few questions put to them and the evident enjoyment of those present, we believe good will come out of it; we would feign desire it might lead to the conversion of many of them and encourage us in the work of training them in the fear of the Lord. On the following Wednesday, a public tea and meeting was held, and addresses given by Messrs. Bland, Bardens, Ling, Ranson, and Alexander. During the evening, the superintendent, Mr. Garrard, presented Mr. S. Kern, the son of the pastor, who is the school librarian, with a handsome travelling bag, subscribed for by the members and friends of the library, and given as an acknowledgment of his valued services in that capacity.

THE LATE MR. WILLIAM  
PIGGOTT, OF CHELTENHAM.

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

DEAR SIR,—In reply to your kind note I endeavour to give a very short account of my dear husband's life and ministry. He was born at St. Neots, March 18th, 1834, and spent all his early years in that neighbourhood. His parents brought him up to attend the Established Church and Sunday-school there. He had an earnest teacher, and, I believe, was brought under conviction of sin whilst attending his class. I have heard him speak of Jer. xiii. 16 as being specially used by the Holy Spirit to impress his mind when about 14 years of age. After some months of darkness of mind he was brought into the light, and was enabled to realise that Jesus was his Saviour indeed. He was led to attend an Independent place of worship about this time. He used also to hear Mr. Murrell sometimes. Being a zealous young man he was early brought forward to teach and preach at some of the little village places around. He became convinced of the Scripturalness of believer's baptism, and was baptised at a neighbouring village when still in his teens.

At this time he was employed in the grocery business, but tried to improve his education, and finally, in 1857, put

himself to Homerton College for a year's training. He afterwards taught in several schools for a few years, but had an illness, during which it was impressed upon his mind that if he recovered he must preach the Gospel at Winwick. Upon his recovery he was appointed to do so (I think by some Evangelistic Society). At first he taught in the school as well. Afterwards he devoted his whole time to preaching and visiting in Winwick and the surrounding villages. He remained there about seven years. He afterwards had a short pastorate at Speen, Bucks., and then for six and a-half years was pastor at Histon, Cambs.

He was then called to Studley, Warwickshire, for another six and a-half years, and afterwards removed to Burford, Oxon. His pastorate at Burford was a short one. He found himself more and more out of harmony with those who were for modern ways. He had always held and preached the doctrines of grace, but had been connected with Churches where strict Communion was not adhered to.

He now decided to unite with the Strict Baptists, and joined the Church at Tamworth-road, Croydon. He itinerated for some time in various Churches in London and different parts of the country, and was asked to take the preaching at Bethel Chapel, Cheltenham, for a year, in 1883. He preached regularly at Bethel for about a year and a-half, afterwards only occasionally.

His health failed very much about this time. He was subject to chronic muscular rheumatism, asthma, &c., which often kept him in the house for weeks together. Still, he supplied occasionally at a few places, and was starting on the 8th of April last to fulfil an engagement at Coventry, when he met with the sad accident which caused his death next day.

It was a great grief to me that he was not able to leave a dying testimony on account of the condition of his poor body, though he was able to recognise me. He had several times talked of sudden death during the winter, and had said that he thought perhaps his end might be sudden, and that he did not fear. I have heard him say he was delivered from the fear of death ever since an experience he had in a terrific thunder-storm, whilst living at Studley.

His first wife died very suddenly in 1890, whilst he was away from home preaching. They had many trials together, as out of nine children, only three survive. He had been much tried in circumstances at times, but the Lord always provided in the time of need, and I have often heard him speak very gratefully about the Lord's goodness,

and also of the kindness of those whom the Lord employed to help His servant.

Though he had lived a very quiet, retired life at Cheltenham these many years past, there was much sympathy and respect shown by the Bethel friends, and others, at the time of his death.

I feel I must not encroach more upon your space. So remain, Sir.

Very truly yours,  
C. PIGGOTT.

16, Courtenay-street, St. Paul's,  
Cheltenham.

## Our Australian Column.

### MANIFOLD MERCIES.

[Notes of Sermon preached by pastor J. W. BAMBER at the Special Services, held June 18th, to commemorate his 50th birthday.]

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

THE history of the Church, in every period, is one of the continual goodness and mercy of her covenant-keeping God actuating, controlling, and determining all things for eternal good. The redeemed, in their helplessness, weakness, and weariness have been continual recipients of the abounding mercy of their clement God. And in remembrance of the deliverances He wrought, and the blessings bestowed, their souls have been filled with adoration and praise.

The Word of the Lord is a record of the memorials preserved by the saints of the lovingkindness of their faithful God. Jacob preserved a memorial of the gracious manifestations of his God in the Bethel Pillar (Gen. xxxv. 14). Joshua created a memorial at Gilgal with the twelve stones out of Jordan, so that the children of Israel might have a continual remembrance of the delivering hand of their God (Josh. iv.). The golden pot of manna, laid up in the Ark by divine direction as a memorial of the sustaining hand of their God in the wilderness (Exod. xvi. 33). The Ebenezer memorial stone Samuel set up in thankful remembrance of help received (1 Sam. vii. 9). The sword of Goliath David laid up as a memorial of the glorious victory (1 Sam. xxi. 9).

The contemplation of the goodness and mercy that followed them all the days of their life filled them with thanksgiving. He so encompassed them about with songs of deliverance that His statutes were their songs in the house of their pilgrimage—the oft-recorded and the sanctified songs of the Lord's people.—The song of triumph sung at the Red Sea in remembrance of a glorious victory (Exod. xv.); the last song of Moses as he reviewed the goodness of the covenant-keeping God to

Israel (Deut. xxxiii. 29); the song of Deborah (Judges v.) in thankfulness for victory given; the song of thanksgiving by Hannah (1 Sam. ii. 1-10); yea, each Jewish feast was designed to bring to remembrance and to foster the spirit of praise and thanksgiving—the Lord then giving His beloved songs in the night, whereby they sang in the way, and the ransomed of the Lord found the joy of the Lord their strength.

The Book of Psalms is the aspiration of praise, sung by the sweet singer of Israel in the house of his pilgrimage. "Goodness and mercy" of his God put gladness and rejoicing into his heart. We find that he calls upon his soul, and all that is within him, to bless the Lord, and to forget not all His benefits. "Who forgiveth all thine iniquities, who redeemeth thy life from destruction, who crowneth thee with lovingkindness and tender mercies," and in the precious 23rd Psalm—from which we have taken our text, being led to take a retrospect of his experience of the goodness and care his Good Shepherd had bestowed upon him in feeding him in the green pastures, in leading him beside the still waters, in restoring his soul, in leading him into the paths of righteousness for His name's sake; as, beholding all this love and care, his soul is filled with confidence, for the tender and faithful dealings of his Lord are to him the sweet earnest of good things yet to come, and sure proof of the continuance of the lovingkindness of his Good Shepherd. He thus looked forward with firm persuasion and joyful anticipation that goodness and mercy would follow him all the days of his life, and he would dwell in the house of the Lord for ever. I have been led to take this text so as to raise my Ebenezer in thankful remembrance and acknowledgement of the goodness and mercy that hath followed me all the days of my life, and as expressive of my confidence in the continuance of the lovingkindness of my God, in meditation on the manifold mercies the dear Lord has been pleased to bestow upon me. Surely He hath crowned my life with lovingkindness and tender mercies. My soul is filled with adoration and praise, and I feel this morning He justly claims a song from me:—

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

What shall I render unto the Lord for all His benefits? Taking a review of my life, I feel, with one of old, I am not worthy of the least of all the mercies and of all the truth which Thou hast shown unto Thy servant, and as I experience their daily continu-

ance, am melted down—lost in wonder, love, and praise—for who am I, O Lord God? and what is my house that Thou has brought me hitherto? and at these services, to commemorate my 50th birthday? I am almost too full to give utterance, for truly the Lord hath done great things for me, whereof I am glad, and in trying to take a glance at the lovingkindness of my God, and in remembering the way the Lord hath led me these 50 years, where shall I begin, and where can I end?

"For mercies countless as the sand,  
Which daily I receive  
From Jesus, my Redeemer's hand,  
My soul, what canst thou give?"

I feel

"The best return for one like me,  
So wretched and so poor,  
Is from His gifts to draw a plea,  
And ask Him still for more."

May the blessed Spirit be pleased to help me, while I look at my text:—1st, as an acknowledgment and adoration of the "Goodness and mercy that hath followed me all the days of my life." 2nd, as expressive of my confidence in the continuance of the lovingkindness of my God, through all the unknown days of the future.

1st, as an acknowledgment and adoration of the goodness and mercy that hath followed me all the days of my life.

It is good to take a review of the lovingkindness of our God, and to testify what He hath done for our souls, and with David, to say, "Come ye that fear the Lord, and hear what He hath done for my soul" (Psa. lxxvi. 16).

"Come hither ye that fear the Lord,  
Disciples of God's suffering Son;  
Let me relate and you record,  
What He for my poor soul has done."

Dear Frances Ridley Havergal said that God keeps writing a commentary on His Word in the volume of our experience. Beloved, this morning as I think of the gracious dealing of the Lord toward me, a miracle of grace, each and every page of my life's story is a testimony to the everlasting love and free sovereign grace that hath saved and kept a sinner like me. Oh, for power and liberty to set a little of it forth this day, but I feel with dear Robert McCheyne:—

"When this passing world is done,  
When has sunk yon glaring sun;  
When we stand with Christ in glory,  
Looking o'er life's finished story:  
Then Lord shall I fully know,  
Not till then how much I owe."

May our meditations awaken our gratitude and strengthen our faith, "Being confident of this very thing, He that hath begun a good work in us will perform it until the day of Jesus Christ," and glory will crown what grace hath begun. 1st, Let me record the goodness and mercy of my God that followed me in the days of my unregeneracy, the

special providence that watched over me, guiding, preserving, and overruling all events. To my call by grace, I would make mention of the lovingkindness of my Lord, and in grateful remembrance, sing with Ryland:—

"His decree, who formed the earth,  
Fixed my first and second birth;  
Parents, native place, and time,  
All appointed were by Him."

I feel I never can praise Thee sufficiently for giving me a godly grandmother, and prayer, and letters, constantly telling me how she could not give me up. Thanks be unto God, she lived to see one of her prayers being answered. Praying father and praying mother, keep on praying for that dear one, and though at present there are no signs, God will hear your prayer, and that dear one laid upon your heart in prayer will have to thank God for a praying father or mother. The foreseeing goodness and mercy that followed me in those dark days of sin and rebellion; the preserving mercy of the Lord, that kept me amidst ten thousand dangers till the appointed time to call by grace; the many escapes from death, how I was once saved from a watery grave, and amidst the war in New Zealand, my life was spared while many around our home were killed, preserved from shipwreck, when for days all hope was gone, and how often these sparing mercies were received without acknowledgment and often with hardness of heart. Yet with thoughts of eternal love:—

"Determined to save,  
He watched over my path:  
When Satan's blind slave,  
I sported with death."

Time would fail to tell how the Good Shepherd followed His wandering sheep, watching over me in love, seeking His one, and His tenderness and pity with which He preserved me for Jesus:—

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

The goodness and mercy displayed in my call by grace, the sweet recollections of that blessed day when salvation came home to my soul, and the lovingkindness that drew me to the Cross, and I was enabled to look unto Him whom my sins had pierced, and rest on the finished work of Jesus:—

"I saw one hanging on the tree,  
In agony and blood;  
Who fix'd His languid eyes on me,  
As near His Cross I stood."

And as my soul was set at liberty, joy indescribable filled my soul, God lifted upon me the light of His countenance, manifesting His eternal love to my soul, in deliverance and salvation, saying, I am Thy salvation, and the sweet assur-

ance that came. What a change took place, old things passed away and all things became new. The remembrance of that true birthday of my soul, and the blessedness of when I first saw the Lord, hath often filled my soul with joy and gladness:—

"For a second look He gave, which said,  
I freely all forgive:  
This blood is for Thy ransom paid,  
I died that thou might live."  
(To be continued.)

## Aged Pilgrims' Corner.

THE new *Quarterly Record* contains portraits of the late Earl of Roden and Henry Smith, Esq., of Nottingham, together with interesting sketches of their lives. Several other articles make up a useful issue of this publication, the circulation of which is likely to do the Institution much good. Copies will be supplied upon application at the Office.

No less than 1,550 pensioners are now upon the books and upwards of £11,000 per annum are expended in pensions, together with nearly £2,000 in the maintenance of the four Homes. This increasing outlay renders it more than ever important to obtain new Annual subscriptions, and special efforts will be made during this season to augment the number of contributions. Sums of 7s. 10s. and 14s. a year are within the means of many, and would be thankfully received.

Necessary repairs and exterior painting have considerably reduced the Maintenance Funds of the Homes. These peaceful dwelling-places of 180 of the Society's pensioners are open to visitors daily, and all friends of the Lord's aged poor will be heartily welcomed.

On Tuesday, October 10, the anniversary of the Brighton Home will (D.V.) be held in the Royal Pavilion. The lady visitors will conduct a Sale of Work during the day, and at 3.30 a Public Meeting will take place, presided over by J. L. Densham, Esq. Several ministers and other friends will give addresses.

Prayer-Meetings are held every Saturday evening at 6.30 in the chapels of the Camberwell and Hornsey Rise Homes; the presence and help of friends at these and the other services encourage those who conduct them.

## Marriages.

KEVAN—MASON.—At Providence Chapel, Meyrick-road, Clapham Junction, on Sept. 5th, by pastor R. E. Sears, Mr. Frederick

William Kevan, to Miss Kate Mason. Much interest was taken in the union.—Mr. Kevan having been recently chosen a deacon at Providence, and the bride being the daughter of our brother Mr. John Mason, also a deacon of the Church. Mr. Kevan is also the son of a deceased Baptist minister, of honoured memory; and the bride was the "firstfruits" of our pastor's ministry at Clapham Junction. Many earnest prayers have been offered for the happiness of our beloved young friends.

NAYLOR—ASPREY.—On September 6th, 1899, at Little London Baptist Chapel, Willenhall, by pastor Alfred B. Tettmar, William Naylor, late of Birmingham, to Rose Asprey, of Dudley.

SMITH—DUNTON.—On August 28th, 1899, at Little London Baptist Chapel, Willenhall, by pastor Alfred B. Tettmar, Arthur George Smith, to Hannah Louisa Dunton, both of Willenhall.

TAYLOR—ELIM.—On September 2nd, 1899, at the Mission Church, Heeley, by the Rev. R. H. Widdows, Joseph Taylor, to Maria, widow of the late Joseph Elim, all of Sheffield.

TOLLEY—TAYLOR.—On September 9th, at Zion, New Cross, Deptford, by pastor T. Jones, in the presence of a large gathering of friends, Mr. G. A. Tolley, to Miss Florence Taylor. Our young friends have our heartiest wishes for their future happiness, prosperity, and usefulness.—T. J.

## Gone Home.

JOHN SIMKIN.

Our beloved brother John Simkin, for more than 30 years pastor of the little village Church at Stapleford, Camba, fell asleep in Jesus on Saturday, September 2. He preached on the previous Lord's-day, and was only ill two days. He leaves an aged and infirm widow to mourn her irreparable loss. The funeral was on Wednesday, the 6th, at 3 o'clock.

MR. T. ALGAR.

On Friday, August 25th, Mr. T. Algar, of Mellis, passed away at the ripe age of 81. A correspondent says that he was an attendant at Stoke Ash Baptist Chapel for about 60 years, a lover of the truth, and an excellent singer, having led the singing on Sunday and week-night services in a way that was much appreciated. The funeral took place on August 30th, the pastor, Mr. Bage, officiating. The deceased leaves a widow and two daughters to mourn their loss. He will be also much missed by the members of the Church and congregation. A cutting from the local paper says of him: "The deceased, who by profession was a wheelwright of close upon 61 years standing, had, by his honesty and integrity in business, as well as in public parochial matters, in which he took a lively interest, made a host of friends, not a few seeking his counsel and advice, which was most readily given without fee or reward, irrespective of party or creed. His loss will be keenly felt."

RESIGNATIONS.—Mr. J. Hunt Lynn has resigned the pastorate at Dacre Park, Lee. His labours will terminate on December 31st next. Mr. R. Bowles has resigned the pastorate at Hertford, after 40 years connection, through ill-health and increasing infirmities. Mr. J. Bage has resigned the pastorate at Stoke Ash.





THE LATE JOSEPH WALKER.

(See page 324.)

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## The Godly Set Apart for God.

BY E. MITCHELL.

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“But know that the Lord hath set apart him that is godly for Himself.”  
—Psa. iv. 3.

THE Scriptures form a picture gallery, where the likenesses of men, drawn by an infallible Artist, are hung. It is not the outward form or feature that the Holy Ghost depicts, but the inward make and shape of the souls of men, together with the life they live among their fellow-men. One word not unfrequently suffices to describe a man's true character, as in our text, where the word *godly* gives us an accurate description of the people of God. But the Word not only depicts the character of men, but also declares their destiny. The ungodly are

“like the chaff which the wind driveth away.” They “shall not stand in the judgment.” “The wicked is driven away in his wickedness;” “But the Lord hath set apart him that is godly for Himself.” Happy is the destiny of the godly, but fearful is the doom of the wicked.

Having noticed the DESCRIPTION of our text last month, we draw the attention of our readers in this paper to the DESIGNATION OF THE GODLY: the Lord hath set them apart for Himself. By an eternal act of His will Jehovah selected from among the human family those who should be godly, and appointed them to be His people. By an act of His invincible power and grace, in His own time and way, He makes them godly. He has “called us out of darkness into His marvellous light;” not because we were godly, but because He had determined to make us godly. “In our flesh there dwelleth no good thing.” It is grace alone that makes men godly.

*God separates His people from the world.* Godliness is the antithesis of worldliness. Said our Lord to His disciples: “If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” And, to His Father, “They are not of the world, even as I am not of the world.” Grace is ever separating in its influence and operations. The aim of many is to obliterate all distinction between the Church and the world. Christ’s aim is to separate His people from the world. This He accomplishes by His Spirit’s operation in their hearts, by which the godly are separated from an ungodly world, which “lieth in the wicked one.” The separating line cannot be too clearly drawn, nor too jealously guarded.

But God not only separates His people from the world by making them godly, He also has *set them apart for Himself*. The ungodly are for the world, and will share its awful doom; the godly are for God, and will enjoy His blessedness. They are His temple: “Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them.” “Your body is the temple of the Holy Ghost which is in you.” “Ye also are builded together for an habitation of God through the Spirit.” They are “not their own, but bought with a price,” to be for God Himself.

They are set apart for Himself, *to enjoy His favour*. They have some experience of this here. “Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.” They know what it is to rejoice in Him with “joy unspeakable, and full of glory.” God is now their “exceeding joy.” They have “tasted that the Lord is gracious.” They have had His “love shed abroad in their hearts by the Holy Ghost, which is given unto them.” But what they enjoy here is but as the firstfruits, the earnest of that which is to come. They will see His face presently, and have their souls filled to overflowing with His love; they shall enjoy the boundless riches of His favour for ever and ever. They are vessels of mercy which He has afore prepared unto glory; into which He will pour full measures of His own joy and blessedness.

He has set them apart *to reflect His praise*. “Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light.” “All that see them shall acknowledge

them, that they are the seed which the Lord hath blessed." "This people have I formed for Myself; they shall show forth My praise." His power, love, grace, and mercy are not only manifested to them, but also by them. They are as a mirror in which His *virtues* (1 Pet. ii. 9, margin) are reflected. Said one of these godly ones, "According to my earnest expectation and my hope, that . . . Christ shall be magnified in my body, whether it be by life, or by death." With both lip and life they show forth His praises. Let the godly ever keep this design of their Lord in remembrance, and labour that it may be accomplished in them.

They are appointed by Him *to do His will*. "But now we are delivered from the law, that being dead" (or, being dead to that, marg.) "wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." They "serve the Lord with gladness." To them "His commandments are not grievous;" and "in keeping of them they find great reward." True, they find great opposition from the flesh, so that "the things they would they do not;" yet, they "delight in the law of God after the inward man," and anticipate the time when, freed from the flesh, they will do the will of their God, even as it is now done in heaven.

He has ordained them *to spread His truth*. In a special sense the apostles were witnesses to the truth of their Lord. In a modified, yet very real way, all the godly are witnesses to the truth, and light-bearers to the world. "Ye are the light of the world." "Among whom ye shine as lights in the world; holding forth the Word of life." The godly are representatives of their Lord; the Church is "the pillar and ground of the truth." One chief aim of our lives should be to sound forth, and to send forth the Word of truth throughout the world. Who can be fitter agents for this than those who know the value of "the truth as it is in Jesus" in their own experience, and have felt its power in their own souls? Indebted, under God, to the truth for our own happiness and safety, let us make His Word known as far and wide as opportunity and ability are granted us; for in so doing we glorify our Lord.

But they are destined *to be His portion*. "The Lord's portion is His people; Jacob is the lot of His inheritance." It is written of Him concerning His people, "He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." In the parables of "The Lost Sheep," and "The Lost Piece of Silver," it is the joy of the shepherd, and the joy of the woman, that are most prominent. So, too, I think we may say in "The Prodigal Son," the Father's joy is at least equal to that of the son. This may be to us so strange and amazing that we find a difficulty in receiving it, but it is nevertheless true. The Church, which is composed of the godly, is the bride of the Lord Jesus Christ—His Hephzibah, in whom He delights, set apart for Himself, to be nearer and dearer than any other of His creatures; His everlasting portion and joy.

Very briefly we notice THE DIRECTION GIVEN. "But *know* that the Lord hath set apart him that is godly for Himself." This is clearly *a warning to the ungodly*. The sinners of David's day scoffed at him, and sought to turn his glory into shame. The Psalmist bids them beware of what they were doing. The godly are precious to God. To

touch them is to touch the apple of His eye. They belong to Him, and He will protect them, and avenge their wrongs. Better were it for them to have "a millstone hanged about their necks, and they cast into the depths of the sea," than to injure one of the least of the godly. "The Church is an anvil that has broken many a hammer." All who have meddled with her have found her to be "a burdensome stone." Let all the enemies of the godly recognize this. Let them "stand in awe, and sin not," by interfering with the godly.

We may regard it as a *reminder to the godly themselves*. Know, ponder, consider this great truth that the Lord has set you apart for Himself. This may well enough cheer us under all our trials. It is well calculated to arouse our highest expectations for the future. Should it not also act as a stimulus to a more complete separation from evil, and a more perfect consecration to our gracious Lord. He has set us apart for Himself, as the vessels of the temple were dedicated to His service. Let us know this, and by His grace seek to realize it in our lives. It is a high honour, and a glorious privilege that we are His. May our whole being respond to His claim.

"Take my life, and let it be  
Consecrated, Lord, to Thee."

"Know," realize in your experience, "that the Lord hath set apart him that is godly for Himself."

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## OUR PORTRAIT GALLERY.—No. XI.

### THE LATE JOSEPH WALKER.

WE are largely indebted to Mr. Samuel Hull, the senior Deacon of "Providence" Baptist Chapel, Northampton, for the following particulars relating to the late Mr. Joseph Walker, whose excellent portrait accompanies this month's issue.

Mr. Walker was born at Leicester in 1851. The son of godly parents, he was regular in his attendance on the means of grace from childhood, but manifested no serious concern for his own state until he reached manhood.

The Lord gradually laid Divine things with power upon his mind, by which he was made to pray for a personal interest in Christ. In the course of time it became manifest to those with whom he came in contact that the Lord had begun a saving work in his soul. He was eventually baptized, and joined the Church under the pastoral care of Mr. Hazlerigg. After a time the ministry was laid upon his mind, and doors being opened in the neighbourhood, he ventured to speak in the name of the Lord.

Having a competency he was able to help by his services poor causes, among whom the Lord gave him many instances of His blessing.

He married a godly lady (Miss Blunt, of Walgrave), and settled down at Kettering, where they were great friends to the late Mr. and Mrs. Princep,\* to whom he allowed an annuity to the end of their days.

While at Kettering he supplied at Northampton, and a vacancy

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\* Mr. Princep was a Baptist minister, a good man who preached at Walgrave or Kettering,

in the pastorate having arisen by the death of Mr. Thos. Shelton, he received and accepted a call to the pastorate, removing to that town in 1881. In 1891 he was called to part with his beloved companion, to whom he was devotedly attached, as also was the Church at Northampton, whose esteem she won by her gracious life and amiable character.

From that time an aged aunt, Mrs. Dove, resided with him. Our brother did not marry again, and has left no family to mourn his loss. The latter period of his life was marked by many trials, but which only those in his confidence knew anything about, except when it became plainly visible in his ministry.

For some time past he manifested a gradual ripening for the great change that awaited him, in his spirituality of mind and consecration to his dear Lord, the exaltation of whom, in the salvation of poor sinners, was his principal aim in his ministry; this was the great theme on which he loved to dwell, the fruit of which not only attended it in his life, but will doubtless be manifested in days to come.

His godly life and consecration commended him to the consciences of not only his own people, but many others in the town, as was manifest in the large attendance at the funeral, and the many letters of sympathy received by his aged aunt (Mrs. Dove), and also by the bereaved Church, all expressive of the loss everyone sustained by his removal.

On the Friday before his death he said to his aunt, "The Lord says, 'Where two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven'—do you believe this?" "Why, yes! of course I do." "Well, then, let us go upstairs and pour out our hearts before the Lord," and this he did in a most wonderful manner. On the Saturday evening, before retiring to rest she said to him, "We are a day's march nearer home." "Yes!" he replied; "and I hope it will not be long—I want to see my dear Lord." Little did he think he was so near that everlasting sight.

On Monday morning—the day of his death—he left home a little after eleven o'clock; and about half an hour afterwards his aunt had a most remarkable experience of the presence and blessing of the Lord. Overwhelmed in adoration of the dear Lord Jesus, she was compelled to cry out, "Oh! my dear Lord." How mysterious are His ways! Just about this time, it is supposed, our dear brother passed away, for he had gone to have his bath at a public institution, where, some hours afterwards, his body was found. We do not wonder that the dear, aged one now feels, though she had no such thought at the time, that such a visit from her beloved Lord was to prepare her for this terrible blow. But so it was. Hour after hour passed. The time of service came, and no Pastor could be heard of, and not until the next morning was the sad event discovered.

On the following Thursday the Chapel, where the loved Pastor had so long and faithfully laboured, was crowded, as they devoutly laid the mortal remains before the pulpit where, only four days before, he proclaimed for the last time "the Lamb of God which taketh away the sin of the world."

