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THE  
EARTHEN VESSEL

AND  
GOSPEL HERALD

FOR  
1888.

EDITED BY  
WILLIAM WINTERS.

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# THE EARTHEN VESSEL

AND

## GOSPEL HERALD.

E. V., VOL. XLIV., No. 502. G. H., VOL. LVI., No. 661.

### New Year's Address.

BY GEO. W. SHEPHERD.

FOLLOWING the practice of former years, when associated with the GOSPEL HERALD, and also of last year, when invited by the courtesy of our Editor to write the first article for the combined Magazines, we attempt once more "A New Year's Address" to our readers.

We are now, of course, reminded, by the very occupation, of last year's motto—

"BUT THOU ART THE SAME."

We could not anticipate then the circumstances which, as the year has rolled away, have made that truth more precious than ever to our soul, nor can we forecast now what events in the coming year may leave us with "Jesus Only," and make us cleave more tenaciously to the precious fact, "But THOU remainest." Nor, indeed, should, or would, we wish to do so.

"My God, I would not long to see  
My fate with curious eyes,  
What gloomy lines are writ for me,  
Or what bright scenes may rise.  
In Thy fair book of life and grace  
May I but find my name,  
Recorded in some humble place  
Beneath my Lord the Lamb."

We must *not* be the *same*, however, in our article, or Mr. Editor will simply refer his readers to No. 649 of the GOSPEL HERALD. Recent events have furnished us with a motto-text for the new year, which we prayerfully commend to our readers—

"BE WATCHFUL, AND STRENGTHEN THE THINGS WHICH REMAIN"  
(REV. III. 2).

Need we say that the more remote undulations of the "Down Grade" controversy have affected our mind, although we have studiously avoided the centre of the pool. We do not spend one penny on religious newspapers; neither do we see one, unless some good brother sends us something which he thinks we ought to read, and even then we are

seldom edified. Our late beloved pastor, Samuel Milner, used to say that if he had wanted to see a play acted he would have gone to a proper theatre, and have seen it well done while he was about it, and not listen to a group of fools murdering one, in a chapel or schoolroom, at a "mutual improvement" meeting! In a kindred spirit we read our daily newspaper, and go for our religion elsewhere.

So as regards that aspect of the "Down Grade" controversy, which concerns Mr. Spurgeon and the Baptist Union, we, without any compunction, confess our incompetence to enter the arena. We never were a disciple of Mr. Spurgeon, and never, thank God, had the remotest connection with the Baptist Union, and the rupture, therefore, concerns us only as a spectator. Whatever our private interest may be in the result of Mr. Spurgeon's action, like the Shunamite woman, we dwell among our own people, and can now submit with a better grace than once we could have done to those arrangements of Divine providence which prevented our taking our place among the "divines" of the age. Children sometimes sing the hymn beginning:—

"I thank the goodness and the grace," &c.

And at last, after much sinful complaining, we "thank the goodness and the grace" which kept us from a *religious academy*; and confined us to the "fishermen's" college.

The lesson of this stirring controversy seems, to us, to be exactly expressed in our motto-text, "Be watchful, and strengthen the things that remain." We have seen what has happened to our next door neighbour through his leaving his door unfastened. Let us look to our own bolts and locks! In a word, let us beware of the "Down Grade" in our own Churches, in our own souls, in our own conduct! In common, we believe, with many of our brethren, we have prayed for Mr. Spurgeon, and shall continue to do so, that his hands may be strengthened in the conflict. We have written him our hearty sympathy, which he has, with characteristic kindness and grace, acknowledged. But we deprecate most earnestly the sudden tendency to lionize him, to rush into his arms, and almost worship at his footstool because he has just happened to say what many of us have been saying for years. Still more do we regret the idea of almost asking him to come over to us. If Mr. Spurgeon ever thinks it right to do so, rest assured he will act on his convictions. But there is one thing we believe he never will be, and that is an impostor. If Mr. Spurgeon were taken to heaven to-morrow, we should have to do without him, and the sooner we all learn that the great Master can do without any of us the better.

Fewer hindrances to our prosperity exist than those men who have been *induced*, from various motives, to become Strict Baptists. Mr. Spurgeon's college has supplied us with a few examples. Whether he is proud of them we cannot say; certainly we have no reason to be so. Their great faculty in our connection seems to be to empty chapels, to disperse congregations, and in general to blast everything they put their hands unto. If they had remained Spurgeonites, possibly they might have done some good; but God has certainly not smiled on their *conversion* or *perversion*—whichever way different persons may choose to regard it.

But let us now drop men's names, and come to principles. Mr. Spurgeon is as thorough a *Fullerite* and as stedfast an *Open Communionist* as

ever he was, notwithstanding this mighty convulsion. Let us drop Mr. Spurgeon and deal with *Fullerism* and *Open Communionism*.

*What is Fullerism?* It is a modification of Arminianism. The Fullerite believes like a Calvinist, and preaches like an Arminian; but the rank and file of the hearers do not know the difference, and each takes it in his own way. Besides the rank and file there is growing up around us an increasing number of young men and women who *think*. They are told that Christ died for millions who will never be saved; that the Almighty Spirit strives to convert poor worms, and fails; that the eternal Father's heart aches over millions whom He is obliged to consign to eternal torment, although He would much rather have saved them, and had indeed provided all the necessary means, but, alas! they would not have it! The words, "Poor God!" we once saw written on a wall under one of these Fullerite appeals. We stopped to rub it out. But "Poor Jesus!" we once heard from a pulpit, where the proprieties of public worship forbade us to protest.

And when this statement of things comes to be accepted by a thinking mind as the gospel, the gospel must go, every scrap of it. There is, in fact, no logical stopping-place on the "Down Grade" until you get to the bottom. Let us use the word *Calvinism*\* to describe our standpoint, not so much for its accuracy as for the fact that, like telephone addresses, people will know what we mean.

Between, we say again, Hyper-Calvinism and Bradlaughism there is no logical stopping-place. Mr. Bradlaugh is justified in his position if Fullerism could be maintained. We would sooner believe in no God at all than in a *helpless God* or a *miserable God*. If what we have sometimes heard, even in Baptist Tabernacles, were indeed the gospel, we would have none of it ourselves, and could not blame others for rejecting that which is unworthy the belief of a God-created intelligence.

Using our "telephonic" word once more, the one thing that the "Modern Thought" people detest is Calvinism, and the one thing that the Papist dreads is Calvinism. In both camps there is much rejoicing over the decay of Calvinism in the Church. This reminds us of Rev. xi., and really seems like a fulfilment of verse 10 of that chapter. Referring to the slaying of the witnesses (which we presume to think means stopping their mouths), it reads, "And they that dwell upon the earth shall rejoice over them, and make merry, and send gifts one to another, because these two prophets tormented them that dwelt on the earth." Calvinism torments these people. Perhaps between them the prediction may be yet further fulfilled; but even if it is, there is all the greater reason for us to "be watchful, and strengthen the things that remain." Even if slain (silenced), God will not suffer us to be buried, nor His truth to fail.

*Strict Communion* also is one of the things that remain, yet needs to be strengthened. Good people appear just now to be much shocked to find that the fundamental truths of the gospel are so extensively denied! But what else could be expected? Have not our pulpits been opened to doubtful men because they could *draw*? and has not the Table, which is not ours but Christ's, been opened to admit people who were well-to-do, but belonged to —? Have we not sat on thorns and heard our

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\* The writer honestly confesses that save for one book he does not know what Calvin believed, and cares much less. He uses the word only in the sense above.

brethren rejoice that we are not so strait-laced as we used to be, that we were coming out of our shell, and all the rest of the platform rubbish which makes the angels weep, and yet brings a "hear, hear" from an excited meeting? Have not our own brethren been impatient to be the Lord's despised any longer, and said, like the Israelites, "Give us a king, that we may be like other nations"?

Once more, let us as a body beware of the "Down Grade" ourselves. We are not likely just yet to go in with the Unitarians and Universalists, but there is the rock ahead. "Be watchful, and strengthen the things which remain." "Oh God, my heart is fixed," said David. Through mercy, so is ours. Failing health, and the occasional apprehension of the near approach of death, has made us think more kindly of men and their motives than perhaps we formerly did. In a word, we have felt more charity towards all mankind. But as regards the truth of God we are more jealously conservative than ever, believing that that very conservatism is the TRUEST CHARITY.

"Should all the forms that men devise  
Assault my faith with treacherous art,  
I'll call them vanity and lies,  
And bind the gospel to my heart."

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## THE SECRET SOURCE OF THE "DOWN GRADE" OF THE CHURCHES.

*"All truth is precious if not all divine."*—COWPER.

WE enter upon the threshold of another year with feelings of solemnity and anxiety regarding the religious aspect of the professing Church. It is well known, however, to those who have studied Ecclesiastical History that similar painful eruptions to those experienced to-day have overtaken the Church in ages past. Indeed, we have only to read the Epistles in the New Testament to see the various and serious errors that "crept in unawares" within a few years of the ascension of our Divine Master.

We are extremely unwilling to surfeit our readers with any unnecessary reference to the "Down Grade" controversy, but as the subject is still agitating the minds of many thoughtful persons as to its results, we think it not inexpedient again to lift up our voice with strength against what appears to us to be the most popular, soul-deceiving, God-dishonouring error of modern times, namely, *Arminianism*. This ugly word we use only from necessity to acquaint the public of the kind of error we mean. It is our heartfelt conviction that nine-tenths of those persons waging the "Down Grade" war at the present moment are flooding and corrupting the Churches with their abominable leaven of *free-will* and *duty-faith*.

No real spiritual blessing can be expected until both ministers and hearers are thoroughly purged from all such damnable doctrines. Mr. C. H. Spurgeon justifiably exclaims against deacons of Churches being better acquainted with the plays of Shakespeare than with the Word of God; and of the growing evil of cultivating the taste of the rising generation

for pantomimes. But is it to be wondered at, when Christians and men devoid of vital godliness have set before them from so many pulpits in this land of Bibles, Sunday after Sunday, such a poisonous mixture of Calvinism and Arminianism, flesh and spirit, law and gospel, error and truth? Without wishing in the least to resort to unkind personalities, we are compelled to refer our readers, in proof of what we mean, to Mr. C. H. Spurgeon's sermon, dated December 11th, 1887, the text, Prov. xxiii. 26, "My son, give me thine heart." Is it, we reiterate, a matter of surprise that persons halting between religion and profanity, and hearing such detestable twaddle, turning their backs in disgust against religion, and adopting either the "Modern Thought" system, or the lowest grade of infidelity and blasphemy?

#### THE THIN END OF THE WEDGE.

We are willing to give Mr. Spurgeon great credit for much honesty of heart in protesting against some of the glaring evils of the day in the religious world, and against which Mr. J. Guinness Rogers and other popular heroes are now fiercely combating. But in all candid truth we would ask, what is Spurgeonism but Fullerism? What is Fullerism but moderate Arminianism, and what is Arminianism but free-will and free-grace mixed with the traditions of carnal men, dished up by a depraved, inventive genius, and instructed by the devil to overthrow the grand old cardinal doctrines of the Bible, and rob Jesus Christ of His crown? We are fully aware that, expressing our mind thus, we render ourselves liable to a storm of abuse from moderate, go-between professors, "whose legs are not equal" (Prov. xxvi. 7), and whose teaching is as incongruous to the theology of the Bible, as was the speech of certain erratic Jews to the harmony of the Jewish dispensation in the days of Nehemiah (xiii. 24).

#### A SCOURGE TO PURGE THE CHURCHES.

We believe, however, that the "Down Grade" contention is permitted for a wise and profitable purpose, and will do good in the end, but in what particular way we must wait to see. We also believe that those ministers who love the truth, will, in consequence, feel the necessity of making even a more bold and decided stand than ever in their maintenance of the doctrines of grace, and be as distant as the poles in their teaching from "Modern Thought" and Modern Arminianism. If ministers will go outside of the Bible in their appeals to the unconverted, we have no desire to imitate them. To warn and exhort ungodly persons in language consistent with the tenor of truth we firmly believe in, but, in our humble opinion, to go beyond that is to do more harm than good.

#### WHAT IS MAN, AND HOW IS HE SAVED?

The real points at issue may be given in a few words. Is man by nature (universally speaking) a totally fallen, depraved creature, spiritually dead in trespasses and in sins? Is salvation *entirely* by grace or by works, or by both? Did Christ suffer, bleed, and die for the whole mass of mankind indiscriminately? Did God choose a people to salvation before or after the fall, or did He choose any at all? Is man capable of believing to the salvation of his soul without the life-giving energy of God the Holy Ghost? On the other hand may we not ask, does not every doctrine and precept in the Bible point to *character*—to the *saved* or *lost*? How can a man be said to be *lost* or dead in sins, unless he is

totally fallen in Adam, and if entirely lost, what power has he to come to Christ, and perform good works? Do not good works arise from a new heart through faith in Christ? If salvation is part of works and part of grace, to whom does the glory of the salvation of the sinner belong? to Christ, or to the sinner? If Christ died for all men indiscriminately, why are not all men saved? On whose side is the failure? What efficacy can there be in the Atonement? If any are lost for whom Christ died, may not all be lost? Wherein is the certainty of any person going to heaven if redemption is not *particular*? If man is capable of believing in Christ, to the saving of his soul, by the exercise of his own free will, what necessity is there for a new birth, and the constant indwelling of the Holy Ghost in the *Christian*?

#### A PROSPECTIVE VIEW OF THE STRICT BAPTIST CHURCHES.

As we take a perspective glance at our own beloved Denomination—notwithstanding there are, here and there, spots over which seem to hang foreboding clouds—we are forced to say, in the language of the Psalmist, “Thou shalt arise, and have mercy upon Zion: for the SET TIME TO FAVOUR HER, YEA, THE SET TIME IS COME” (cii. 13). Whilst there is much contention going on outside of our religious sections, we rejoice to say, through mercy, peace and prosperity prevail in the midst of our Churches. All religious excitement is strenuously avoided in our body, and those persons added to it are hoped to be the result of no other influence than the work of the Holy Spirit, and in the vast majority of cases, through the instrumentality of the Gospel ministry. Our heartfelt prayer for our beloved Denomination is identical to that of Asaph (Psa. lxxix. 9), “Help us, O God of our salvation, for the glory of Thy Name: and deliver us, and purge away our sins, for Thy Name’s sake.”

#### THE “BRITISH WEEKLY” AND THE “EARTHEN VESSEL AND GOSPEL HERALD.”

For the kind voluntary expressions of our Magazine by the Editor of the *British Weekly* (Dec. 2, 1887), we are grateful and encouraged. We give the notice entire:—

“The EARTHEN VESSEL, the ably conducted organ of the Strict Baptists, gives great space to the Down Grade controversy. The editor and his correspondents, while agreeing cordially with Mr. Spurgeon so far as he has gone, hope he will go still further and eventually unite with the Strict Baptists. The editor says that he should have driven the axe deeper into the very tap-root of the evil in the popular ministry of to-day—universal redemption, creature-effort in salvation, and false charity in making the Lord’s Table broader than was ever intended by the Apostles. Mr. R. E. Sears writes that the wonder is not that he has left the Baptist Union, but that he has continued in it so long, and that while he has always highly esteemed and loved Mr. Spurgeon, he is not blind to the fact that his open communion and his mode of addressing the unconverted have helped to bring about the present state of things. Another correspondent says that the late venerable Charles Waters Banks was often called an alarmist for writing and speaking as Mr. Spurgeon has now done.”

From the number of letters received, we can assure those brethren whose articles on the “Down Grade” question have appeared in our columns, that they have been highly appreciated. It is to be hoped that our dear Bro. George W. Shepherd’s New Year’s Address, which we insert with great pleasure, will be read by thousands with much spiritual profit.

## HOW TO CIRCULATE OUR MAGAZINE.

The circulation of our Magazine during the year 1887 shows evident signs of progress. Continuous funds for the free distribution of the **EARTHEN VESSEL AND GOSPEL HERALD** in hospitals, workhouses, almshouses, and public reading rooms, may now be considered as fairly established. In support of this good work, "One who wishes the Magazine's increased usefulness," sends us 5s., and our Bro. C. Cornwell, pastor of Brixton Tabernacle, kindly writes us:—"We have during the last year increased the sale of the **EARTHEN VESSEL AND GOSPEL HERALD**, and I shall make it my business to speak of it publicly and try and increase it still more. . . . I will pay you for six copies of the **EARTHEN VESSEL AND GOSPEL HERALD** for each month during the next year for *free distribution*, in any place you may think fit." Our Bro. Cornwell has sent us 10s., for which we heartily thank him. Further help in support of this part of our labour of love will be most acceptable, and may be forwarded either to our beloved brother, Mr. J. W. Banks, 18, Park Street, Upper Street, Islington, N., or to us.