Mr. Fuller, of Bedford, conducted the service and kindly preached for the bereaved Church on the following Lord's-day.

The following is the account of the funeral from the *Northampton Mercury* :—

“ The service, which was most impressive, and which was occasionally interrupted by the sobs of many of the ladies present, was conducted by Mr. Frederick Fuller, of Bedford, who was a close personal friend of Mr. Walker. The hymn, ‘ Give me the wings of faith to rise ’ was first sung, Mr. Fuller announcing it from the pulpit, which was draped in black. Then Mr. Fuller read consoling passages of Scripture, and at the close he delivered a short address. Speaking at times with evident, though subdued, emotion, he spoke of the solemnity of death, which was the close of life’s journey, of life’s pilgrimage, of life’s hopes and life’s fears. It was, moreover, the entrance into the Divine presence, and whether we contemplated death as the end of life or as the entrance into the Divine presence, the most desirable thing to us was fitness for it. Who would doubt the fitness of him who had been so suddenly taken from their midst, to lay down life’s burden; who would doubt his fitness to enter into the Divine presence? Remember him as the under-shepherd whom God had placed for such a number of years amongst His people. Loving affection grew as the years went by, and a sincere Christian regard had been the privilege afforded him during that number of years. Remember his patience, his loving patience, and the sincere and heartfelt regard for the truths of the Holy Scriptures. Let the memory recall his presence, his words, his example, his affectionate speech under all circumstances, and bear in mind that the Lord gave and the Lord taketh away. It was Mr. Fuller’s privilege to know Mr. Walker personally, and in personal friendships there are some intimacies, some communications, which are not altogether for the outward ear. His personal friendship, his ministerial friendship, Mr. Fuller appreciated at its highest worth, grieving indeed that a real friend had been taken from him. The congregation, however, had known Mr. Walker for much longer—for 20 years, in fact, had they been permitted to know, to appreciate, to enjoy his friendship—and therefore let his memory be to them not only a reminder of what the grace of God can do, but a there for supplication at the mercy seat, and God grant that they might walk in his steps and follow Christ as he followed Him. Remember Mr. Walker also as a sincere Christian, not in word only, but in deed and in truth; not in name, but in blessed reality. God had taken a sincere Christian away, and Northampton was poorer by his removal. In concluding, he urged the congregation to walk in Mr. Walker’s footsteps, making their religion a sincere, practical religion. Be not discouraged by the manner in which God had removed him. Some perhaps were ready to apportion blame, or perhaps to make excuses. The preacher did neither the one nor the other. God knows. Whatever the manner in which a sincere Christian was removed it would not disqualify him from entering into Light. God never yet made a mistake: His hand of love and the word of command, ‘ Come up higher ’ are inseparably joined together. After Mr. Fuller had prayed earnestly, the hymn, ‘ Rock of Ages shelter me ’ was sung, and the service in the Chapel concluded.

“ The body was then taken to the Cemetery. Following the mourners’ coaches were three or four coaches, containing, amongst others, Miss Creasey, Miss Hull, Mrs. Wheeler, Miss Wheeler, Mrs. Drakeford, Mrs. Beeby, Miss Tarry, Mr. R. Danford and Mrs. Danford, Miss Allechin, Mr. C. S. Hull, Mr. I. Neville, Mrs. Neville, etc. The coffin was reverently lowered by the bearers into the grave, which was fringed with laurel leaves. Mr. Fuller spoke a few sentences, confident of the happy result of the change from life terrestrial to life eternal. Many persons visited the graveside to take a farewell look.”

May the God of all grace comfort the stricken Church, and speedily raise up for them an under-shepherd like unto His dear servant, the knowledge of whose eternal gain gilds the cloud of our gloom. We cannot do better than close this brief sketch with a few sentences from our brother’s last sermon, delivered while standing on the threshold of glory. Text: “ Behold the Lamb of God, which taketh away the sin of the world.”

“The people in the houses did not see the blood. The Lord saw it. The All-wise God needed no sign to tell Him where the Israelites were. The blood round the door must be a type to us of something—of the blood of our Lord Jesus Christ sheltering us from the destroyer. Do not make too much of men. You never yet found a perfect person, and you never found a perfect minister. A lamb was the most frequent sacrifice. They were offered on the most important occasions. Other things were offered, but this stands first on the list. He (Jesus), is called the Lamb of God; because God has provided Him, has sent Him into the world, and has accepted His sacrifice on the part of all who believe; and He is the only sacrifice God has provided for poor sinners. No other sacrifice for sin will He accept. We are ‘accepted in the Beloved.’ The word, ‘take away,’ means to lift up a heavy burden and carry it away. No one but the Son of God could bear so heavy a burden and take it away. It is perfectly certain that all the sin of all the people in the world is not taken away. How many there are who perish in their sins? You never find that the prophets were commanded to go and preach to other nations, with the exception of the prophet Jonah. It took a great deal to break down the middle wall of partition. I believe the general expressions refer to that. He takes away not the sins of believing Jews only; but of believing Gentiles as well. When John says, ‘not for ours only,’ he refers to believing Israelites. Not one pang could be left out. What must sin be, if all this was necessary to take away sin? Nothing less than a sacrifice like this would suffice. You will have no peace with God until you find the Lamb of God, then you will have peace. Has He taken away your sin? You shall know that in due time.

‘Though we are sinners, every one.  
Jesus died.’”

Stratford.

E. MARSH.

## OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

MANIFOLD WORKS OF WISDOM.

No. 10.—*Swine.*

THE pig family have much in common with the hippopotamus and other similar animals, some wild boars being very large and almost incredibly strong. Wild hogs are, or have been found nearly all over the whole world, but not in America or Australia and each different country furnishes a type peculiar to itself. Some are very large, and others of more moderate size; they were abundant in Ireland even in the seventeenth century, though they became extinct in England some time previously.

The wild boar prefers to feed on plants, fruits and roots, though if hungry it will eat almost anything—snakes, lizards, insects, and even sometimes dead horses are devoured by the ravenous creature; it roams about at night, and often does much damage by ploughing up large tracts of land to get at its favourite roots, which are usually deep down below the surface of the ground.

The Indian hog delights to live in cultivated spots; it is very fond

of sugar canes, both because he likes to eat the sugar, and because the canes grow so high and thick that they afford him a good shelter from the heat, and from observation and disturbance. By the month of September, the red canes, which produce a commoner sort of sugar, have reached the height of six or seven feet ; and by the time they are cut, the yellow ones, from which the best sugar is procured, have attained to a growth of three or four feet high, or more than that, and so the hogs remove their residence from the one to the other, until in the spring the yellow canes are also cut, and they have to leave their snug quarters once more, though many of them stay till the last moment among the canes or grasses where they have entrenched themselves. They get very fat and lazy during those months of comfort, and many of them get killed by sportsmen, because they cannot easily run away, but those who escape with their lives have to undergo much privation during the summer months, and are no doubt very glad when the autumn returns again, and they can go back to their favourite retreats once more.

These animals grow to an immense size, and are so strong and fierce that they often overthrow both horses and riders when they are being hunted, and some are wounded many times before they are overpowered and killed.

The wild hog of Borneo grows almost to the size of a donkey, and is a very dangerous foe to encounter.

Some of these wild boars are thickly covered with hair, and most kinds have sharp and formidable tusks, differently shaped according to the various breeds, the peccaries of America having theirs entirely covered and concealed within their lips, and though comparatively small animals, not being more than three feet long, these latter creatures are so fierce and fearless that they are exceedingly dangerous to deal with, except when they can be killed at once. One peculiarity of these peccaries is that "they live in holes and hollow logs of wood, into which they back until their abode is full, one standing as sentinel with his head outside," so if the sentinel is killed by the hunter, the peccary next to him pushes his comrade's dead body aside and takes his place, and should he next fall a victim, another comes to the front, which process may continue till the whole herd is killed.

Hogs in the wild state are said to be neither so stupid or dirty as they often are found under improper treatment ; but "rooting" or turning up the ground in search of food, and wallowing in the mire, are general characteristics of the race. They were regarded with abhorrence by every devout Israelite, and they were classed among the unclean beasts that must not be used either for food or sacrifice under the old covenant, because although they "divided the hoof," they did "not chew the cud," like sheep and oxen ; some *solid hooped* breeds have, however, existed at different places, and are still found at Texas, the feet being shaped quite differently from those more generally met with. No doubt the pig's voracious and almost omniverous appetite, and his love of "wallowing," were chief among the reasons why he was forbidden to the Jews, and although the prohibition has not been repeated in the Gospel, yet it is generally admitted by those who have studied the question that however toothsome pork may be, it is the least nutritious of meats, and is often dangerous to eat on account of the many diseases to which the animal's "manner of life" renders him liable.



The wisdom of God was strikingly shewn in the way in which He prescribed the Israelite's "bill of fare." He meant them to be separate from the nations around them, and their food furnished an effectual means of separation. "Companion" means one we "eat bread with," and how could they be companions of those who "ate swine's flesh, and had the broth of abominable things in their vessels." (Isa. lxxv.)

The Pharisees of Christ's day doubtless carried it all too far, putting the shell of things for the kernel, and the sign for the thing signified, and making the kingdom of God to consist in meats and drinks, ceremonies, and outward observances.

The vision that Peter saw when hungry, of a great bag, like sheet containing beasts of every kind, of which he was bidden to choose himself a meal, assured that God had "cleansed them," and they were no longer prohibited as common or unclean, shewed to him and to us the greater liberty and wideness of the Gospel, yet the ancient facts still hold good in their spiritual interpretation.

The food and the habits of swine are very different to those of sheep, so there is a difference marked and important between those who fear not God and those who do fear Him—between the people of the world and the children of God. Sheep are clean animals, particular in their food, cleanly in their habits, gentle and harmless. So the Lord cleanses, changes and purifies the hearts of those whom He makes His own. He creates in them a clean heart and renews a right spirit within them. They do not want the world's pleasures nor love the world's ways; these to them are the husks the swine eat, but *they* want and desire the children's bread. Dear reader, to which do you belong? to Christ's sheep, or to those who are still far from Him in heart and practice too.

You know it is naturally impossible to turn swine into sheep, but spiritually speaking, God *does* this, for with Him all things are possible. He can, He does give a new nature, new tastes, and new desires to those whom He is pleased to bless with His salvation.

"Ye must be born again." May you hear the Saviour's voice, and follow Him. So shall you be manifested as one of the sheep, for whom He gave His precious life, and through Him you shall for ever live in joy unspeakable and full of glory. Amen.

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"It is of importance to observe that there is a headship in Adam, and there is a headship in Christ. The ungodly world have but one headship—that in Adam; the regenerate world have two—one in Adam and one in Christ. Cain had his headship in Adam; Abel in Christ. Esau in Adam; Jacob in Christ. If I were asked what there was in Jacob's character to induce God to prefer him to Esau I should be at a loss to tell. I own myself quite unable to tell what there was in Jacob, in preference to Esau; I know not why he was chosen in preference to Esau: I know not, and I care not to enquire, why Jehovah 'loved' the one and 'hated' the other. This is the text on which I repose—'Even so, Father,' (oh! I love that text; it silences my mind on many doubtful questions; the human mind cannot fathom the proceedings of the Divine mind: I come to this text)—'even so, Father, for so it seemed good in Thy sight.' That is enough for me; it was good in His sight; whether it is in mine is not of importance. 'Even so, Father, for so it seemed good in Thy sight.'—Dillon.

## FOOTSTEPS OF THE FLOCK.

By M. A. J.

“Let my prayer be set forth before Thee as incense; the lifting up of my hands as the evening sacrifice.”—Psalm cxli. 2.

THE Psalmist, like all inspired men of the Bible, was pre-eminently a man of prayer. From the infancy of the world down to the present date communications have gone on between the invisible and visible, between God and man. The urgency of our petitions implies a deep sense of imminent danger, which threatens to overwhelm us, unless immediate help is given from on high. There are some things known and felt by us which are calculated to give rise to fervent and even frequent prayer, amongst them the consciousness of accumulated sin and guilt; a keen apprehension of impending trouble; distress of mind, and anguish of heart, together with a true sense of our impotency and utter helplessness make us cry earnestly for pardon, peace, and reconciliation, and the evidences of our acceptance in Christ.

What a wonderful thing is prayer! What a powerful thing is prayer! What a mighty invincible influence prayer exerts over our minds! It turns the whole current of thought, word, and action. It calms the troubled mind, and comforts disconsolate hearts; gives strength to the weak, and brings hope in despair. It bids the fearful to be of courage, the desponding to hope.

It is very interesting to note the various descriptions of prayer as given by our hymn writers. I have only space for one or two examples. Hart describes prayer as a Divinely appointed medium of asking and receiving, while Cowper delights in the efficacy of prayer in seasons of darkness. On the other hand Newton's description takes the form of invocation for Divine guidance and guardianship. Charlotte Elliott's idea of prayer is that of penitence, contrition, and confession of heart. We could go on to corroborate the above statements by giving the various hymns, but feel that they are so well known that there is no need. To us prayer is utter helplessness casting itself on Divine power, infirmity leaning on strength, human misery seeking Divine bliss, unholiness embracing purity, hatred desiring love. It is corruption panting for immortality. It is the flight of the soul to the bosom of God—the prisoner pleading for release. The oppressed sighing for the light, joy, and fellowship of Christ. Prayer is the ordained means of obtaining “grace to help in times of need.” It is also the means which leads to fellowship, companionship with Jesus.

In the passage before us we have prayer earnestly and orderly set forth, “Let my prayer be set forth before Thee.” That is, Let it be rightly directed. Let my petitions be well established before Thee. Let my expressions fit my case, and be in accordance with Thy will. Let my prayer be made firm, settled, concentrated upon the one object for which I now plead. Suffer not my request to become feeble or languishing, and thus easily dissipated into that of indifference; rather let it be well ordered so as to be approved, accepted, and answered. To present rightly-directed and well-ordered prayer, we must *know* what our needs are, and be largely guided by present experiences and desires. This incurs thoughtfulness. Surely we would not address the Supreme Being without great deliberation and much patient exercise of mind and

heart. To this we are compelled to add there must be *faith*; for "he that comes to God must believe that He is the Rewarder of them that diligently seek Him;" and further, "Without faith it is impossible to please God." Such prayer will prove itself to be searching, and humbling, and yet exalting. By thoughtful prayer we search into our hearts and gradually learn their state and condition, and such knowledge will deeply humble us before God, and yet prove a lever to lift us up into the heavenly places in Christ Jesus. All this proves the diversity there is in prayer and how inadequately any set form of prayer must be in expressing the multiplicity of our needs, for our needs will be according to our circumstances, both temporally and spiritually.

We pass on to notice the next desire expressed concerning prayer, viz., that it may "Be set forth before Thee as incense." Literally, Let my prayer-incense be set in order before Thee—implying that prayer was in reality what incense was in the symbol. John Owen points out a fourfold resemblance between incense and prayer. Before, however, I give them, I should like to say that incense was a costly mixture of various spices. And truly our prayers are a great mixture of desires, etc. Owen says that "incense was *beaten and pounded* before it was used. So doth acceptable prayer proceed from a broken and contrite heart. It was of no use *until fire was put under it*, and that taken from the altar. Nor is that prayer of any virtue or efficacy which is not kindled by fire from above, the Holy Spirit of God which we have from our altar Christ Jesus. It naturally *ascended upwards towards heaven*, as all offerings are called ascensions, risings up. This is the design of prayer, to ascend unto the throne of God: "I will direct my prayer unto Thee, and will look up." It *yielded a sweet savour*, which was one end of it in temple services, wherein there was so much burning of flesh and blood. So doth prayer yield a sweet savour unto God." By this incense do we not see a beautiful and expressive type of the perfect sacrifice and the all-prevailing intercession of the Lord Jesus Christ. Yes to us it signifies our Lord's gracious, powerful, and constant work at the right hand of the Majesty on high.

Let us note the earnest presentation of this prayer, "The lifting up of my hands." Someone has said that the spreading forth of our hands in believing and fervent prayer is the only way of grasping mercy. Be that as it may, the expression implies enlargement of desire. It is the outgoing of hope and expectation—heart and hands going together in blessing the Lord (see Psalm cxxxiv. 2). The lifting up of hands was a gesture in prayer, an intimation of expectation, and an acknowledgement of having received the same. The High Priest held up his hands in pronouncing the Benediction upon the people. And in like manner it is said "Thy saints shall bless Thee."

The last thing I notice is the time of prayer—"Evening sacrifice"—*i.e.*, daily service. You will call to mind that the Lamb was offered up morning and evening for a sacrifice, this gives us the thought that our prayers should be constantly ascending. It is to my mind a cheering thought that at all times prayer ascends from earth to heaven—"The elect which cry day and night." At all times men enter the Holy of Holies for communion with God. In their sacred chambers they, like Jacob, plead, and like Israel, they prevail. Such men are openly rewarded. Prayer, an evening sacrifice in which the supplicant looks

with the eye of faith into the face of his Father God, and through the prevailing mediation of Jesus he receives out of Divine fulness grace upon grace. His burden lost, sweet hope buoyant, faith strengthened, and thus equipped in the warfare he boldly pursues his course through the many series of human experiences, singing his grateful praises and adorations, blending with them the earnest desire so beautifully expressed by the poet :—

“ Fill me with all the life of love,  
In mystic union join,  
True to Thyself, and let me prove  
The fellowship Divine.

Open the intercourse between  
My longing soul and Thee ;  
Ne'er to be broken off again  
To all eternity.”

## DIVINE DISCIPLINE.—No. I.

BY H. S. L.

“ ALL Thy children shall be taught of the Lord, and great shall be the peace of Thy children.” Thus runs the grand new covenant promise given in old covenant days. And if the scholars, both of ancient and modern times, have been proud to call themselves the pupils or disciples of some illustrious teacher, how great must be the honour of those who are taught of God, and all His scholars shall surely be made wise unto salvation, for

“ Whom He teaches He makes prompt to learn,  
And with the boon gives talent for its use.”

Discipline really means the “training up of disciples,” from the Latin word “disco,” *to learn*, and the methods employed depend *quite as much* upon the disposition and character of the *teacher* as upon those of the learner, and perhaps a *great deal more*.

In Romish convents, for instance, the “discipline” is well represented by the instrument of torture which bears that name, with which the poor deluded victims of a cruel superstition flog themselves, or their companions.

But where the Lord Jesus rules a very different order prevails. *His* discipline may be best judged of by the delightful specimen afforded in the Gospels of His training of the twelve during the years of His earthly ministry. How patiently He taught them, how lovingly and gently He reproved them, and what gracious excuses He made for their weaknesses and failures ! His own *perfect example* and His *unfailing love* were the most potent elements in that system of education !

And though after their Lord had left them they had to suffer so greatly for His sake, yet the Comforter was always near to help and guide them, and their Master's promise overshadowed all their toilsome way, “Lo I am with you alway, even unto the end.”

Still, in the world the followers of Jesus must, and shall have tribulation, and sorrow, disappointment and affliction beset the pathway of the pilgrims as they journey from the city of destruction to their celestial home, and all unite to form that Divine discipline by which He “trains them up for His eternal joy.”

“The Lord trieth the righteous,” and while troubles come to all in this sinful world, yet God's own people often get an added share that is peculiarly their own. But just as troubles are of different kinds, so they

arise from different causes, as Elihu said of the emptyings of the rain clouds, they come as "correction" (literally "a rod") or to fertilize "His land," or in "Mercy," that is in kindness and love (see Job xxxvii.). When Abraham was called to offer up Isaac there was no hint of displeasure in the command which caused that painful trial of faith, and a rich blessing was granted to the obedient believer as in the ram, which was Isaac's substitute, he "saw the day of Jesus, and was glad." Joseph sold for a slave by his own brethren, and then imprisoned on a cruelly false charge, suffered much as they "hurt his feet with fetters," and the iron entered into his soul, yet all this was only preparatory training for the high earthly honour that awaited him, and gave him a sweet experience of "the lovingkindness of the Lord."

David, hunted by Saul in the land of Israel, could appeal to God to witness his uprightness, but what a snare he spread for his own feet when he fled for protection to the Philistine king! And how deeply he felt, as he fled from the rebellious Absalom, that his own sin had plunged him into that terrible sorrow!

What a wonderful difference there is between suffering with a conscience void of offence, and enduring the pains that we have procured for ourselves by wrongdoing!

But it may be asked, Is not "chastening" spoken of in Scripture as the common heritage of *all* God's children, and so far from being a degrading penalty, is it not rather to be regarded as a token of their Heavenly Father's special regard and care for them? Yes, but "chastening" or "chastisement" generally means something *more*, and often something *else* than what we in everyday parlance would call punishment for an offence. It signifies to *make chaste*, virtuous or pure, and, strictly speaking, concerns the *design* rather than the method of correction. And in correcting an error words may be *more* effectual than blows, and *gentle* words the most efficacious of all. In Scripture both the Hebrew and Greek words which are translated by "chastise" &c., generally mean to *instruct, correct, convince*; and "*nurture*" in Ephes. vi. 4, has the same derivation, the primary idea being that of useful beneficial training; the infliction of pain being, so to speak, an accidental rather than essential part of the process.

No doubt the popular idea of chastisement has grown out of the mistake too often made by both teachers and parents in confounding dulness with obstinacy, and childish carelessness with wilful rebellion, and so punishment has been regarded as inseparable from education, instead of an incident which may or may not accompany it.

But the only wise God can never make a mistake; He knows our hearts, and understands us better than we know ourselves; He is gracious and full of compassion, so none of His children need fear that they will ever receive any harsh or unkind treatment at His hands, "Like as a tender loving father pities his children 'so the Lord pitieth them that fear Him.'"

These considerations, however, so far from lessening, greatly increase the force of His own emphatic declaration that if the children of His covenant forsake His law and do not keep His commandments He will visit their transgressions with the rod and their iniquity with stripes (Psa. lxxxix. 30—32).

Yes, and the strong epithets of *anger, wrath, and displeasure*, are

used by Him concerning His people's sins in the very utterances which most sweetly express His forgiving love (Hosea xiv. &c.).

But against *what* is that anger directed which both Psalmist and prophet so deeply deprecated? Was it against the imperfections which will cleave to our best services? the weakness we deplore, the infirmities under which we groan? Surely not! for when the weary disciples were "sleeping for sorrow" instead of keeping their suffering Master silent company in His anguish, was it not Himself who offered the gracious excuse, "The spirit truly is willing, but the flesh is weak?" Yes, "He knoweth our frame, He remembereth that we are dust." But there are times when we are conscious of wrong, and know that we have transgressed against the God of our salvation, and the practical bearing of this important subject certainly suggests in the first place that "*in the day of adversity*" we should "*consider.*" We need not hastily conclude that every affliction that comes upon ourselves or others is "necessarily from the rod of His displeasure," but "let us search and try our ways" by His grace, and "turn unto the Lord, with the cry, That which I see not, teach Thou me." And, if when we have prayerfully considered the matter, we are not conscious of wilfully departing from God, then we may be encouraged and strengthened by the remembrance that Jesus said, "In Me ye shall have peace, in the world ye shall have tribulation, but be of good cheer, I have overcome the world." "And every fruit bearing branch in the vine is pruned that it may bring forth more fruit. We would be conformed to our Saviour's likeness, and thus our desire is being fulfilled. But in the second place, *If our eyes are opened to see that we have provoked the Lord's displeasure, let us seek to be humble under His mighty hand, and that His good Spirit may enable us to forsake as well as confess our sin.* And then His pardoning love, if it does not remove the affliction, will change its aspect and destroy its bitterness. The "kiss that makes the sore place well," is spiritually speaking not a fiction, but a fact. Losses, bereavements, and chronic physical burdens may, and will thus lose their original features, and the soul will gratefully exclaim, "O Lord, I will praise Thee, though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me." "O give thanks unto the Lord, for He is good; for His mercy endureth for ever." Amen.

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### GOD A GOD OF KNOWLEDGE.

"For the Lord is a God of knowledge, and by Him actions are weighed."—1 Sam. ii. 3.

**T**HE omniscient eye of God searches into the dark, deep, and secret thoughts of the mind of man. He knoweth what is in the darkness, and the light dwelleth with Him. Cunning, subtlety, and silence hide many things from the understanding of man, but neither density nor obscurity can by any means hide from the eye of God. Deceit holds in her hands an array of words veneered with friendly covering, which are often uttered to make believe that the person who speaks is a friend, while at the same time malice and hatred rankle underneath this seeming friendship. The design of the wise men of Babylon was to destroy Daniel. The king who signed the decree could not see their wicked subterfuge, but the King of Heaven saw it, and although Daniel must go

into the den of lions, the Lord shut the lions' mouths so that they hurt him not. In the midst of these ferocious animals, the servant of the Lord was kept in perfect safety; while the crafty, treacherous, conspirators met that destruction which they had planned for Daniel. "The Lord knoweth them that are His." It does not say, "The Lord's servants know them that are His," for surely Eli would not have charged Hannah with drunkenness if he had known that she was praying to the Lord, when he saw her lips move. The motion of her lips were caused through the grief of her soul, for she had been cruelly taunted, and persecuted by her enemy. How differently did the Lord's servant Eli treat her when he learnt that her's was godly sorrow. He bade her go in peace, and asked the Lord to grant her that she had asked of Him. How blessed it is when we can see God's servants show forth the spirit of the Master, in love, kindness, sympathy, and forbearance; but if these graces are not manifest in measure, what proof is there that they are God's servants, notwithstanding the doctrines they hold may be transparent, and in strict accord with God's Word? The fruit of the Spirit is love, then if there is no love, there is no fruit. How much better to pray than thrash with hard words. The Church of God flourishes when humility and meekness are substituted for hardness and greatness. Take the will of man out of Churches, and let the mind and will of God reign there will be peace. The Lord never prospers that which arises from a carnal font, but that which emanates from a pure source He will cause to grow as the cedars in Lebanon, and flourish as the palm trees. From the bed of Hannah's grief grew the plant of joy. Sorrow was the foundation upon which salvation rested. Silent motions preceded the notes of melody. The tears of bitterness brought down the dews of heaven; the voice of anguish was heard in Paradise, the beggar was lifted from the dunghill, and set among princes. The Lord is a God of knowledge; not a tear, nor a sigh is lost sight of. When affliction has done its work, and brought down to the foot of the cross, neither men nor devils can prevent the delivering hand of mercy. The furnace and the flood will destroy carnal impediments and sinful lusts, but the spark of eternal life, though it may be the smallest atom, shall live, and increase, until it reaches the glorious abode of the saints immortal. "By Him actions are weighed." God's balances are never out of order. Neither influence, prejudice, nor malice can ever alter the justice of His weights. The Lord does not ask for actions to be given to Him that He may weigh them, otherwise the whole might not be brought to the scales. Motives, purposes, desires good or bad, that produce actions are weighed; nor is there a possibility of deceiving God. No one can forswear or perjure themselves without God knowing it. If sinister motives are hid under a garment of plausible words, the Lord will weigh that which is underneath.

"Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap." Had the Lord not told Peter what Ananias had sold his land for, he would not have known; but the Lord's eye was upon him. He had been put into the balances, and found wanting, and so the lie cost him his life. Little actions are weighed as well as large ones. The cup of cold water is not forgotten, but rewarded. The back-biter, whisperer, and sower of discord are all weighed by the Lord. What rents, what conflicts and straggles have these pernicious enemies

caused among the people of God. Peace has been thrown into chaos by the ruthless hand of backbiters. Whisperers have raised mountains of strife between friends, while the baneful sower of discord has performed Satanic work. The humble soul will never be found with such weapons as these, but will rest on God's Word as the only righteous standard, and if that were made the perpetual guide, there would be less stone-throwing. God's people were His from all eternity. Their numbers cannot be increased or decreased in the mind of God. They are increased to us as they are made manifest, and as we know not who they are, or where they are till made known, it behoves all who love the Lord to be merciful, pitiful, kindly, and loving, lest they hurt one of the little ones of Christ. "Follow peace with all men, and holiness, without which no man shall see the Lord."\* By His actions are weighed. Job's friends said many things to him which intensified his grief, or he would not have said, "Have pity upon me."† No doubt they thought they were speaking justly, and that Job had done something wrong secretly, which brought down the heavy judgments of God upon him, but when the Lord had weighed everything concerning Job, judgment was given in his favour, and against his friends.‡

The balances of the sanctuary, not men's minds or desires, are the only scales which are divinely just. For two purposes many things are permitted. First, God's glory is increased. Secondly, the welfare of His people is advanced, as in the case of Hannah. So pregnant with grief was she, that it stopped her speech for a time, but when the servant of God spoke to her, though he misjudged her, his words brought back in a moment the power of speech, and in a little time, the tongue which could not speak for grief, was singing the praises, lovingkindness and glory of a Triune Jehovah from the heights of bliss and victory, through the merciful hand of Israel's great God and Saviour.

Coventry.

JAMES CALCOTT.

## ONE FOLD AND ONE SHEPHERD.

BY A GARDEN LABOURER.

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom."—Luke xvi. 22.

"Salvation is of the Jews."—John iv. 22.

THE Scriptures above quoted are both the words of One Who knew all things; therefore, could make no mistake. He knew what was in man, and needed not to be told. He, Himself, who was the Truth, the Life, and the Way, was also a Jew, and our gracious Lord Jesus uses this figure (Abraham's bosom) to shew that the poorest Gentile sinner, and the greatest Jewish believer, the friend of God, the father of the faithful, shall all be one in Him that was "born King of the Jews." And although "blindness in part hath happened to Israel" (nationally) He shall yet present to Himself "a glorious Church," gathered from every nation, from the "Jew first," to the remotest of lands as yet unknown, as our Lord hath said, "this gospel of the kingdom must first be preached among all nations and then shall the end be." And to this glorious desideration the present day unprecedented missionary

\* Heb. xii. 14.

† Job xix. 21.

‡ Job xlii. 7.



effort is rapidly tending. And "they shall come from the East, and from the West, from the North, and from the South, and shall sit down with Abraham, Isaac, and Jacob."

We know not when that time shall be, but the Lord Jehovah has by the mouth of all His prophets declared that it shall be, and the inspired apostle says it shall be when the last ransomed soul among the Gentiles shall receive the seal of sonship unto eternal life in Jesus, "so all Israel shall be saved." One glorious Church (both Jew and Gentile) "without spot, or wrinkle, or any such thing," and He the "King of kings," and "Lord of lords," the Head over all things to, and the fulness of the one Church, "the pillar and ground of the truth," to shew and to prove to the astonished nations that "salvation is of the Jews," for He, the Jew of Jews, before His Father's face shall for ever and for ever "reign over His ancients gloriously;" and there shall throughout all eternal ages be ONE FOLD AND ONE SHEPHERD.

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

"*A Brief Memoir of the late Lydia Kershaw.*" Wm. Schofield, Hazel Greave House, Syke, Rochdale. Price 2½d. each, post free.

WE are glad to see that a second edition of this interesting and instructive Memoir has been published. Mrs. Kershaw was the wife of the honoured Mr. John Kershaw, of Rochdale, from 1851 until his decease in 1869, and survived her husband 29 years, falling asleep in Jesus on November 26th, 1898, having walked with God for nearly 80 years on earth; and for a little over 70 years of that time she had been in honourable membership with Strict Baptist Churches. The compilation of the Memoir has evidently been a labour of love; Mr. Schofield having enjoyed close Christian friendship with Mrs. Kershaw for 43 years, writes from personal knowledge and genuine appreciation of the godly character and uncommon gifts of his departed friend. We heartily commend this account of an eminently gracious woman to our readers.

#### SERMONS.

"*Satan Spoiled,*" and "*Covered Carriage,*" by T. Bradbury. The Publishing Committee, 45, Sistoos Road, Balham, London, S.E.; price one penny; two copies monthly, post free, for one year, 2s. 6d. Mr. Bradbury retains all his vigour and forcefulness in presenting Gospel truths. "*God's Elect,*" by O. S. Dolbey. R. Stockwell, 26, Grosvenor-terrace, Camberwell, S.E. A powerful and Scriptural presentation of this despised, but all-important, truth. "*The Eighty-first Annual Report of the Society for the Relief of Aged and*

*Infirm Protestant Dissenting Ministers.*" During the past year the sum of £905 has been distributed among 72 beneficiaries. Among these beneficiaries we find the names of several aged *Strict Baptist ministers*, some of whom have been receiving grants for a number of years. We are glad to note this, as there is a measure of feeling in some quarters that no *Strict Baptist minister* need apply to existing Societies for assistance. This is erroneous, as the report clearly proves. We append Rule III. of the Society: "*That a subscriber of One Guinea annually be a member of this Society.*" It would greatly gratify us to see in the next annual report a considerable addition to the numbers of the subscribers from among our own Churches.

WE have received from Suffolk a copy of a paper "read at the Suffolk and Norfolk Baptist Association Minister's Quarterly Conference Public Meeting, Stowmarket, November, 1898, by John Bage," entitled "Ritualism in the Established Church of England: Its Work and Object." It is printed for, and published by, the Association, and can be obtained of the secretary, Mr. S. K. Bland, 44, Warrington-road, Ipswich; price 6d. per dozen copies. Of course, it is not an exhaustive examination of the subject, but it is trenchant and timely. The watch-dogs should not sleep while the wolves harry the sheep, but must sound the note of alarm, and protect the flock. It is high time to awake out of sleep in this matter. The enemy is within the gates, and it behoves every Protestant to be up and doing. A free circulation of this tract may help to arouse some of the sleepers in Zion.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### SURREY TABERNACLE.

WEDNESDAY, the 18th October, was a day to be gratefully remembered by us. It was the 69th anniversary of the formation of the Church. The day was fine, and the friends gathered in large numbers, and we felt the cordial grip of the hand and heard the cherry words of lovingkindness of many old and young fellow-travellers. The services commenced in the afternoon by the singing of,

"Now to the Lord a noble song."

After reading and prayer by Mr. Schofield, of Rochdale, and again singing, the preacher announced his text, Matt. xvi. 18, "Upon this rock will I build My Church, and the gates of hell shall not prevail against it." It is many years since Mr. Schofield preached in the Tabernacle, but he has not lost any of the old fire and firmness in the truth; and he very blessedly and preciously described the Church referred to. Then he showed that the Rock was not Peter, but Christ. It was a time to be remembered by many.

Tea was then served in the large Vestry, a goodly company enjoyed the refreshing cup provided.

The evening meeting followed, presided over by our beloved pastor. The platform was well occupied. We noticed thereon the brethren Bush, Carr, Holden, Mitchell, and Schofield, all the Deacons, and our good brother Wm. Stringer. After singing, and the reading by the pastor of Isa. lv., brother Stringer sweetly and earnestly implored the Divine blessing, and then the Chairman addressed the meeting, reminding us that this was the 69th anniversary of the opening of our beautiful sanctuary, and then said that to the East, West, North, and South, testimonies have been borne to the grace and goodness of our God, and the Chairman then struck the key-note of the evening, "They shall abundantly utter the memory of Thy great goodness."

Brother Bush spoke from the words, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners."

Brother Holden next came up, and delivered a most sweet address from the words, "Spiritual blessings."

Brother Schofield followed, with one word for his text—"REMEMBER:" (a) how the Lord met with us, where He

met with us, and when; (b) how He brought us into the liberty of the Gospel; (c) We were to remember that we owed a duty to His cause. We sincerely hope some of our friends will affectionately remember the kindly words of our brother. (d) Remember your minister in prayer, not only in public, but in private.

Brother Boulden came up at the request of the pastor (what should we do without him). He has an excellent memory, and gave some pleasant reminiscences, and then announced there would be a collection.

Brother Carr then spoke well from the words, "Sing unto the Lord with thanksgiving."

And last came our dear brother Mitchell, and he spoke good words, sound and true, from the text, "One thing I know, that, whereas I was blind, now I see."

This happy and gracious meeting was brought to a close with words of gratitude and thankfulness by the pastor, and singing,

"Praise God, from whom all blessings flow."

G. F. G.

CLAPHAM (COURLAND-GROVE).—Harvest Thanksgiving services were held on Tuesday, October 17th, when a fairly good congregation assembled in the afternoon and listened with marked attention to an excellent discourse by Mr. O. S. Dolbey, of the Surrey Tabernacle, from Psalm cxxxii. 15. A good number of friends partook of tea in the school-room, and did ample justice to the good things provided. At the public meeting in the evening our friend and neighbour, Mr. F. T. Newman, presided, and his genial manner and thoughtful remarks were much appreciated by the good congregation present. After reading Psalm cxlv. by the chairman, Mr. A. Vine, implored the Divine presence and blessing. Pastor Dadswell read the report of the Ladies' Benevolent Society, which showed that much quiet and loving work had been done among the poor, aged, and afflicted. More than £22, beside a large number of garments, had been distributed during the year; while six blankets, the gift of a friend, had been lent during the winter months to some of the poorer friends. Excellent addresses on subjects suitable to the occasion, were given by brethren Carr, Dolbey, Mutimer, and

White, Mr. Dadswell saying a few words of thanks at the close. Collections amounted to nearly £8, which showed a practical appreciation of God's goodness in the gift of an abundant harvest, and of sympathy with the Ladies' Benevolent Society.

**OTLEY, SUFFOLK.** — On Lord's-day, October 1st, a very interesting event took place here. The beloved pastor of the Church occupied the pulpit for the first time since his return from a short summer holiday. During his absence the friends had quietly prepared an agreeable surprise for him. After the afternoon service, before the benediction had been pronounced, the senior deacon ascended to the platform, much to the surprise of the pastor, who had been kept in entire ignorance of what the people had done, and made a little speech. In a few well-chosen words he expressed the love and esteem of the people for their pastor, and their desire that the union existing might continue for many years. He wished for the pastor physical health and strength, with rich anointings of the Holy Spirit, so that he might long continue to preach with much power, and great success attend his labours. This loving address he concluded by handing to the pastor a purse containing £11 1s. 1d. remarking that the sum, like the Church, was made up of units. The pastor, though quite taken by surprise, suitably acknowledged the kindness of the friends.

[We understand that the pastor, Mr. Harsant, who is a practical builder, has devoted much time and talent to renovating and decorating the chapel. The effort on the part of the Church and congregation was made to show their appreciation of his labour. We rejoice in this expression of love and appreciation. Our account is compiled from a communication from a valued correspondent, G. T. Want of space prevents us giving his account in full.—E. M.]

**HOXNE.**—Harvest Thanksgiving services were held on Sept. 20th, when two sermons were preached by Mr. J. Easter, of Diss. Afternoon the text was Gal. vi. 7—9, and in the evening the text was James v. 7, 8. Both discourses were greatly appreciated by the hearers. An excellent tea was provided by the sisters, and about 70 partook of it. Several visitors were present at the evening service, among them being pastors J. Bage, F. Fells, and R. Smithers. Their presence greatly encouraged the friends at Hoxne. The services were

very helpful and enjoyable throughout, causing a longing for more of such blessed seasons, and fresh visits from the King of kings.—**ONE WHO WAS THERE.**

**IRTHLINGBOROUGH.** — The anniversary services were held here on Sunday and Monday, Sept. 17th, and 18th. Our brother Thomas, of Watford, was the preacher both days, and he was greatly helped by the Holy Spirit to declare the unsearchable riches of Christ as set forth in the Gospel to very appreciative audiences. Judging from the expressions of those present the services proved to be seasons of refreshing from the presence of the Lord causing many to say:—

"If such the sweetness of the streams,  
What must the fountain be?"

On Monday, tea was provided of which a goodly number partook. Collections were very good indeed, and, after deducting expenses, they were handed over to the pastor. We sincerely hope our brother Thomas may be speedily restored to health and usefulness.—**W. H. J.**

**SWANSCOMBE.**—Harvest Thanksgiving Services were held in the Strict Baptist Meeting-room here on Thursday, October 5th. Bro. Shaw, of Bondstreet, Brighton, preached, in the afternoon, a stimulating sermon from the words, "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth" (Psa. cx. 3). A nice little company of the regular worshippers partook of tea. The evening meeting, at which Bro. Shaw presided, proved a happy and profitable opportunity. Bro. Jones sought the Divine blessing. Bro. Shaw then made his statement of the present position of this little cause of Truth. He said there was special cause for thankfulness to God for enabling them to purchase a piece of freehold land, which now was quite paid for through the kindness of friends. Reference was made to the origin of the cause by our brother, who said it dated quite 50 years back. He also said he hoped before long a Church would be formed; and no one wished this more than he did; and to this end should suggest that a conference be held of all the friends eligible, and the supplies to consider the practicability of forming a Church. Of course, if it were not practicable the only course to adopt would be to appoint a managing committee. The chairman then called upon Bro. Chambers to address the

meeting. He expressed his pleasure in being with them on this happy occasion. The words upon which he based his remarks were, "The Lord hath done great things for us; whereof we are glad." Reference was made to the great things the Lord hath done in providence and in grace—time and in eternity. Bro. Jones, the next speaker, took the words found in Solomon's dedicatory prayer. "My name shall be there" (1 Kings viii. 29). Our brother said he was glad to meet the friends, and wished them abundant success and prosperity. Other brethren were expected, but were prevented, and sent their good wishes by letter. Thus we trust we have here the beginning of great things, and, as was expressed, that at Swanscombe there was room for a good and flourishing cause of Truth. The meeting closed by prayer.—P. J. C.

#### AN APPEAL.

THE small, but steadfast Church, at Waldringfield (near Woodbridge) is in need: their Meeting-house, erected long years ago, has become dilapidated, through the roof giving way and part of the back wall sinking. They have entered upon thorough repairs, after trustworthy, practical examination, and restoration is immediately necessary, which will cost at least £80. The people are doing what they can amongst themselves, and therefore are asking willing friends to render help. I believe it to be a worthy case, and shall gladly receive any contributions towards the same.

S. K. BLAND.

44, Warrington-road, Ipswich.

HIGH WYCOMBE (ZION).—On Tuesday, Sept. 26th, through the mercy of our God, we have to record the 219th anniversary of our Church. Again we were favoured to listen to our brother Bush, of Kingston, who is so well received among us. In the afternoon he sweetly led our souls to meditate upon the lovingkindness of our God (Psalm xxxvi. 7, 8). I. The excellency of this lovingkindness: it is in the heavens, no earthly thing can influence it. There are five steps to it, viz., His mercy, His faithfulness, His righteousness, His judgments, His preservation. II. The note of admiration. It is inexpressible; inconceivable; sovereign; free; immutable; boundless; everlasting. III. The drawing power; the expectation; the realization. In the evening we were favoured to listen to the glorious Gospel from Isa. xli. 10. I. The characters to whom these words were

spoken: not to everybody. They are described in the 8th verse—chosen ones, servants, friends. This election is manifested by calling; if we are called by God's grace there will be some heavenward desires. Servants, friends, partners with Jesus. II. A common disease; fear and dismay, what is the cause of fear? Sin. Why this fear continues in godly men? because sin continues, we are still in the body, but let us look up! The strongest of God's people have fears; Abraham, David, Elijah. John, on the isle of Patmos, "fell at His feet as dead." III. The five-fold promise: I am with thee, I am thy God, I will strengthen thee, I will help thee, I will uphold thee. Truly, many said at the close of the day, it has been good to meet in the House of the Lord. Both services were well-attended, and a goodly number sat down to tea, collections were good. To Him we give all the praise who owns the silver and the gold, and the "cattle upon a thousand hills." We are thankful there are still those in Zion who love the pure unadulterated Gospel of the grace of God. We do not wish for anything in its place, nothing taken from it, nor added to it.

"For as for man's merit,  
'Tis hateful to me;  
The Gospel, I love it,  
'Tis perfectly free."

Many sung from the heart in the evening:—

"O the grandeur of the Gospel,  
How it sounds the cleansing blood:  
Shews the bowels of a Saviour,  
Shews the tender heart of God."

We thank our Covenant-keeping God for all His mercies to us in the past, trusting Him for the future, feeling assured that—

"He who has helped us hitherto,  
Will help us all our journey through;  
And give us daily cause to raise,  
New Ebenezers to His praise."

—ONE WHO WAS THERE.

BLAKENHAM SUFFOLK. — On Wednesday, Sept. 27th, a day of real joy was experienced within the walls of Blakenham Chapel, when two most excellent sermons were preached by Mr. J. Jull, of Cambridge. Friends came from far and near; about 100 sat down to tea. Many of us had to exclaim with devout gratitude to God, "Master, it is good for us to be here." On Lord's-day, Oct. 8th, the anniversary services were held, when three instructive, Christ-exalting sermons were preached by the pastor, Mr. H. Alexander. We should like to have seen more present on this occasion, but as when Thomas was

absent he did not get the blessing, but those who were present did, so now, we do know the words are true as ever, "They shall prosper that love Zion." May the Lord stir up His people everywhere to manifest their love, and that He may get to Himself a glorious name, through the present Blakenham pastor, in this locality, is our desire.

**STOKE ASH**—On Lord's-day afternoon, Oct. 8th, many dear friends inside Stoke Ash chapel were made glad through hearing the loved familiar voice of their dear old pastor, Charles Hill, once again extolling a precious Christ, while preaching from the words contained in Titus i. 2.

**CROWFIELD, SUFFOLK.**—In dear old Suffolk one has not many miles to travel before he hears "A meeting house," often spoken lightly of, and yet how true! "A meeting house," or place between God and the sinner, and often a meeting place between God and His people. Such a meeting place known as the Baptist Chapel is to be found in Crowfield. Here on Wednesday, Sept. 20th, Harvest Thanksgiving services were held. Mr. E. Marsh preached two good old-fashioned sermons to large appreciative congregations. A goodly number partook of tea. We shall not easily forget our first visit to this loved spot. May the Lord add His blessing.—**M. A. MOORE.**

**ZION BAPTIST CHAPEL (NEW CROSS-ROAD, S.E.)**—Jubilee services of the Sunday-school took place on Oct. 15th, when special sermons were preached by pastors Thos. Jones and P. Reynolds, and an address in the afternoon was given by Mr. W. Stanley Martin. On the 17th, a large number of friends assembled for tea and public meeting, the chapel being well-filled. W. Abbott, Esq., presided, supported by pastors T. Jones, A. H. Pounds (Bexley), and W. H. Rose (Woolwich), also Messrs. A. E. Brown, J. Green (Surrey Tabernacle), and C. J. Porter (Ilfracombe). Mr. W. J. Nash (Hon. Sec.) gave the annual report which showed there were 321 scholars and 31 teachers on the books, with an average attendance of 229 and 27 respectively; 56 new scholars had been admitted, and 4 baptized; the sum of £5 12s. 8d. had been subscribed for a cot in the Passmore Edwards's Home at Clacton; £11 18s. 8d. for the South Indian Strict Baptist Mission; £1 18s. 3½d. for the Robin Society; £1 17s. 6d. for the Indian

Sunday-school Mission, and £1 2s. 0½d. for the British and Foreign Bible Society. There were 288 members of the I.B.R.A., and the Young People's Mission had carried on successful open-air work. In the absence of Mr. Norman (Hon. Treasurer), the balance-sheet was read by Mr. T. G. C. Armstrong (Supt.), and showed £2 9s. 7d. in hand. Addresses followed by the chairman and friends named above, and the collections amounted to £22 0s. 4½d. A vote of thanks to the chairman and friends was proposed by Mr. Armstrong, seconded by Mr. F. J. Catchpole, leader of the Y.M.B.C. and heartily accorded.

**OLAPHAM (REHOBOTH, BEDFORD-ROAD)**—Harvest Thanksgiving services were held on Sept. 19th. Brother Bush preached in the afternoon from 1 Chron. xvi. 4. It was a God-glorifying discourse, and many souls were cheered and comforted. After tea a public meeting was held at 6.30, brother C. H. Fuller, occupied the chair. After singing, reading, and prayer, brother Fuller directed our attention to the Harvest Thanksgiving, and trusted it would be a service of thankfulness to our covenant-keeping God, who had so faithfully maintained His promise to Noah that as long as the earth remained seed-time and harvest should continue, &c. He also spoke of the great harvest that would take place by-and-by, when the reapers would be sent forth to gather in His elect. He hoped, too, that the people of God would show more love to the House of God by attending more regularly and not be only once-a-day hearers, and give more attention at the prayer-meetings. Brother Bush then gave some precious thoughts from the words, "Thou didst send a plentiful rain." Brother Dads-well spoke from the words, "As a shock of corn in his season." Brother Pounds on "Why art thou cast down, O my soul? hope thou in God." Brother Flegg gave some weighty words from "My Word shall not return unto Me void." Brother Dent followed on with the word, "God giveth thee increase." Our pastor, brother Waite, in conclusion spoke a few words of praise and thanksgiving for the many mercies past and present, and thanked the brethren for their kindness in coming, and the ladies for supplying the tea. Singing, and prayer by brother Waite, brought this happy meeting to a close. The collection amounted to £4 12s. On the following day we took our Sunday-school, accompanied by brother Waite, the Bible-class, and a few friends, to the Crystal Palace,

and had an enjoyable day.—JOSEPH ARNOLD.

IPSWICH (ZOAR).—Harvest thanksgiving services were held at Zoar Chapel, David-street, on Wednesday, September 20th, when two sermons were preached by pastor E. Mitchell, of Chadwell-street, to good congregations. Text in the afternoon, Psalm ciii. 1, 2, and in the evening, Matt. vi. 32. Between the services a goodly number partook of "the cup that cheers, but not inebriates." At the evening service the choir rendered in a very creditable manner two anthems, one from the *Messiah*, "The glory of the Lord," and another, "Praise ye the Lord."—G. W. G.

PRITTLEWELL.—Oct. 3rd, Harvest Thanksgiving services were held, when a fairly good number met in the afternoon and enjoyed a good sermon, preached by pastor S. H. Akehurst, of Southminster. The evening meeting was well-attended; brother Ash in the chair. Our brother's remarks were very suitable to the occasion. Brother Elnaugh was helped in prayer. Our brother Mobbs spoke on the fulness and beauty of Christ, in a soul-comforting way. Brother Langford, who stated that it was about twenty years since he was last at Prittlewell, brought before us some weighty truths, from Psalm ix. 11, shewing that praise was due to our God, who "dwelleth in Zion." Brother Akehurst spoke of the realised kindness of the Lord, in an encouraging way. A few words from the pastor on the Lord's goodness, brought the meeting to a close. The collections, which were devoted to the Poor Fund, were very good.

MAIDSTONE (MOTE-ROAD).—Harvest Thanksgiving services were held on Wednesday, Oct. 11th, when two excellent sermons for the occasion were preached by our much esteemed brother, Mr. James Cattell, of Bessels Green. Text for afternoon, Psalm xcii. 1, "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High." A bountiful tea was provided at 5 o'clock by Mr. and Mrs. Walter, kindly given for the good of the Cause, and thoroughly enjoyed by all present. The evening service was opened by singing hymn 945, Stevens' selection:—

"Come, ye thankful people come,  
Raise the song of harvest home."

Subject for the evening, John i. 16, "And of His fulness have all we received, and grace for grace." The congregation

was thin in the afternoon, but better in the evening. The writer is thankful to say the discourses were thoroughly appreciated by those present. Meeting closed by singing hymn, "All hail the power of Jesu's name," &c. Collection, including tea, £2 16s. 2d.

BIGGLESWADE (PROVIDENCE).—Harvest Thanksgiving services were held on Tuesday, Oct. 10th, when two sermons were preached by Mr. Alfred Dye, pastor of Providence Particular Baptist Chapel, Rowley Regis, near Dudley. The text in the afternoon and evening was "Doubtless, thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou O Lord, art our Father, our Redeemer; Thy name is from everlasting" (Isa. lxiii. 16). The congregations were good. Tea was provided between the services, and collections were made in aid of the Cause.—E. S. KING.

WARBLETON (MOUNT EPHRAIM).—Harvest Thanksgiving services were held on Lord's-day, Sept. 24th, when three sermons were preached by Mr. H. Gardner, late pastor at Uckfield. The sermons were based on James v. 7. The aim of the preacher was not only to give thanks for the fruits of the earth, but to seek a harvest of living souls. In the morning God's promise for the continuance of the four seasons of the year, and the advantages derived from them were dwelt on. The labour of the husbandman, and his anxious watching the growth of the crop from its first appearance until safely garnered, were noticed, and applied spiritually. The necessity of having the fallow ground of our hearts broken up by the plough; the painful character of this experience; the growth of the seed through seasons of doubt and perplexity; its continuance, as it derived moisture and supply from the Lord Jesus Christ, as the soil in which it was planted, and the gracious effects of the Sun of Righteousness in bringing it to maturity, were all skilfully handled. In the afternoon the harvest was regarded as a proof of God's faithfulness to His covenant made with Noah. Where God puts a shall or a will He binds Himself to fulfil that promise. The harvest brought compensation for all the previous toil and anxiety of the husbandman, so also in the spiritual realm. John iv. 35, 36, was introduced as an encouragement to toilers. The fields already white to harvest, called us to pray that more labourers might be sent forth, men willing to labour wherever He sent them, so as His glory and the good of precious souls might result. The evening discourse was specially encouraging to

weary, yet diligent seekers, and patient labourers in God's service. Very solemnly also did the preacher speak to those who reject the Gospel. Dying in their sins, in the great winnowing day they will be driven away as chaff before God's wrathful wind. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." But those who, through much opposition from within and without, yet, by the Spirit's aid, sow beside all waters shall be richly compensated in the great harvest day. The harvest of compensation and joy will come in due time. We trust and believe that the Word found an abiding place in the hearts of many who heard it.—C. B.