We are sure our highly esteemed brother, Daniel Allen, pastor of Castlereagh Chapel, Sydney, N. S. W., will do his best to make known our Magazine to his large circle of friends in Australia, as also our dear brethren Charles Graham, John Higgs, John A. Leitch, and others, of America; and H. F. Doll, superintendent of the Strict Baptist Mission in Southern India.

THE LARGER CIRCULATION OF OUR MAGAZINE may be greatly promoted if:—

I. Pastors or Deacons will give a kindly notice of it publicly during the coming month, and

II. If friends will, during January and February, purchase extra copies, and either give or lend them to persons likely to become subscribers. The Magazine is found by many (especially the sick) to be a "means of grace," a far higher consideration to us than any other.

May the Lord of Hosts give our Churches a much greater outpouring of the Holy Spirit than they have ever before realized; and make the waste places of the wilderness to rejoice. We want no fleshly excitement, but a real increase of holy energy and spiritual life, both in the pulpit and in the pew, to counteract the errors that everywhere abound, that even our bitterest enemies may be compelled to say, "See how these Christians love." May also Heaven's richest blessing rest upon all our beloved readers through the year we have now entered upon, for Christ's sake! So prays,

W. WINTERS, *Editor*.

Churchyard, Waltham Abbey, Essex.

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MR. SPURGEON AND THE "DOWN GRADE."

DEAR BROTHER WINTERS,—In common, no doubt, with many more, I have been rejoiced to read your able articles, and also the letters of Mr. Dolbey and others on the above deeply interesting subject. Mr. Spurgeon has just done, as a popular, public, and leading man, what some of ourselves did before him from precisely the same motives, though in a much humbler and more private capacity, and with this difference. It appeared to us that the only logical position to hold when relinquishing our connexion with the Baptist Union was to cast in our lot with *Strict Communionists*. There were other bodies of Christians with whom we felt

united in heart as to the doctrines of grace, but not as regards the ordinances. Feeling that the Strict Baptists were right in these matters, we determined, if the Lord should make the way, to do what we could to help those who we believed to be in the right. Most heartily, therefore, do we join with others of your correspondents in wishing and praying that God may be pleased to lead Mr. Spurgeon entirely out from *Open Communion*, *Fullerism*, and *Free-will*. And not only so, but may we not, and ought we not, continually to beseech the "Lord of the harvest" that He may be pleased to open the eyes of many other gracious men in similar circumstances—men of intelligence, education, wisdom, and ability—that they may see the errors of their system, and that they may be blessed with a spirit of noble heroism, such as will lead them to sacrifice ecclesiastical *prestige*, natural taste, and dear connections for the truth's sake, which should be dearer than all? The hearts of such are in the Lord's hands, and He can enlighten them, as He did the late J. C. Philpot, M.A., and Mr. Tryon, and other men of culture and social standing. Men like these would be of eminent service in the cause of truth. Human learning, when sanctified and consecrated to the service of God, is surely a most valuable thing, though we well know our sovereign Lord can, and often does, work with very humble instruments.

Mr. R. E. Sears writes happily on "Signs of Renewed Life in the Churches," and Mr. J. Whatmough asks, "What are the Churches Going to do?" (see E. V. and G. H. for December). I rejoice most sincerely that I am personally acquainted with so many good, faithful, and wise servants of God in our ministry, and hundreds of meek disciples, who, as private members, are endeavouring daily to adorn the doctrine of God their Saviour in all things. There are, however, a few matters among us, which are no credit to us and no help to our progress, nor any inducement to persons of a different persuasion, particularly the unconverted, to come over to our side as hearers. Some of these I have endeavoured, in as friendly a manner as I could command, to point out previously in various articles and letters. And I can assure every dear reader of this Magazine, whom I love for the truth's sake, that my motive in doing so has been purely the welfare of souls, the prosperity of our denomination, and the honour of God. Bear with me, therefore, when I say that the psalmody is so badly rendered in some places as to drive away every unconverted person visiting the chapel for the first time. And oh, my dear brethren, who are ministers and deacons, do let us strive to get rid of all *undue harshness and hardness* in our matter, language, and manner. O, to "speak the truth in love!" O, to possess and exhibit the *faithfulness*, and also the *tender love* of Jesus Christ!

We are exhorted "earnestly to contend for the faith," certainly; but not to "bite and devour one another." We may (and should) boldly stand out for principle, but not for *party* or *personal feeling*. Strange indeed, that those who have the New Testament, and read it, and profess to order their life accordingly, should act thus! *How can a Church prosper, or enjoy much of the divine favour and blessing, where this spirit is found to prevail among its members?*

"The Spirit, like a gentle dove,  
Flies from the realms of noise and strife;  
Why should we vex and grieve His love,  
Who seals our souls to heavenly life?"

May the dear Lord teach us to "love as brethren," to "look not every man on his own things," and to "bear one another's burdens." And may He, my dear brother, bless your labours as editor during the New Year. May the EARTHEN VESSEL be ever laden with heavenly treasure, and may the GOSPEL HERALD go forth month by month to proclaim the blessed tidings of peace and love.

So prays right heartily, yours affectionately in the Lord Jesus,

A. E. REALFF.

Dunstable.



MR. J. L. MEERES.

## A BRIEF SKETCH OF THE LIFE AND LABOURS OF MR. J. L. MEERES.

*(Pastor of the Strict Baptist Church, New Church Street, Bermondsey.)*

**I**T is with much pleasure that we present our readers with a portrait (in this month's issue of our Magazine) of our venerable and highly esteemed brother in Christ, Mr. J. L. Meeres, of Bermondsey. The annexed brief sketch of his life, as written by himself at our request, will, we are sure, be read with considerable interest, by friends who have long known and loved him as a faithful minister of the Gospel of Christ. Our brother says:—

“My father died before I was two years of age, leaving my mother with four children other than myself. She was an industrious and kind parent, although at that time not a partaker of grace. After I knew the Lord for myself my constant prayer was that He would bring my dear mother to know Him, and which I have every reason to believe He answered, for (though late in life) I had a good hope that she was resting on the Rock, Christ Jesus.

“ When old enough, I was admitted into Zion Chapel Sunday-school, in connection with the Countess of Huntingdon’s chapel, in Whitechapel ; and when my name was enrolled, I remember my mother saying, ‘ It would keep me from the streets : ’ but my God had more in store for me than that. It was in that school I first had convictions of sin, and although at times I tried to shake them off, yet when I went out into the world and mixed with ungodly persons, who tried to lead me into worldly pleasure on the Lord’s day, I found I could not sin so cheaply as they could ; and deep remorse often followed, yet again and again Satan urged me to continue in the ways of sin while young, and seek religion when I grew older. But my God was looking on, and when out of my apprenticeship I was removed in providence to Canterbury, when all my former convictions returned. I inquired for a chapel, and was directed to the Countess of Huntingdon’s, Mr. Bloomfield being the minister, well known to our late brother C. W. Banks, and under his ministry I began to feel my real sinnership, before a heart-searching God, and went mourning many a day, thinking hell would be my portion. But in His own time the dear Spirit of God brought me to realise my interest in Christ as my Redeemer, through His obedience and sufferings on the cross, and thus I was brought sweetly to realise that He shed His blood for me. I became a teacher in that Sunday-school, and met with the young people for prayer in the vestry after the services on Lord’s-day evenings, and was helped of the Lord to open my mouth in public prayer ; and when I was leaving Canterbury a special prayer-meeting was held to commend me to the Lord, the savour of which I shall never forget, and from that day to this I have prized an interest in the prayers of His people. In the providence of God, I came to London, and through the influence of a young friend, who had been a former scholar with me in the same Sunday-school, I was induced to attend the Mariners’ Church, in Wellelose Square, Mr. G. C. Smith, of Penzance, being the minister, and there the Spirit carried on the work in my soul, and after some time I was received into the Church. Then several of the friends hired a large room in the Ratchiffe Highway for preaching to sailors on Lord’s-day afternoons. On one occasion the supply failed to come, and after waiting some time, I may say I was forced into the pulpit ; I endeavoured to speak to the people from Exodus xvii. 6 : ‘ *Christ smitten for His people and His great salvation,* ’ which has been my theme ever since, though 50 years have passed since then. Soon after this, on reading the third chapter of Matthew, I was convinced of baptism, and found the evangelists and all the spiritual followers of Christ were baptized ; but being in a mixed Church, some, when they found that my mind was exercised about it, wanted me to read books for and against it ; I said ‘ I want neither, I have the New Testament and there is Christ’s example and command, and that is all I want ! ’ Mr. G. C. Smith being a Baptist, I mentioned it to him. So one Lord’s-day morning, now nearly 50 years since, myself and wife, and six others were baptized at Mr. Lucombe’s chapel, City Road, kindly lent Mr. Smith for the occasion. At that service the late John Bunyan McCure became prejudiced against the Ordinance, but was afterwards convinced that it was a New Testament command, and eventually was baptized in the same pool, and became a member of the Church. Soon after this I believed strict communion to be right, and was received into the Church under the pastoral care of my late beloved brother, S. Milner ; there the word was so blessed

to my soul that tears of joy ran down my cheeks (though I was then passing through deep trials); I often wish I had those hallowed seasons now. But my late dear pastor said to me: 'It is fitting you to be a comfort to the Lord's people in years to come.' I itinerated in the Churches of truth for about six years. About this time some persons took my present chapel, and in seeking a supply came from Bermondsey to Commercial Road East for Mr. J. Collis, but he being engaged he sent him to me. I went; the Word was blessed; and they asked me to continue coming; and six months afterwards a Church was formed of seven persons by Mr. S. Milner and J. A. Jones—Mr. Milner coming to break bread to them once a month.

"On June 22, 1847, I was publicly recognised as pastor, Messrs. S. Milner, G. Wyard, G. Moyle, and D. Curtis taking part in the service; and by the Lord's help I have now preached there 43 years. I have not been so useful as I could wish in gathering large numbers out of the world, yet I have been encouraged now and again, even in this respect. I have several still with me whom I baptized more than 30 years ago, who can testify to the fact, that when they came into that chapel first they were strangers to God and His salvation, but under the ministry of the Word found Him to the joy and rejoicing of their hearts. But I have been oftener blessed to the tried and harassed child of God, and to the comforting of the more advanced Christian. I have buried many, very many, of both members and hearers, that when committing their bodies to the grave I could say with confidence that I buried them in a 'sure and certain hope of a glorious resurrection,' for they left a pleasing testimony behind them both in life and in death.

"On December 11, 1883, the Lord laid me low with a stroke of paralysis, and neither physician, doctor, or friends thought I should recover, but the Lord gave me two passages of Scripture to rest upon. One was, 'This sickness is not unto death but for the glory of God;' the other, 'I will give health and cure;' and the Lord raised me up again, and enabled me to preach to my loving people. Last February and March I was laid aside with a disease of the liver, and although suffering intense pain, had such enjoyment of the Lord's presence that those around me thought my end was near, but the Lord had a little more work for me to do; for, with gratitude I say it, by the Spirit's help I am now able, though often in much weakness, to take all the services, by the help of a brother reading and praying for me in the evening. To my brother, Mr. Joseph Hall, I shall ever feel grateful for the willing help he has always given me through all my afflictions. My deacons and people have likewise given proof of their loving sympathy.

"I am now in my seventy-seventh year, and can testify as a Christian minister my God has been faithful, and though many times have I ascended my pulpit in fear and trembling, yet have been enabled to erect many Ebenezers to His praise, 'Hitherto the Lord hath helped me.' And should it be His will, I hope to be able to extol Him to the last; then when my work is finished, say with Jacob of old—'The God that fed me all my life long, to this day, and the angel that redeemed me from all evil be eternally praised for His continued goodness and mercy to one so unworthy of all His mercies.' I hope at last to join those who have gone up out of 'great tribulation, and have washed their robes and made them white in the blood of the Lamb.'"

## RELIGIOUS SHAMS AS OPPOSED TO TRUE FAITH.

*A trenchant letter on the popular errors of the day in contradistinction to the true faith of God's elect.*

BY DANIEL ALLEN.

*(Pastor of Castlereagh Street Baptist Chapel, Sidney, Australia.)*

*To the Editor of the "Earthen Vessel and Gospel Herald."*

**B**ELOVED IN THE LORD,—Love, mercy, and peace, be unto you, from the Lord Jesus, for evermore. Amen. I desire to address you upon the subject of *faith* in the Lord Jesus; and the testimony of Him (1 Pet. ii. 7).

I. It is hard now-a-days to tell who is a real believer in Jesus and who is not; because, in these cold days, people have got up so much false fire, in imitation of the true. We have false teeth, glass eyes, wax noses and ears, plaster and paint faces, false hair, dead men's brains, cork and wire arms and legs, wadding breasts, and false backs. The *eyes* and *limbs* of the whole body are all shammed, where there is no real possession of them. We have also false babes, with nodding head, laughing faces, sleeping or waking eyes, crying mouths, dancing legs, and moving hands, heaving bosoms, and standing bodies. All this is very ingenious, but it is very lifeless. All this is a very clever death. In like manner, we have false *believers*, with fleshly love, a dead faith, a groundless hope, sham prayers, deceitful joys, worldly sorrows, wordy experience, and a lying gospel with carnal wisdom, delivered by theatrical preachers; also a priestly baptism, a mechanical song, and a malicious Church. All very ingenious, but all a clever religious sham, an artful death.

This art in dead things has an almost infinite variety of shams. Here you will find the imitations of Moses, Joshua, Hannah, Abigail, David, Isaiah, John, James, Peter, Paul, Polycarp, Austin, Jerome, Waldo, Luther, Knox, Calvin, Latimer, Cromwell, Goodwin, Owen, Whitfield, Lady Huntingdon, W. Huntington, Romaine, Gadsby, Foreman, Stevens, Warber-ton, Irons, Philpot, &c. I have seen all these once glorious, living, original, realities, all imitated in the mechanical art shops of *the dead*. How can I say that I have seen the shams of the Popes, or those of Pelagius, Arminius, Wesley? No one copies forged notes, and leaden sovereigns; all imitate a true original, in the shops of *dead shams*! In the dead sham of the Jesuit we lately had the deepest experience delineated, so that when published in the P. S., and sent home to our editors, they pronounced it sound; especially our friend, Mr. John Gadsby. Some of the false and lying shams are now reproaching us for want of discernment in not discovering this sham. They reproach us for not being wiser than *Philip*, *Peter*, or *Paul*, who were for a time deceived by similar dead shams. Yea, they reproach us for not having the glorious prerogative of the Lord; viz., *the right and power*, to search the heart of man. This belongeth alone unto God. The deception of us only proves the depths of experimental shams, or the sham of experience in death! This is an awful length for the artful, winking dolls, and false eyes and limbs, to go; yet here they are! Others, again, leaving the God-appointed means of grace, in the reading of God's Word; prayer to Him, simple speech and hymns of devotion.

Men go to the women at the forms, and fawn over them, saying,

“*Only believe*, my dear sister, give yourself to Jesus, now, just now, and be saved.” Women go to the seats of men, and do the same. The tender emotions of the flesh are thus excited, and a response to this human fawning is called forth, in the softest words, “I do believe in Jesus, my blessed Saviour.” Thus each woman takes her man; and each man takes his lass, and off they go to the penitent form, for the finishing strokes. Then they go for the water; and then for the bread; and then for the work; the dead among the dead! But what next cometh to pass? A town full of apostates; streets full of mocking infidels, pointing at the hypocrites with the finger of scorn; blaspheming the name the apostates took in vain! This is sad, and truly awful! It should ever be remembered that every sham believer is a certain preparation for an apostate. Nature cannot rise above its level. Here then we see the false bosom of love, the false eye of faith, the false mouth of prayer, the false hair of power, the dead brains of sense, the dead ear of hearing, the dead hand of action, the dead feet of obedience, the dead voice of false praise, and the dead face of profession.

The Pope is the blaspheming sham of *Christ*; and these are the imitations of *His saints*—

“Nation’s the harlots test,  
By which the truth’s reviled;  
The child of fancy finely dressed,  
But not the living child.”

These are men-made believers. But the real believer is made so by God. The light of God made Baalam, Saul, and Judas to know very much, but that light never showed them that they were saved; neither did they ever say that they were saved; or ever supposed that they were saved. The first said that he never should be saved, “I shall behold Him, but not nigh—I shall see Him, but not for myself.” These modern shams of Christ and His people are in nowise like Baalam, Saul, and Judas. 1.—They have not the illumination from God that these men had. 2.—They have not the knowledge of God that these men had. 3.—They have more presumption about their being saved than these men had. Thus, these modern sham-believers are neither like true believers, nor like those highly gifted men who served the Lord, in gifts, for a time. It is hard to find any true or full likeness of those persons in the Bible:—

1. They are *not* like a true possessor of faith.
2. They are *not* like the highly gifted men.
3. They are *not* like the Scribes, &c., who hated Christ.
4. They are *not* like the circumcision men.
5. They are *not* like commercial men of gain.
6. They *are* like those who followed Christ for a time.
7. They *are* like those who went away from Him.
8. They *are* like those who returned to the mire again.