#### PECKHAM RYE, HEATON ROAD.

##### SERVICES IN AID OF RENOVATION.

"HE faileth not." Amid all the failure of creatures and the exigencies of time, what strong assurance has the believer for the fact that the Word of God fails not. This it is that sustains the Church in her pilgrim-state, and cheers the traveller bound for Zion's holy hill. And we of Zion here have sufficient reason to bless the Lord, and to say, "He is faithful that has promised."

As a Church, "our lines have not altogether fallen in pleasant places." Difficulties have abounded, yet "grace has much more abounded." We believe it to have been of His ordering, "Who doeth all things well," and have therefore now cause to praise the Master for His preservation of us as a Church, and for His compassionate guidance and sustaining grace in testing and perplexing seasons.

While the past has been chequered, the flight of time brings its needs—needs evidenced in the revelation of Zion's impairments. Seasons come and go; the winds that dispel our atmospheric dangers, and the rains that fertilise the earth leave their marks upon the fabric of our sanctuaries. So have we learned, and such require attention.

For the purpose of raising funds for the repairing of time's enroachment, special services were convened, and held on Tuesday, October 3rd, and Sunday, October 8th.

On the Tuesday, at 3.15, a forcible sermon was preached by Mr. George Savage, based on a portion of Romans xv. to an audience sufficiently large to be encouraging.

At 5.15, a public tea took place, at which a goodly number of friends were present.

In the evening, at 6.30, a public meeting was held. The service was opened with the singing of that old favourite, "Blest be the tie that binds," following which the chairman, Mr. G. Savage, made some heart-stirring remarks upon

the bent of the apostle's teaching. Among many things he reminded us that "Diligence in the ways of the Master is a privilege of the saint," and also "There is no such thing in the Church of God as the work being put out."

After prayer by one of the brethren, the chairman called upon the treasurer to read the report. In doing so, he stated that the services were being held really in connection with the raising of the interest upon the building mortgage; but this interest now being generously met by the freewill monthly subscriptions of members and friends of the cause, it was deemed advisable, owing to the condition of the chapel internally and externally, to set aside the proceeds to the renovation of the sanctuary. Altogether some £60 or £70 would be required; and he stated that as the renovation was imperative, he hoped the Master would constrain the hearts of friends to help, so that the work could be put in hand immediately.

Brother Cornwell then addressed a word of suitableness and cheer to the friends from the apostle's words, "Grace and peace be with you."

Brother Dadswell followed with a stimulating address on the "God of Jacob is our refuge."

Brother Elnaugh then spoke from the words, "Wherein He hath made us accepted in the Beloved," and brother Vovsey from the words addressed to Gideon, "I will be with you." Brother Jones also following with an address founded on a portion in the Ephesians.

Services in continuation were held on Sunday, October 8th, when pastor H. S. Boulton, of Chelmsford, occupied the pulpit. In the morning, our brother, a former pastor of the Church, preached a God-honouring sermon from John viii. 12, "He that followeth Me, shall not walk in darkness." And in the evening also from Isa. lx. 13, "And I will make the place of My feet glorious." May it early be realised in this Zion!

Altogether the services were very encouraging, and the collections good. Help, however, is still needed. Friends desirous of helping a needy cause kindly send donations to our worthy treasurer, Mr. T. P. Vealls, 12, Herschell-road, Forest Hill, by whom they will be thankfully acknowledged.

J. KNIGHTS.

PORTSMOUTH (REHOBOTH).—The fourth anniversary was held on Lord's-day, Sept. 17th, when two sermons were preached by Mr. G. H. Ford, of West Brighton. The morning service began with singing hymn 9, (Gadsby), "Awake my soul in joyful lays" etc. After reading and prayer, hymn 199, "Come Thou fount of every blessing" was sung, and a discourse delivered

founded on Isa. xxxiii. 17, "Thine eyes shall see the king in His beauty; they shall behold the land that is very far off." After clearing the literal meaning, the preacher applied the words to our Lord Jesus Christ, the King of saints, and to the heavenly Jerusalem above. The chequered pathway of the believer through this wilderness world was aptly delineated, and the inspiring prospect of heaven dwelt upon. Many felt it to be a refreshing season. The evening text was taken from Matt. i. 21, "Thou shalt call His name Jesus; for He shall save His people from their sins." The preacher contrasted the text with the words found in Isa. xlv. 20, "And pray unto a God that cannot save." The sermon was very encouraging. The chapel was crowded, seats having to be placed in the aisle. The singing of "All hail the power of Jesus' name" brought the services to a happy close. Collections were good. The people are looking to the Lord to supply them with a larger building.

#### STRICT BAPTIST MISSION.

FAREWELL TO MISSIONARY E. A. BOOTH AND HIS WIFE.

To say, God be with you, to our dear brother Booth and his partner, on their return to India, friends rallied from far and near, at Soho Chapel, on Sept. 25th, and right heartily was it said. To see so many of the pastors, deacons and friends from the Churches present at the opening of the afternoon service augured well for the success of the meetings. In the afternoon the Vice-President, pastor R. E. Sears, occupied the chair and opened the meeting by earnestly imploring the Divine blessing on the assembly, and the Spirit's aid for those who should take part. After singing a part of the Church's coronation hymn, "All hail the power of Jesus' name," the chairman read Psalm lxxvii. and pastor Holden offered prayer. In a brief address the chairman referred to the fact of our meeting of the afternoon being specially called for praise and prayer. He hoped the Missionary spirit would pervade all our Churches and they would take an interest in spreading abroad the name and fame of our Lord and Saviour Jesus Christ. There was much to praise God for, he observed, in connection with the Mission, and we certainly needed to pray. "Let us expect great things, and attempt great things. Let us seek God's glory and the purity of our Mission and go forward in His strength, and our cause cannot fail." Brethren Chilvers, J. Sears, Carr, Mote, and Abbott, were afterwards much helped in leading us in prayer. During the afternoon two addresses were delivered, one by Mr. A. J. Robbins, an interesting address on "Continuing instant in prayer," and the other by Mr. J.

E. Flegg, on "Praise and prayer." The school-room at Soho was filled at tea time.

In the evening, the President, pastor J. Box, presided. After singing and reading John xviii., Mr. J. Bush, of Kingston, led us in prayer, entreating the blessing of God on the work of the Mission, and commending our brother Booth and his wife to the care of God. The President referred to the special character of the gathering, which was to say, "God speed" to brother Booth and his dear wife on their return. He remarked we have often cause for reflection in our earthly journey and the spiritual work in connection with the kingdom of our Lord Jesus Christ. We should reflect upon the past with deep sentiments of gratitude and with sober satisfaction for the present. He referred to the greatness of the work and the difficulties which must be encountered; and, for the encouragement of our brother Booth, he emphasized the Redeemer's words, "I have given them Thy Word." After referring to the lengthened stay of our brother and the advantages which had accrued to the Mission therefrom, and assuring him of our deep sympathy and prayer, Mr. Box warmly commended our brother and his wife to the care and guidance of God in all future steps.

Mr. Vickery, of Brighton, then in a few words addressed the meeting in reference to the monthly prayer-meeting held in Brighton on the same evening as the Committee meets for business.

Pastor E. Mitchell, of Chadwell-street, then delivered an address. Pressure of work prevented our brother delivering a studied speech, but if he had not told us so, we should hardly have known it. He spoke with clearness, emphasis and deep sympathy as he dwelt upon the work of the Missionary. In referring to our brother Booth he spoke as to his manliness, grace and qualifications, and as a parting word reminded him of the Master's words, "Lo, I am with you alway, even unto the end of the world," and most heartily bid him God speed. Pastor S. T. Belcher followed. As pastor of the Church where our brother was brought up and brought out, he referred to the time when brother Booth first commenced to speak in the Master's name, and read an extract from a letter which showed how deeply our Missionary felt his own nothingness in the work. He proceeded to speak of the qualifications necessary for the Missionary in his work. After singing a hymn our brother E. A. Booth, on rising to deliver his farewell address, was very warmly received. He spoke with much earnestness and feeling, and many hearts were deeply moved while he advocated the cause of the heathen which lies so near his heart, and pressed



home their claims. The keynote of his speech was "Forward in the name of the Lord," and the points on which he dwelt principally were: "The rallying of our forces and the means of so doing," "The annihilating of our spectres," "Concentrating our aim." "Nothing," said our brother, "would take me out to India, but the glory of God and the good of men." "Keeping near the source of our strength." "The sending of reinforcements," in dealing with which he referred to his own call to the Mission work, and "The need of prayer."

Pastor L. H. Colls, of Tring, made a few remarks relative to the STRICT BAPTIST MISSION HERALD.

Many kind and sympathetic expressions fell from the lips of the speakers relative to our dear brother Mr. S. Hutchinson, and the meeting decided that an expression of its sympathy should be forwarded to him.

The meetings were very hearty and enthusiastic throughout, the chapel in the evening being crowded. The collections amounted to £35.

JAMES E. FLEGG.

#### METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

THE half-yearly meetings were held on Tuesday, October 10th, at Mount Zion Chapel, Chadwell-street, Clerkenwell. There was a goodly gathering of pastors and delegates at the afternoon meeting, at 2.30, to transact business. The President of the Association, our genial brother, Mr. Walter Abbott, a deacon of the Church at Mount Zion, was in the chair; and, after the usual devotional service, welcomed the brethren in his own warm-hearted manner. The business agenda was an unusually heavy one, containing, beside the usual items—election of officers and committee to serve from March, 1900, to March, 1901—the presentation of a scheme for the formation of a new Sunday-school committee: practically a new Society, though affiliated to the Association; a resolution respecting the sale of intoxicating liquors to children; and the proper apportioning of a legacy bequeathed to the Association of some £2,200. This last item calls for devout gratitude to God for His kindness—the bequest coming at a most opportune moment. After a little friendly talk, £1,000 was unanimously voted to the "Loan Fund" of the Association, bringing that most useful fund up to the respectable total of £3,677. The newly-established Pastors and Widows Benevolent Fund was next considered, and £1,000 allocated to it, to be placed in trust, the income derived from it only to be used. This fund is required to meet a pressing need, as most of our Churches are poor, and the pastors unable to make provision for

old age, or their widows, in the event of their death. The sum of at least £5,000, invested so that only the interest can be used, is required to establish it on a sound basis. Perhaps some of our wealthier brethren will remember this when disposing of their estates. In the meantime let every Church and every pastor in the Association send their annual donations and subscriptions to the indefatigable secretary, pastor G. W. Thomas, Grosvenor-road, Watford. After some considerable discussion, the residue of the legacy was given to the "General Fund." Pastor H. T. Chilvers, the energetic secretary of the new school committee, made a gallant attempt to capture a portion of it for the work of his committee; but as that committee has not yet received its legal status, it was deemed advisable to place the whole sum in the hands of the General Committee, with the understanding that any application from the Sunday-school Committee should receive a favourable consideration. Pastor E. Marsh, of Gurney-road, was elected as President to succeed brother W. Abbott in March next, and pastor E. Mitchell, of Chadwell-street, was chosen to succeed brother E. Marsh as Vice-President. It was well past the tea-hour (five) when the afternoon meeting was closed, though it was generally felt that considering the amount of business transacted, the Chairman had done well to get through in such good time. The friends adjourned to the schoolrooms, 71, White Lion-street, where the sisters, under the efficient leadership of Mrs. Fricker, had prepared an excellent tea, which, after the exertions of the afternoon, proved very refreshing. Cheerful greetings and conversation evinced a thorough spirit of brotherly love prevailing among the Churches.

At 6.30 a public meeting commenced, the President again conducting the service. Several hymns were sung, the Scriptures read, and brethren engaged in prayer, brother Mayhew especially, and with great fervency, praying that peace might be preserved in South Africa. The usual votes of thanks to the pastor, deacons, and the lady friends at Mount Zion were unanimously passed, pastor Mitchell responding on behalf of the friends. The collection was then taken, and pastor R. Mutimer ascended the pulpit to deliver the usual sermon. The text chosen was 1 Tim. i. 16, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." The divisions were: Paul's estimate of himself; his estimate of the Gospel; and his estimate of the Lord Jesus Christ. Our brother's utterances left no possible doubt to linger in the minds of his hearers that he is out and out for the old Gospel, beloved by our

fathers, and most surely believed among us. We rejoice that Brentford is favoured with so faithful and able a pastor. A hymn and the benediction brought this enjoyable day's service to a close. The Strict and Particular Baptists may be a feeble folk, like the Jews in Nehemiah's day, but there is a good deal of life left in them yet, and we believe that there is a future before them, if they continue to cleave simply to God's truth, as revealed in His Holy Word, and eschew all mere human traditions and worldly compliances.

URBANUS.

FARNHAM, SURREY.—The harvest thanksgiving services were held on October 11th, when pastor R. E. Sears preached twice to good congregations, many of whom came from other Churches, as Guildford, Aldershot, and Fleet to bid us God-speed and help us by presence, prayer, and purse. In the Lord's name we desire most heartily to thank them, and wish them much enjoyment of Jehovah's covenant blessings. The text of the afternoon discourse was, "Manifold mercies in the wilderness" (Neh. ix. 19), when many good things were said; but after "the cup which cheers, but not inebriates," our brother seemed warmed to his work, and from Acts ii. 12 (last clause) he delivered a thoroughly sound, liberal, and evangelical discourse, full of real point and practical, forcible pronouncement. It had eleven heads, each of which directly originated in the text. In fine, it was heartily appreciated by the hearers. We are most glad to say that a thoroughly good spirit characterised all the proceedings of the day. May the same be always manifest and abundantly strengthened.—A. H. W.

TOLLINGTON PARK (ZOAR).—Services in connection with the anniversary were held on Sunday, September 24th, two sermons being delivered by Mr. G. Holland. The following Tuesday afternoon Mr. E. Marsh, of Stratford, preached from the words, "The bow shall be in the cloud, and I will look upon it" (Gen. ix. 16), and led our minds into beautiful contemplation of God's infinite care and faithfulness, as set forth in the metaphor, and of the consolation realised when the darkened cloud of sorrow hovered over us. After tea was partaken of, the public meeting commenced, a Psalm was read, and prayer offered. The report was read by Mr. W. Collard, and testified to the goodness of the Lord and the sustaining power of His grace. Mr. I. R. Wakelin, who occupied the chair, made a few remarks in his usual warm-hearted manner, directing our thoughts to our Helper—God. Addresses were then

delivered by brethren J. Clark, W. Peacock, T. Baldwin, and H. D. Sandell, and their words found an echo in our hearts as they spoke upon things concerning the kingdom. Mr. Holland also made a few remarks, followed by Mr. Thorn, who gave utterance to our feelings in thanks to the chairman, brethren, and friends who had assisted us. Collection amounted to just over £5.—A. H. SANDELL.

HASLEMERE (HOPE).—Harvest thanksgiving services were held on September 27th, when Mr. W. Chisnall, of Guildford, preached afternoon and evening. Texts were: afternoon, Psa. lxx. 11; and evening, Matt. xiii. 30. The sermons were appropriate to the occasion, and appreciated by the hearers. Tea was provided between the services. The lady friends of the cause were very attentive to the wants of all present, and the children from the Sunday-school were also entertained. Collections amounted to £5 5s. The money was apportioned one moiety to the Surrey County Hospital, and the other half to the Aged Pilgrims' Friend Society.—J. D.

STREATHAM (PROVIDENCE, HAMBRO'-ROAD).—Anniversary services were held on September 19th, when Mr. F. C. Holden delivered a good solid discourse in the afternoon, which was highly appreciated, from 2 Cor. iii. 12. Weighty and solemn were our brother's utterances. About 60 friends partook of tea. Mr. F. T. Newman presided over the evening meeting. Brethren Beecher, Cornwell, F. Grimwood, and R. Grimwood delivered good Gospel addresses. A pleasing feature of the meeting was the hearty love shown by the speakers in expressing their good wishes to and for Mr. F. Grimwood, who has accepted the pastorate of the Church, and their desire that the union might be a prosperous one. There was a good attendance. Collections amounted to £12.—C. R.

#### CHARSFIELD.

ORDINATION SERVICES OF MR. S. B. STOCKER.

(Continued from page 310).

THE CHARGE TO THE CHURCH, BY MR. WARD, OF LAXFIELD.

BELOVED FRIENDS.—In your pastor's letter of invite to these services he asked me to give "a charge to the Church." The word "charge" is very full and comprehensive; it reminds one of a judge and a jury. The judge sets before the jury their duty and responsibilities: so I also will try to set before you your duty and responsibility as a Church in a plain, honest way. In doing so, I desire to use the words

of the apostle John—viz., "We therefore ought to receive such, that we may be fellow-helpers to the truth" (3 John 8).

First we have the injunction given—viz., "We therefore ought to receive such."

(1) This applies to your beloved pastor and his wife, for they are one. I am glad that he is married to one whom I have known for 13 years. She is a godly sister, and suitable, therefore you are not to receive one at the despising of the other.

(2) This applies to your pastor as a man like yourselves—not an angel. Some look upon a new minister as upon an angel, and, after a time, find they are mistaken. He has infirmities and weaknesses. Never lose sight of this fact in all your dealings with and expectations from him. This will save you some amount of disappointment.

(3) Receive him affectionately, heartily, and honestly. Never let the cold hand of indifference or suspicion be seen. Let your words and actions agree both on the Sabbath-day and during his visitation. Let your love for him be felt by him in the hearty grip of the hands.

(4) Sympathise with him. He will have burdens to carry, but be sure you are not his burden. Seek rather to ease them than to cause them. Let your sympathy be practical by kind words. Many a pastor has died broken-hearted through the lack of a few words of sympathy.

(5) Remember his testimony is a message from God. Receive it personally, even if it fits tight sometimes. If it pricks the conscience, don't say how it fitted Mr. or Mrs. So-and-So, but let the words enter your own heart. Many a pastor has been chagrined with being personal, while he has been perfectly innocent of any personal intention.

(6) Receive it prayerfully. The blessing attending the Word depends greatly on the spirit in which you receive it. A godly woman, several years ago, came to bid me good-bye when going to the great city, and said, "I have enjoyed and profited under your ministry, but more especially so since I have prayed for you before leaving home for God's house." So, to-day, if you would hear to profit, be much in prayer, and only receive your pastor's message in a prayerful spirit.

II.—*Why ought we to receive him so?*

(1) Because he is God's servant, called and qualified by God the Holy Spirit to minister in Divine things.

(2) He is God's servant, and not yours. Be careful then how you treat him. He that toucheth him to harm him touches the apple of God's eye. Some of our Churches will have to

treat their pastors better, or they will be removed, for God is jealous of His servants.

(3) Remember that your pastor is set over you, and not under you. Read Thess. v. 12. Never try to get him under you. Woe betide you if you do, and he allows it.

(4) God sent him. You prayed for him. Then hold him as such. Strive to keep him. Never lower yourselves to such an act as trying to remove one whom God has given you. God has a work for him to do here, or He would not have sent him. Pray that "The kingdom may come." Seek its increase unitedly with your pastor. Never allow yourselves to think that your pastor's work is done here, and he ought to be going. Nay! you cannot measure the blessing, nor know the end of God's work through your pastor here.

(5) "Ought" is a word against which many of us rebel. It means here to "owe," "to be obliged," and "to be indebted." Ought holds you in duty and obligation to brother Stocker. You are indebted for his ministrations, you are responsible for his support. "To receive" means to welcome, aid, and strengthen. Temporally, it means to feed; spiritually, to aid him by kind words, which are as new life to the soul.

III.—*The reason assigned, that we may be fellow-helpers to the truth—co-workers with your pastor.* You cannot all preach, but you can be a help to him. Every member has a responsibility.

(1) "To the deacons." Yours is a solemn and responsible position. On you rests the prosperity of the Church to a great extent. You must be men of tact, lively in the interests of Zion. The finance rests with you. Press home upon the people the necessity of constant giving—not quarterly only, but every Lord's-day. 1 Cor. xvi. 1 and 2: "Be courteous to strangers, for they may be seekers after righteousness. Let them feel a warm welcome; thus you will be fellow-helpers to the truth and ensamples to the flock."

(2) Uphold your pastor's hands, and cheer his heart, by doing your work cheerfully, faithfully, lovingly. Never snub him when you do not agree with him, but tell him of his fault privately.

(3) To the Church. A good brother I know adopts a wise course on receiving members into his Church. He presses upon them the fact that they are expected to help by their presence, their prayers and their purse. This is your duty and, I trust, your pleasure. By your presence at every service when possible, so you may be fellow-helpers. The services here are morning and afternoon—not afternoon alone.

(4) Be early on the Sabbath morning.

Give God your early hours. Empty seats are cruel things in discouragement of ministers. Surely two services are not too much to expect. Both of the services are the Lord's. Half-day hearers must necessarily grow lean, for where souls are lively and healthy in Divine things, one service will not suffice on the Lord's-day.

(5) Uphold him by your prayers both in public and private. Never forget Moses, Aaron, and Hur. Carpet the pulpit stairs with your prayers. Make the elements fragrant with them. Let your pastor live in them. Don't turn your prayer-meetings into preaching services. It is yours to pray and his to preach.

(6) Support him by your purse. Remember he has a wife, and both must be fed and clothed. Do it honourably, not to see how little he can live upon. Your liberality will help him. You have set your seal to the responsibility to-day in the presence of God and man. Some of you cannot give much. A shilling a quarter is often more than you can give in a lump sum, but there is not one here who cannot give a penny a week, and some of you could spare threepence a week. Give regularly every week, according as God has given you; your beloved deacons will then have no difficulty in sustaining the pastor here. The cause of financial difficulty in many Churches lies in the neglect of the Scriptural order of weekly offerings. Because your fathers gave quarterly, it is no reason why you should. Shun their sin.

(7) Cheer him by your expressions of gratitude for the Word preached. Tell him when you have enjoyed the Word. Don't think it will make him proud. No! nothing humbles a minister so much as knowing that his ministry is being blessed to the souls of the hearers. Never feel it part of your duty to chastise and humble him—that is God's work. My dear friends, the responsibility rests on you not only to-day while things are bright, but when storms come. Stand fast by your pledge. Be at peace among yourselves, forgiving and forbearing one another in love. Seek out the lambs and encourage them. Never let petty jealousy arise and divide the flock. Only yesterday I asked a brother if he had joined the Church, and his answer was, "No; I love my pastor, and the unkind conduct of Mr. — to him is the reason." Esteem your pastor highly for his work's sake. To you I say, Follow out Psalm cxxii., and the Lord will bless you.

To many in the congregation doubtless it might be said, "Come in, thou blessed of the Lord: wherefore standest thou without?" For others who know not the Lord I say: Pray for them;

ask your companions to come. Who can tell the blessing God has in store for you? It is your duty to attend the house of God. My prayer is that God may shower down blessings upon you and give you and your pastor years of soul-prosperity. May the Lord add many unto you, His Church,

## Our Australian Column.

### MANIFOLD MERCIES.

[Notes of Sermon preached by pastor J. W. BAMBER at the Special Services, held June 18th, to commemorate his 50th birthday.]

(Continued from page 319.)

THE goodness and mercy that hath followed me every day since my call by grace, giving me to prove the faithfulness to the immutability of my God and looking back to my wanderings, and to His restoring grace, my coldness and His lovingkindness, how He hath borne with my backslidings, which have been many, we stand before you a monument of God's unchanging love:—

"For though I have Him oft forgot,  
His lovingkindness changes not."

My pathway has not been (as some of you know) free from trial, but have often been called to pass through deep waters of affliction and loss, the way at times has been a very stormy one, with various kinds of woes and soul perplexing cares, and doubts and misgivings, sins and fears, what deep soul exercise these changes have given me:—

"When sins and fears prevailing rise,  
And fainting hope almost expires,"

knowing not a little of days of darkness, days of keen temptations, days of prosperity, days of adversity, have found that God hath set the one over against the other, for we read in Eccles. vii. 14, "In the days of prosperity be joyful, but in the day of adversity consider: God hath set the one over against the other, to the end that man should find nothing after Him." I, in the days of my adversity have had to consider with much fear and trembling, fearing the end, but blessed be God I must testify that the Lord has been teaching me a needs-be for it all, and that goodness and mercy hath followed me, sustained, and upheld me in my most trying days, and as when the light hath shone through the clouds of deepest woes, we have had to sing:—

"Good, when He gives—supremely good  
Nor less when He denies;  
Even crosses from His sovereign hands  
Are blessings in disguise,"

all sent in love for our eternal good proof of His fatherly love and true evidences of our sonship. For whom the Lord loveth He chasteneth, and yet every son whom He re-unitheth. It is through much tribulation we must

enter the kingdom and as sure as the Lord hath called by His grace, just as sure we will have the tribulation, often experiencing what is found in 2 Cor. iv. 8, 10: "Troubled on every side, yet not distressed; we are perplexed, but not in despair. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Yet we find that the God of all comfort is pleased to comfort us in all our tribulations, and looking at the way He hath sustained us, we must testify that He hath led us by the right way:—

"'Tis the right way, when pain or loss,  
Our flattering expectations cross;  
And if we could keep the end in view,  
We should approve the pathway, too."