These are not made believers by grace, neither are they made so by divine gifts. They are made so by the corrupt and fleshly processes of deceived and deceiving men, led by the wiles of Satan. The next process to this corrupt belief is apostasy; the next is a greater hatred to divine things; the next, a fearful immorality; the next, a blaspheming open infidelity; the next an awful lifting-up of eyes in hell; the next, a

resurrection unto damnation; and the next a casting into hell, with all the nations that forget God: the place prepared for the devil and his angels. This is the process of the fool who rages and is confident.

It is a remarkable fact that all our blasphemers in the ranks of infidelity here have gone this way; Tyrman was a preacher; Greenwood also; Hughes also; Symes also; and many others I could name. All went this way.

Now, dearly beloved, these are solemn facts, which make us ask in earnest, and deep concern, What is it to be a true believer? Briefly, it is to feel Christ precious! In all that we have noticed, take away the man and woman fawning, the god or goddess of speech, the penitent form, and the congregation of the dead, and the fanciful prayer, and the sensational song, and there will not be one precious thought or feeling of Christ left in them. Leave their faith alone with Christ, and it will not make Him precious. But, with the true believer, it is not so. At times, in the lonely wood, road, lane, room, or place, oh, how precious Jesus is in His person, nature, blood, body, work, offices, perfections, relationship, truth, grace, love, life, and intercession! The preciousness is between Him and the believer alone, not for show with others.

II. To make this true believer it requires the following blessed things:—

1.—The Divine power which raised Christ from the dead—"Who believe according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead" (Eph. i. 19). This makes Him precious.

2.—This faith is from the Divine operation of God. "Buried with Him in baptism, wherein ye are risen with Him, through the faith of the operation of God, who raised Him from the dead" (Col. ii. 12). This makes Him very precious.

3.—This faith is from the new birth, which is from heaven above. "Whosoever believes that Jesus is the Christ, is born of God" (1 John v. 1). It cannot *exist* or *act*, where the new birth is not. Where it does, Christ is very precious.

4.—This faith of the new birth receives Christ. The possessors of it have power to become the sons of God given to them; even to them that believe on His name; being born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

5.—This faith is by the Spirit of faith. "We having the same Spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak" (2 Cor. iv. 13).

6.—"Barnabas was full of the Holy Ghost, and of this faith" (Acts xi. 22); and it was thus that he preached Jesus so precious as a son of consolation, for this faith made Christ so precious to him.

7.—Abraham was the great example and model father of this faith, so that he could see Christ's day, through forty-two generations; and put on His righteousness 1,500 years before it was finished.

These are the things which make and constitute a *true believer*, as distinct from a sensational believer in the flesh. This believer *obtains* this like precious faith from the righteousness of God unto his comfort, and to the mutual comfort of the saints and servants of God.

It says in its blessed actings:—

"My faith would lay her hand,  
On that dear head of thine;

While like a penitent I stand,  
And there confess my sin."

“When they are weak in faith, they are still to be received” (Rom. xiv. 1). “When they are strong in faith, they are glorifying God by faith” (Rom. iv. 19).

III. Christ is very precious to these dear precious believers.

1.—How precious He is to these in His God-head and eternity; as, *from everlasting to everlasting*, God over all, blessed for evermore.

2.—How precious He is to these in His enfolding their poor nature into the glorious majesty of the divine, in which He is our very dear Immanuel.

3.—How precious He is to these in His covenant character as the great undertaker, giving covenant security to the Father to save and bless His people.

4.—How precious He is to these in His incarnation and great temptations, in all things like His brethren in order to tenderly succour them.

5.—How precious He is to them in His great sorrows, in the garden, and on the cross, where He dies for them, the just for the unjust, to save them.

6.—How precious He is to them in His glorious resurrection from the dead for their justification and eternal life at God's right hand in glory.

7.—How precious He is to them in His position at the Father's right hand in glory, to give repentance and pardon; to poor sinners coming to Him.

How precious He is as Saviour, Shepherd, Priest, Prophet, King, Husband, Brother, and Friend. Oh, how precious He is in His pardoning blood, so that we must sing to His praise:—

“E'er since by faith I saw the stream  
Thy flowing wounds supply;  
Redeeming love has been my theme,  
And shall be till I die.”

Oh, how precious He is in His righteousness divine, in which we do very much rejoice, and sing:—

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

Thus, beloved in Him, to them that believe He is precious, in life, and in death, in sickness and in health, in poverty or in wealth, in age and in youth, and in time and in eternity. Amen.

Sidney, Australia, Sept. 10, 1887.

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#### EBENEZER.

No word, perhaps, is more frequently used at this time of the year by the Lord's people than “Ebenezer.” Its meaning, too, is well understood, as may be gathered from the breathings of God's living family at the meetings for prayer. The oft-repeated sentence: “Ebenezer—Hitherto hath the Lord helped us”—never loses its importance or weight, and it not unfrequently touches a chord in kindred hearts, and often elicits (sometimes audibly) the responsive “Amen!” We can, ourselves,—the most unworthy of all His creatures—adopt the language, and say, Hitherto hath the Lord assisted us in the work of our hands, blessed us with food and raiment, and given us a hope in the promised rest that remaineth for the election of grace.

These are some of the mercies with which we have been favoured during the year that is fast running out. We have done nothing, neither can we do anything, to merit the goodness of God. We could give a thousand reasons why He should *not* bless us, but not one why He should thus so highly favour us. But we do not mean to write of ourselves; it is of the denomination to which we have the honour to belong, that we, in briefly summarising the events of the year, think there is great cause for raising an "Ebenezer" of gratitude for the gracious goodness of God to us through 1887.

During the year, ten of the Lord's ministering servants have been called to their long home—namely, John Godsall, of Hereford; William Lodge, late of Homerton Row; Thomas Field, of Raunds; W. Tucker, of Hitchin; Thomas Stringer, whose last pastorate was at Artillery Street; Thomas Davies, formerly of Poplar; Samuel Cozens, of Ipswich; E. Forman, of March; and Mr. Sales, of Orpington. While the ranks have thus been thinned by the removal of those who, in their varied spheres, "fought a good fight," yet we are very thankful that the year does not close without signs of others being raised up to take their places. Thus the promise stands good, "Instead of the fathers shall be the children." One very encouraging feature of the year is the "breaking forth on the right hand and on the left." At Soho, Tottenham, Holloway, Watford, Richmond, Islington, there are new chapels in course of erection, and there are signs of more following in the wake. At Acton and Wood-green new causes have been started. At New Barnet, a Gospel Church has been formed. Pastors have been settled and publicly recognised as follows:—Mr. E. Porter, at Forest-road, Dalston; H. Sadler, Willingham; W. H. Rose, Reading; O. S. Dolbey, Surrey Tabernacle; S. T. Belcher, Watford; Mr. Moat, Margate; G. W. Thomas, Tring; F. J. Harsant, Peckham; W. Webb, Southampton; Wm. Ward, Bermondsey; W. H. Evans, Clapham; and A. Lester, Wollaston.

Baptisms:—So far as we know in number have amounted to 228. The oldest person baptized was Mrs. Parnell, to the great joy of her son Mr. J. Parnell, pastor of Carmel, Pimlico, which took place on the first Sunday in August, in the river at Streatham Ferry, Isle of Ely, Cambs., by Mr. Morling, of Over; our sister was in her 73rd year. The youngest was a dear young sister, Miss Ada Saville, whose experience was more like one of riper years: she is about 15 years of age, and was baptized by our beloved Editor, Mr. Winters.

*The Lord's Poor*:—The various Amounts received for distribution among the afflicted and poor of the household of faith by brother Winters and myself are upwards of £241. But this does not represent near all that has been done in this way through the medium of the EARTHEN VESSEL AND GOSPEL HERALD, as many generous donors have forwarded money to certain needy cases, privately. This is one of the most pleasing features of our work, the only drawback to which is the want of funds to alleviate more fully the truly necessitous and heavily afflicted of the Lord's family. This work, though it involves time, care and responsibility, is a labour of love. We have frequently had to exercise faith in going beyond what has been received in order to afford help in pressing cases, but the Lord has made it up to us. We have above 100 persons, comprising Widows, Orphans, Widowers, Ministers, &c., to whose needs we render what aid we can, besides those to whom our esteemed Editor ministers, together with others we meet in our various journeyings. In this part of our work we do rejoice, yet and will rejoice. Grace is not nature, and cannot be inherited; but we think we have inherited the indomitable desire,—which took a strong hold of our late beloved parents,—to help the helpless without doing it in a workhouse style or fashion, which desire, we hope, is influenced by grace. Many a time, in our infancy, has our own dear mother sent us off with a hot dinner to the aged poor, and the "cup of cold water," in the shape of coal, tea, sugar, &c., was dealt out by her, till within a short time of her

# “A CLOUD OF WITNESSES;”

OR,

## ECHOES from the LORD'S POOR.

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WE have long felt a desire that our readers might see some of the grateful expressions and touching incidents of the recipients of the “Lord’s Poor Fund.” As the space in the “EARTHEN VESSEL AND GOSPEL HERALD” is so limited that we dare not trespass on its pages, we have resolved to publish a fly-sheet, containing extracts from a few of the letters, which, we think, under the Divine influence, will be read with much interest. These are taken promiscuously from a pile, and must prove consoling to those who send us the means to assist the poor and needy. There is nothing in this world that affects us so much as when we have to refuse help for lack of funds. Many of the dear friends are personally known to us, and we visit some of them as opportunity offers and means allow. Here we leave the matter, and subscribe ourselves your willing almoner in the hope of the Gospel,

JOHN WATERS BANKS.

18, Park Street, Upper Street, Islington, London, N., Dec. 20, 1887.

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### A Young Minister’s Widow in Devonshire writes:—

“Yours came safe to hand, with many thanks. The Lord is good. It came just in time of need. In answer to your kind enquiries for myself and children, I am thankful the children are quite well. I have not been well for some time past. I often say, ‘all these things are against me,’ but I must acknowledge, in straits and difficulties, He has appeared when none but His hand could help. I do pray the Lord to raise me up again to work for the bread that perisheth. Gratefully with Christian love.”

### From a Minister’s Widow and her Daughter in Surrey:—

“Thank you for again sending us help. The Lord is graciously pleased to remember us and our daily needs. We have had vegetables sent in to last us a week. This, added to your timely help, gives us much cause for thankfulness.”

### A Widow in North London writes:—

“I received the P.O. with a grateful heart. I am sure it came from the Father of the fatherless. The words came with it, ‘The needy shall not be forgotten.’ Through all my sorrows He hath upheld and supported me with my dear children.”

### The Daughter of an Aged Man and Wife, Old Ford:—

“Many thanks for what you sent. Father very ill; thought his end was come; the Lord knows whether he will get up again: mother is little better. We all thank you for your kind note and contents.”

### A Minister’s Widow in Berks says:—

“I thank you for your note. I am still spared in life. Many infirmities to bear. My sight is so bad, I have not been able to read the E. V. and C. W. for two months. I am very feeble, not hardly able to do anything. Every little help is a great blessing, and so the dear Lord cheers me a little in my loneliness. I have entered my 82nd year. It is wonderful how I have been upheld, but all things are ordered by our covenant God, and in His own time He will take me home.”

### From a Widow in Wiltshire:—

“Many thanks for your great kindness. I have been laid up again for a month. Your help came in a time of great need. I desire to bless the Lord for all His mercies, temporal and spiritual. And have not my trials, afflictions, mercies, and joys been measured out to me just as I could bear them? O, that I could praise Him more. I do feel the cares of the family, and miss the advice of my dear partner, now in glory.”

### From a Widow in Berks, aged 80.

“MY DEAR KIND FRIEND,—I thank you for kind words and help. It came so helpful, being quite out. But my dear heavenly Father knew my need, and disposed your heart to minister to my wants.”

### An Aged Widower and Daughter, West Ham:—

“MY DEAR FRIEND AND BROTHER:—I received your kind note and order; it could not have come at a more acceptable time; my heart ascended up to God for His goodness. My daughter desires to thank you for your kindness. May God bless you and brother Winters.”

**From an Intelligent but Afflicted Servant of Christ in the County of Kent.**  
He says:—

“MR. J. W. BANKS,—Dear brother in the Lord,—Thanks for your kindness once more. I am still among the pilgrim tribe who are passing on (looking unto Jesus) to the better country. The weather seems especially trying to all bronchi-affected ones like myself. And in all the weakness and painful irritation, gloomy moments will sometimes steal over the mind, and anxieties as to the future, especially when we consider over the struggles that some have in endeavouring to ‘provide things honest in the sight of all men,’ and desiring to assist the needy too. Yet, when we remember the all-sufficiency of our God, and gratefully review His mercies in the past, and His promises for the future, and can happily in some measure realize the Saviour’s nearness and His loving union with us, we feel eager to take up good old John Newton’s strain,—

“Begone, unbelief, my Saviour is near,  
And for my relief will surely appear.”

“And in the happy season one seems to try and string a few words together:—

O, Jesus, precious Saviour,  
How strong and kind Thy hand  
To lead and feed Thy pilgrims  
Making the weak to stand.  
Stand by them as a brother,  
Counting them near and dear,  
Soothing in times of sorrow,  
Wiping away the tear.  
O, Jesus, precious Saviour,  
Redeemer, still the same;  
My soul loves to adore Thee,  
And praise Thy blessed name.

“With Christian love, yours, —.”

**From a Widow, Son, and Daughter in Kent:—**

“DEAR SIR,—Again I have to acknowledge the kindness of a merciful providence to us in our affliction through your kind instrumentality. I hope we are duly grateful to God and to you for all the kindness which we receive. I have been very sadly in the week just passed. Mother and sister were about with me part of two nights. My nights are often my worst times, and one night I went upstairs with such a mighty dread as I can scarcely express. I tried to pray, it is true; but little else could I do but groan out, ‘Lord, help me’—‘Lord, undertake for me’; and He did help me, for I fell asleep, and slept up to about three in the morning, and the most painful part of the night that I dreaded I was delivered from; so that I found the verse of an hymn which came to me on awaking to be true and suitable indeed:—

“Ye fearful saints, fresh courage take,  
The clouds ye so much dread,  
Are big with mercy, and shall break  
In blessings on your head.”

“With our united thanks and Christian love,  
“I am, affectionately yours, —.”

**Another Old Servant of the Lord says:—**

“In covenant love I received the P. O., with many thanks. Bless the Lord for His loving-kindness to a poor old pilgrim.”

**A Minister in Gloucestershire writes:—**

“Both my dear wife and self often afflicted; she with a weak heart, and I with asthma and bronchitis; we have two dear boys. We thank you for past favours; when you can, kindly remember us.”

**A Son (an Old Acquaintance) writes on Behalf of his Aged Father:—**

“MY DEAR BROTHER JOHN,—Many thanks for kind note and for what you sent for the old pilgrims. Poor (but rich) old dad is getting on his journey fast; as the Lord helps me, I must look after him; he is a dear old soul.”

**A Poor, Lonely, Aged Brother in Christ, in the North of London, writes:—**

“MY DEAR CHRISTIAN FRIEND IN THE SWEET BONDS OF THE GOSPEL,—You have again supplied my need: truly it was sent from God. May the Lord bless you and yours with great grace.”

**From an Aged Saint in her 80th Year, who is Waiting for a Vacancy to Go into the Workhouse:—**

“DEAR MR. BANKS,—I thank you kindly for sending me the 2s. towards my boots, which I greatly needed; also for the 2s. to get coal and other necessities. The Lord greatly bless you. With Christian love to Mrs. Banks.”

**From an Afflicted Single Woman in Bedfordshire:—**

“I must again thank you for your kindness; indeed, our God is a never-failing Friend; truly He is a prayer-hearing and prayer-answering God. I must tell you I had been calling and begging of Him to send me help, when yours came. He breaks me down with His goodness; He sent me more than I asked Him for.”

**A Middle-Aged Afflicted Spinster in the S.E. District, London, writes:—**

“I thank you for again thinking of me. By the blessing of our heavenly Father I am somewhat better, and able to do a little work.”

**An Aged Couple in Northamptonshire:—**

“DEAR SIR,—I am truly thankful for your kindness to me; you are the only friend I have in this world; but I do trust in Him who has promised never to forsake. . . My husband is a little better.”

**From an Aged Couple in Herts:—**

“DEAR FRIEND,—I thank you very much for the 2s. 6d.; I had no coal, nor money to buy any, and the Lord knew that I stood in need. May He give me grace to bless His name for His goodness to me.”