The goodness and mercy that hath followed me all the days of my ministerial life, looking back to time when but a lad of 16 He was pleased to call me to preach His glorious Gospel, and how He hath sustained me the last 34 years, whereby having obtained help of God we continue unto this day. He hath enabled me to preach 9,000 sermons, and, since I have become your pastor, have preached to you 2,500, and have only been out of the pulpit three Lord's-days through sickness. He hath preserved us at home and abroad, for though we have travelled 160,000 miles by sea, and 300,000 by rail and coach—often been within a hairbreadth of shipwreck and accident, yet He hath been pleased to preserve our outgoing and ingoing. I have much cause to-day to raise my Ebenezer for the goodness and mercy towards one so unworthy as I, for "Unto me, who am less than the least, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." I well remember the Saturday travail, and with what anxiety of soul I have cried to the Lord for a text and subject for the coming Lord's-day, and with what fear and trembling I have gone into the pulpit, none but a God-sent minister knows. The deep exercise of the soul, and how, time after time, they have gone feeling that they have nothing for the flock of slaughter. Yet blessed be our truthful Master, He hath never left us, but hath marvellously supplied and helped in His work, so much so that often when we have felt as if we had no spirit, He has come and given the power, and we have had testimony upon testimony that it has been blessed to the souls of His own tried and afflicted children. The best and happiest time in my life has been spent in His service, telling of His love and of the presence of Jesus. And:—

"Happy, if with my latest breath,  
I may but lip His name;  
Preach Him to all, and cry in death,  
Behold, behold the Lamb."

My earnest prayer is that I may finish my course with joy, and the ministry

which I have received of the Lord Jesus, being kept by the power of the Holy Spirit close to the cross of Christ and led from time to time into a deep experimental knowledge of the death of Jesus, so with Paul I may be enabled to say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live I live by the faith of the Son of God, who loved me and gave Himself for me," yea, "God forbid that I should glory, save in the cross of Christ Jesus my Lord, whereby the world is crucified unto me and I unto the world." Brethren, pray for me, that the Word of the Lord may run and have free course, and be abundantly plentiful. Remember how often Paul felt the need of the prayer of the Church of God. May you, my dear little flock, never forget your pastor in your prayers, but may you ever be a praying people. The longer I live the more I feel my need of your prayers, and as I look back to twenty-two years as your pastor, I do so with thankfulness for unbroken love and fellowship in the Gospel, and pray:—

"May the blessings of a God,  
In rich abundance fall;  
And Christ be first, and Christ be last,  
And Christ be all in all."

Let us now notice our text as expressive of our confidence in the continuance of the goodness and mercy through all the unknown days of the future. As David reviewed the lovingkindness of his Good Shepherd, he was enabled to rest with perfect assurance that he would not want any good thing, and looking forward with the firm assurance that, "Surely goodness and mercy shall follow me all the days of my life, and dwell in the house of the Lord for ever." You will remember that in the days of his youth he went forward in the same confidence, knowing that He that had delivered him would again deliver him: for "The Lord that delivered me out of the paw of the lion, out of the paw of the bear, He will deliver me out of the hand of this Philistine" (1 Sam. xvii. 37). Let us go forward, knowing that He Whom we have believed is not a futile God, but the faithful God, Who hath given to us exceeding great and precious promises, and, having given us the *earnest*, He will not withhold the inheritance. But we shall find sufficient strength for each day, for "Faithful is He that hath promised, Who also will do it;" and having begun a good work, will perform it till the day of Jesus Christ. He hath for our comfort said, "The mountain may depart, the hills be removed, but My kindness shall not depart from thee, nor the covenant of My peace be removed." And as we remember what He hath done for us, let us sing:—

"His love in times past forbids us to think  
He leaves us at last in trouble to sink;

Each sweet Ebenezer I have in review,  
Confirms His good pleasure to help me  
quite through."

We cannot foretell the days of trial, or days of temptation, or days of affliction, before us. But, let us pray, "Withhold not Thou Thy tender mercies from me, O Lord. Let Thy lovingkindness and Thy truth continually preserve me," and with the sweet assurance that

"All shall come, and last, and end,  
As shall please our heavenly Friend."

The end of this hymn has been much blessed to my soul—

"Father, I know that all my life,  
Is portioned out for me;  
And the changes that will surely come,  
I do not fear to see:  
But I ask Thee for a present mind,  
Intent on pleasing Thee."

And though there is yet the dark river of death to be passed—and I know what a dreadful foe death is, moving among us, and how we fear the dark valley!—yet, beloved, let us look forward, even to the dying day, knowing that Christ liveth, and He (our Resurrection of Life) hath said, "I will ransom them from the power of the grave; I WILL redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hos. xiii. 14). I was thinking yesterday of the number of our kindred in Christ that had been called away from our little Church to the *homeland*; and, as these weary souls were called home, with what blessed sweetness they were enabled to tell of the presence of Jesus!

"And as in death they bowed their head,  
He was precious on a dying bed."

And when your time and mine comes to cross the narrow stream, we shall find that our faithful Promiser will give us strength for a dying day, and the inward conscience of His presence who hath destroyed death will give us overcoming faith whereby we shall be enabled to joyfully exclaim, "Thanks be to God which giveth us the victory through our Lord Jesus." We shall dwell in the house of the Lord for ever, there to be for ever with the Lord. For He hath said, "Let not your hearts be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you: that where I am, there ye may be also. And if I go to prepare a place for you, I will come again and receive you unto Myself."

"I have a home above,  
From sin and sorrow free,  
A Mansion which Eternal Love  
Designed and formed for me.  
My Father's gracious hand  
Hath built this sweet abode,  
From everlasting it was planned,  
My dwelling-place with God."

It is only a few more days, and then we shall receive the welcome home:

and we shall enter in, to go out no more, for ever; and the Lamb which is in the midst of the throne shall lead us to the Fountain of living waters, and God shall wipe away all tears, and we shall join the song of the redeemed, "Unto Him that hath loved us and washed us from our sins in His own blood." To Him be the glory, for ever and ever. The Lord add His blessing. Amen.

#### STRICT BAPTIST MISSION.

THE 38th annual gathering of the Strict Baptist Mission was held yesterday at Soho. Some of its salient points were the following:—An afternoon sermon, which will be long and sweetly remembered; a report well received; a model Presidential address, followed by corresponding words from country and London brethren; sober statements; steady obedience to the Master's commission; increased income; complete unanimity: a sub-tone of "peace and goodwill towards men." Before many days the next *Herald* will come forth and publish a full account of the above.

W. S. MILLWOOD.

Committee-room, Soho Baptist Chapel, 166, Shaftesbury-avenue, London, W.C., Oct. 25th, 1899.

#### Aged Pilgrims' Corner.

ON Tuesday, October 3rd, a meeting was held in connection with the Clifton Conference, Bristol, when an address was given by the Secretary with very satisfactory results. The Society's interests in the West of England are being sustained by an increasing number of friends, and it is hoped that the Clifton Meeting will lead to other gatherings being arranged for.

The Winter Sale of Work and Tea and Special Service at the Hornsey Rise Asylum have been fixed for Friday, November 3rd. The Sale will commence at 3 o'clock in the Asylum Hall; Tea will be provided at 5, tickets 6d. each, and at 6.30 a sermon will be preached in the Asylum Chapel, by Mr. Thomas Bradbury, of Grove Chapel, Camberwell. The attendance of all friends of the Society will be heartily welcomed.

ON Friday evening, December 1st, at 7 o'clock, a Lecture will be delivered in the Hall of the Hornsey Rise Asylum, by Mr. S. H. Wilkinson, on "Jews and Jewish Missions," illustrated by upwards of 100 limelight views. Mr. W. Bumstead will preside. Tickets 6d. each; the proceeds will be devoted to the Maintenance Fund of the Building, which has of late had many special calls upon it.

Some new and ornamental leaflets and

booklets have recently been issued. They give a succinct account of the Institution and are useful for enclosure in letters. Copies will be sent on application to the Office, 83, Finsbury Pavement, E.C. Some friends who are not in a position to contribute can help by distributing the Society's literature. The *Quarterly Record* for October is having a large circulation.

On Tuesday, October 10th, the 20th anniversary of the Brighton Home was held in the Royal Pavilion, J. L. Densham, Esq., presiding. Excellent addresses were given by the chairman and Messrs. J. K. Popham, W. Sinden, W. Woods, J. H. Hallett, A. Boulden, and W. J. Martin. The valued services of Mr. D. T. Cornbridge, the local Hon. Secretary, together with those of the ladies was cordially acknowledged. Special donations and the proceeds of the Sale of Work produced a total of upwards of £350.

This help was especially cheering, owing to the great increase in the number of the Society's pensioners and in the pension expenditure—£36 daily, or 30s. hourly being required to meet all claims.

## Marriages.

**HALSON—AUSTIN.**—Considerable interest was evinced in the nuptials of Mr. Albert Henry Halson and Miss Emily Jane Austin, which were solemnised at 11 o'clock on Tuesday morning at the Zion Baptist Chapel, High Wycombe, by pastor Josiah Morling. The bridegroom is the eldest son of Mr. Henry Halson, of Paul's-row, and the bride is the eldest daughter of Mr. Amos Austin, of Bedford-row, High Wycombe. Both bride and bridegroom have been associated with Zion Chapel for some years.

**SHIPTON—HEWITT.**—At Mount Zion Chapel, Marylebone, on September 2nd, by their former pastor, Mr. Ebenezer Beecher, in the presence of a numerous company of friends, William Joseph Shipton, to Beatrice Ada Hewitt, then members of Shouldham-street Chapel, but now transferred to the cause at "Salem," Richmond.

**ROBINSON—HODDER.**—At Borough Green Baptist Chapel, Kent, on October 7th, 1899, by pastor E. Beecher, of Croydon, Samuel Robinson, of St. John's Wood, N.W., to Mary Kate, youngest daughter of Mr. G. Hodder, of Platt, Borough Green, near Sevenoaks.

## Some Home.

PRECIOUS IN THE SIGHT OF THE  
LORD IS THE DEATH OF  
HIS SAINTS."

MRS. HENRY NORMAN,

of Leicester, departed this life on Lord's-day morning, October 1st, in the 73rd year of her age. Toward the end of June, while visiting relatives at St. Neots, the cancerous growth, from which she had been suffering most

patiently for over two years, developed considerably, and became acute. The natural vigour of her constitution, and the habitual cheerfulness of her temperament, helped her bravely to bear up unto this point. Being urged by her medical attendant, she returned to Leicester. On the evening of the same day the writer called to see her, when she said, "I wanted to come home. I have a beautiful home here, and a very kind husband: but I want to go to my heavenly home. I shall go there when my time comes—that is, unless I am awfully deceived!" Then, after a brief pause, she added, "But no, I am not deceived!" This she repeated with emphasis, and then said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

"And can He have taught me to trust in His name,  
And thus far have brought me to put me to shame?"

She then took to her bed, and very gradually her earthly tabernacle was taken down. She delighted to converse with the writer and her fellow Church members from time to time, to all of whom she spoke most cheerfully concerning the change that was coming. Frequently she asked them to sing hymns with her, and also to pray for her. On one of these occasions she said to the writer,

"I feel like singing all the time ;

My sins are washed away."

She then started singing that hymn, and her voice was sustained through two verses of it, then her strength failed her. On two or three other occasions she quoted most feelingly the lines:—

"I'll speak the honours of Thy name  
With my last labouring breath ;  
Then dying clasp Thee in my arms,  
The Antidote of death."

Then she added, "Please give my love to all the friends, and tell them I'm on the Rock, and it is firm footing."

She was greatly favoured all through this most trying affliction with assurance of salvation through the merits of a crucified Redeemer, though feeling that in herself she was a great sinner. This she often expressed, and then said:

"Not a glimpse of hope for me,  
Only in Gethsemane."

As she grew weaker she was unable to sing, or even to speak beyond a word or two. On Saturday evening, September 23rd, when the writer went to read and pray with her, she only added at the close a very hearty "Amen," and then exclaimed "Victory!"

Our dear sister was a zealous worker in the cause of total abstinence, being on the Committee of the British Women's Temperance Association, and also that of the Order of Rechabites. She was likewise a subscribing member of the Women's Protestant Union. Many representatives of these useful Societies, as well as a large concourse of her fellow-worshippers at Providence, Newarke-street, attended her funeral on the 6th. Her place is now "empty," and she will be "missed," yet we cannot but rejoice to know that she is departed to be "with Christ, which is far better."

A. E. REALFF.

MRS. APPEGATE.

On Lord's-day afternoon, October 1st, my dear wife, Jane Applegate, was called from this time-state to her eternal rest at the age of 62 years. She was born of Christian parents, and had vivid recollections of being

taken, when quite a girl, by her beloved father to hear the late Mr. Samuel Milnor, and having to stand between his knees, as there was no room for her to sit down. (Oh that the Lord would grant that spirit for hearing the truth in the present day!) Like many others, she had no desire naturally for hearing the truth, and sometimes when sent to chapel would go and hear the text announced, having to repeat it at school next morning, and then take a walk with other girls. This, however, did not last long as the Lord was pleased to open her heart (like Lydia's) when young in years to give attention to the truth heard, and she was enabled to come before the Church then worshipping at Mount Zion, Nelson-place, City-road. She was received, and baptized by the late beloved Mr. John Hazelton in the chapel at Mitchell-street, when about 16 years of age. After worshipping with this Church for some time she had her dismission to Meard's Court, under the pastorate of the late Mr. John Bloomfield, staying with this Church till after he resigned, when about the year 1868 the Lord directed her steps to Stepney (where the writer first met her), and there she had the privilege and pleasure of sitting under the Christ-exalting ministry of the late ever-to-be-remembered Mr. Thomas Stringer. Under his ministry the Lord led her more fully into the truth, and she sometimes so heard the Word to her soul's profit and satisfaction that her natural appetite seemed taken away. She, with the writer, continued in membership at Stepney as long as Mr. Stringer was a settled pastor, after which our feet were directed to Chadwell-street, and she re-entered her first spiritual home as a member in April, 1881, hearing the truth as set forth and opened up with pleasure and satisfaction, both by the late and present beloved pastor, being a constant attendant on the means of grace, and very often in her place when more fit to be at home, in her delicate state of health; but, like the Psalmist, she could say, "I have loved the habitation of Thine house" &c., and in this (as Mr. Mitchell observed in his funeral sermon) she has left a bright example behind for us who are left to follow in her steps. Her mortal remains were interred at Finchley Cemetery on Friday, October 6th, in the presence of a goodly number of friends. Her beloved pastor, Mr. E. Mitchell, officiated, and preached a sermon befitting the occasion the following Lord's-day evening from the words, "The Master is come, and calleth for thee." May the Lord be pleased to sanctify this solemn event for His honour and glory and the good of immortal souls, is the earnest prayer of the bereaved husband—F. B. A.

MRS. BINSTED.

Winchmore Hill, died September 10th, 1899, aged 82 years, and was buried in Edmonton Churchyard by Mr. Savage. Our friend was well known to ministers of truth, and most kind to them for many years. She was a great help to the Cause in many ways, and we shall miss her very much indeed. Her husband and self were members at Grove Chapel, Camberwell, therefore never joined us in Church fellowship.—J. MASON.

MRS. ELIZABETH BURCH

departed this life August 30th, 1899, aged 47 years, after a long and painful illness, borne with Christian fortitude. She was for 13 years an honourable member of the Church at Mendlesham Green, and chapel keeper for upwards of 12 years. Her end was peace.—H. T. H.

MR. ROBERT PAGE.

The Master has been pleased to take to Himself an old and worthy minister of the Gospel—viz., Robert Page, of Cavendish, who fell asleep in Jesus, February 18th, 1899, in his 82nd year, and who had been the faithful minister of Providence Baptist Chapel, Glemsford, for upwards of 20 years. He was an earnest and sincere under-shepherd. His aim was to lay the sinner low and to exalt the Lord Jesus Christ. Now he is fallen asleep—

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

Asleep in Jesus, oh how sweet  
To be for such a slumber meet,  
With holy confidence to sing  
That death has lost its venom'd sting."

The deceased was interred in the graveyard cemetery, Cavendish. Many friends were present from Boxted, Stanstead, Glemsford, and Cavendish. Mr. A. Morling conducted the burial service at the grave, also preached the funeral sermon on the Sunday following (as was the wish of the deceased), which was listened to by a large congregation, and well received. Basing his remarks upon the resurrection of Christ, the preacher spoke words of consolation to the mourners and friends. When speaking of the long time Mr. Page had been the minister at Providence Chapel, he said the Lord had called him home—only gone home to be ever with his Lord. The friends then sang—

"Our pastor he has passed away,  
And left the earth behind;  
Has soared beyond the starry skies,  
A better home to find—  
Gone home, gone home,  
Only gone home."

The writer has often heard the deceased praise Mr. Kent as a hymn-writer, one of his favourite hymns commencing—

"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?  
On its glories

Let my soul for ever dwell."

We believe that his ransomed soul at this moment is swelling the tidings of sovereign grace, and that he is joining in the everlasting song and crowning Him Lord of all.

"He is far from a world of grief and sin  
With God eternally shut in."

But the Church is left without an under shepherd. May the Lord be pleased to send one in His own good time.

"Lord, Thy Church, without a pastor,  
Cries to Thee in her distress;  
Hear us, gracious Lord and Master,  
And with heavenly guidance bless.

Walking 'midst Thy lamps all golden,  
Thou preservest still the light;  
Stars in Thy right hand are holden,  
Stars to cheer Thy Church's night.

Find us, Lord, the man appointed  
Pastor of this flock to be,  
One with holy oil anointed,  
Meet for us and dear to Thee.

Send a man, O King of Zion,  
Made according to Thine heart,  
Meek as lamb and bold as lion,  
Wise to act a shepherd's part.

Grant us now Thy heavenly leading  
Over every heart preside;  
Now, in answer to our pleading,  
All our consultations guide.





PASTOR W. CHISNALL.

# Remember.

BY E. MITCHELL.

“Thou shalt remember all the way which the Lord thy God led thee.”—Deut. viii. 2.

MEMORY is a noble endowment ; a faculty of the utmost importance, without which nothing could be accomplished in this world. It is, however, a very solemn possession, and may be compared to a cabinet which we are always storing with things either good or bad. God made the memory, but man stores it. How dreadful is the word “*Remember*,” in the mouth of Abraham, when spoken to the once rich man in the Saviour’s parable :—“Son, *remember* that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.” The memories awakened by these words would sting like scorpions. Doubtless memory will inflict some of the sharpest pangs the lost will endure. And in this world the remembrance of past sins frequently inflicts much sorrow on those whom God has freely forgiven. To remember is not merely to recall to mind, but also to reflect upon the materials our memory supplies us with. The last month of another year seems a fitting time to engage in this important exercise.

The exhortations in the Word to remember remind us that OUR MEMORIES HAVE SUFFERED BY THE FALL. This is evident from the *natural standpoint*. Most of us have occasion to complain that our memories often serve us badly. We only learn by dint of painful exercise, and all too easily our memories let slip the stores we have gathered. This weakness is the result of sin. We have heard of the “*ascent of man* ;” we are better acquainted with the *descent of man*. Most of us are very poor things indeed, in the mere natural aspect, as compared with man as he came fresh from the hands of his great Creator. The defects of our memories, in so far as they are natural, must be laid at the door of our defection from God.

But our memories *have suffered morally*, as well as naturally. We far more easily retain things that are evil than we do things that are good. Folly sticks to our memories, as having a natural affinity, while wisdom glides over them, and leaves small trace behind. Things that we would and should forget we remember, while those we would and should remember are forgotten by us. Our memories resemble colanders, which allow clean water to run through and leave no trace behind ; but if filthy water is run through them they largely retain the grease and slime. Where is the believer who has not felt and mourned over this great evil in his memory—this propensity to forget good, and retain evil ?

But it is in the *spiritual aspect* that our memories have suffered most. We find it difficult to remember at all ; it is, alas, harder for us to remember good things than things that are bad ; but saddest of all is our proneness to *forget God*. “The ox knoweth his owner, and the ass

his master's crib : but Israel doth not know, My people doth not consider." "Can a maid forget her ornaments, or a bride her attire ? yet My people have forgotten Me days without number." He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies : there was not one of them left. Then believed they His words ; they sang His praise. *They soon forgot His works.* "They forgot God their Saviour, which had done great things in Egypt." "Are we better than they?" Have we not, alas, too frequently forgotten God ? What need we have to humble ourselves before Him for this ? In fresh troubles we have forgotten past deliverances, and mistrusted our gracious God. The Lord pardon us in this, and grant us sanctified memories, that shall retain Him, and His merciful deliverances, at all times.

But we are specifically exhorted to remember all the way which the Lord our God has led us. GOD'S DEALINGS ARE FULL OF INSTRUCTION. They are arranged by infinite wisdom, and possess both plan and purpose. "He found him in a desert land, and in the waste howling wilderness ; He led him about, He instructed him, He kept him as the apple of His eye." We miss the instruction His leadings are designed to convey unless we remember the way He has led us, and reflect upon the incidents of the journey. *God teaches us by experience.* This appears to be the only way in which some of us can learn certain lessons effectually, so as to profit by them. Peter could not understand his own weakness, though told from the lips of his Lord, apart from the painful teaching of a bitter experience. We are as slow to receive the word as he was, but experience makes fools wise, and its teachings, from their very severity often, are not readily forgotten.

*Our memory and powers of reflection are to be exercised on the Lord's dealings with us.* "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." "Who is wise, and he shall understand these things." The year, which has nearly run its course, should be reviewed by us, and the Lord's dealings with us, both in providence and grace, should be pondered by us, and reflected upon, in order that we may obtain the instruction they are designed to impart. If ought be dark or difficult we may apply to Him to open our eyes so that we may understand His mind towards us. This business humbly and prayerfully engaged in will be productive of great benefit to our souls.

Attending to this exhortation *we shall learn much about ourselves.* God's dealings with us are so ordered and arranged as to bring to light in us that which otherwise would be hidden. He led Israel about for forty years in the wilderness, as He Himself said by the mouth of His servant Moses, "To humble thee, and to prove thee, to know what was in thy heart." He knew what was there, but Israel did not, and the various trials through which the people passed brought to light their weakness, waywardness, wilfulness, and wickedness. It is thus with us. We know but little of the evils that dwell within us until the trial brings them to light. When the metal is cast into the crucible the dross quickly rises ; when the pot is placed on the fire the scum comes to the top. We do not know how weak, impatient, and rebellious we are until we come into the furnace. These lessons are extremely painful, but they serve to humble us ; make us more deeply to appreciate Him who

is "made of God unto us righteousness," and cause us to cleave to Him with full purpose of heart.

*But we learn also much of our God in His dealings.* Israel's ill conduct served to discover the grace, mercy, love, and faithfulness of Israel's God. "Yet Thou in Thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. Thou gavest also Thy good Spirit to instruct them, and witheldest not Thy manna from their mouth, and gavest them water for their thirst." As we contemplate the past we are constrained to say after Daniel, "O Lord to us belongeth confusion of face . . . because we have sinned against Thee. To the Lord our God belong mercies and forgivenesses." Truly He multiplies pardons, is very pitiful, and of great mercy. Let us remember all the way that He has led us. Lord, since we are so forgetful, grant that Thy Holy Spirit may be our Remembrancer, to bring all things to our mind, that we may be truly humbled by the recollection of our shortcomings, and yet rejoice in Thy unchanging love and mercy; that we may praise and bless Thee for the past, and trust, love, and serve Thee better in the future.

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## OUR PORTRAIT GALLERY.—No. XII.

PASTOR W. CHISNALL, OF GUILDFORD.

ON September 4th, 1857, the subject of the sketch this month was born in what was then quite suburban Holloway, in the North of London; and as regards districts, so with people, what changes time has wrought? and in particular, this is true in reference to Wm. Chisnall, for

"Once a sinner, near despair,  
Sought Thy mercy-seat by pray'r,  
Mercy heard and set him free,  
Lord, that mercy came to me."

In recalling early days, what mercy there is to record, as the Holy Spirit's work was then making progress in the soul of his now sainted mother, who joined the host above in February, 1898. The deep anxiety, the darkness and sorrow then, all tell now, of the bitter mourning over sin, and the subsequent joy that followed years later, in 1871, when both father and mother confessed and honoured the Lord Jesus, by a public profession of faith by baptism.

But, previous to this, our friend was brought up in the Church of England, under the faithful sovereign grace ministry of the late Rev. W. B. Mackenzie, of St. James', Holloway. Well are those days remembered, and also the men who were so strong in faith. There was also another godly man in the neighbourhood about this time, in the person of the present Editor of "The Gospel Magazine," Rev. J. Ormiston, who is well remembered, and it is, no doubt, owing to the lack of such men in the Established Church, that so many have seceded from her pale.

Those were very happy days, and the effect now remains of the good

work then accomplished, as well as the teaching in the Sunday-school there. But in the providence of God the father and mother were led to old "Providence Baptist Chapel," Upper Street, Islington, to worship God, after the decease of Mr. Mackenzie, and it was there also that the son's earlier impressions were deepened; as the conviction of sin was wrought in him by the Holy Spirit, under the ministry of Mr. W. J. Styles, the breaking down point being reached through a sermon from the words, "The root of the matter in me" (Job xix. 28). And then followed months of darkness of soul, hid in public, but poured forth in secret to the God of salvation, and with what earnestness the prayer was offered:—

" My faith would lay her hand,  
On that dear head of Thine;  
While like a penitent I stand,  
And there confess my sin."

It was during this time many helps were received in the Sunday-school from the Superintendent, Mr. Gyles, and also the teacher of the class, the late Mr. H. Boulton; and the corner of that cosy school-room is remembered with pleasure even unto this day, where the theme talked of was Jesus and His redeeming love. At such a time, what a help a godly mother is, what precious seasons they were, and what a corresponding joy to parents to watch the springing up of Divine grace in the souls of their children: and this joy was intensified when, in March, 1875, after being brought into liberty, experiencing a feeling sense of sins forgiven, the father and mother witnessed their fourth child, but first son, put on Christ by baptism.

A sphere of work soon opened, and the late scholar, now an earnest Christian, became a somewhat successful teacher of a class of boys, who regretted very much the loss of their teacher, when he was called to be the Hon. Secretary of the school.

But as the years rolled on changes again overtook "Providence," Mr. Styles left, and days of darkness followed, which are remembered now with sorrow, but in these present days, have been highly useful in the pastoral work at Guildford among the young.

But an alteration was soon to come when, through the Divine leadings, Mr. P. Reynolds received an invite, and ultimately accepted the pastorate, and not long after this, our friend was again hard at work both in school and Church, and no doubt, by the older members, is remembered to this day.

#### CALL TO THE MINISTRY.

The call to the ministry came about in this way: having been in the habit of giving Sunday-school, and other addresses, it no doubt suggested to the mind of one of the deacons at Providence, Mr. S. Dickens, that here was a preacher, and by wise and gentle influence, and encouraging reasoning (not very easily gained), an attempt was made to speak in the Master's name at the Mission room at Highbury, which was then in connection with Providence, and amid much fear and trembling. The attempt was well received, which led to many other engagements there; other doors began to open, and soon the trembling preacher found his hands and heart quite full with engagements throughout the length and breadth of the land.

Before the Guilford settlement took place, Mr. Chisnall was well-known in London. He was for some few years Hon. Secretary of "The

London Strict Baptist Ministers Association," which, under his organising and energetic hand, was raised to a very successful position.

In 1895 our brother paid his first visit to the Old Baptist Chapel, Guildford, and by evidence since received, it appeared to some, this visit was a marked answer to prayer, and an interposition of the Divine will, and the following year, 1896, his stated labours as pastor commenced; and although there have been heavy trials, deep sorrows, and fiery affliction, yet these have been lightened because of the kind and loving consideration that has been bestowed upon one of the most unworthy of pastors.

Guildford friends have long been known for their loving regard to their pastors, and the present one is in the full enjoyment of the loving esteem of a people that have endeared themselves to him by numberless and repeated kindnesses, and our prayer is, may this state of things long continue, for,

" Among the rest this note shall swell,  
My Jesus hath done all things well."

[We were favoured to spend a short time in August, this year, among our old friends at Guildford. The evident signs of blessing and prosperity at the Old Baptist Chapel greatly cheered us. We spent twelve happy years there, which we shall never forget, and it is a joy of heart to us to know that the Church is peaceful, united, and prospering under the ministry of our esteemed brother, Mr. W. Chisnall. May the Lord long continue to bless both pastor and people.—ED.]

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## OUR YOUNG PEOPLE'S PAGE.

By H. S. L.

MANIFOLD WORKS OF WISDOM.

No. 11.—*Worms.*

**L**IKE some of the other creatures we have been taking a glimpse at, worms are very numerous, very varied, and are found almost everywhere, on sea and land, in mud, fresh water, in the bodies of many animals, and even of human beings.

Many of them bear a disagreeable reputation, as those which affect sheep with a disease in the head, which often kills them; or those which afflict the bodies and eyes of fishes; another sort which trouble pigs, or those which plague children and grown-up people also. Some kinds are doomed to be made fishbaits of, and worms in the ground are very liable to be wounded when the gardener digs up the earth, though the earth worm, like many other "vermes," is able to reproduce lost parts of its body, and heal and grow again even when cut in half. A large worm has been found in Ceylon which sometimes grows to the length of 40 inches, and is a finger thick.

The marine and fresh water worms are all very interesting, and one sort has been described by a gentleman who dredged in the river Roach as having large fan-shaped tufts of straw yellow colour, which as they were seen in hundreds of thousands on the banks of the river, looked like a field of growing corn, all standing erect, each worm being about 12 or 15 inches long, and about as thick as a goose quill.

Leeches, of which there are several sorts, are closely allied to worms;

when "blood-letting" was in fashion the medical leech was largely used, as many as 30,000,000 are said to have been employed in France and England in a single year, and they cultivated and gathered them in every available pool or marsh. The "horse-leech" is a much larger kind, and when Napoleon was in Egypt, both his soldiers, and the horses, and mules, were severely bitten by them. Leeches can suck in a considerable quantity of blood, and then can fast for a very long time, six months and longer. In Prov. xxx. we read of the horse-leech as voracious and insatiable; and it seems it does gorge itself till it can take in no more.

A tiny worm infests the muscles of the pig; 80,000 were once found in one ounce of pork, and the portion of the flesh that had been eaten produced an epidemic. The meat being improperly cooked, allowed the worm to be swallowed alive by the persons who ate it, and in this way, things eaten raw often convey worms from one creature to another in the most direct way, as when the cat eats a mouse, or the sheep eat grass, or drink water in which the eggs or germs of some species of worm are found, and thus disease and death may often be conveyed through quite a variety of channels up to man himself. Well may this present life be called "mortality"—a state of things in which death in some form or other is never far away!

Worms are often mentioned in the Bible, but generally it appears the Hebrew words used refer to the larvæ, or grubs of insects, rather than to worms proper; the caterpillar or centipede being thought to be the worm that devoured the vines, and destroyed Jonah's gourd, while the worm in Isa. lxvi., feeding on the slain, is supposed to be the maggot of the meat fly. The coccus worm, or the larvæ of the cochineal insect from which crimson dye is procured, being the worm of Isa. xli 14, and other passages. Earthworms of different kinds are, however, common in Palestine, and furnish food for birds. Some species are found in different islands of the world, though they cannot swim, and dislike salt. They move about at night, and swallow earth, and by their engineering movements, as well as by the portions they eat, they are the great producers of good soil, so that they ought to be encouraged and cultivated rather than destroyed.

All, even the dangerous and destructive ones, have their place and office in the government of the Lord of hosts, and all are wonderful in their organization and adaptation to their own life-sphere. The general idea of a worm, although some are very large, and some very injurious, is that of weakness, defencelessness, and meanness. How marvellous that the Psalmist, prophetically speaking of the Lord Jesus Christ, should have said, "Our fathers trusted in Thee, and Thou didst deliver them. . . . *But I am a worm and no man*, a reproach of men and despised of the people" (Psa. xxii. 4, 6). How poor the Lord of all became to make poor sinners rich! How low He stooped to raise them to His throne! "He remembered us in our low estate, and what a remembrance was that which brought Him from heaven to suffer, bleed, and die that He might save His people from their sins. And to those whom His grace has humbled, and who are taught by His Spirit to know their weakness and their need, He says, "Fear not, thou worm Jacob. . . . I will help thee, and behold I will make thee a new sharp threshing instrument, and thou shalt thresh the mountains, and make the hills as chaff," overcoming difficulties, and conquering enemies in the strength of the Lord.

O that we each may be taught to cometo Jesus as poor and needy ones,  
and that our heart's language may be—

“ A guilty, weak, and helpless worm  
On Thy kind arms I fall ;  
Be Thou my strength and righteousness,  
My Jesus and my all.”

And He surely will be all our salvation, and grant us all our desire.  
Amen.

## FOOTSTEPS OF THE FLOCK.

By M. A. J.

“ No man cometh unto the Father, but by Me.”—John xiv. 6.

THE close of another year finds us, through Divine grace, still in the old-beaten path, with no desire for the new carts of modern theology, nor the least desire to adopt the many questionable methods adopted by many of our neighbours. The old pilgrim path, trodden by the true, holy, and honourable saints is still the safe and sure way, which leads to the haven of rest and the paradise of God. With this conviction in our hearts, we look forward to the coming century with confidence and hope. In quietly thinking over the great declaration of our Lord which stands at the head of this short paper, I am tempted to say that there are momentous questions confronting us daily ; questions which are far-reaching, perplexing, and hard of solution. This few will deny. Fortunately for us, God has graciously revealed all that is essentially necessary concerning Himself—His supreme and immaculate perfection ; the transcendent love of His heart ; the unspeakable gift of His Son ; and has made it quite clear that through Jesus we are privileged to enjoy free access to the throne of grace and to the Father of Mercy ; notwithstanding the deplorable condition in which we, as depraved creatures are found. When we think of our depravity, and the Infinite perfection and superlative holiness of God, like Job, we ask the great question, “ How shall man be just with God ? ” This question implies the doctrine of reconciliation, which greatly concerns us—a doctrine beautifully set forth by the Apostle, “ God was in Christ reconciling the world unto Himself.” To this worldly men volunteer evasive answers—presumptuous impiety may produce a blind philosophy ; deluded by false teachers, men may trifle with the great truths of the Bible ; but such conduct proves them to be arrogant ignoramuses. To men saved by grace, the grand old doctrines of salvation through the blood of Christ, the resurrection, the final judgment, heaven and hell, are things of profound and sacred reality. Such men listen to that Divine Voice heard above the din of battle and confusion of tongues, declaring the way, the truth, and the life. At the same time the unflinching voice of the Eternal Son declares, “ No man cometh unto the Father, but by Me.” These words imply that all

HUMAN INVENTIONS ARE UNAVAILING.

With one utterance Christ for ever casts off all human inventions of approach unto the Father. How strange it appears to some, yet how true, that since the Tower of Babel was commenced, men have sought



by innumerable means to *ascend*. The false philosophy of Pagan sages miserably failed and proved the truth of the Bible statement, "Who by searching can find out God?" The Koran and sword of Mohammed, the great prophet of Arabia, fail and delude his followers. Romanism, with its popes, cardinals, monks, and pilgrimages, proves abortive. Ritualism, with its processions, is a strong delusion. Man-made creeds and false doctrines, creature merit, with the hundred and one other modern innovations, are absolutely blind leaders of the blind. "No way," other than Christ. Very many of the modern appliances used do not lead from sin to holiness, nor from the world to Christ, nor from Christ to the Father. They begin in the flesh, live in the flesh, and end in the flesh. Are these modern innovations the "strong delusions" which should come? Have we really reached that awful time "when men should believe a lie?" It certainly is a lamentable fact that men who adhere to the Bible and are loyal to its teaching are persecuted to-day. They are ignored, set aside, treated with contempt, even by their so-called friends. Ye preachers who dare to abide by inspired truth, and to rely upon salvation by grace, prepare yourselves to be treated as your Master was. "He was despised and rejected of men," and so will you be, if you declare clearly that all human inventions are entirely unavailing in gaining approach to the Father of lights.

#### CHRIST THE ONLY WAY OF APPROACH.

We would put this truth still more emphatically by saying Christ alone is absolutely the only possible way of approach unto the Father. What we mean, and what our text means, is that there can be no intercourse with God in this world, but through the Lord Jesus Christ. He is the ONE Mediator between God and man. Christ is the ordained medium of access, appointed by the Father. God will accept no man only as he is led by the Spirit, through the intercession of Jesus. No prayer can be heard only as presented in the name of Jesus. God can communicate no blessing to us only through His Son. If, then, I am permitted to draw near to God, it is because I have been brought nigh by the blood of Christ. We will venture to say that no man can enter the heavenly world but through Christ. This doctrine is laid down by our Lord. He says, "*I am the way.*" Again, "I am the door." He is the entrance and the "high way," wherein no ravenous beast is found; only the ransomed of the Lord walk in that way. He is "*the truth,*" the incarnate reality of what we find in the Father, *i.e.*, all "the fulness of the Godhead bodily." He is "*the life,*" the vitality of all that shall ever flow into us from the Godhead. Again, we say that Christ is the only way of access, and this is the distinctive feature of Christianity, which presents Christ to us as the only object of faith.

In conclusion, do you ask what it is to come to the Father? We answer, it is to *know* Christ, and knowing Christ is to know the Father (see v. 7). Then how can we know this to our own satisfaction? To this we have a threefold answer. First, by the indwelling Spirit. That Spirit was to dwell with and in the disciples (see ver. 17). Union of life, *i.e.*, of saint and Saviour. He lives, I live also (ver. 19), a most delightful and cheering truth; and, lastly, the Divine presence is specially manifested to all such as hold fellowship (see ver. 23). Thus we have the Spirit, Union, and Presence. With this Divine order we are satisfied. With one desire I close my feeble scraps for 1899, *viz.*, may God the Holy Ghost lead writer and reader into fuller realisation of

holy nearness to the Father. May we lift up our hearts with profound gratitude for all Divine favours received in the past, and God grant us an increase of faith for the future. May the benediction of Divine love rest upon all my patient readers.

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## HOMELESS.

By JAMES E. FLEGG.

**H**OW dismal this word sounds! When comfortably seated by our own fireside our thoughts often go out to such as are not so favoured; those who wander up and down without a place to call "home." It speaks to us of extreme poverty. He who is able will have a home of some sort, and, however humble, there is no place on earth like it. How keenly must such poverty be felt if that man who is homeless was at one time in affluence! It was the acknowledgement of no less a person than He who made the worlds, and upholds all things by the word of His power, Jesus Christ, when he was upon earth, "that the foxes had holes, the birds of the air had nests, but the Son of Man had not where to lay His head." They were, in this respect, better off than He. He stooped to the lowest condition.

What poverty! Though, dear reader, you may have but little of this world's goods, with a home you are better off than He was, for He was homeless; and, if blest with conveniences and comforts, what gratitude it should awaken. Whilst other heads were resting in calm repose He is in the garden or on the mountain. Then, while the world slept,

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

Man by sin had forfeited all claim to shelter, and He who became man finds none; He has not where to lay His head. What condescension! He was not ever thus. He was rich—he became poor. From highest glory to deepest poverty. Some have gone great lengths for the benefit of those they love, but what a stoop was here! All things were made by Him. All are dependent upon Him. Yet "He made Himself of no reputation, but took on Him the form of a servant." There was not one who was in the enjoyment of home comforts but was so blest because He is good. Yet, without compulsion, but because of His own covenant engagement on behalf of His people He takes this low place. Is it not a sad picture to see a prince in poverty? Must not his former high position make him feel all the more keenly his low estate? Jesus was truly man and could feel keenly. Wearied with His day's work, tired by reason of His journey, He is without a home; and if at night His head shall rest beneath a roof, it must be through an act of kindness on the part of one who loved Him. He had no certain dwelling place, yet angels hastened to do His bidding. He had come from highest glory. Well may the apostle direct our attention to this, and say, "You know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor."

Why should He thus endure? The apostle tells us. Not for His own sake; "for your sakes." He had engaged to become the Saviour of His people—to endure all that should have been borne by them—to

stand in their place, and make full satisfaction for their sins. And in order to do this it was necessary He should be made like unto His brethren. For them He lives—for them He dies. On their account it is true “He had not where to lay His head.” From its commencement to its close, and in the crowning act by which it is closed, that life was given up for them.

What love is here? Who are they on whose behalf He thus sojourned on this earth—suffered humiliation—laid down His life. Did they deserve it? No! They were sinners: base, vile, hell-deserving. What was there in man to merit such regard? All we, like sheep, have gone astray, “we have turned everyone to his own way.” In contemplating the marvellous love of Christ in His condescension well may the poet sing,

“O for such love let rocks and hills  
Their lasting silence break.”

And what advantages accrue to us? He is not homeless now. There is a house in which are many mansions. He abides there. He is the glory of that home. And He told His sorrowing disciples ere He went, “I go to prepare a place for you.” Unless He had come here and endured in our stead, you and I could not have shared that home beyond. But He has removed all obstacles, His presence prepares the place, and He says, “I will come again and receive you unto Myself, that where I am there ye may be also.” Through grace and mercy, therefore, we are able to say, “I am not Homeless,

‘I’m but a stranger here,  
Heaven is my home.’”

Wandsworth Common.

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## DIVINE DISCIPLINE.—No. II.

By H. S. L.

AS before observed the *methods* and *meanings* of God’s dealings with His people are manifold, though all tending to the same end, viz., to make them “partakers of His holiness” and “meet for the inheritance of the saints in light,” and it may be both interesting and profitable to hear a little more of what “the Scripture saith” on the various phases of this important theme. Each dispensation has a voice to which we shall do well to give heed, and commencing with that which properly comes under the head of *fatherly correction*, as we usually understand it, we find the Lord Jesus saying, “As many as I love, I rebuke and chasten: be *zealous* therefore, and *repent*.” Rebuke, reproof, expostulation, warning come first, and if heeded the *strokes* of chastisement are averted, and the chiding also is withdrawn; but, alas, the “still small voice” is not always regarded, and the Holy Spirit of God is grieved by those whom He has so graciously quickened, and so tenderly comforted! True, the gentlest accents of His voice may not always be recognized, but if one may speak for others, we are not always *willing* to believe He is speaking, because He is telling us something we *don’t want to hear*, and are *not prepared to obey*. If I might refer to a little piece of my own experience: A few years since, I felt a moderate use of alcoholic

stimulant was needful for me, and thought I could not do without it, but there were misgivings often, and the sad case of a gifted Christian falling into the snare so impressed me that whenever I went to take any intoxicant a voice seemed to say to me, "Are you sure that you can stand where others fall? What if *you* should become a stumblingblock to others, instead of a 'help?'" My heart shrank, trembled, wanted, and yet feared to yield to the gentle monition, till at length a sense of Divine love and mercy, richer, deeper, sweeter, than I had ever known before, made me willing to give up not only *that*, but *everything* that might ensnare and lead astray, and my heart could cry with a joy before unrealized,

"Just as I am, Thy love unknown,  
Has broken *every* barrier down,  
Now to be Thine, yea, Thine alone,  
O, Lamb of God, I come."

Many sorrows followed, through which He *carried*, rather than led me, and then one day those words came so sweetly to my memory and heart, "If anyone shall purge himself from *these* (by which I understood *any* and *every* ensnaring thing), he shall be a vessel unto honour, sanctified, made meet for the Master's use, and prepared unto every good work." How every word thrilled my spirit with thankful adoring joy, and what a favour I felt it to be moulded and formed by the Lord according to His own will! Oh, it is a mercy that He makes His erring children *hear* as well as feel His rod, but what an unspeakable privilege to be drawn and kept so near Him that the *softest whispers* of His voice fall on attentive *ears* and obedient *hearts*, and we become imitators of God as "*dear children*," who experimentally are "*beloved, and love again*."

But the Apostle Paul is evidently speaking of another phase of experience when he bids Timothy "*endure hardness* as a good soldier of Jesus Christ." Here we get the thought of being inured to hardships, both in drilling, marching, and fighting, all of which the faithful soldier must bravely and patiently endure, not at all as a punishment, but as necessary parts of his service.

Or, varying the figure, how much the apprentice to some manual trade will have to endure in the way of blistered hands, aching limbs, with sundry cuts and bruises before he can become an expert workman? But these are not things to sit down and weep over, they are inevitable "*portions of his education*;" and though spiritually speaking the soul may be sometimes much "*discouraged because of the way*," yet despondency and fear are not to be indulged in, but in God's strength, must be striven against, and the Word still speaks to us now as to them of old, "*Forasmuch then as Christ also hath suffered in the flesh, arm yourselves with the same mind; be strong in the grace which is in Christ Jesus, for all things work together for good to them that love God.*" And "*in all these things we are more than conquerors through Him that hath loved us.*" This part of the subject has a very wide range, and includes persecutions, afflictions, and sorrows of almost every kind, all sent by the Lord for the trial of His people's faith, the exercise of their graces, and the development of their spiritual life.

And of them all Paul could say, "*We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts through the Holy Ghost which is given unto us.*"

Lastly, we may notice that Divine discipline works in connection with our own *conscious weakness and infirmity*. And the helplessness that makes us lean entirely on the Saviour is something that we, like the Apostle, may rather glory in than grieve over, since when in this way we are "weak," then are we "strong."

Jacob wrestled for a long time with his mysterious visitant, but ere he received the longed-for blessing, he had to become *lame*, disabled, so that he could only cling to Him for support and upholding. And frequently our very impotence is our safeguard, our entire dependence is our might, and our nothingness just that which makes us fit instruments to be used by Him who is Almighty and All-wise.

Oh, for grace to say in all sincerity,

"Under Thy framing hands, my God,  
Give me the form that *Thou* lik'st best."

We are the clay, Thou art the Potter, mould us, shape us, let us not seek our will but Thine, only make us "what Thou wilt."

"Thine image, Lord, bestow,  
Thy presence and Thy love,  
We ask to serve Thee here below,  
And reign with Thee above."

Amen.

## JESUS CHRIST.

**T**HAT man of God, Mr. Henry Craik, of Bristol, tells us in his little work upon the study of the Hebrew tongue, as an instance of how much may be gathered from a single Hebrew word, that the name Jesus is particularly rich and suggestive to the mind of the Hebrew scholar. It comes from a root signifying amplitude, spaciousness; and then it comes to mean setting at large, setting free, delivering, and so comes to its common use among us, namely, a Saviour.

There are two words in the name Jesus. The one is a contraction of the word "Jehovah," the other is the word which I have just now explained as ultimately coming to mean "salvation." Taken to pieces, the word Jesus means Jehovah—salvation. You have the glorious essence and nature of Christ revealed to you as Jehovah, "I AM THAT I AM;" and then you have in the second part of His name His great work for His people in setting them at large and delivering them from all distress.

Think, beloved fellow Christians, of the amplitude, the spaciousness, the breadth, the abundance, the boundless all-sufficiency laid up in the person of the Lord Jesus. "It pleased the Father that in Him should all fulness dwell." You have no contracted Christ, you have no narrow Saviour. Oh, the infinity of His love, the abundance of His grace, the exceeding greatness of the riches of His love towards us! There are no words in any language that can bring out sufficiently the unlimited, the infinite extent of the riches of the glory of Christ Jesus our Lord. The word which lies at the root of this name "Jesus," or "Joshua," has sometimes the meaning of riches; and who can tell what a wealth of grace and glory are laid up in our Immanuel? Mr. Craik tells us that another form of the same word signifies "a cry." "Hearken unto the voice of my cry, my King, and my God." Thus salvation, riches, and a

cry, are all derived from the same root, and all find their answer in our Joshua, or Jesus. When His people cry out of their prison houses then He comes and sets them at large—comes with all the amplitude and wealth of His eternal grace, all the plenitude of His overflowing power, and delivering them from every form of bondage, gives them to enjoy the riches of the glory treasured up in Himself. If this interpretation should make the name of Jesus one particle more dear to any who read this I shall be exceedingly rejoiced. What think you, if there is so much stored up in the one single name, what must be laid up in Himself? And if we can honestly say it would be difficult to give the full bearing of this one Hebrew name which belongs to Christ, how much more difficult will it ever be to give the full bearing of all His character? If His bare name be such a mine of excellence, what must His person be? If this, which is but a part of His garment doth so smell of myrrh, and aloes, and cassia, oh, what must His blessed person be but a bundle of myrrh, which shall lie for ever on our hearts to be the perfume of our life and the delight of our soul? Thus much of the Hebrew name. Now reverently consider the second title, Christ. That is a Greek name, a Gentile name—anointed. So that you have the Hebrew Joshua, Jesus, then the Greek Christos, Christ. So we see that no longer is there any Jew or Gentile, but all are one in Jesus Christ. The word Christ, as is well known, means anointed, and as such our Lord is sometimes called “the Christ,” “the very Christ,” at other times “the Lord’s Christ,” and sometimes “the Christ of God.” Saul, the first King of Israel, was anointed with but a vial of oil, David with a horn of oil, as if to signify the greater plenitude of his power and excellence of his kingdom, but our Lord Jesus Christ has received the spirit of anointing without any measure. He is the Lord’s anointed, for whom an unquenchable lamp is ordained (Psalm lxxxix. 19 and onward).

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### BAPTISTS—WHAT ABOUT THEM?

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

BY SAMUEL BANKS.

#### LAYING-ON OF HANDS.

THERE is no disputing a visible resting upon the head in connection with the special gift of the Holy Spirit as recorded in the New Testament. This is in Scriptural evidence in relation to Jesus our Lord, and to His Apostles and others.

Jesus, when baptized in Jordan, as He came up out of the water, received the Holy Spirit, and there was in connection therewith a visible form, “like a dove,” descending and lighting upon Him. Unto others the Holy Spirit is given according to their measure; but the Holy Spirit was not given by measure *unto Him!*

In healing the sick, and such like gracious work, our Lord frequently laid His hands upon them, in connection with the impartation of the Divine power and blessing.

On the fulfilment of the Saviour’s promise of the Comforter to His disciples there was the visible symbol of tongues “like as of fire,” which sat upon *each one of them*—not on the Apostles only—and they were *all* filled with the Holy Spirit.

The first mention of the *laying-on of hands* in the Acts is in chapter vi.,

when the Apostles laid their hands upon seven brethren *after* their election and appointment to "the business" of "serving tables."

Then in chapter viii., the gift of the Holy Spirit to baptized believers accompanied by laying-on of the Apostles' hands is clearly shown; though in some instances there is no mention of the practice at all: as, for example, in the cases of Cornelius and his household, the Philippian jailor and his household, and the Ethiopian eunuch. Also it is not in evidence in chapters ii. and iv.

The healing of physical diseases by the Apostles, as by their Lord and Master before them, was frequently accompanied by the laying-on of hands.

I ask all who are interested in the Scriptural study of this subject, without prejudice, to read Acts xix. 1—7, where twelve men having been baptized in the name of the Lord Jesus, Paul laid his hands upon them, and the Holy Ghost came on them, and they spake with tongues and prophesied.

Paul charged Timothy not to neglect the gift that was in him, which was given him . . . with the laying-on of the hands *of the presbytery*; the same ceremony which Paul himself had experienced (see Acts xiii. 1—3).

Then I ask all who are sufficiently interested in the Scriptural teaching on the subject to note that the Apostle Paul instructed Timothy that he should "lay hands *suddenly* on no man." If Timothy never laid hands ceremonially on any man, it would be superfluous to tell him to abstain from doing it *suddenly*. Timothy, therefore, was accustomed to lay his hands ceremonially on believers: it may have been frequently in acknowledgment of their election to some Church office and Gospel work, and in connection with the answer to prayer for the Holy Spirit to equip such officers for their labours; and it may have been upon other and different occasions.

Timothy was NOT an apostle, and Scripture teaches us that Timothy ceremonially laid his hands on believing folk, and that Paul exhorted him *not* to do it *suddenly*. And if we gather, without doubt, that *one* who was *not an apostle* practised the religious ceremony of laying-on of hands, we may *not* say that *no other* non-apostle did so, simply because the fact is not specifically recorded; seeing everything is not recorded, as, for instance, John xx. 30, 31.

Concerning Hebrews vi. 2, "the doctrine of . . . laying-on of hands," this deponent will have other opportunities for referring to that respectable body of Six-principle Baptists who once flourished in this country, founding their special principles and practices on Hebrews vi. 1—3, and who rigidly observed imposition of hands upon the heads of all believers.

"Sandlings," St. Mary Cray, Kent, November, 1899.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### SOUTH INDIAN STRICT BAPTIST MISSIONARY SOCIETY.

THE annual meetings of this Society were held on Tuesday, Nov. 14th, 1899, in Keppel-street Chapel, London, the historic edifice which was the birth-place, nearly forty years ago, of missionary effort in connection with the Strict Baptist denomination. Deep interest and enthusiasm was manifested at the meetings by friends from far and near, who assembled to listen to the joyous tidings from the fields of labour which were taken over by this Society in 1897.

The day's proceedings commenced with a meeting for praise and prayer at 2.30, followed by a preaching service. These services were presided over by

the Vice-President, Pastor T. Jones, of New Cross. The preacher was Pastor W. Dixon, of Bradfield-St.-George, Suffolk, and right nobly did he plead the cause of the heathen. The sermon had a true missionary ring, and touched the hearts of all lovers of the Gospel with melting power. The tea was partaken of by a very large number of friends; and at 6.20 the President (Pastor P. Reynolds), supported by the ministers of various Churches and the officers of the Society, took the chair for the evening meeting. After a hymn and the reading of Scripture, prayer was offered by Mr. New-man, of Clapham Junction. The presidential address was based upon God's inquiry to Moses, "Is the Lord's hand shortened?"