**From an Afflicted Couple on the South-East Coast:—**

“The wintry and snowy weather increases my affliction; the way seems hedged up, and am compelled again to ask you to remember me in ‘my low estate.’ My faith is tried, but,—

“‘Though painful at present, ’twill cease before long,  
And then, oh, how pleasant the conqueror’s song!’”

THE  
Earthen Vessel & Gospel Herald.

THE COMMITTEE TO THE READERS.

CHRISTIAN FRIENDS,—One year has passed since the two Magazines, known for so many years by the above titles, ceased to be separately issued, the respective proprietors having arranged an amalgamation.

With what results we have worked together, that section of the Christian public, for whom more especially we labour, must judge.

That we have not pleased everybody does not surprise us. That we have failed to please some whom we have honestly and earnestly tried to please really pains us, and we now appeal to their kind forbearance.

We have had considerable difficulties to overcome in getting matters into order, and confess that we have not been so successful as we could have desired, but we can conscientiously say that we have tried to be the servants of the Churches of Christ, who rejoice in the name of "Strict and Particular Baptists," not only for what those words actually mean, but also for what they *disclaim* and *repudiate*.

No communications from Brethren have been treated with indifference. No matter of interest to the Churches has been excluded from our pages. Personal correspondence has been attended to. The LORD'S POOR have not been forgotten. These statements may be fully verified by an examination of our index.

If we have not printed some long sermons, or inserted a long series of papers on one subject, it is because, *firstly*, our space is limited, and *secondly*, experience has taught us that they are not extensively read.

We sincerely thank the numerous friends who have so well supported us, and especially those whose goodly words of cheer and approbation have greatly encouraged us in our labours.

We hope that the most dissatisfied will yield to the Scriptural intercession, "Let it alone this year also," and give us active help as well as good-natured criticism; that the support hitherto accorded will be continued; that every one, with whose approbation we are favoured, will diligently strive to enlarge our circulation; and, above all, that every spiritual reader will constantly plead with God that Editor, Committee and Contributors may write and act in love and in truth, and with heavenly wisdom in the Holy Ghost. So shall our Magazine, under God, as the true organ of the Churches, be increasingly a heavenly intelligencer and bond of union. Thus our own hands and hearts are diligently set, and commending our work anew to the Lord, we subscribe ourselves, with affectionate greetings to you all,

Your willing servants for Jesu's sake,

(Signed)

G. W. SHEPHERD, Hill-st., Dorset-square.

JOHN BOX, Soho.

R. E. SEARS, Little Alie-street.

PHILIP REYNOLDS, Highbury-place.

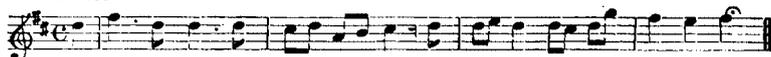
J. H. LYNN, Forest-gate.

J. W. BANKS, Islington.

W. WINTERS, *Editor*, Waltham Abbey.

## Kindness. L. M.

ALTO.



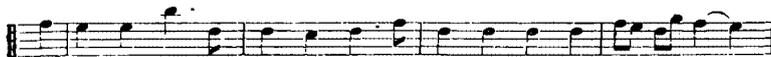
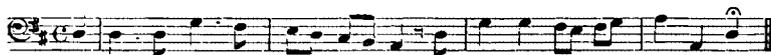
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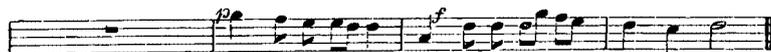
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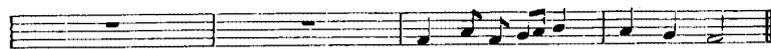
1. A - wake, my soul, in joy - ful lays, And sing thy great Re-deem-er's praise;  
BASS.



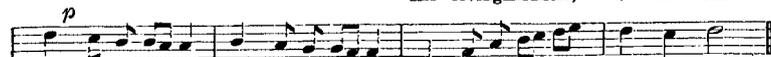
He just-ly cla - ims a song from thee, His lov - ing - kind-ness, O how free!



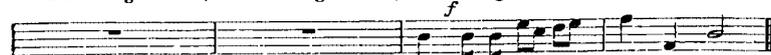
His lovingkindness, His lovingkindness, O how free.



His lovingkindness, O how free.



His lovingkindness, His lovingkindness, His lovingkindness, O how free.



His lovingkindness, O how free.

2 He saw me ruin'd in the fall,  
Yet loved me notwithstanding all;  
He saved me from my lost estate,  
His lovingkindness, O how great;

3 When I was Satan's easy prey,  
And deep in debt and bondage lay;  
His life he paid for my discharge,  
His lovingkindness is so large.

4 When trouble, like a gloomy cloud,  
Has gathered thick and thundered loud,  
He near my soul has always stood,  
His lovingkindness, O how good!

5 Soon shall I pass the gloomy vale,  
Soon all my mortal powers must fail;—  
O! may my last expiring breath  
His lovingkindness, sing in death.

“falling on sleep,” to the poor and needy; and later on in life, at our father’s bidding, it fell to our lot to convey similar messages of mercy in money and in kind; thus have we been initiated into this glorious work. If we have erred in any way in dispensing what has been committed to our care, such error has been on the side of humanity, for which, we confess, we have no qualms of conscience.

The amalgamation of the two magazines, we have reason to believe, was a step in the right direction; as letters from numerous parts of Australia, America, New Zealand, and most of the counties of Great Britain testify; notwithstanding the great commercial and agricultural depression, which very materially affects the book market, more than any other commodity, the EARTHEN VESSEL AND GOSPEL HERALD has been well sustained, under our dear brother Winters’ editorship, and the circulation vies well with serials which are strongly supported by societies who have a systematic mode of pushing their publications. Yet there is room for improvement in extending it, whereby our magazine may be made, in the hands of the Holy Spirit, a still greater power for good, and we will here draw attention to the fact that in various parts of the country the EARTHEN VESSEL AND GOSPEL HERALD is placed on the tables of public Reading Rooms, and is sent to several Hospitals, Almshouses, Workhouses, in the Barracks at Hobart Town, Tasmania, &c. This is good, and we say to those who can, “Go, thou, and do likewise.” In this department we feel assured that the various causes of truth in London and in the country could render even greater aid than they do at present. If the pastor and deacons would take the matter in hand and appoint one or two of their number to collect a few pence from the members of the Church and congregation, and get our magazine regularly laid in some public place of resort in their own immediate neighbourhood, much real good would be done. Will each Church try? The daily and weekly newspapers, and other publications, are to be found in every coffee house where our mechanics go to take their meals; why should not the EARTHEN VESSEL AND GOSPEL HERALD be seen there also? We venture to think this would be a good work for some of the indefatigable sisters of our causes of truth to undertake.

We thank the Lord for the mercies of the year 1887, and if spared, in humble dependence upon Him, we hope to pursue our work with renewed energy in the year that is now before us.

JOHN WATERS BANKS.

December, 1887.

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ACROSTIC.—“FEAR NOT, THOU ART MINE.”

F EAR not, may God to thee these words apply,  
 E ndear them to you, listen to your cry,  
 A nd whisper peace, through Jesu’s precious blood;  
 R ejoicing over you to do you good.  
 N e’er did an anxious sinner seek the face  
 O f Him in vain—He waits to show His grace.  
 T o all such seeking souls He will draw near,  
 T o comfort, bless, and chase away their fear.  
 H e’s full of grace; His mercy’s boundless, free;  
 O may His mercy be revealed to thee.  
 U nder His wings may you securely dwell,  
 A nd sing the grace that saved your soul from hell.  
 R emember Him who died, your soul to save,  
 T ell how He conquer’d death, hell, and the grave.  
 M ay you be favour’d oft to hear His voice,  
 I n mercy saying, “Thou art Mine: rejoice!  
 N or fear that ever I will thee forsake;  
 E ternal bliss thou shalt with Me partake.”

Chatham.

J. C.

## THE EVER-NEW AND EVERLASTING SONG.

BY R. E. SEARS.

"Worthy is the Lamb."—Rev. v. 12.

Jesus is the Lamb of God. He is the Lamb of God's *choice*—His elect, in whom His soul delighteth. "I have exalted One chosen out of the people." He is the Lamb of God's *affection*, the Lamb of God's *providing*, the Lamb of God's *sacrifice*, the Lamb of God's *acceptance*, and the Lamb of God's *exaltation*.

*Christ was a Lamb when upon earth.* "Behold the Lamb of God!" How lovely was his character! How meek! How innocent! How patient! How harmless! As a Lamb He was slain, and as the slain Lamb He is exalted. See! He stands in all His glory upon Mount Zion!

Jesus as a Lamb in heaven will perpetually remind the redeemed of their *salvation by His death*. He was slain to receive the power to bring them home to God. Christian reader, view this lovely Object now by faith. He is your Shepherd, but He has a lamb-like nature.

*Worthy is the Lamb!* He is worthy of the highest place in our heart's affection, worthy of our constant trust, worthy of our ready, willing obedience, worthy to receive our gifts; yea, He is worthy of our entire consecration.

*Worthy is the Lamb!* He is worthy of our unceasing praise. Are we saved? It is by His grace. Are we pardoned? It is by His merit. Are we cleansed? It is by His blood. Are we justified? It is by His righteousness. He is our all. O, my soul, give Him the music of a grateful heart! Let every power extol Him! Let every faculty adore Him! The best of earth is all too mean for Him!

*Worthy is the Lamb!* for the greatest sinner may come to Him with the assurance of acceptance. O, the riches of His grace! O, the wealth of His goodness! O, the depth of His mercy! Who can describe the glory of His person? Who can fathom the boundless sea of His love?

*Worthy is the Lamb!* This is the song of heaven. Like mighty rolling thunder it sounds! for myriads of myriads of redeemed voices unite to praise Him. The angels join the song, and, blending their voices with redeemed lips, cry for evermore, "WORTHY IS THE LAMB!"

He is worthy of the high position He occupies. He is worthy of the authority with which He is invested, and He is worthy of all power, honour, and glory. May every reader be enamoured with His charms, and drawn by His bleeding love: may they come now to Him.

"Just as I am, Thy love I own,  
Has broken every barrier down;  
Now to be Thine, yea, Thine alone,  
O, Lamb of God, I come."

## THE CROWNING YEAR.

Come, kindred friends, your voices raise,  
In one harmonious song of praise,  
To Him who's been our only care,  
And help thro' every changing year.

Descend, dear Lord, from heaven above,  
And hearts subdue by sovereign love;  
Preserve us from the tempter's snare,  
And let this be a crowning year.

If we would ever see Thy face,  
It must be by Thy sovereign grace;  
That grace, Lord, in each heart prepare,  
And with Thy mercy crown the year.

Revive Thy work, Thy truth maintain,  
Send those that shall Thy Word proclaim  
To ruined sinners far and near,  
And let this be a crowning year.

Limehouse.

The hungry poor with food sustain,  
Employment give, let none complain;  
And drooping souls their spirits cheer,  
With Thy blest presence thro' the year.

Once more a plentiful harvest raise,  
Give thankful hearts Thy name to praise:  
Be Thou our guardian and our care,  
With mercies bless and crown the year.

Should we be called to pass the vale,  
Give strength, let not our courage fail:  
Till in Thy presence we appear  
To hail with joy and crown Thee there.

Crown Thee with all the blood-wash'd throng,  
While countless ages roll along,  
On yon bright Canaan's happy shore,  
'Tis there we'll crown Thee evermore.

THOMAS EDWIN MOORE.

## THE PULPIT—THE PRESS—AND THE PEN.

*Cheering Woods Annual* for 1887. (Cloth, price 1s., by post, 1s. 2d.) London: R. Banks and Son, Raquet-court, Fleet-street. This is indeed a very pretty little illustrated volume, full of short, interesting and sound Gospel subjects, suitable as a New Year's present for persons either young or old. The two excellent photographic portraits of Mr. J. H. Lynn and Mr. R. E. Sears given in this volume are alone honestly worth a shilling. We earnestly recommend our readers to purchase copies for distribution. *Cheering Words* is published monthly at the office of this magazine, price one half-penny.

*Salvation: Service of Song.* Compiled by P. W. Williamson (pastor of the Addison Park Baptist Chapel) for use on the occasion of *special services*. London: W. Wileman, 34, Bouverie-street. Price 2d. This Service of Song is composed of a number of passages from the Word of God, appropriately arranged and interspersed with hymns. Superintendents and teachers of Sunday-schools may use this *Song* with perfect safety, as it is quite free from all doctrinal jargon. It was originally prepared for a service in Mr. Williamson's chapel to raise a collection for Mr. J. Box's new chapel. We heartily thank Mr. Williamson for the care he has bestowed in its compilation, and hope that it will realise the circulation it so justly merits.

*The Baptist Almanack for 1888.* Robert Banks and Son, Raquet-court, Fleet-street, E.C. Price 2d., interleaved 4d. A most useful book, full of important denominational information such as every member of the Baptist body ought to know. Ministers especially will find the *interleaved* edition absolutely indispensable as a note book. The paper is ruled, and of excellent quality.

*A Sermon* (text, Ruth ii. 12) preached at Grove Chapel, Camberwell, by the late Mr. Thomas Stringer. This sermon (preached Nov. 14th, 1886) was taken down in shorthand by a "lady," and may be had of Mrs. Stringer, 17, Grosvenor-street, Camberwell-road, 1d., post free 1½d.

*The City Diary for 1888.* W. H. and L. Collingridge, *City Press* office, 148 and 149, Aldersgate-street, E.C. Price One Shilling. This Diary is interleaved with blotting paper, and contains, in addition to the usual Almanack information, names and addresses of the members and officers of the Corporation, &c. It is in fact the cheapest and best Diary we have ever seen.

*Modern Thought—What is it?* By R. E. Sears. Reprinted from *Life and Light*. Who will help to circulate this splendid leaflet? price 1s. 6d. per 100, post free of the author, 50, Grove-road, Bow, E.

*A Kindly Welcome.* By W. E. Palmer, Wycombe. Weighty with solid Gospel truth.

*A Finished Course.* Price 6d. Messrs. Marlborough and Co., 51, Old Bailey, London, E.C. A memorial sermon preached by G. Hawker, at Camden Town Chapel, Sept. 18, 1887. A beautiful little *in memoriam* of the late T. J. Comber, of Congo.

*The Sower*, Annual Volume for 1887. London: Houlston and Sons, 7, Paternoster-buildings; and E. Wilmshurst, bookseller, Blackheath, S.E. Cloth, price 2s. To seekers after good solid Gospel truth, this volume will be interesting and profitable. We cannot express too highly our sense of indebtedness to the godly editor of *The Sower* in circulating so much of that which is God-honouring and soul-comforting.

*Old Jonathan, the District and Parish Helper*, Annual Volume, 1887. London: W. H. and L. Collingridge, 148 and 149, Aldersgate-street. Coloured boards, 1s. 6d. cloth gilt 2s. 6d. This new volume is certainly most attractively bound, and the engravings are beautifully executed. The literature is sound, instructive, and charmingly interesting.

*The Little Gleaner*, Annual Volume, 1887. London: Houlston and Sons, 7, Paternoster-buildings, E.C.; and E. Wilmshurst, Blackheath, S.E. Price 1s. 6d. Very tastefully got up, and well illustrated. Its literature we can heartily recommend as being sound and good. The volume is indeed a marvel of cheapness.

*Notes on the Books of the Bible.* By Dr. W. P. Mackay, of Hull. London: Hodder and Stoughton, 27, Paternoster-row. Sewed 1s. 6d., cloth 2s. 6d. Dr. Mackay commences his book by placing the four following questions before his readers, viz., Is there a God? Can He speak? Has He spoken? What has He said? These brief questions he very ably answers. Every chapter of this book marks the painstaking and scholarship of the author. The salient points of each of the books of the Bible are so clearly brought out that they can be seen at once by any intelligent Bible student. The type and paper are good, and the price is within the reach of the most humble. The book will serve as a kind of key to the Old and New Testaments.

*The Royal Year, A Chronicle of "Our Good Queen's Jubilee."* By Charles Bullock, B.D. London: *Home Words* publishing office, 7, Paternoster-square, E.C. Cloth gilt, richly bound, only 1s. 6d. This beautiful volume is adorned with upwards of thirty well executed illustrations. It is exceedingly cheap, when the intrinsic worth of the work is considered. We wish *The Royal Year* an extensive sale.

*Soul Winning, or Church Life and Growth.* By F. Crozier. London: Hodder and Stoughton, 27, Paternoster-row. Price 1s. 6d. There is a great deal in this book on the style and manner of preaching that is clear, vigorous, and good, but our author's view of religious work in general we fail to appreciate, as it savours too much of the Moody and Sankey system of winning souls. Mr. Crozier, on page 110, infers correctly that in order that children may walk in the "way of God's commandments" they must undergo "a definite change . . . by the spirit of God." But his advice to teachers we do not understand, and especially that given on the following page, namely, "'My class for Jesus' should be every teacher's motto." To win souls, in one sense, means to *teach* them; in another, to *catch* them by the Gospel net. In both senses divine wisdom is necessary, and the man who is successful in thus *winning* or *drawing* souls is greatly honoured of God.

*Monthly Magazines: Banner of Israel.* London: R. Banks and Son. Price 7d. monthly, by post 8d. The able papers which appear in this journal from time to time on fulfilled and unfulfilled prophecy, as also on biblical archæology, are extremely interesting.

*Hand and Heart.* An excellent monthly paper, full of illustrations. Price 1d.

*Zion's Witness.* London: R. Banks and Son. Price 2d. Full of deep, solid, and spiritual reading.

*Goodwill to Men, the Fireside Christmas* number. Price 6d. Those who like Christmas tales will find plenty to amuse them in this book.

*The Fireside.* Price 6d. To be had at *Home Words* office, 7, Paternoster-square, E.C.; as also *The Day of Days*, and *Home Words*. One penny each.

*The Silent Messenger* clearly points out "The old paths" (see December number).

*Gospel Magazine.* Price 6d. The December number contains an excellent portrait of C. H. Spurgeon.

*The Silver Morn.* London: R. Banks and Son. Price 2d. Cheap and good,

*The "Down Grade" Controversy.* An appeal to preserve the Union. A creedless Union that cannot stand without the support of one person is weak indeed.

*The Olive Branch.* One half-penny monthly. Calculated to meet a growing want in the Strict Baptist Connection.

*Life and Light.* Full of suggestive seed-thoughts suitable for saints of all ages and positions of life.

*The Cave Adullam Messenger.* Our soul loves such precious truth as this messenger brings.

*Regular Baptist Magazine.* Ably conducted, and richly laden with fruit from the tree of life.

*Correspondence between A. Brandon and J. Johnstone about Christian Baptism.* The words of Christ in Matthew xxviii. 19, 20, and in Mark xvi, 15, 18. How unnecessary it seems to suppose that these words refer to anything other than water-baptism. From whom did the Apostles receive their commission to baptize with water?

*Circular of the Calvinistic Protestant Union* (second issue). We have already noticed the objects and constitution of this excellent union. We wish it great success.

*Australian P. Baptist Magazine* contains a delightful paper by pastor Daniel Allen. Kindly notices are also given in this magazine of Mr. O. S. Dolbey's settlement as pastor of the Surrey Tabernacle, and the Suffolk and Norfolk annual meetings.

The *Sidney Protestant Standard* is rendered the more interesting by the articles it contains from time to time from the fertile pen of our brother Mr. D. Allen. Strict Baptist Mission 26th Annual Report cheering.

Suffolk and Norfolk Baptist Home Missionary Society, encouraging.

SERMONS: *Fire Refused and Fire Promised* (November), and *Exercising Faith for Others* (December). Both by Philip Reynolds, 1d. Any number, *post free* of the author, 8, Elphinstone-street, Avenell-road, Highbury, N.

*Briarton Tabernacle Pulpit*, October, November, and December. By Charles Cornwell. To be had of R. Banks and Son, Racquet-court, Fleet-street, E.C.

*The Gospel—its Preachers—their Work—and its Results.* By Mr. H. F. Doll. J. Briscoe, Banner-street, Bunhill-row, E.C. 1d. three copies, *post free*.

Of the worth of the above sermons we have left ourselves no space to write. We wish them all a very extensive circulation.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### GREAT GIDDING, HUNTS.

MY DEAR BROTHER WINTERS,—You will, I am sure, be delighted to learn that a goodly number of the Strict Baptist Churches in these Midland counties, which have long been under the cloud of depression, are now beginning to see a little brightening of the Gospel heavens.

Among the Churches thus favoured, is the old cause at Great Gidding, near Oundle. This Strict Baptist Church has been established more than a hundred years, and has, in former times, under the blessed influence of the Holy Spirit's power, flourished and prospered. But during the last ten years or so it has sadly declined, through a variety of secondary causes, chiefly, perhaps, from the fact of their having been a long time without a pastor.

When their aged and beloved deacon first wrote to invite me to come from Hereford to supply for them with a view to the pastorate, he did so, not because he or any of the members knew me, but—as he himself has often remarked since—having heard of me he “felt led to write” for me to come, although he hardly knew why he did so, as I was a total stranger to them all. In his letter he very kindly and candidly told me that “the Lord's sheep there, were but very few and very poor,” so that if I came he hoped I would not feel discouraged. When I read the letter, my dear Master seemed to say, “Go, and preach unto them the preaching that I bid thee.” So I came, and after continuing regularly supplying their pulpit about ten months—although there was very little, if any, increase in the attendance—the vote of the Church, and also of the congregation, was that I be requested to become their pastor.

But oh! the many doubts, fears, conflicts, forebodings under which my spirit groaned during that weary ten months of trial, as to what I should answer if they *did* say, “Abide with us.” But just before the end of the time came for the final word, I was begging of the Lord to tell me what I should answer, and He said, “Abide by the decision of the Church, whatever that decision may be.” This caused my soul to bow down before my God, and anticipate a feeling of sweet resignation to the sovereign will of my Divine Master so soon as the time should come for me to know His will by the voice of the people; whether that voice said, “Abide with us,” or, “Arise and depart.” And so it was; when, on the first Lord's-day in April, I was told that the voice of the congregation as well as that of the Church had been declared in favour of my staying,

and becoming their pastor; which was given without a dissentient word from anyone. This made me feel that it must be the sovereign will of God; although appearances were far from encouraging.

And oh! what a trying time has the first five or six months of my pastoral position been—not only to my poor unworthy self, but also to the deacons and members generally, in seeing scarcely any improvement in the attendance. Truly, if we have had faith, it has been *sorely tried*, while we have believed to see the goodness of the Lord in the land of the living.

During this time we had the minister's house, the chapel, and the vestries nicely renovated, repaired, and made comfortable, our dear brother Bletsoe, the senior deacon, having previously had the chapel new roofed at his own expense, a sum not far short of £50, besides many little love-tokens which he (as well as many others) has given to poor unworthy me during the time. So that it is now pronounced to be all in better condition than it has been for many years.

But now for the first little rays of prosperity. For about the last three months or so, the attendance has been somewhat better. But a brighter prospect than this soon followed. On the 12th of September, my poor heart was gladdened by receiving a letter from one of our young friends, a teacher in the Sabbath-school, telling me a little of her heart-exercises as to the work of the Holy Spirit upon her soul which had been going on within during the last seven years, during which time she had often felt hopeful that Jesus was her Saviour; but at other times feeling so much of the depravity of her heart that she had not dared to ask for Church fellowship, and, therefore, could only hope that the happy time would come when she should be set free. In this letter, however, she said that the text and sermon the previous Sabbath had so suited her case that it seemed as a direct voice from the dear Saviour to decide her doubtful case, the text being, “Come, take up the cross and follow Me” (Mark x. 21). So after some conversation with her upon the matter, she came before the Church and gave a very satisfactory account of the various workings of the dear Spirit of God in her soul, naming several different means that were used as helps to her during her enquiring state, one being a portion of a sermon she heard by Mr. P. Reynolds, of London, who came and supplied here a certain Lord's-day about five years ago.

The Church, as well as the visitors appointed to visit her, being pleased

and satisfied with her statements, she was accepted as a candidate for baptism and fellowship. Accordingly, last Lord's-day morning she was baptized, and in the afternoon of the same day (December 4th) was received at the table by the pastor, J. Gardner, giving her the right hand of fellowship with a few words of counsel and comfort.

Thus the dear Lord has given us a dear young believer to take, as it were, the place of the aged one whom we committed to the silent grave last Sabbath week, as per obituary notice enclosed herewith. I would not have trespassed so far upon the space of your useful and valuable columns to record one person's baptism, only as this is the first time the baptistry has been open for this Church since May, 1877, and as this poor little cause has been in the back ground so long, I thus venture to ask the favour, knowing that you will willingly comply, and that all the neighbouring Churches will be glad to hear that the Lord has begun to manifest Himself among His people here. May the Lord go on to be gracious in bringing in others of the lost sheep of the House of Israel if it be His sovereign will. So prays, dear brother,

Yours in covenant bonds,  
J. GARDNER, *Pastor*.

MARGATE. — Mount Ephraim has been under a cloud for months owing to the severe relative and personal affliction of the pastor, whom, eventually, it has pleased the Lord to take to Himself (Nov. 11th, at the age of 55 years), he not having been duly organised over them for more than seven months, but has gone in and out amongst them for nearly two years, during which time much love and union was established in Church and congregation. Ever since the acceptance of the pastorate of the above chapel by the late much beloved brother Moat, the Lord had been pleased to favour and bless the cause in the most gracious and powerful manner. The souls of many were much blessed and strengthened by the earnest, yet simple, settings-forth of the Word, and, moved by the Holy Spirit, were often led to give utterance to the feelings within them. And not only in spiritual things, but also in temporal ones, was our late pastor encouraged and uplifted by the way. The debt, which ever since the erection of the little chapel had been such an incubus to all concerned in its welfare, was reduced to £20. £60 having been paid off during his pastorate and the few months previous to it when he had ministered to them. The steps of many ministerial brethren in London were last summer directed to Margate, and amongst those who relieved our dear late brother in his labours at Mount Ephraim were brethren Hazleton, senior and junior, Shepherd, Sears, and Lynn, through whom the Word was

greatly blessed, and to whom the deacons desire to express their heartfelt gratitude. The little few have again to look to the Lord for direction, that He may bless them with someone to break the Bread of Life to them and be instrumental in gathering in those who are everlastingly saved, for which blessing we crave an interest in the prayers of all lovers of Zion.—E. MILLER, *Deacon*.

SHOULDHAM STREET, W.—The 11th anniversary of the Sunday-school was held on Lord's-day, November 20. Three sermons were preached; in the morning by Mr. A. A. Witham; in the afternoon and evening by Mr. P. Reynolds, who was most blessedly helped to extol the name of Jesus. Special hymns and anthems were sung, conducted by Mr. J. Steele. On the following Tuesday, after tea, a public meeting was held in the chapel, Mr. Warren was in the chair; Mr. Holland opened with prayer; Mr. Warren then distributed a number of prizes to scholars, for punctual and regular attendance, giving to each a word of counsel and advice. The Secretary then read the report. Short and suitable addresses were then delivered by Messrs. Reynolds, Wakelin, Langford, and Mayhew. The attendance at the meeting was good, considering the inclement weather; collections being proportionate. Our prayer is, that Love and Unity may continue amongst us, and that the Lord would prosper and abundantly bless the humble efforts put forth in the Church and in the schools, to the ingathering of precious souls, and to the building-up and establishing of His saints in their most holy faith.

MR. C. H. SPURGEON AND THE STRICT BAPTISTS.

DEAR BROTHER,—

I was living at Waterbeach, Cambs., and was a teacher in the Sunday-school, when Mr. Spurgeon came there, and that was a Strict Baptist Church. The old meeting-house (not the present building) was the place where all lovers of a pure Gospel met to worship God. Mr. Right, who was a thorough *hyper*, preceded Mr. S. I was living in Walworth when he came to Park-street and took the pastorate of that Church, and that was a *Strict Baptist Church*. I have the printed rules of it, and so have many others; but as far as concerns Mr. S.'s preaching, I do not think he has ever turned a hair's-breadth since he first began; for I heard his first sermon in Waterbeach pulpit. May God comfort your heart and prosper your way is the prayer of one who still believes the EARTHEN VESSEL AND GOSPEL HERALD to fully represent the views of the Strict and Particular Baptists.

Yours in bonds of love,  
C. CORNWELL.  
Stockwell-park Walk, Brixton.

### THE STRINGER TESTIMONIAL FUND.

MR. J. M. RUNDALL, Chairman of Committee, and Mr. James Lee, Treasurer, desire me to give the subscribers and readers of the EARTHEN VESSEL AND GOSPEL HERALD, by whom the Fund was contributed, the following account:—

Total contributions to April 4th, 1884, £416 15s. 2½d. Interest on amount invested in Liverpool Corporation Stock at 3½ per cent., £28 2s. 1d. Total, £444 17s. 3½d. This amount was disbursed as follows:—Mr. James Lee sent by cheque to our departed brother, Thomas Stringer, £2 every week until his decease. Paid medical charges during illness, and funeral expenses (by resolution of Committee). The balance then remaining was paid to the widow, Mrs. Stringer, 17, Grosvenor-street, Camberwell, at the rate of £1 per week, until the Fund was exhausted. Payments began April, 1884, and ended November, 1887.

The Fund Account Book and Vouchers were examined on December 7th, 1887, at the Deacons' Vestry, Surrey Tabernacle, by Mr. Crowhurst and the secretary, and found carefully and correctly kept. To any subscriber desiring to see items of expenditure, Mr. James Lee will show the book, if they will call at Laureston House, Forest-gate, E., any Friday evening during January, 1888.

To Mr. Carr, who purchased and re-sold Stock without charge, and all donors to the Fund, the Committee tender thanks. T. Stringer deeply felt and many times expressed thankfulness to the Lord, and gratitude for the kindness of the many friends—whose liberality procured him many temporal comforts, smoothing and cheering his last days, after preaching for fifty years the glorious Gospel of the blessed God, to whom be glory in the Church by Christ Jesus throughout all ages. Amen.

JOHN BONNEY, *Secretary*.

(Now of) London-road,  
Biggleswade, Beds.

POPLAR.—In this densely populated Eastern district of London, on the borders of the Thames, and close to the extensive docks and large wharfs, stands "Bethel" Chapel, where the distinguishing doctrines of grace are preached, and the Strict Baptist denomination is represented. The hard-working and persevering pastor, brother H. F. Noyes, labours on amid some discouragement, but not without the blessing of the Holy Spirit. He has a love for the work, and desires to see souls brought to a knowledge of the truth, and the Master's kingdom extended; in which work the Church and pastor live in the sympathy of their brethren in all parts. On Tuesday, December 6, 1887, special services were held in aid of the cause, Mr. P.

Reynolds preaching in the afternoon, and a number of ministers and friends came in the evening to speak as they were led by the spirit of the living God, under the kind chairmanship of Mr. William Kempston, whose clear, bold, and outspoken utterances of the one great theme that is dear to his heart, comprised in that one sentence—"The Gospel of the grace of God"—would set aglow the hearts of those who were wont to listen to such men as the late John Kershaw, James Wells, John Warburton, William Gadsby, and ministers of that school. The meeting, on this occasion, was spoken to by brethren Holden, Sears, Thomas King (of the Surrey Tabernacle), Waite, Copeland, J. W. Banks. Brother Sanders offered prayer. Brother H. F. Noyes, the pastor, said that he felt there had been, that evening, the manifestation of the unity of the Spirit, and he thanked the Lord and the friends for their presence and support.—J. W. B.

ISLINGTON.—The 8th anniversary of the pastorate of Philip Reynolds, and the last public meeting to be held in the old chapel, in connection with the cause at Providence, took place on Sunday, 27th, and Tuesday, 29th November. Mr. Reynolds preached on the Sunday, and Mr. John Box on the Tuesday afternoon. A large number of friends took tea together, and our good brother, W. Kempston, presided at the evening meeting. Mr. Kempston read, and was graciously helped in expounding Isaiah xi. Our genial brother Mayhew offered prayer. Mr. Kempston, in his opening remarks, expressed his great pleasure at being present, and dilated upon the words:—"Thou shalt remember all the way which the Lord thy God led thee." He (Mr. K.) was grateful to God for the past and present mercies enjoyed by the pastor and Church at Providence, and prayed that a still larger measure of prosperity might be realised by them when they moved to their new house of prayer. Mr. Willey (senior deacon), in his native style, said, We have our dear pastor still with us; we are at peace; we have some good prayer meetings; all the institutions are working well; thirteen have been added during the past year (seven by baptism); two more are to be baptized this month; the Lord has done great things for us, whereof we are glad. The meeting was afterwards addressed by brethren Box, Dexter, Evans, Parnell, Warren, and the Pastor. The chapel was well filled, and the young people sang sweetly. Our earnest prayer is, that the Lord may prosper the work of their hands, and that the future labours of our dear brother Philip Reynolds may be owned and blessed by the Holy Spirit in calling many from the bondage of sin to the liberty of the Gospel.—J. W. B.

SOHO.—The fifty-seventh anniversary of the Christian Sisters' Society, in connection with the Church at Soho, under the pastorate of Mr. John Box, was held on Wednesday, Nov. 30. The society is an excellent one, and seeks to relieve the needy during the winter season, by supplying blankets, clothing, coal, &c., to such as the visitors consider require help. A lively interest is still taken in the society, and earnest prayer was offered up by the pastor on behalf of those who work about to carry out its objects. On this occasion Mr. C. Wilson presided, and gave some excellent advice to those who administer to the needs of the poor, as well as some words of encouragement to the visitors who go about doing good in the name of their Master. Suitable addresses were given by brethren Sears, Reynolds, and Box. The officers for the coming year are—Mrs. Box, president; Mrs. Simpson, Mrs. J. Falkner, Mrs. Bonser, Mrs. Knottley, Mrs. Frith, Mrs. Steer, and Miss Simpson; Mrs. E. Thorne, Hon. Sec. This is the last public meeting in connection with the Church at Soho which will be held in the present temporary meeting-place. The new chapel is expected to be opened in February next.—J. W. B.