The report, read by the corresponding secretary, was most cheering, unfolding both spiritual and material results under the Lord's blessing. The balance-sheet was presented to the meeting by Mr. Catchpole, the treasurer, and showed an expenditure of nearly £1,100, while so good had been the flow of generous help throughout the year, that the deficit only amounted to £140. The list of the subscribing Churches, read by Mr. Adams, finance secretary, with the total which each had sent in during the year, showed a grand nobility of sacrifice and devotion. This part of the proceedings was closed by the reading of the names of the proposed Officers and Committee by Mr. G. W. Clark, minute secretary. Then began the speeches, which were truly missionary in tone and stirring in address.

Pastor J. Clark, of Bethnal Green, led off, and cheered the supporters of the Society by telling how, though somewhat opposed to the movement first, he was converted by reading both sides, and quietly weighing matters in private, as well as by an interview with Brethren Abel Michael, and Swamidas, of whose godliness he could not entertain a single doubt. We shall be looking for other such converts, especially when we bring over two other native brethren as specimens of the truly Christian agents employed by us.

The speakers who followed were Messrs. Guy, White, Stonelake, the son-in-law of Mr. I. R. Wakelin, and a missionary destined by the B.M.S. for the Congo; and Jarvis, of Greenwich. Great regret was felt and expressed by the President that, about 9.15 p.m. he was obliged to close the meeting without giving three of the speakers advertised—Messrs. Flower, Morling, and Wileman—an opportunity to deliver their addresses. The time which should have fallen to their share was consumed in the middle of the meeting in obtaining gifts and promises of money. This necessary and important duty devolved upon Pastor S. Gray, and right well did he acquit himself, for when he sat down not only had the deficit of £140 been made up, but nearly £200 had been also raised towards a bungalow and boarding school, which the Society is pledged to erect in the Tinnevely during 1900. During the meeting a message was read from the devoted superintendent and missionary in Southern India, Mr. R. C. Strickson. The message was cheery and inspiring; and, in answer to it, a cablegram was sent direct from the meeting to Mr. Strickson, at Madras. We were glad to see Mr. Strickson's father present, and to hear his voice in prayer. At the close of the enthusiastic and inspiring meeting a vote of thanks was unanimously passed to the pastor and friends

at Keppel-street for the loan of their chapel. This was replied to by Pastor H. T. Chilvers, in a genial speech, his happy face showing how thoroughly he had enjoyed the missionary gathering.

PHILIP REYNOLDS.

WALTHAMSTOW (ZION, MAYNARD-ROAD).—The 25th anniversary of the formation of the Church was held on Tuesday, Oct. 24th, I. C. Johnson, Esq., J.P., from Gravesend, preached a very thoughtful and interesting sermon from 2 Tim. ii. 15, "Rightly dividing the Word of truth." A goodly number sat down to tea, after which a public meeting was held, our aged brother I. C. Johnson, Esq., presiding. Mr. Margerum engaged in prayer. Mr. Holden spoke from the words of the Psalmist, "The God of Israel giveth strength and power." Mr. Belcher, "In whom we have redemption through His blood." Mr. W. Webb, "Let the redeemed of the Lord say so." Mr. Dale, "Unto Thee belongeth mercy." Mr. Margerum, "This honour have all the saints." All the speakers were listened to with great attention and interest. A tone of spirituality pervaded the meeting, which was considerably enhanced by the "softly-powerful" remarks of the chairman interspersed between the speeches. This happy and successful meeting was brought to a close by singing heartily the Doxology.

BERMONDSEY (SPA-ROAD).—The 55th anniversary of this Church was observed on Lord's-day, Oct. 29th, when two sermons were preached; in the morning by the pastor A. Steele, from Isa. xliii. 10, "Ye are My witnesses," and in the evening, to an exceptionally good congregation, by pastor J. Box, from Ezek. xxxvi. 22, "I do not this for your sakes, but for Mine holy name's sake." On the following Wednesday, a public meeting was held, presided over by brother Harold Cooper (of Soho). Brother Falkner (of Soho) prayed. The chairman spoke with much feeling and appropriateness from the words, "Instead of the father's shall be thy children," illustrating it with several pointed and personal reminiscences. Brother J. House followed with an address founded on Heb. iv. 14, "Let us hold fast our profession." Brother T. Jones, Gal. ii. 20, "Who loved me and gave Himself for me." Brother J. H. Lynn, Psalm lvii. 2, "I will cry unto God that performeth all things for me." The addresses were thoughtful and Christful; and as there were not too many speakers, each had time to fairly present his subject. The large gathering of friends listened with interest, profit and pleasure, and the pastor voiced their sentiments and his own at the conclusion of the meeting. The proceedings were enlivened by hearty and



plentiful singing, which included an anthem nicely rendered by the choir, led by Mr. Gee. Very liberal responses were made by the friends "concerning the collection,"—the total realising over £11.

EAST HAM (RED POST-LANE).—The tenth anniversary was held Oct. 29th and 31st, 1899. Sermons were preached on Lord's-day by Mr. Lovelock, and on Tuesday afternoon by Mr. Holden, of Limehouse. At the tea a goodly number of friends appeared to enjoy fellowship. Mr. W. G. Faunch, of Ilford, presided at the public meeting. Mr. G. Faunch sought the divine favour in prayer. Mr. Faunch read Psalm lxxviii. and made some comforting remarks thereon. Mr. W. Gull spoke on the Passover, and Christ, the Church's Passover (1 Cor. v. 7). Mr. J. S. Taylor spoke upon Neh. iv. 6, and urged the friends to Gospel efforts. Mr. Flory said for years he had felt great interest in the Cause. This might be his last time at the yearly meeting; he prayed they might, and all the people of God might be "filled with all the fulness of God" (Ephes. iii. 19). Mr. G. Holland made some savoury remarks upon 1 Peter ii. 7: "Unto you, therefore, which believe He (Christ) is precious." Mr. Holden gave some glorious words on "The Excellency of our God" (Isa. xxxv, last clause, ver. 2). Mr. Middleton thanked friends for attendance and help. Thus ended one of the best meetings held at East Ham, and by special gifts the collections came to over £4. May the Lord crown the ten years' service and labours of the friends.—J. FLOEY.

LIMEHOUSE (ELIM CHAPEL, PEKIN-STREET).—Services to commemorate the 16th anniversary of the opening of the above place of worship were held on Lord's-day, Oct. 22nd. Mr. F. C. Holden preached morning and evening with great acceptance and spiritual blessing. The services were continued on Thursday, Oct. 26th. In the afternoon, brother Dolbey, of the Surrey Tabernacle, who we were very glad to see and hear, gave us a precious discourse based upon Psa. xxviii. 9, which profited, comforted, and cheered the hearts of many. Tea was served to an appreciative company in the school-room. The evening service, with our beloved brother Mr. Gray, of the Surrey Tabernacle, in the chair, commenced with singing hymn 793 Denham's, and the reading of Psa. xl. Brother Stringer earnestly sought the Lord's blessing upon the meeting. The chairman reviewed the past, remarking upon the mercy and loving care of God bestowed upon the pastor, in keeping him so many years rightly dividing the Word of truth, not turning either to the right or left, but still enabled to boldly

declare the good old truths of the Gospel of the grace of God, and then made a few remarks full of Gospel truth on Gen. i. 3, which were telling and forcible, and was followed by brethren Cornwell, Rundell, W. H. Lee, and O. S. Dolbey, whose speeches were brim full of spiritual instruction, power, and acceptance, and were much enjoyed. Then the pastor in a few well chosen words expressed the pleasure, profit and satisfaction he had experienced in the services of the day, together with his dear friends, but deeply regretted the absence of brother G. J. Baldwin, senior deacon, on account of indisposition, then gratefully recognised the cheerful and efficient help rendered by the chairman and ministerial brethren present, trying instrumentally by the blessing of our covenant God to make these services a success, to whom the pastor proposed a vote of thanks which was heartily and unanimously given. The chairman replied lovingly, and this happy and spiritual meeting was brought to a close by singing part of the 93rd hymn (Denham's), and prayer by our good brother Lovelock, the chairman pronouncing the benediction. Collections, nearly £18. We desire to give all the praise to our gracious God, through Christ our Lord. Amen.

#### PLYMOUTH, EMMANUEL.

INTERESTING services in connection with the opening of the new chapel in North-road, Plymouth, were held on Tuesday, Wednesday and Thursday, Oct. 24th, 25th and 26th. The new chapel has been built by the Church and congregation lately worshipping in Trinity chapel, York-road, for the last seven years under the pastorate of Mr. E. M. Bacon. The old chapel had become very inconvenient, and various things pointed to the desirability of a move by the Church, and after much prayer and great effort, by the mercy of God, the new building is an accomplished fact. The following description of the chapel is from the *Western Morning News*:—

From the designs of Wiblin and De Boinville, architects, has been erected an attractive and comfortable place of worship, the feature of which is a handsome front, a valuable architectural acquisition to the thoroughfare. It is faced with red brick and Doulton stone dressings, with bands of Polyphant stone. In the gable over the main entrance is a carved panel in Doulton stone, on which there is an effective representation of an open Bible, on the two pages of which are the words, "God with us," whilst behind a carved dove is an illustration of the Divine glory. Below the Bible is a scroll in carved stone bearing the name of the chapel. The early Gothic style

of architecture has been adopted. Owing to the peculiar shape of the site, approaching the triangular, the interior of the chapel gradually narrows towards the rostrum, and dormer windows are placed in the roof, as only a few lights can be put in the side walls, owing to the position of the adjoining premises. The building is also lighted with a three-light central window in the gable, a circular window over the rostrum, and four long, narrow windows on the right-hand side at the higher end. The main front door is in wainscot, and the open-timbered roof and seating are in deal. The main walls are of limestone, stuccoed internally. Fifty-six feet long, and of an average width of 30 feet, the chapel provides accommodation for about 200 worshippers. The rostrum in the old chapel is used, and immediately in front is the baptistry. At the rear are two small rooms for the pastor and deacons. The interior is well lighted by gas. The amount of the contract was £1,749, and the cost of the site about £600. A small turret is to be placed on the right side of the main entrance, and it is also intended at some future time to add a small gallery to the chapel.

The services commenced with a meeting for praise and prayer, presided over by the pastor, on the Tuesday evening, when devout thanksgivings were offered to God for His mercy in enabling the people to erect the building, and earnest supplications presented for blessings to attend its use in His service. On the Wednesday the opening services proper took place. The weather was everything that could be desired, and good congregations were present. The pastor opened the building in the afternoon. A little surprise had been planned by the deacons and trustees. A silver key had been prepared with this inscription engraved on it: "Presented to pastor E. M. Bacon on the occasion of the opening of Emmanuel Baptist Chapel, Plymouth; Oct. 25th, 1899." This was presented to the pastor by Mr. E. Mitchell, on behalf of the friends, as a slight recognition of his untiring efforts in obtaining the building. Mr. Bacon then in a few suitable words, marked by deep feeling, declared the chapel to be open for the worship and glory of the triune Jehovah, the covenant God of His people.

After the opening ceremony had been duly performed, a service of praise and prayer, conducted by the pastor, was held, followed by a sermon by Mr. E. Mitchell, of Chadwell-street, London, founded upon Isa. lxiii. 10. Appropriate hymns were sung by the congregation, led by a small, but efficient choir, who also rendered an anthem very creditably during the service. A largely-attended

and excellently appointed tea meeting followed at the Oddfellow's Hall, Morley-street—a spacious, handsome, and convenient room.

A public meeting, presided over by Mr. John Piggott, L.C.C., was held in the evening. There was a large attendance, and the chairman was supported by Messrs. E. M. Bacon (the pastor), E. Mitchell (London), W. Trotman (Stonehouse), R. C. Bardens (Ipswich), T. Edgecombe, (Aveton Gifford), J. Pearce (Newquay), and W. Francis (Exeter). After a short devotional service, the pastor gave an interesting account of the leadings of Divine providence which had brought the Church to its present position and new home, also a financial statement, which showed that there was a debt of £700 on the building. The chairman gave an excellent address on "Praise," which was greatly appreciated by the congregation. All the brethren delivered suitable addresses, and appropriate hymns were sung, the choir again acquitting themselves in a manner which reflected praise upon their leader; the whole services were full of life and earnestness, and we trust an earnest of rich blessings in store for the Church at Emmanuel. The collections, including a cheque for £15, given by the chairman, amounted to £26 6s. 4½d. The services were continued on the Thursday evening, under the presidency of the pastor, when Mr. R. C. Bardens read the Scriptures, and intreated the Lord's blessing, and Mr. E. Mitchell preached from John iii. 7. The Church and pastor are hopeful; the building is very suitable and comfortable, but the debt is heavy seeing that the people are but few, and mostly poor. Any help towards its reduction will be gratefully received and acknowledged by the pastor, Mr. E. M. Bacon, 20, Headland Park, Plymouth. Who will help in this good work to clear this house of God from encumbrance? M. E. E.

WATFORD (BEULAH, CECIL-STREET).—On Wednesday, Oct. 25th, we held our opening services of the branch chapel of the Tabernacle, the ground on which it stands is freehold, and it, and the chapel are the gift of a generous-hearted servant of God, who worships with us. At 2.30 Mr. Roberts opened the door, and pastor G. W. Thomas invited the friends to enter in the name of the Lord. A service of praise was held, the pastor presiding. After singing and reading the Word, Mr. Thomas called upon brother Goodson to pray, after which our brother John Box gave a soul-stirring address, leading us from the past to the present, and his hope for us in the future. Our brother Oakes, of Shouldham-street, then engaged in prayer, and brother R. E. Sears gave us a good address from the words, "The

glory of the Lord filled the place." dwelling upon the liberality of God's people in olden times, His pleasure in His people's praises, and His promise of future blessing. Brother George Goss, of Zion, Watford, then led us to the throne of grace, and our pastor closed the afternoon service. Then our dear sisters in Christ commenced to prepare for tea, and did right well, and supplied the need of the inner man, about 170 partaking of the meal. At 6.30 p.m. our pastor again occupied the chair, by which time the chapel was crowded to the doors. At the opening of the service our brother Millwood, of Mount Zion, Hill-street, engaged in prayer. Our pastor made a brief statement as to the reason of the building of the chapel, and then called upon brother Witton, of Aylesbury, who spoke from Ephes. ii. 13, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Our brother spoke well, and exalted our Lord Jesus and His great atonement. Brother Jones, of New Cross, followed with "We will not forsake the house of our God" (Neh. x. 39), leading our thoughts from "Bethel" to the tabernacle and temple, then on to the words of Jesus, "In My father's House" and moved as a resolution for the friends, the text he spoke from. Our pastor put it, and it was carried. Brother White, of Woolwich, addressed us from Rom. xv. 20, "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." He said that Paul brought good tidings, he felt a joy in so doing, he published the matter boldly, and that the Church to-day could only be builded upon the foundation of the apostles and prophets, even Jesus Christ. Brother Chilvers, of Keppel-street, then gave a short earnest address from the words, "This is none other than the house of God, and the gate of heaven." All felt it good to be there, and our prayer is, "May saints be fed, and sinners brought to repentance," in our new place of prayer. The tea was given, and the whole proceeds of the services amounted to £12 13s. 11½d. Our gratitude to our Heavenly Father we express in the words, "To God be all the glory." Amen.

ILFORD (EBENEZER).—Harvest thanksgiving services took place on Lord's-day, October 22nd. The pastor (Mr. S. J. Taylor) preached morning and evening from Matt. xiii. 37, "He that soweth the good seed is the Son of Man." On Tuesday (24th) a public meeting was held, at which brother G. Lovelock presided. After reading Luke xviii. 1—15, brother Fenner engaged in prayer. The chairman then commented upon the portion read, referring to the two covenants, the necessity for

patience, the dew, rain, and sun, both in nature and in grace, to produce a crop, and the faithfulness of God in bestowing all these mercies upon us. Brother H. Dadswell spoke on Gen. i. 21—Joseph being a type of Christ, especially in his regard for his brethren and care of the little ones. Brother W. Morgan, on 1 Cor. xv. 43, referred to the natural and spiritual seed, the weakness of God's servants, and their enrire dependence upon God for everything. Brother T. Watts, on Ephes. iii. 14—21, drew attention to the many blessings the Lord's people were favoured to enjoy on earth through the glorious provision made by our heavenly Father in the covenant of grace, but more especially to the "things to come" hereafter, with enlarged comprehension and capacity for the enjoyment of them. Brother G. Elnaugh, on Ruth ii. 16, bore testimony from his own experience to the "handfuls on purpose" given by God to His people, both providentially and spiritually. The pastor then made a few remarks on the three interpretations of harvest in the Scriptures—viz., national judgments (Jer. li. 33), sinful judgments (Joel iii. 3) and Gospel blessings (John iv. 35), pointing out the importance of considering what our harvest would be. The attendance and collections at each service were good. To God be all the praise.—W. G. F.

WHITECHAPEL (LITTLE ALIE-STREET).—Through the covenant mercies of our God we were enabled to celebrate the 92nd anniversary of our Sabbath-school. Mr. White, of Woolwich, preached a splendid sermon in the afternoon to a fairly good congregation, taking for his text Prov. viii. 20 and 21, giving it three headings—viz., the best pathway, the best people, and the best possession. After partaking of the refreshing cup, the friends again assembled in the chapel for the evening meeting, which was presided over by Mr. Cockram. After reading the Scriptures, and calling upon brother Stevens to open the meeting by prayer, the chairman called upon our secretary to read the report for the past year, which proved very satisfactory. The balance sheet was next read, and showed a balance due to our treasurer of £8 odd. The next item on the agenda was the chairman's speech, which was brief, but very encouraging to our teachers and scholars. The next speaker was Mr. Wileman, of St. Albans, who based his remarks on Acts xviii. 19. He was followed by Mr. McKee. Then our brother S. Banks in his cheery, genial manner gave us just a brief history of the Church. Mr. White then spoke of difficulties, and how they helped to strengthen us. This closed the proceedings,

and a happy day spent in the presence of the Lord was brought to a close by pronouncing the benediction. Collections, £5 15s.

**LEICESTER (PROVIDENCE, NEWARKE-STREET).**—The pastor's third anniversary was held on Lord's-day, November 5th, and the following Monday. Pastor B. C. Turner preached in the morning, and on Monday afternoon pastor P. Reynolds. The weather was very favourable, congregations good, and the collections realised over £14. The tea-tables also were more than filled, and the speakers greatly helped of God at the public meeting, Mr. Jos. Howe, one of the members, ably presiding. Great sympathy was expressed by the speakers and friends for our brother Norman in his recent bereavement. We missed the presence and helpful address of our late friend, Mr. J. Walker, of Northampton, who has been with us on each former occasion, but pastor B. C. Turner reminded us of Him who abides with His Church always: "Jesus Christ, the same yesterday, to-day, and forever." Our esteemed brother, pastor P. Reynolds, spoke with tender feeling and in eloquent and thrilling language concerning the once suffering but now glorified Saviour, and many found it good to be there. May the blessing remain upon us for days to come.—A. E. R.

**GLEMSFORD (WBENEZER).**—Goodness and mercy have followed us and are still following us as a Church, and we have cause to take encouragement, as the Lord has been making Himself manifest amongst us in bringing out His dear ones to openly declare what He has done for their souls, and to cast in their lot amongst us. November 5th was a day of rejoicing in our midst, and many could from their hearts say it was good to be there, for the presence of the Lord was felt and enjoyed while His servant, Mr. Everitt, was preaching from these words, "What mean ye by this service?" The Holy Spirit accompanied the Word to the hearts of His people. The weather was unfavourable, yet many were present at the service. After the sermon Mr. Everitt baptized two persons (husband and wife), who gladly followed their Lord and, like the eunuch, went on their way rejoicing. Another cause for rejoicing and gratitude is that the Lord has sent us Mr. Everitt, late of Grays, to break unto us the bread of eternal life. Saints are being comforted and fed, and the thirsty ones are led by the Spirit through his ministry to the smitten Rock—Christ Jesus. Mr. Everitt has accepted a three months' call to the pastorate, which commenced the first Lord's-day in October. The Lord

abundantly bless His servant, and us as a Church, is our earnest desire.—D. G. [The brother baptized had been for some years bandmaster of the village band. His heart is now turned to sing Zion's songs.]

**FLEET, HANTS.**—It is our happy lot to record another occasion of blessing at our harvest thanksgiving services on Wednesday, October 4th, 1899. Notwithstanding a dull and cheerless morning, followed by a wet afternoon, we had a good assembly of friends from Aldershot, Basingstoke, and Farnham, which dispersed the gloom. Pastor E. Mitchell spoke from Psa. ciii. 1. 2, pointing out that this Psalm was full of praise, and contained no complaint, thus evidencing the heavenly-mindedness of the writer. As an old divine had said, "He was carried out of himself in praise for mercies received." Praise was the loftiest exercise of the Christian and the most God-glorifying attitude of the soul. After a welcome and agreeable tea had been partaken of by a good company, we had our attention called with great earnestness to 1 Pet. i. 8, showing that the Spirit-taught believer was not a man of gloom, but with the eye of faith could rejoice in Him (who to the carnal eye is invisible) with joy unspeakable and full of glory. Collections good. Thus we were brought "a day's march nearer home."—JOSIAH.

**CROYDON (SALEM).**—On October 17th a very enjoyable evening was spent on the occasion of our brother Mr. W. H. Abrahams, of Woolwich, giving us his interesting lecture on "Our Favourite Hymns: Their Authors and their Histories." The chair was occupied by our brother, Mr. K. Perrott. As the proceeds were for the Sabbath-school, the meeting opened and closed by the children singing very suitable hymns. After interesting remarks by the chairman, the lecturer was enabled to entertain both old and young for nearly an hour by referring to a very choice selection of our favourite hymns, their authors and their histories. The telling and impressive manner in which the hymns were quoted, and the affecting circumstances under which many of them were penned, gave a fresh beauty and endearment of the hymns to our souls. We should think many of our Churches will avail themselves of the opportunity of spending an evening with our brother, which, under the Divine blessing, will be found both pleasurable and profitable, and we cannot forbear to record his kind liberality; he not only came free of charge, but gave nobly to the collection, and our School Fund, which was very low, was raised sufficiently for our

winter treat and rewards. To God be all the glory.—J. C.

STRICT BAPTIST MISSION.  
ANNUAL MEETING.

ON the 26th Oct. was celebrated the 38th Annual Meeting of the Strict Baptist Mission. In the afternoon a good number of friends were present to listen to the sermon preached by our brother, pastor W. Kern, of Ipswich. The text was Acts iv. 13, and the observations were very much enjoyed.

In the evening our President, pastor John Box, was in the chair. After reading and prayer by Mr. J. Jull, the chairman called on the secretary to read the report. This showed much cause for gratitude and rejoicing. It was condensed and pithy. The treasurer then read a statement of accounts which showed that nearly £400 had been received beyond the amount received the previous year. (Copies of the report, with financial statement, can be had on application to the secretaries. Get it and read it with the current number of the *Strict Baptist Mission Herald*.) In an excellent speech the chairman dealt with the work of the Mission. He was glad to see so many present, especially in view of the fact that this was the second meeting within a month in the interest of the Mission. He remarked, "We meet to-night for the review of a year that has been unique in the history of the Mission. He dwelt upon the vicissitudes of the past five years and the realization during that time of the word, "The Lord of Hosts is with us." The commission of our Lord has not lost for us one iota of its importance as embracing whole-hearted dedication to the extension of the kingdom of Christ by His own means. We have had to face difficulty, but Divine grace has been granted. We have had to learn His will and submit where He calls us to endure with solemn silence for two reasons. We do not go to the world to seek for our reasons of action. We do not look within ourselves to seek for guidance in our actions and conduct in God's service. We look for the Divine mind in its expression. This we have had. He has taught us to treat our brethren with all that may seem strange to us in their judgment and conduct, as brethren; and, if we cannot be gushing in love, to be patient in endurance. We cannot approve of all we have had to endure. He rejoiced in what the Churches had so nobly done to assist the good work, and urged their continuance in so doing. The chairman then dwelt on the work being done and the prospects. In closing, our president gave the reasons for not replying to a circular sometime since distributed, referring to himself, and expressed the desire that there might be some day one

grand effort to carry the banner single-handed to the heathen.

Pastor E. Marsh, in a warm-hearted speech, moved the adoption of the report, expressing the hope that the chairman's speech would be published in full. Our brother referred to a speech of the late revered John Hazelton, in moving the adoption of the report many years ago, and quoted some reasons assigned by him for supporting the Mission. The speaker said he felt sure if Mr. Hazelton were here to-night he would take the same stand. Our brother based some excellent remarks on the word, "Judah yet ruleth with God, and is faithful with the saints."

Pastor W. Chisnall seconded the adoption of the report in an earnest address founded on Acts iv. 13. He referred to his personal acquaintance with brother Hutchinson, and said he found it difficult to believe he had gone to India and altered. As God had given us our brethren and had sent them forth, we looked for His blessing on their work. Mr. John Bush very warmly advocated the cause of the Mission, and referring to the excellent farewell address of our brother Booth, pressed home brother Booth's appeal for the men and the means. Pastor J. Jull, in addressing the meeting, spoke as to the good work done by brother Booth in his recent visit to Cambridge, and referred to the causes we have for gratitude and pressing forward in our work. Pastor J. Hunt Lynn followed with a brief and pithy speech from "Hear Him." We then listened intently to our brother Humphreys, who dealt with the work of Louis Harms, and applied some of the incidents to our own work. The meeting was also addressed by brethren Sears and Colls. The collection amounted to 22 guineas.

[In a letter to hand, dated Nov. 1st, our dear brother Booth informs us he has arrived safely at Madras, and speaks hopefully of the work.]