#### CHRISTIAN BAPTISM.

DEAR BROTHER WINTERS,—While perusing the EARTHEN VESSEL AND GOSPEL HERALD for this month, I was somewhat surprised with the article by Mr. W. Kern, on "What saith the Scripture?" being "Outlines of an Address on Baptism." It is far from my wish to enter into controversy, nor do I write in any unkind spirit. My only desire is to be set right, if my views are unscriptural. Brother Kern says, "The first administrator of it was John Baptist (Matt. iii. 1-6)."

Now, if John Baptist administered *Christian* baptism, why did Paul require twelve disciples of John to be re-baptized? (See Acts xix. 1-7). Had he baptized them into the name of the Trinity (Matt. xxviii. 19, 20), they could not have said, "We have not so much as heard whether there be any Holy Ghost." Hence, they had not received *Christian* baptism—*i.e.*, they had not been baptized "in the name of the Father, and of the Son, and of the Holy Ghost."

John's was a baptism unto repentance; and the chief design of it was the manifestation of Christ; therefore he says, "And I knew Him not; but that He should be made manifest to Israel, therefore am I come baptizing with water" (John i. 31).

I think I am also right in believing that Christ was not baptized as our example (except the mode of His being baptized), for *Christian* baptism was not instituted till at least three years afterwards. But He said to John, "For thus it becometh us to fulfil all righteous-

ness," which righteousness I believe to have reference to the righteous will of God, which had been revealed to John; as he declares, "And I knew Him not; but He that sent me to baptize with water, *the same said unto me*, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (John i. 33, 34).

Christian baptism, I understand to mean, is that baptism commanded by the blessed Master in Matt. xxviii. 19, 20, and Mark xvi. 15, 16, which is an acknowledgment of the believer's union with and interest in Christ—in His death, burial, and resurrection (Rom. vi. 3-9); as also an open confession of faith in, and obedience to, the Holy Trinity. And as the ordinance of the Lord's Supper sets forth the Lord's death till He comes again; so baptism shows forth the believer's death unto sin, and resurrection unto righteousness. If this were more believed and set forth before our people, I think that souls which hang back would see that the excuse which they so often make—of not being fit or good enough—is without a foundation; for among other things, it shows their need of cleansing in the precious blood of Christ.

Before terminating this rather lengthy epistle, may I say I cannot see "eye to eye" with our brother, when he says, "It is the scriptural door into the Church (Acts ii. 41)." By "door" I understand him to mean an *entrance* or *way*; and by "*the Church*," a congregation of *believers*. If this is his meaning, I beg to dissent from him entirely. Christian baptism never was a "door into the Church" in the apostles' days, though it was required as a proof of their sincere faith in Christ; for to be baptized in their days was, to a Jew, anything short of death. It was not sufficient for the disciples at Jerusalem; for when Saul assayed to join himself to them, they were afraid of him, and believed not that he was a disciple. But when Barnabas took him, and declared the Lord's gracious dealings with him, and his boldness and fidelity in the truth, they received him (Acts ix. 26, 27). Saul had been baptized "many days," but it was not a "door" into the Church to him. I contend, therefore, that baptism is *administered* and *received* outside the Churches of Christ; and that every Church has the right to reject any person, *whether baptized or not*, on what grounds they think proper, which they could not do if baptism is "the scriptural door into the Church."

Wishing you every blessing in your editorial labours, and abundant success to the Magazine, I remain, yours in the bonds of the Gospel,

G. W. MORLEY.

Rushden, Dec. 15, 1887.

**"THREE DAYS AND THREE NIGHTS IN THE HEART OF THE EARTH."**

To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.

SIR,—I felt great pleasure in reading Mr. Wesley's remarks on the time of our Lord's suffering, death, and burial. I have never been able to reconcile the time of the Lord's burial being on Friday evening and His rising again on Sunday morning, with the three days and three nights that He Himself said He should be in the heart of the earth (Matthew xii. 40).

I should be pleased to know the time it took for Pilate to send our Lord to Herod, the mocking He received there, and the sending of Him back to Pilate. If Mr. Wesley will kindly give his thoughts on the above, he will much oblige,

Yours respectfully,  
S. HALL, Sen.

107, Southwark Bridge-road.

**CROYDON.**—DEAR MR. EDITOR,—Those who have been privileged to make your acquaintance, are well aware of the deep sympathy you feel in Zion's prosperity. We have again been favoured to witness the Lord's hand in our midst in constraining two dear sisters to follow their Lord in the way of His own divine appointment. It was our happiness to baptize them on Lord's-day evening, Nov. 27, in the presence of a large congregation, many of whom were evidently deeply impressed with the solemnity of the sacred ordinance, and moved to tears. Our text, on the occasion, was taken from Exodus xii. 26 (last clause): "What mean ye by this service?" On the following Lord's-day evening, they, with five others, were received into full communion with us as a Church of Christ. We had nearly a full house on the occasion, and a very happy, godly feeling possessed many hearts. Nearly all the congregation remained to witness the reception of the new members into our midst. The entire service was much enjoyed, and will be remembered by many for a long period; may many such holy and happy seasons be in store for us and for Zion universally, is the hearty prayer of—WILLIAM HORTON, pastor, Salem Chapel, Windmill-road.

**STEPNEY.**—Anniversary services of Rehoboth, Wellesley-street, were held on Sunday, 20th, and Tuesday, 22nd November. The sermons were preached by Messrs. Waite and Holden. Mr. W. Waite is now supplying, we are told, with acceptance, and we should greatly rejoice to hear that he was the means, in God's hands, of bringing in many from the densely populated neighbourhood, and building up the saints in their most holy faith. We are

convinced, from observation and the Word of God, that the Gospel ministry is no child's play, especially so to a man that has to contend all the week with the cares of business. Hence, to carry out the injunctions of the apostle to Timothy, it is necessary that his soul be moistened with the dew of heaven, quickened by the Holy Spirit, and filled with the love of Christ. May these graces, which are the free gift of God, govern, guide, and direct the deacons, minister, and friends at Rehoboth. On the Tuesday evening, our good brother Kempston presided, and brother Lovelock offered prayer. The meeting was subsequently addressed by brethren R. E. Sears, on the Righteousness of Christ; C. Cornwell, on Grace; J. W. Banks offered a few words on Praise; F. C. Holden gave an earnest address upon our need of the sufficiency of God's grace; J. Sanders founded his remarks on "Hold forth the Word of life;" W. Waite concluded with the injunction, "Be ye followers of God." C. L. Kemp closed with prayer. Brethren Scrivener, Poyton, and others tendered thanks to Mr. Kempston for his kindness in presiding, and the support of other friends. The neat and clean little sanctuary was comfortably filled.—J. W. B.

**CROWLE, DONCASTER.**—Re-opening services at the Baptist Chapel, Crowle, which dates from 1599, having been closed for some weeks for repair and renovation, was re-opened for divine service on Sunday, Dec. 11, when Mr. W. Rowton Parker, the newly-settled pastor, preached two special sermons befitting the occasion. The congregations were good, and the promised presence of our covenant-keeping Lord was manifest. Souls glowed with holy fire, and lips o'erflowed with praise. The collections taken were also good. The interior of the building has undergone quite a transformation—the walls, ceiling, organ, &c., having been thoroughly and tastefully renovated, reflect great credit on all concerned; the appearance is at once chaste and beautiful. The work has been executed by Mr. Hanson, of Crowle.

**STRATFORD.**—The anniversary services of the Gurney-road chapel were held on Lord's-day, Nov. 20th. In the morning Mr. Moxham preached a very encouraging sermon on the "Messenger of the covenant whom ye delight in," which to many was a feast of fat things. In the evening the testimony of Mr. J. Box, from Solomon's Songs ii. 14, was well received and enjoyed by a large congregation. On the afternoon of Tuesday Mr. Thos. Hull delivered a very sweet and experimental discourse, and many found it good to be there. After tea had been served, a public meeting commenced at 6.30. Mr. J. P. Barradell

presided. The reports presented showed the Church had much cause for thankfulness at the measure of prosperity granted during the past year. Twenty-seven had been added to the Church-roll—nine by baptism and 18 from other Churches. The Sunday-school continued to increase, and God was manifestly blessing His work therein. The Gospel Band, under the direction of Mr. Cannings (one of the deacons), was a power of much helpfulness and good. The Saturday evening Bible studies were gladly joined in by many. A Dorcas Society and a Band of Hope had been inaugurated, and there had been gathered, by means of collecting boxes, cards, etc., towards the liquidation of the building debt (which stands at £900), about £75. Collections and donations at the anniversary services yielded about £35, making a total for the year of about £110. In addition to this promises were received to the amount of about £110, to be paid into the hands of the treasurer on or before Nov. 21st, 1888. The brethren who came to our help, and who spoke well for the Master, were as follows: Mr. Dearsly on "The Life of Christ," Mr. Elsey on "The Spirit of Christ," Mr. Hull on "The Light of the Truth and Life in Jesus," Mr. Sears on "Hunger and Thirst after Righteousness." Brethren Clinch, Archer, Noyes, and the pastor, J. H. Lynn, also took part in the service. All the meetings were good, and at the close we were enabled to set up another "Ebenezer," and say, "Hitherto the Lord hath helped us," "The Lord hath done great things for us, whereof we are glad."—J. H. R.

SNODLAND, KENT.—The teachers and friends of the Baptist Sunday-school held a public meeting on Wednesday, Nov. 7th, when the chair was taken by Mr. E. Wood. Addresses were delivered by Mr. F. P. Patterson and H. J. Walter, after which the scholars recited special pieces learnt for the occasion, and which were rendered in good style, and were much appreciated. The report read by the superintendent was a very favourable one, there being a large increase since the last report was given. In May last the number of scholars was 82, now it has reached to 150. All the scholars received rewards, which were given out by Mr. Walter, he making some good remarks as he presented each book, after which the superintendent, Mr. Henman, on behalf of the teachers and friends at the school, presented Miss R. Hollands with a small testimonial for the help she had rendered to the school since November, 1885. A hearty vote of thanks was given to the chairman and other speakers for taking part in the pleasurable service. May the Lord still be gracious to us at Snodland, prays—D. H.

#### THE LATE MR. JOHN MOAT, OF MARGATE.

The Church at Mount Ephraim, Margate, on Friday, November 11th, 1887, lost a faithful minister, a tender pastor, and an honest preacher. Our brother, John Moat, whom I had known intimately for nearly 20 years, was the "Village Blacksmith" at Sturry, near Canterbury. His call by grace was a remarkable one, exhibiting a manifest testimony of saving and sanctifying power. The ungodly were confounded, neighbours were surprised, and the Church, under the pastoral care of Charles Hancock, rejoiced to welcome him. His subsequent path was through trials that would have broken the spirit of almost any man. Until the last few years they increased, the culminating sorrow in his domestic life being peculiarly agonizing. Blessedly, He whose peace is pledged to His afflicted ones, drew him into His covert, and deeply taught him the compassions of divine faithfulness and the experimental power of precious truth. Thus he grew in knowledge of the Lord, and was trained to gentleness of spirit and integrity of testimony. For more than eleven years he was enabled to hold forth the faithful Word without charge to the Churches. He laboured chiefly at Whitstable, and was beloved in the truth at Faversham and other parts of Kent, but his brief ministry at Margate yielded most blessing, and the cause was full of hope for the future. Four of his children were stricken with fever, then himself. His devoted wife nursed them all. She is now in a very precarious state. His son Richard was buried less than six weeks prior to his own decease. Of this son, who was 22 years of age, we have a good hope. Our brother's dying bed was a place of blessing. He lay at his Master's feet perfectly ready, and said he was going up to enjoy his mansion. His remains were interred at Sturry by our brother Sharp, of Ramsgate.

The people of God at Margate, although he had only served them about a year and a half, were deeply attached to him, and greatly mourn his loss. During his ministry the cause was much revived. Several who had left were brought back and greatly blessed, and the debt of £80 was reduced to £20. His son John is treading in his steps, and many of the saints hope that he will prove a good minister of Jesus Christ.

Suffer me to entreat God's remembrancers to carry to the throne of grace our sister, his sorrowing and stricken widow, his bereaved and numerous family, his son John, and the afflicted Church at Margate.

JOHN HUNT LYNN.

**CLAPHAM.**—The anniversary services of the Sunday-school in Wurtemberg-street were held on Tuesday, Dec. 13th. A sermon was preached in the afternoon by brother Picknell from Psa. xxiii. 3. The writer heard several testimonies as to the blessing attending the Word preached. The weather being wet, the attendance was not so good as had been hoped for. A tea meeting was held in the adjoining school-room. In the evening brother Brandon read from 1 Cor. i., the exposition of which was establishing, soul-comforting, and profitable. Afterwards our aged brother preached very experimentally from Isa. xl. 5, viz.—1. The revelation of the glory of the Lord. 2. That all flesh should see it, for God meant what He said. 3. The mouth of the Lord. Very suitable hymns were given out by our pastor, brother Henry Hall.—C. ÖRTNER.

**BRADFIELD-ST.-GEORGE.** — On Tuesday evening, Nov. 29th, we held our annual members' tea meeting. Fifty members of the Church were present. The executors of Miss Abi Last's will provided us with ample provisions, as was always the custom of our sister, Miss Last. It was quite a treat to our poor friends to sit down to such a substantial meal. The aged and infirm had their portions sent them. The meeting after tea began by singing the hymn, "Kindred in Christ." Our brother Simmonds sought the divine blessing. The pastor, in his opening address, spoke of the changes through which some of us had passed since the last meeting. Three of the members have passed away, and others have been in the deep waters of affliction. The Word preached has not been unfruitful. As to attendance on the means of grace, our services on Lord's-day are attended by most of our members. Our prayer-meeting and cottage services are appreciated and sustained by the constant presence of some. We have great need to *stand fast* and to *hold fast* the truth as it is in Jesus. We have enjoyed a unity of feeling. The Church, with minister and deacons, are on the most friendly terms, but there is yet "much land to be possessed." Let our watchword be *forward in the name of our Master*. Our deacon, brother D. Bland, read the minutes from our last meeting. Thus we gathered the Church together, and rehearsed all that God had done with us (Acts xiv. 27). At the close of the reading our brother spoke upon the Scriptural authority we have for the chronicles of our Church to be kept and handed down, as they will be, to future generations. Our deacon, brother Scarfe, remarked upon the pleasure he felt in being present at our family gathering. Judging from the happy faces of all present, he was not alone in his feeling. Our brother, H. Hart, followed upon the sweetness and preciousness of God's love

and the importance of prayer. Brother W. Bland, our school superintendent, dwelt upon divine chastisement. Brother Melton brought before us the Scripture, "Love not the world." The thanks of the Church was given to the pastor and deacons. Hymn, "Blest be the tie that binds," and prayer by the pastor brought a very happy and profitable meeting to a close. Since our last meeting nine have been baptized, one received, one restored, three died.—W. D.

**THE "DOWN GRADE."**—DEAR BROTHER WINTERS,—Your articles on the "Down Grade" question need no praise from me. I have called attention to them where they have not been seen; but I fear Mr. C. H. S. will not come far enough. The *Christian Worldings* twit him for some things; but as far as I can see he is holding fast in one hand what he professes to sweep away with the other. I have written him a note, for which he has *heartily thanked* me. I am truly thankful to find you on the side of truth.—J. B.

**WILLENHALL.**—On Sunday evening, November 27, Mr. George Banks, pastor of Little London, was privileged to baptize four young believers, who had witnessed a good profession, in the presence of many witnesses. In giving a recital of their experience, they attributed their change of heart to the Holy Spirit, working through the ministry of their beloved pastor, in convincing of sin, and bringing their souls into the liberty of the children of God. Prior to baptizing them, Mr. Banks preached from Matt. xxviii. 19, noticing, 1st, The original mode of baptism; 2nd, Who are the proper subjects? 3rd, In whose name they are baptized. The Lord is graciously prospering us, and thus fulfilling the ancient promise, "I will increase them with men like a flock."—G. BANKS.

#### SOUND TRACTS FOR DISTRIBUTION.

I have long wanted to know of tracts that we could use, suitable to distribute among sinners, and others for distribution among saints, for their well-being. Short articles of comfort, and even for exhortation at times, would do good among us. I believe, as a body, there will be a demand, should it become a fact that tracts, written by our own brethren and sisters, were on sale. I think we should maintain silence over the erroneous literature, unless we try and substitute something better. May we be led to see among our own kindred the necessity of issuing something *simple, true, and telling*, in the form of tracts, that can be scattered broadcast, to the exaltation and honour of our adorable Lord! H. F.

## SUFFOLK AND NORFOLK HOME MISSIONARY SOCIETY.

The annual meetings of the Suffolk and Norfolk Baptist Home Missionary Society were held at the Martyrs' Memorial Church, Beccles, on Nov. 23. The afternoon service commenced at three o'clock, the devotional part being conducted by Mr. L. H. Colls and Mr. J. R. Debnam. Mr. C. Hill preached an interesting sermon. A public tea was held at 5.30, at which about eighty persons were present. This was followed by a public meeting, presided over by Mr. Colls. After prayer, offered by Mr. T. Field, reports were read showing the progress of the Society, which was founded in 1831. There are now seventy preaching stations supported by the Society, and upwards of thirty others are supported by individual Churches; several stations have grown into self-supporting causes. The receipts for the year—including a balance forwarded from the previous year—were £270 19s. 5d.; this is rather smaller than usual, probably owing to the many calls made this year upon the liberality of the public. There is also a reserve fund of £150. Addresses were delivered by brethren C. Suggate, C. Broome, H. B. Berry, and J. R. Debnam; and after the usual votes of thanks the meeting separated. Collections were made on behalf of the funds.

CLERKENWELL.—Although the day was wet and dreary, a large number of friends from different parts of London and the provinces came together, on Tuesday, Dec. 13, 1887, the occasion of the 35th anniversary of the opening of Mount Zion, Chadwell-street, and the 36th of Mr. Hazelton's coming to London. The pastor, though considerably better, was not well. He, however, very ably presided, and read part of Acts xxvi. Mr. Hazelton, after thanking the numerous ministers and friends for their presence, made some savoury remarks on the words, "Having, therefore, obtained help of God, I continue unto this day." These words (said Mr. Hazelton) are very applicable to the Church, congregation, and pastor at Chadwell-street; we have prayed for and have received all the help we have needed—not all that we wanted—but have been helped. I have been helped, deacons have been helped, the members have been helped. Help?—how much? Just as much as was necessary and no more; helped every Sunday, and at all times during my 36 years in connection with this cause, and in my various engagements in London and country among the Churches of truth. I am preaching the same Gospel as at first; I am living at the same place now as when I began: "The Lord has been my dwelling-place," and I ever desire to live there. Mr. Burrell, of Watford, offered

prayer. Mr. J. S. Anderson said the words of the psalmist, "Those that be planted in the house of the Lord shall flourish in the courts of our God," had been fulfilled in the experience of the Church, under the care of his brother Hazelton, whom he was glad to meet once more. Mr. Bush spoke sweetly of God as our Refuge and Strength. Mr. John Box made some fraternal remarks on "The fathers, where are they?" We are glad to be followers of the fathers, because they, by the Holy Spirit, have followed God. Mr. Evans concisely expounded the words, "My grace is sufficient for thee." Mr. J. L. Meeres spoke of the pleasure it afforded him to be present, and gravely referred to the fact that he was nearing his home above. Mr. G. W. Shepherd was solemn, searching, serious, and sublime, as he forcibly and feelingly unfolded the words of Paul, "Having a desire to depart and be with Christ, which is far better." Messrs. Reynolds, W. Hazelton, and J. E. Hazelton, gave some spiritual and friendly remarks, and the meeting closed by singing:—

"Oh that, with yonder sacred throng,  
We at His feet may fall!"

The stable, spiritual utterances of the pastor and ministers, the sedateness and urbanity of the deacons, and the suasive courtesy of the ladies, combined to render the 35th annual meeting of Mount Zion, Chadwell-street, a spiritual feast.—J. W. B.

CLIFTON, BEDS.—The fourth anniversary of this cause of truth was celebrated on Nov. 29, when a sermon was preached in the evening by Mr. W. Winters. Mr. Jeeves gave out the hymns. The service was well attended, and the collection was excellent. At the close of the service Mr. Winters publicly read the financial account of the Church for the past year, showing a balance of £2 18s. 2d. He also read some very pathetic lines, written by a friend, on the four year's history of this tried but spiritually successful Church and congregation. Mr. E. Gentle, Mr. Willson, Mr. Bunyan, and other kind friends were present, and seemed much to enjoy the service. To God be all the glory. Amen.

BIRMINGHAM.—Mr. H. W. Wakefield, the gracious pastor of the Tabernacle Chapel on the Parade, again supplied, with much acceptance and excellent attendances, at the Calvinist Chapel, Grantham, on November 27th and 29th. Birmingham would be glad of a similar visit, occasionally, if Mr. Wakefield were to accept Grantham's repeated request for him to become their regular minister. It is also feasible that the supply system would be a change for Birmingham, whereas Grantham is beginning to discern its weak points.—Z.

FAITHFUL WORDS FROM  
AMERICA.

To the Editor of the  
EARTHEN VESSEL & GOSPEL HERALD.

DEAR BROTHER WINTERS,—I have read the answers relative to Judas' partaking of the Lord's Supper, in October and November numbers of EARTHEN VESSEL AND GOSPEL HERALD. About ten years ago, an aged minister of the truth (as I understand it), at the communion table, referred to Judas' partaking of the Lord's Supper, and prayed that they might not go from that table and betray the Lord as Judas did. I enquired of some, who had partaken, if they so believed; they all said, Yes! I then felt somewhat induced to write a few thoughts on the subject, disproving such belief, which I entitled: "A few considerations for those who believe that Judas partook of the Lord's Supper." This was read by several who so believed; my letter was returned to me, and nothing further said on the matter. I had no thoughts of it ever being published. Six years ago the same question was asked in *Zion's Advocate*, a magazine of truth issued in the State of Virginia. Writers appeared on both sides of the question. At that time the publisher wrote me, that if I had in my possession the letter I had written some years ago on Judas, he would like to have it for insertion. This was followed by three very long letters in the affirmative, by Elder Dudley. I was permitted to follow them, with a brief letter of exception, explaining or showing the harmony of all the Evangelists on the negative side.

Now there is a practice followed very considerably in this country, among some "Old School Baptists" and others, who may be accepted as Churches of truth, which, I think, is not followed by any in England. It is the practice of washing one another's feet at the table of the Lord, after Supper is ended. You note in EARTHEN VESSEL AND GOSPEL HERALD for November, 1887, the reception of the *Regular Baptist Magazine* from the State of Missouri. In that magazine of November 15, Elder Sears (chief official), relating a tour he had made among some of the Churches, speaks approvingly of having witnessed the washing of feet, after the Lord's Supper, in two of the Churches. From the articles of Editor of *Gospel Standard*, and your correspondents, I am led to believe they would be in full fellowship with this practice if they were in this country. When I first wrote my letter, I do not remember ever having read or heard the subject spoken of, except by a minister and a deacon of a Baptist Church, observing that Christ did not oppose Judas' partaking of the Supper; however, I have not yet met with anything to change my mind on the subject,

or lead me to believe that the feet-washing followed the Lord's Supper. Elder Dudley thus speaks in one of his letters:—"I am constrained to the conclusion that Judas Iscariot was present, and participated throughout the whole ceremonies; firstly, of the Passover Supper; secondly, of the new institution—that of the Sacramental Supper; and thirdly, that of the feet-washing. These institutions followed successively and immediately, one after the other." If I can obtain these letters of Elder Dudley in printed form, I will send them you.

And now, my dear brother, turning away from this dry subject, to the things more desirable and excellent. I wish to say it is my earnest prayer that the anointings of the Holy Spirit may greatly abound in you: this will lead you to walk in the light as He is in the light, and to live in the life as He is in the life; then, in your pulpit ministrations, you will be seen and felt to have come in the fullness of the blessing of the Gospel of Christ. How easy it will be then for you to preach! thrice blessed theme, thrice happy service! How much I would like to ask the question: What is it for the preacher to come in the fullness of the blessing of the Gospel of Christ? Sometimes I feel, in reading Paul's Epistles, like a child grasping the Apostle's hand, travelling with him down the ages of the past, surveying the foundation of Zion, and the eternal purposes of the grace of God in Jesus Christ, returning up the pathway of new covenant promises, all yea and amen (have we not more in hope by promise, than all the kings of the earth have in actual possession?); with the sensible presence of the Holy Ghost, going by the cross of Calvary up to the delectable mountains, drinking in the invigorating dew of everlasting love, looking on the things which the natural eye of man hath not seen, and on to the consummation of the mediatorial work of Christ Jesus, and His delivering up of the kingdom, the Church, perfect, spotless, complete, without blemish or any such thing; I should then like to go right home, and be for ever with the Lord. How I sometimes enter into the spirit of the poet:—

"Rise, my soul, and stretch thy wings,  
Thy better portion trace."

But as it is in nature, so it is in grace. Night, with darkness, follows the departing sun and daylight; this body of sin and death is so heavy, so depressing this wretched man, *myself*: when shall I get away from his company? We have been sensible companions for fifty years—"In this tabernacle we groan, being burdened." Did the Apostle Paul talk like this? A companion still. I grasp his hand afresh, with the spirit of my mind; what a springing well in the wilderness! But my fluttering heart, like the young and feeble bird just

alighted from its nest, how it flutters and tries to rise! and the balloon, chained to earth, it jumps and bumps, and there remains. So I often find it; with the yearning heart and uplifted eye. "Oh, when wilt Thou come unto me?" is the heartfelt prayer of my soul.

Dear brother, excuse this ramble, with love in Christ Jesus,

JOHN HIGGS.

49, Broadway, Brooklyn,  
New York, America, Nov. 25, 1887.

#### GOLDEN WEDDING.

We have received a beautiful illuminated card with the annexed inscription upon it: "GOLDEN WEDDING, *December 5th, 1887. MR. & MRS. JOHN PIGGOTT, Saint Ives, Hunts.* 'Our soul waiteth for the Lord: He is our help and our Shield' (Psa. xxxiii. 20). 'Ye shall hallow the fiftieth year' (Lev. xxv. 10)." On the reverse side are the following verses: "A wedding hymn, written on the occasion of the marriage of Mr. John Piggott and Miss Ann Markham, December 5th, 1837." (From the *Gospel Herald*, September, 1839).

"Lord of Hosts, impart a blessing  
On the solemn night bestowed:  
May each with Thy grace possessing,  
Triumph in redeeming love:  
Crown this wedding  
With all mutual joy and peace.

Let the party now united  
Live in love and holy fear;  
Now they both their hands have plighted,  
And committed to Thy care,  
To consult Thee,  
Dearest Lord, by fervent prayer.

Should they be destined to prosper  
In this world of toil and pain,  
May they view it as a favour,  
And for such adore Thy name.  
Now they're wedded,  
Smile on them in Providence.

But if trials should attend them,  
Or affliction prove their lot,  
May Thy promises support them,  
Whilst on Christ they fix their hope:  
Bless their union,  
And support them under all.

When temptations doth beset them  
From without and from within,  
May the God of grace uphold them,  
And enable them to sing,  
We are wedded  
To our conquering Lord and King.

When death closes earthly union,  
May they with their living Head  
Rise to dwell in sweet communion,  
When all earthly cares are fled:  
Precious union,  
To be wed with Christ above.

Then arrayed in all their graces,  
Being both made welcome guests,  
Having on their wedding dresses,  
Join King Jesu's marriage feast,  
And for ever  
With their Husband to be blest.

Now to Jesus, who at Cana  
Deigned Thyself to be a guest,  
Condescend now us to favour,  
Now adorn the marriage feast,  
And for ever  
We will spread Thy glorious fame."

St. Ives, Hunts.

W. C . . . I.

WOOLWICH.—The anniversary of the Enon Sunday-school took place on Sunday, Nov. 27th. Mr. Squirrell (the pastor) preached morning and evening, and again in the afternoon to scholars and parents, taking for his text, Zech. viii. 5. Hymns were effectively rendered. It may be mentioned that there are 235 scholars, with a staff of 25 good earnest teachers, working together in the bonds of unity.—F. W.

MAIDSTONE.—DEAR BROTHER WINTERS,—Just a line to say that I had the privilege of baptizing two believers last month, and receiving three into Church fellowship at Providence, Maidstone. We had a good attendance, and the Lord's blessing was greatly felt and enjoyed. The Lord be praised! Yours in the best of bonds,—W. OSMOND, 53, Palatine-road, Stoke Newington.

BIBLICAL QUERIES.—No. 1. What is meant by the *pearls* and *pearl* in Matt. xiii. 45, 46.—J. M. M. [*Answers* must be brief or they cannot be inserted, as our space is extremely limited.—Ed.]

### In Memoriam.

Died, November 18th, 1887, at the Cottage Hospital, Newton Abbott, aged 48, JOHN HOBBS, clay miner, of Kingsteignton, from injuries sustained while at work in the clay mine on the previous day. The deceased was well known in the village at Newton Abbott, as a consistent member of the Baptist Church in this town, who mourn his loss, as he was always, when able to come, most regular in his attendance, and greatly enjoyed the means of grace. His funeral took place at Kingsteignton, on the 20th, and was largely attended by all classes. Our brother was much respected, although he moved in a humble sphere of life, and bore testimony to the power of divine grace. Our loss is, indeed, his gain. He leaves a widow and one child.—J. M.

The Church at St. John's Green chapel, Colchester, has lost a mother in Israel from their midst, in the person of the late MRS. SUSANNAH HARWOOD, who entered into rest on the 24th of November last, after a few days' illness, at the ripe age of 84. She had been a seeker after God and His salvation from her childhood; and could not remember any time in her life when she was not anxious about her soul. From her earliest youth she was a constant and consistent attendant on the means of grace, and for many years a teacher in the Sunday-school. She was a great reader of good books, and a lover of the good men who wrote them. In a

very high degree she was a lover of Zion, and sought to encourage the weak and fearful followers of the Lord. She was baptized at the age of 46, although for a long time before she had been in principle a Strict Baptist. All her life, being more or less in bondage through the fear of death, she found suitable companions in the lowly and timid pilgrim travelling Zionward; and these she would help by word and example, and could truly say, "I am a companion of them that fear Thy Name." During her last illness this fear of death was not experienced, and she was willing to depart, saying, "Oh! how blessed! Oh! how blessed! entering in, shouting Victory! Victory! through the Blood of the Lamb!"

The Church at Great Gidding, Hunts, has lost, by death, the oldest member, MR. JOSEPH JOYCE, who had lived in Great Gidding 55 years, and had been a member of the Church 53 years. He had been favoured with excellent health for many years, and at the close of life had no disease of body; but simply worn down by age and decay; and on the 22nd of November last, gently passed away, at the age of 81 years, to be, we trust, for ever with that dear Saviour whom he loved.

Died on November 18th, 1887, MRS. SARAH BRETT, aged 88 years. Baptized by the late P. Dickerson, pastor of the Church meeting at Little Alie-street, Whitechapel, with twelve others, in 1843. She has been enabled to retain an honourable membership for 45 years with the above Church. Her end was peace.—ONE OF THE TWELVE.

Another valuable member and deacon of the Church at Carmel Chapel, Pimlico, has gone home to glory. Our beloved brother BACHELOR fell asleep in Jesus, November 19th, 1887, aged 58 years, after a very short illness. The dear Lord appeared to him and gave him that sweet promise, "I will never leave thee, nor forsake thee," which was a great comfort to him in the midst of his very great pain of body. He leaves a loving wife and four children to mourn his loss. May God help the widow, and bless them all. Our brother was brought to Carmel an infant. He was called by grace under the ministry of the late pastor, Mr. John Stenson, and baptized by him, December 24th, 1848, and received into the Church, January 7th, 1849, so has been a member nearly forty years. He was a Sunday-school teacher, and has been secretary to the same for more than twenty years, and for some few years has been deacon and secretary of the Church. Our brother's remains were brought to the chapel, followed by all his family and brother deacons. Our pastor conducted

the service. They then repaired to Brompton Cemetery, where a large company of friends were waiting their arrival. Our pastor preached the funeral sermon on the following Sunday evening, on which occasion the chapel was well filled, our pastor taking for his text Matthew xxv. 21. Our pastor spoke very blessedly, and we trust the service may be blessed to the ingathering of many souls.—THOMAS COLLINS.

Died, at the residence of Mr. A. Dalton, Baptist minister, Station-road, Fawkham, near Dartford, Kent, on the 2nd of December, 1887, ELIZA SCOTT, at the advanced age of 91 years. A woman that feared God, and her end was peace.