J. E. FLEGG.

CHATHAM (ENON). — Harvest thanksgiving services were held here on Lord's-day, October 22nd, when two sermons were preached by J. Gardner (pastor): that in the morning from Isa. xxxiii. 14—16: (1) The character; (2) The situation; (3) The provision. That in the evening from Hos. ii. 21, 22: (1) "Jezreel," the people; (2) "The earth," their renewed heart; (3) "Corn, wine, and oil," the fruits of the Spirit; (4) "The heavens," sun, rain, dew, Christ (by the Holy Spirit making intercession and the Father, the great Husbandman, blessing with gracious answers. On the following Wednesday Mr. F. C. Holden, of Limehouse, preached in the afternoon from Rom.

x. 12: 1. "The people," all that call upon God by faith in the name of Jesus; 2. God's government over all (beings and things); 3. God's riches to them, providentially to all the people and spiritually to all His people. Tea was afterwards served in the school-room. In the evening Mr. Holden preached from Lam. iii. 22, 23. 1. God's character—faithful; 2. God's promises—faithfully given; 3. God's performance in fulfilling them; 4. The believer's expectation to have them fulfilled in and by Jesus. These discourses were listened to with great interest, pleasure, and profit. The collections were liberal, we were thankful, God was glorified, and the people were satisfied.—VERITAS.

#### HACKNEY, SHALOM.

ON Tuesday, Oct. 24th, Pastor Joseph Mayhew celebrated the first anniversary of his settlement. There was a public meeting at three o'clock, the pastor presiding in the unavoidable absence of Mr. Abbott. He read letters, one from Mr. Fricker, who had promised to take Mr. Abbott's place, but was prevented by illness, in which a donation was enclosed from each of them. Also one from Pastor E. Mitchell, explaining his absence and wishing pastor and people every New Covenant blessing.

In a short statement which the pastor made, we learned it was about eighteen months since he came among the friends. They had found it uphill work; their discouragements were many, but God had kept them together and blessed them. Their members at the start were few, and many of them old, and consequently weather bound very often, while those in middle life were so tied by business duties that they were often unable to get to the week-night services. However, he firmly believed that God had called him to labour at Shalom, and that He had purposes of mercy to fulfil by his ministry there. It was not the large stipend or congregation that attracted him, but he had simply come to do the will of God, to spend and be spent in the service of the Master. He delighted to exalt Him as the Saviour of the hopelessly lost; to proclaim a salvation all of grace from first to last, in utter dependence on the Holy Ghost. The congregations had steadily increased. For a short time a strenuous effort had been made by the friends to attend all the services; that, however, was not maintained, for a period of coldness set in afterwards. Then the hand of affliction was permitted to thin their ranks. There had of late, however, been unmistakable signs of a spiritual revival amongst them. More earnest prayer, more zeal for the Divine glory,

more desire for the extension of the Redeemer's kingdom, and more compassion for poor lost sinners, for which he felt devoutly thankful. His worst congregation on a wet Sunday morning now was thirty-five to forty, and compared favourably with his first Sunday morning congregation of eighteen persons. The evening congregation sometimes numbered sixty. He had baptized five, and received four from other Churches, and a tenth had applied to them. God had also enabled them to add the following new institutions:—A Mutual Improvement Society, a Sunday Morning School, a Sisters' Prayer Meeting, Shalom Home Mission for the distribution of our own Gospel monthlies, with a preaching stand in Victoria Park. They felt God was with them, and "through Him they should do valiantly." They were slowly but surely growing into each other's affections. Taking an all round view, he believed God had enabled them to lay the foundation for a measure of true spiritual prosperity in peace, unity, and brotherly love. To Him be ascribed all the praise.

After a song of praise, Pastor W. Rose addressed us on the pastoral epistles, uttering words of truth and soberness, which were very acceptable. Then Pastor E. White gave an excellent address from the words, "Make full proof of thy ministry" (2 Tim. iv. 5). The third speaker was Pastor P. Reynolds, who spoke to us from Heb. xi. 27, "For he endured as seeing Him who is invisible."

At five o'clock upwards of a hundred sat down to tea in the school room.

The evening meeting commenced at 6.30. Mr. G. Appleton presiding. Brother E. Langford prayed.

The Chairman said he had known and loved Brother Mayhew for about twenty years. He had entertained him in his own house, and enjoyed many a chat with him. He hoped the friends at Shalom would rally round him, pray for him, sympathise with him, and support him. This was his first anniversary, and he hoped they would do their best to strengthen his hands and cheer his heart by giving him a thorough good collection.

Then came Brother G. Flower, Sec. of L.S.B.M.A., who expressed very kind wishes for pastor and people, and gave goodly words upon "A pastor's work."

Brother E. White next addressed the Church from Rev. iii. 5, "I know thy works, thou hast a little strength and hast kept My word, and hast not denied My name." Brother Henry Fowler followed with a very experimental address on Phil. iv. 19, "My God shall supply all your need." Then our brother James Clarke addressed us from Ex. iii. 12, "Certainly I will be with thee."

Brother F. C. Holden next spoke to us from Rom. i. 16. Then our brother J. Othen spoke to us from Psa. cxxii. 6, "Pray for the peace of Jerusalem, they shall prosper that love thee," after which the pastor expressed the pleasure he felt in seeing so many of his old friends from the Churches; he was cheered by such a large and representative gathering, especially as he had heard there were six other meetings being held on that day. He was especially glad to have the presence of the chairman, and to listen to his kind brotherly words. He thanked him and all present for their material help, which supplemented his very small stipend acceptably.

A vote of thanks was then proposed by brother Yeowell to the chairman, ministers, and ladies. He said they were talking of closing the doors at one time, but God had sent them a pastor, kept them together, and increased them, and many times had He blessed them: under the ministry of the Word. Brother Lawrence seconded the vote of thanks, expressing his pleasure and thankfulness for the presence of so many friends. They were praying and looking for greater things. He felt the Lord was with them. The chairman closed with the Benediction.

Both services were bright, hearty, and spiritual; also numerically and financially successful.

#### STRICT BAPTIST MISSION.

##### "PRARTHANA SABHA," BRIGHTON.

IN November of last year a public meeting on behalf of the above Mission was held at the Odd Fellows' Hall, Queen's-road, Brighton, at which pastor John Box, of Soho, took the chair; being supported by several members of the London Committee, with pastor E. Mitchell, of Clerkenwell, and Missionary E. A. Booth, as chief speakers. The meeting was so successful that those who, at Brighton, had formed themselves into a Committee for its organization felt indisposed to disband, and lose each other's support. The project was then conceived of holding monthly Drawing-room Prayer-meetings, under the presidency, and, as far as practicable, at the house of each member of the Committee in turn; each also taking a collection box. The nucleus of what, it is hoped, will become a permanent branch of the Mission was thus formed; and the two Telugu words above (which signify "prayer-meeting"\*) were

\* Vide Mr. Hutchinson's letter of Oct. 31, 1898, adopted as its title, for a constant reminder of its aims and objects.

Such was the substance of the account furnished by Mr. F. Cozens, who is acting as secretary, to a meeting convened at the residence of Mr. D. R. Smith, 119, Western-road, Brighton, on Thursday,

November 2nd. The movement had reached its first anniversary, and much satisfaction was felt at Mr. R. E. Sears being, in response to an application, sent down by the London Committee to take the chair. Although the weather was wet and stormy, forty-four gathered together to celebrate the event. Mr. Sears opened with a hymn, and read Psalm lxxii., calling on Mr. Collis to offer prayer. Mr. Cozens then gave a few facts relative to the past year's work, and stated that eleven meetings had been held, attended by twenty-six members on an average; that some 2,000 prayers "uttered or unexpressed" had ascended to the God of Missions and Missionaries for His manifest blessing to rest upon the Strict Baptist Mission. Answers in past had already been received for many sweet seasons of true spiritual refreshment had been enjoyed by all. Mr. Sears next spoke, and proved to be in his happiest mood; his characteristic and most felicitous address being greatly appreciated. He based his remarks on the two words, "Go" and "Lo," found in Matt. xxviii. 19, 20, and hoped all might possess much of the "go" spirit—never imitating those good folk who feel it their duty to throw "cold water" on the ardour of others engaged in the Master's service. But every one had the promise of the Lord Jesus, "Lo, I am with you alway," for sustenance in times of discouragement and suspense. The present was one of hope and anticipation, for God was blessing the Mission marvellously. He closed by wishing "God speed" to the little company; to whom he would give as a motto for the ensuing year, the first clause of 2 Cor. i. 11, "Ye also helping together by prayer for us." Brief cheering addresses followed, given by Messrs. Vickery, Smith, Elliott, pastor Hayler (Lingfield), and last, but not least, Mr. Jas. S. Sears, who had removed to Brighton only the day previous. Each was well received, while the chairman's son gained an entrance into all hearts when expressing the pleasure it gave him to unite in this, as in every effort for the good of the Mission, which had his warmest sympathies and prayers. During the singing of another hymn a collection was taken, realising the sum of £2 2s. 6d., to which 2s. have since been added; and, after two hours had thus been spent in a most enjoyable and stimulating manner, the meeting closed in the usual way.

#### ONE WHO WAS THERE.

P.S.—For the information of friends visiting Brighton, it may be stated that meetings are held at 8.30 p.m. on the first Friday in every month; that the next place of meeting can at any time be ascertained by application to Mr. F. Cozens, 1, Richmond-street, and that a

warm welcome will be extended to all such friends of the Strict Baptist Mission. If a "Prarthana Sabha," so easy to start and so inexpensive to maintain, could be instituted in every Strict Baptist community at the opening of the year 1900 what would be the result to the Mission?

**NEW CROSS (ZION).**—The second Annual Meeting of the Open-air Mission was held on Oct. 26th. Pastor Thomas Jones presided. Brother Apps (Hon. Sec.) presented the report, which was of a very encouraging character, and brother D. Baker (Hon. Treasurer) gave the financial statement, which showed a small balance in hand. Addresses followed by brethren T. G. C. Armstrong (who spoke to open-air preachers as to the necessity for preparation, plain-speaking, prayer, power of the Holy Spirit, and proof of the ministry in the salvation of souls), A. E. Brown, on "The arm of the Lord," J. R. Loosley, on "Success," which he utilized as an Acrostic, J. Downing, on "Home Influence," and J. F. Catchpole (leader), on "The work of an Evangelist." The pastor closed with some cheering words, and the Benediction. The collection amounted to £2 10s. 0½d.

**RAUNDS.**—We are permitted again to record the favour of our covenant God in giving us again successful harvest services, making the sixth under the present pastorate. Our harvest services were celebrated on Lord's-day, Oct. 15th and Monday, Oct. 16th, when Mr. Goodenough, a member of the Surrey Tabernacle, preached on the Sunday, and Mr. Crook, pastor of Succoth, Rushden, on the Monday, to excellent congregations. The financial result was £10 1s. 10d. The pastor's heart is filled with gratitude to God, and his prayer is that the Lord's peace might abound towards all kind and generous friends, and that the Lord of Hosts might be glorified in our midst.—**H. E. SADLER, pastor.**

**WALTHAM ABBEY (EBENEZER).**—Successful services were held on Oct. 22nd., to celebrate the 23rd anniversary of the Sunday-school. Mr. E. Marsh, of Stratford, preached in the morning from the words in Luke xviii. 1, "He spake to this end," and ably set forth Jesus as always having an end in view in all He said, for "Never man spake like this Man." In the evening his discourse was much appreciated from Psalm xc. 17, those present being encouraged and blessed. A children's service was held in the afternoon, Mr. Marsh presiding. The subject being "The parables of our Lord," many of the parables were recited by the scholars, interspersed with praise; after which tea was served

in the school-room. May our Heavenly Father bless His own precious Word to the hearts of those still in darkness and that many from the Sabbath School may be taught by the Spirit of His saving grace, and become useful members of His Church.—So prays, J. P.

**LEYTON (GOLDSMITH-ROAD).**—Special services to commemorate the second anniversary of re-opening the above place of worship, were held on Nov. 5th and 7th. On Lord's-day, brother Licence was greatly helped to preach two Christ-exalting, soul-cheering, stimulating sermons. On the following Tuesday, favoured with a lovely day, our hearts were cheered by the good number of friends that gathered with us. Our brother Mitchell was the preacher, taking for his text, 1 Peter i. 8, this being opened up in his usual masterly way. We had a real Gospel treat, many saying it was good to be there. About 40 sat down to tea. The evening meeting began at 6.30. Brother Savage, presiding, read James iii. 13 to end. Brother Baker, from Tottenham, sought the Divine blessing. The chairman made a few remarks on the portion read, which were greatly appreciated. Our secretary, brother Sharpe, gave a brief report of the Lord's dealings during the past twelve months, also the financial account, which shewed a little balance in hand. The following brethren then gave us some sound Gospel addresses:—Mr. Marsh, Gal. i. 4; Mr. Licence, Dent. xxviii. 5; Mr. Mitchell, Gen. xxix. 1; Mr. White, Psalm xxxvii. 39; Mr. Gibbens from the words "Look up," these being interspersed with some suitable words from the chairman. It proved a very profitable time. The collections for the day were good. We take courage and press on, looking to the Lord for His blessing to rest upon the little cause at Leyton.—**C. THROWER.**

#### CHARSFIELD.

ORDINATION SERVICES OF MR. S. B. STOCKER.

(Continued from page 348).

AFTER brother Ward's loving charge to the Church, brother Mitchell preached from John i. 36, "Behold the Lamb of God," and in so doing enjoyed to a large degree a special liberty, and was enabled to rivet the attention of his hearers by his stirring and impressive utterances respecting the uncreated beauties, infinite excellence, matchless charms and eternal glories of the Lamb of God. It was felt to be a time of refreshing from the presence of the Lord.

In his preface, reference was made to the historic occasion when these wonderful words were spoken. He pictured the illustrious preacher and the distinguished audience, dwelling upon the



signal success which crowned the memorable proclamation of these wonderful words, the golden harvest reaped from the sowing of such sacred seed. Thus how bright with encouragement to all God's sorrowful servants—His sacred seed-sowers, "For he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." How rich with hopefulness and inspiration to all the weak and weary workers for the Lord, "For be not weary in well doing, for in due season ye shall reap if ye faint not." How thrice blessed is this certainty of success. "Therefore, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The foundation for all this certainty is found in the changeless purposes of the unchangeable God. "For His Word shall not return unto Him void, but it shall accomplish that which He pleases, and it shall prosper in the thing whereto He sends it." The security for all this certainty is found in the Saviour's purpose to possess all those purchased by His precious blood. "For He shall see of the travail of His soul and be satisfied." Yes, all those purchased by His blood shall be the jewels of His crown.

"Behold the Lamb of God":—

I.—These wonderful words are the climax and crown of John's ministry.

II.—This sublime subject is the sum and substance of all Gospel preaching.

(1) He briefly considered the person who proclaimed these precious words. John the Baptist was no ordinary person. "He was great in the sight of the Lord," although not great in his own estimation. His birth was predicted by the angel Gabriel, who appeared unto his father Zacharias, a priest of the course of Abia, while he was burning incense in the temple of the Lord. His name, John, was divinely given. He was filled with the Holy Ghost and his success was great. "For many of the children of Israel did he turn to the Lord their God," by his faithful ministry.

"Behold the Lamb of God."

What a precious title, impressive description and all-important declaration. How sacred was John's theme and sublime his subject. No wonder this was the climax and crown of his ministry.

The ox, in Scripture, represents strength and patient labour. The dove, gentleness. The lamb, meekness and innocence. A lamb, therefore, was selected by God from the period of the fall to typify the real propitiation for sin which He had provided from the foundation of the world. Thus this was Abel's offering which received the signal approbation of heaven. This

also was Abraham's offering upon the Mount.

The Paschal Lamb was a divinely appointed sacrifice, the crimson sign and signal of the deliverance of all the ransomed race from all the burdens and bondage imposed upon them by proud and haughty Pharaoh.

Its sacrificial purpose is foretold by Isaiah, "He is brought as a Lamb to the slaughter." As such described by Peter, "Ye were redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot." As such also pointed out by John, "Behold the Lamb of God." In the Lamb of God we see the divine mind about sin and salvation, the terrible and total ruin by the fall on the one hand and the perfect and complete salvation of the Church on the other. God's glorious purpose is to save His people by and through a Sacrifice. Christ is this Sacrifice, and Christ only, for He is all-sufficient and has made perfect and eternal satisfaction for the sins of His people. Much was required and demanded by God's justice, but Christ was equal to all that was required. What was fully demanded was freely given. He paid to the uttermost farthing, so He can save to the uttermost all who come unto God by Him.

Thus God's grand provision for the eternal salvation and glorification of all His people is found alone in Jesus Christ our Lord, the Lamb of God. For—

"Not all the blood of beasts,  
On Jewish altars slain;  
Could give the guilty conscience peace,  
Or wash away the stain.  
But Christ the heavenly Lamb,  
Takes all our sins away;  
A sacrifice of nobler name,  
And richer blood than they."

It is, therefore, an infinite mercy to know that—

"Not the labour of my hands,  
Can fulfil Thy law's demands;  
All for sin could not atone,  
Thou must save, and Thou alone."

II.—These sublime words are the sum and substance of all Gospel preaching, and no Gospel preaching without them. Christ is the golden key of the Scriptures of truth and the glorious keynote of the harmonies of a blissful eternity.

Behold Him, therefore, as the Son of God, as the sent and the servant of the Father, as the well-beloved One, the appointed, approved, and accepted One by God. The Son of His love is the Saviour of our souls. Behold Him also as the Sacrifice for sins, the Substitute of His people, and the Surety of His saints. Behold His meritorious life, His unmeasured sorrows, untold grief, unspeakable sufferings and unutterable agonies on the cross. Oh! behold this Man, see this wonderful Man of tears, blood, and death. Yes, behold.

and see if any sorrows are like unto His sorrows, any death like unto His death. No wonder that in Him all God's gracious purposes and promises are centred. By Him all His chosen are redeemed. From Him all Gospel and covenant mercies flow. To Him all believers are brought. With Him all the redeemed and regenerated shall dwell, and like Him, all the glorified saints shall be found. They shall be like Him, for they shall see Him as He is.

Marvel not that it is said "Look unto Me, and be ye saved." No wonder it is said, "Looking unto Jesus and looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Yes, there is something to see in the Lamb of God, and something worth seeing. Yea, everything we need is to be found in Him, for more than all in Him we find. This is the greatest sight on earth and the grandest sight in heaven.

Blessed be His name. He is still the object of faith, the foundation of hope, the Giver of peace, the chosen Channel of all-spiritual mercies, and the glory and crown of His Church. It is a priceless privilege here to gaze upon His lovely face. To say from the heart—

"My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour Divine."

To exclaim by faith—

"Dear name, the rock on which I build,  
My shield and hiding-place;  
My never-failing treasury filled,  
With boundless stores of grace."

To sing with joy—

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

Is it not indeed a divine favour thus to see and know Him, thus to worship and adore Him. And what a bright and blessed prospect is before such, for those who know the riches of His grace here shall know the wonders of His love above. Those who know Him as the Christ of Calvary shall know Him as the King of glory, and those who know Him in His humiliation shall know Him in His exaltation and enthronement. For this is the Father's will, that the Christ who wore the crown of thorns shall wear the crown of glory, that the Christ that suffered, bled and died upon the cross, shall be exalted in splendour upon the mediatorial throne.

Oh, to love Him as the sin-atonement Lamb who put away sin by the sacrifice of Himself. Oh, to praise Him for the efficacy of His precious blood and the triumphs of His unceasing intercession. He still saves to the uttermost, cleanseth the vilest and makes the foulest clean. Now He is the sinner's faithful friend, the Saviour of the lost, and the mighty Deliverer of the distressed.

Away with all that does not exalt

the Lamb of God. Away for ever with anything and everything that does not extol Him. Away with no matter what that is put in room, place, and stead of the Lamb of God. Let us boldly say and sing—

"Jesus is worthy to receive,  
Honour and power divine."

Let us gladly exclaim—

"Paschal Lamb, by God appointed,  
All our sins were on Thee laid;  
By almighty love anointed,  
Thou hast full atonement made;  
All Thy people are forgiven,  
Through the virtue of Thy blood:  
Open'd is the gate of heaven,  
Peace is made twixt man and God."

Then we shall unite in the glad song of eternity, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

"There shall we see His face,  
And never, never sin:  
There from the rivers of His grace,  
Drink endless pleasures in."

"O may we live to reach that place,  
Where He unveils His lovely face:  
Where all His beauties we behold,  
And sing His praise to harps of gold."

ALBERT KNELL.

The Grove, Laxfield.

## Aged Pilgrims' Corner.

ON Friday, November 3rd, the Hornsey Rise Asylum was the scene of a large gathering on the occasion of the Winter Sale of Work on behalf of the Benevolent Fund for aiding sick inmates. The Lady Visitors had an excellent assortment of articles and a kind friend sent a number of copies of "Almost a Nun" to be disposed of. Purchasers were numerous and the proceeds at the close of the day were most encouraging.

At 5 o'clock tea was provided in the Hall, the inmates being admitted free and the public at 6d. each. This gathering was much enjoyed by the aged pensioners, for it afforded them a good opportunity of intercourse with their friends, and many a grateful narrative of the Lord's dealings was recounted in happy Christian converse. The grounds were gay with autumnal flowers and the Home looked indeed an abode of peace.

In the evening a large congregation assembled in the Asylum Chapel, when Mr. T. Bradbury, of Grove Chapel, Camberwell, preached from John xiv. 18, "I will not leave you comfortless: I will come to you." This most instructive and experimental discourse was heard with much pleasure, and a liberal collection was taken for the Maintenance Fund of the Asylum.

Visitors will be heartily welcomed at

any of the Homes, Camberwell, Hornsey Rise, Stamford Hill, and Brighton. With the arrangements for the comfort and convenience of the inmates we are sure they will be pleased, and a few words of cheer to some of the pensioners will be heartily appreciated by them.

Special appeals have this month been issued with a view to increasing the number of 7s. 10s. and 14s. subscribers. New names will be thankfully received at the Office, 83, Finsbury Pavement, E.C.

## Good Home.

LOUISA CAROLINE BOND, the beloved wife and true helpmeet of H. E. Bond, late pastor of the Church at Notting Hill Gate. She died in the Lord November 14th, aged 35 years. She has left nine children to mourn her loss. Before her decease, having (as she said) heard a voice telling her that her departure was near, she requested that her children should be brought to her one at a time, to bid them good-bye and to pray that they might meet her in heaven. God in His grace, grant it may be so. Great respect was shown to our brother by his principal, whose business he manages at Leyton, and by the employees under him, who stood around in their working clothes with their hats off as the funeral cortège left the house (a most touching scene). Service was held in the house in the presence of husband, children, her father, mother, brothers, sisters, and friends. The body was interred at Manor Park Cemetery—friends from Notting Hill Gate and elsewhere attending. The services were conducted by H. F. Noyes, brethren Everitt and Flower taking part. Sympathy was also shown by the presence of brethren A. J. Voysey, Kingston, Margerum, and others. A funeral sermon was preached by H. F. Noyes at Bethel, Poplar, on Lord's-day evening, November 18th, from Rev. xiv. 13. Some twenty members of the family were present. May the divine consolations be vouchsafed to our brother, the dear children, and the family.—H. F. NOYES.

ELIZABETH HOWARTH. On October 7th Mrs. Elizabeth Howarth, of Rochdale, fell asleep, aged 86. The deceased was baptized by the late Mr. John Kershaw, of honoured memory, on the first Lord's-day in March, 1829. She was a consistent member of the Church at Rochdale for seventy years and six months, and departed honoured and lamented. Our sister was not among those "who through fear of death are all their life-time subject to bondage." Her end was calm and peaceful, for "she knew whom she had believed." In the most composed manner she instructed her daughter, the wife of Mr. W. Schofield, the present pastor of the Church at Rochdale, concerning her funeral, and arranged her own funeral card. The verses she chose were, "Looking for that blessed hope, and the glorious appearing of the great God and our saviour Jesus Christ" (Tit. ii. 13). "Having a desire to depart, and be with Christ, which is far better" (Phil. i. 23).

"For ever with the Lord,  
Life from the dead is in that word,  
Amen, so let it be—  
"Tis immortality."

Thus departed a true "mother in Israel,"

whose life and death reflected the praise of her glorious Redeemer.

MR. JOHN RANSOM.

Our beloved brother peacefully passed away in his sleep on Monday night, Oct. 23, at the ripe age of 84. He was one that feared God above many, a staunch adherent to Strict Baptist principles, and not ashamed to show his love for the truth. Often has he referred with pleasure to the days when the late beloved James Wells and John Foreman used to preach in what was known as the Bible Rooms in Colchester. When this cause was closed our brother attended St. John's Green Chapel, where he worshipped for many years; and when in 1897 a number of friends seceded from that community our brother regularly attended at Osbourne-street, becoming deeply attached to all the friends. His mortal remains were interred in the Colchester Cemetery, in sure and certain hope of a joyful resurrection, on Lord's-day afternoon, October 29th, in the presence of a large gathering of sympathising friends. Pastor J. W. Motson conducted the service and also preached a funeral sermon in the evening from Isa. xxxvii. 37. Deceased's favourite hymn, "Rock of Ages," was sung at the funeral.

NATHANIEL WOLNO,

of Earl Stotham, passed away in his sleep on November 16th. He had good health all his life, until about two years ago, when he went under an operation for cancer on his lip, which proved successful, and his health was not impaired. His tall, upright form was well known to the Suffolk and Norfolk Strict Baptist Association, he having assisted in the singing for many years; his wife died very suddenly last May. With both it was "sudden death, sudden glory."—H. T. H.

JOHN BRIANT,

of Dorking, and for many years a member of Zion Chapel, New Cross, passed peacefully away on October 27th, aged 68. He was a lover of the truth and contended for that which he had experienced in his own soul; a man deeply taught and at times highly favoured in the things of God. Many sweet and profitable seasons we have enjoyed together, and my soul has been cheered and comforted in hearing him tell of the lovingkindness and faithfulness of God, and how in years gone by his soul has been blessed under the ministry of his late dear pastor, Mr. Anderson, also under Mr. Hanks, of blessed memory. He had been a great sufferer for some years from asthma, but in his last illness only kept his bed three weeks. About a fortnight previous to his death the enemy was permitted to come in like a flood, so that he was brought very low. But on the morning of his death his dear wife heard him say, "Precious Jesus, come and take me to Thyself," and again, "Begone, unbelief!" She finished the verse, when he said, "Precious, precious," and shortly afterwards passed peacefully away. "There to see His face."

And never, never sin;

But from the rivers of His grace  
Drink endless pleasures in."

—J. HICKMOTT.

FREDERICK ARTHUR,

the fourth son of Mr. R. H. Davey (one of the deacons of the Surrey Tabernacle) received the "home call" on November 18th at Brighton, aged 29 years. He was much esteemed in the town of Herne Bay, where he was connected with the Baptist Chapel and Sunday-school. The mortal remains were interred at Hammersmith Cemetery, many friends from Herne Bay and the Surrey Tabernacle being present.