I grieve to report the death of my dear brother deacon, SAMUEL DESSBOROUGH. He has been deacon of the Church (Zoar), at Wellingborough, some years, but his health has gradually declined for about five or six years. We all acknowledge the sweet access he generally seemed to enjoy at the mercy-seat. The last time I saw him in the flesh, he said, "The Lord has allowed a little gloom to come between me and Him." But there was nowhere else for him to go but to the Lord. Our pastor, Mr. Hand, visited him a few days before his death, which was on December 7th, and prayed with him, and during his prayer our dear brother burst forth, as he heard the name of Jesus, "Bless His precious Name!" His remains were interred in the presence of a goodly number of sorrowing friends on December 12th. He leaves a widow and large family to mourn his loss, but their loss is his eternal gain.—A. BLISS, Wellingborough.

JOHN TAYLOR, of 38, Cowper-street, West Brighton, died on Saturday, Dec. 10, 1887, at the ripe age of 87 years. The deceased was called by grace when about 22 years of age, and was baptized by the late Dr. Rippon in the year 1824, and soon afterwards commenced preaching the Gospel in the suburbs of London, until he went to America; but not finding the change congenial, he returned to London, and became a member of the Baptist Church at Wandsworth, under the pastoral care of the late Mr. Ball, continuing to preach as opportunity offered—frequently walking many miles to do so. At length, his health failing him, he came to Brighton in the year 1860, and was soon engaged on Lord's-days preaching in the villages around. Brother Taylor accepted the invitation to become pastor of the Church at Fishergate, and continued to labour there for a period of 14 years with a considerable amount of success. He was most useful in visiting the sick and the poor and needy. After resigning his work at Fishergate, about seven years ago, our brother re-commenced preaching in the

villages as formerly, and which he continued to do until increasing age and infirmities compelled him to relinquish it. Our brother has kept his bed for about 18 months in a very weak and helpless condition. Visitors generally found him very cheerful and conversant on the best things, but expressing an earnest desire to go home; which was especially the case on Dec. 2. The next day he was taken worse, and gradually sank, and at last fell asleep in Jesus on the following Saturday. Nearly the last words he uttered were:—

“Yes, I to the end shall endure,  
As sure as the earnest is given,  
More happy, but not more secure,  
The glorified spirits in heaven.”

He has left a sorrowing widow, 77 years of age, to mourn his loss. It is also gratefully acknowledged that our brother has received substantial help from the “Necessitous Ministers’ Poor Funds.” Our brother was interred at the West Brighton Cemetery on Dec. 14, 1887.—G. V.

MRS. TAYLOR (widow) has gone home. She died on Lord’s-day morning, December 18th, 1887, eight days after her beloved husband, Mr. J. Taylor, Baptist minister. She took cold, and bronchitis set in. Her work was done, and the Lord has hushed all her grief and taken her home at the age of 77 years. Truly “He hath done all things well.”—GEO. VIRGO.

SARAH GRAVES, aged 58, after a long and lingering illness, borne with exemplary patience and submission to her Lord’s will, died on Nov. 18, and her mortal remains were committed to the grave at Willesden by Mr. Warren, on Nov. 24, in the presence of a goodly number of friends, to whom she was a sister greatly beloved. She leaves a husband behind to feel that he has lost indeed an helpmate, for the Word of the Lord richly dwelt in her with much grace and humility. Her last words to her dear husband was “Salvation!” and she then fell asleep in Jesus. The departed one was a member of the Church at Shouldham-street, London.—H. B.

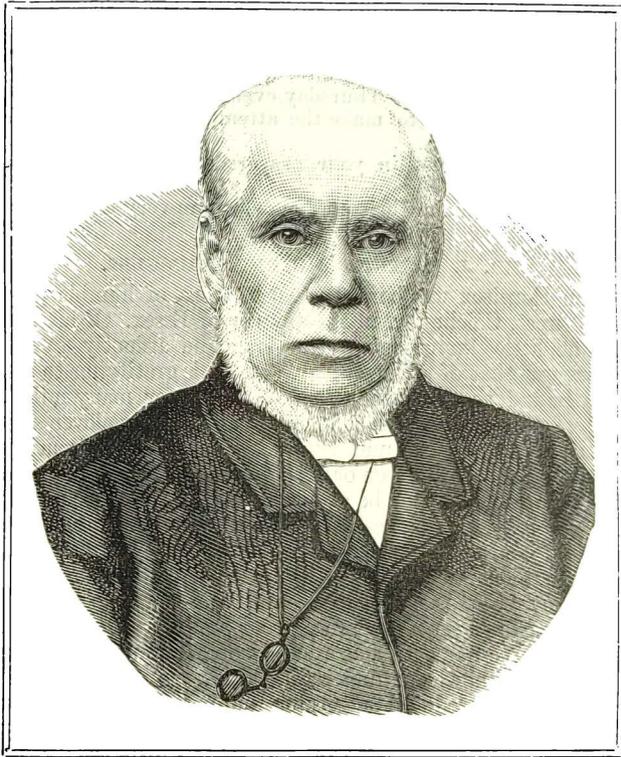
The Lord has been pleased to visit Jireh, East-road, and remove one of its members by death—a sister, MRS. MARIA COULTHARD, of Kingsland. She had been a worthy member of the Strict Baptist body for upwards of 50 years. For some years she had been a member of the late William Lodge’s Church, when he was at Cumbertand-street, and with him she removed to Jireh. Our aged sister has not been out to Jireh for about two years or more, owing to her age; and most of the time the dear aged one seemed quite childish, and wandered in her mind; but the God who watched over her when in her sinful state,

watched over her in her weak state of mind. A dear sister in the faith, Mrs. Snell, has often told me that when she has talked to her about good things she has quite understood her and smiled, and often said such words as “Precious Jesus!” “What a nice hymn!” or “What a nice chapter that is.” She was particularly thankful for the smallest help rendered her by her friends. On Nov. 23, 1887, she passed quietly away, aged 80 years, and was interred in Ilford Cemetery on Sunday evening, Dec. 4. Brother J. Backett preached her funeral sermon from the words, “Blessed are the dead that die in the Lord” (Rev. xiv. 13).—E. TICKNER.

On Dec. 6, 1887, our brother EDWARD JAMES (member of the Church at Pent-side, Dover) entered into rest, and was buried by our pastor, Mr. George Webb, at Buckland Churchyard, on Saturday, Dec. 10. He was a consistent and honourable member of the Church for 40 years, and notwithstanding his affliction of blindness, he was for many years an acceptable preacher to many causes when without pastors. Having had a remarkable and retentive memory, he could repeat whole chapters of the Bible as correctly as if he read them. On the following Lord’s-day evening our pastor preached an excellent sermon from 2 Tim. iv. 6, 7; in the course of which he referred feelingly to the departure of our brother James; not praising the creature, nor offering prayer for the dead, but magnifying the grace of God displayed in him. He also exhorted the living to adorn the doctrine of God our Saviour in all things, and to be “followers of them who, through faith and patience, inherit the promises.”—7, Luther-terrace, Dover, Dec. 12, 1887. [We remember well the cheerful countenance of our departed brother E. James when last at brother G. Webb’s meeting at Dover. His prayer on the occasion of our first visit to Pent-side we shall not soon forget. His spirit is now with God.—ED.]

MR. JAMES LEWIS, of Yarkhill, entered into that rest which remain for the people of God, on Dec. 16, and was interred at Whitestone on the 19th. Deceased was 61 years of age, and was for very many years a deacon of the above place, and which was very dear to his heart. He leaves a large circle of sorrowing friends; but our loss is his, our brother’s gain. Oh, may our last end be like his!

The only sister of Mrs. Grimwood, of Gosbeck, Framlingham, Suffolk, passed to her eternal home whilst Mr. J. Grimwood (pastor of Stonham) was engaging in prayer at her bed-side. She leaves an afflicted husband to mourn her departure.



## The Late Mr. John Hazelton,

PASTOR OF MOUNT ZION CHAPEL, CHADWELL STREET, CLERKENWELL.

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“O, death, where is thy sting? O, grave, where is thy victory?”—1 Cor. xv. 55.

IT is with inexpressible sorrow that we record the almost sudden death of our highly gifted and valued brother in Christ, Mr. John Hazelton, many years the honoured pastor of the Church at Mount Zion Chapel, Chadwell Street, Clerkenwell, which solemn event occurred on Monday morning, January 9th, 1888. We were early apprised of the painful fact by a *telegram* from our dear brother, Mr. J. W. Banks,

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which was closely followed by the annexed kind letter from our esteemed friend and brother, Edward Mote, Esq.:—

16, Thornhill Square, N., 9th Jan., 1888.

MY DEAR BROTHER,—You will be surprised to hear of the somewhat sudden decease of our dear pastor, Mr. Hazelton, from an attack of acute bronchitis, at 11.20 this morning.

His son preached for us last evening (Lord's-day, January 8th), from the significant words, "It is finished."

Our pastor preached last Thursday evening (January 5th) with some difficulty, and he wanted to make the attempt yesterday, but that was not permitted.

Requesting an interest in your prayers, and sympathy with us as a Church,

I remain, in Christian bonds, Yours very truly,

Mr. Winters.

EDWARD MOTE.

#### MR. J. HAZELTON'S EARLY STRUGGLES.

Mr. John Hazelton was born June 6th, 1822, of humble parents, in Magdalene Street, Colchester, in the County of Essex. Of his early days we have but little knowledge. The trade he ardently followed for several years was that of a wheelwright; and it is gratifying to state that he was celebrated as the best maker of wheels for many miles round. He was often obliged to labour at his work until ten or eleven o'clock on Saturday night, and on the Sunday morning he would frequently start at six o'clock on a journey of fifteen or twenty miles to preach three times, and then return home at night, and be at his business at six o'clock on Monday morning. He was what is called a self-made man. He worked hard when a young man to improve his mind, and many a night he sat up studying when his landlady supposed him to have been in bed. Being too poor to buy books, he procured some from a grocer's shop (about to be used as waste paper); others were old proofs from a large printing establishment. We name this as a most noble example to young men of the pursuit of knowledge under difficulties.

Although Essex produced a greater number of martyrs during the Marian persecution than any other county, yet since the mighty ecclesiastical ejection in 1662 it has been rather more famous for Independents than for Baptists, and especially from the time of the old vicars of Coggeshall, Dr. John Owen and Obadiah Sedgwick. Nevertheless, during the first half of the present century, two of the greatest Baptist preachers that ever adorned the annals of evangelical nonconformity have come from Essex, namely, Mr. John Hazelton and Mr. C. H. Spurgeon. The late Mr. C. W. Banks wrote a brief sketch of Mr. Hazelton's life, which appeared (with a portrait) in the *EARTHEN VESSEL* for February, 1877. Respecting Mr. Hazelton's early career, Mr. Banks writes: "No human instrumentality had anything to do with either his conviction, conversion, or going forth into the ministry. . . . When young John Hazelton was about sixteen years of age, the Lord visited him in the night season in a dream, wherein he saw *the last day*, and *final judgment*. . . . For several months that dream sunk him in the deepest woe, being terribly persuaded that he was a *lost sinner!* . . . But the Lord was very pitiful: He was ready to save him, and from the Spirit of the living God came these words into the very heart of the trembling lad: 'Be of good cheer; thy sins, which are many, are all forgiven thee.'" He was afterwards greatly favoured of God under the ministry of Mr. Thomas

Cyprian Rust, then a Nonconformist preacher, but who subsequently entered the Church of England. At the age of about seventeen our departed brother was baptized, and became a member of the Baptist Church in his native town. Mr. Banks says: "In the space of two years he (Mr. Hazelton) was convinced of sin, converted to God, baptized, received into the Church, and began to preach the Gospel. He was but eighteen years of age when he preached his first sermon, which was delivered at Wivenhoe, a village four miles from Colchester!" In the order of Divine providence, Mr. Hazelton soon received a call to preach from the Church at Bungay in Suffolk (having been highly recommended to the friends there by that late noble champion of truth, Mr. Samuel Collins, of Grundisburgh), and where he laboured with much acceptance for about two years. From this Church he removed to that of Guyhirn in Cambridgeshire, in connection with which he spent four profitable years in the Gospel ministry. Later on we find him preaching on probation at Eden Chapel, Cambridge, where now our brother J. Jull successfully preaches. For nearly three years he ministered with a fair amount of success at Mount Bures, in the same cause, we presume, over which our venerable brother Rayner has long been appointed. In his early ministerial career, Mr. Hazelton visited the Churches in Ipswich, Clare, and occasionally preached in other Churches in the counties of Suffolk, Cambridgeshire, and Essex, until he removed to London, about the year 1851. Thus, during the long period of 46 years, our departed brother faithfully preached the Gospel, having commenced his ministry in 1842.

#### THE RESPECTED PASTOR OF CHADWELL-STREET.

Mr. Hazelton's association as pastor with the Church of Christ at Chadwell Street has been attended with singularly marked success. This Church was founded upon New Testament principles in 1851, and has firmly abided by them until now. In the following year Mr. Hazelton became their pastor, and for a short time after their formation as a Church they congregated for worship in Mount Zion Chapel, City Road, until that place became too small for them. They then removed to their present neat and substantial sanctuary, wherein, until now, they have, through the tender mercies of God, enjoyed uninterrupted peace and prosperity.

None but those immediately connected with this bereaved Church, who have sat under the thoughtful and penetrating ministry of Mr. Hazelton for many years, can fully understand the great loss they have sustained by his death. As a husband and parent, we believe the deceased to have been most tender, loving and faithful; and as a pastor he was enabled, by the grace of God, to maintain a consistency of life and character worthy of imitation. His ministerial gifts were exceptionally great. He appeared constantly to enjoy much nearness to Christ, from whose sweet spirit he drank deeply, which added Gospel richness to his preaching. His choicest thoughts and language seemed at times to rise beyond himself, especially when dwelling upon the deity, atonement and love of Christ, which made his ministry to be most highly valued. In many of the deceased's best sermons he seemed to be elevated to such heights, and went to such depths of the mysteries of the Gospel, that we were wont to cry out at times—

<p>"There's not a ray of glory known Around the great Jehovah's throne</p>	<p>Which our Redeemer does not wear, Proclaiming His own Godhead there,"</p>
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Frequently he appeared to us to reproduce in his sublimest utterances a digest of some of the grandest word-pictures of the old masters of Biblical lore.

The following adapted lines of Cowper significantly point to our departed brother as a minister of the Gospel—

“ I would express him simple, grave, sincere;  
In doctrine incorrupt, in language plain,  
And plain in manner; decent, solemn, chaste,  
And natural in gesture; much impressed  
Himself, as conscious of his awful charge.”

He evidently read much, but thought more. His general knowledge was most remarkable, and as a speaker he had a thorough command of language. His method of enunciation was unique; solemn, deliberate, and weighty were his words, every one of which carried force and meaning with them. We shall never forget the masterly sermon we heard him preach on Good Friday last, at Mount Zion Chapel, Hill-st., Dorset-square. It is far from our thoughts to write one sentence in laudation of a mere creature; but it is the grace of God as seen in the most useful and honoured life of the deceased that we would heartily magnify. Although its termination seemed somewhat sudden, yet from his frequent suffering from bronchial affection, and much consequent physical weakness from the foggy and winterly season of the year, his life for some time has hung as it were upon a thread. Now that the grim messenger Death has snapped that tender cord, we submissively bow and say, “The will of the Lord be done.”

“ When Jesus calls, the saint must go;  
’Twas his eternal gain to die.”

Our departed brother was one of the noble founders of the Metropolitan Association of Strict Baptist Churches; and by his death the Strict Baptist Mission has lost one of the best of presidents. The surrounding Churches will greatly miss his timely and valuable services. But he has gone; his ransomed spirit is now with God—

“ Raised by His arm ’to view His face,  
Through the bright beamings of His grace!”

#### MR. J. HAZELTON’S STUDY BIBLE.

We can understand in some measure the meaning of many of the words that recently fell from the lips of our departed brother; they signified that he knew that the time of his departure was at hand. Quite lately he said to his beloved wife, referring to some books, “I want to read no other book but the Bible now.” We are informed on good authority that the little Bible which he kept in his study, and which has been re-bound three times, was his constant companion since 1840, and contains marginal notes of all the texts he preached from since that time, marked with his own hand. This precious little Book of books, we have no doubt, will be highly prized by his dear and only son, Mr. John E. Hazelton, secretary of the Aged Pilgrims’ Friend Society.

#### INDICATIONS OF HIS DEPARTURE.

A few weeks since, talking in his study with Mr. G. Sawyer, one of his valued deacons, Mr. Hazelton suddenly said, with great solemnity, and without comment, “Henceforth let no man trouble me; for I bear

in my body the marks of the Lord Jesus" (Gal. vi. 17). The night before he died, his beloved wife heard him speaking, and listening, found he was repeating the following couplet:—

"Upon a poor polluted worm  
He makes His glories shine!"

She reminded him that the hymn read "graces," not "glories." It is thought that he altered the word intentionally. No doubt he intended, had he been able, to repeat the annexed verse, which he so dearly loved:—

"And lest the shadow of a spot  
Should on my soul be found,  
He took the robe the Saviour wrought,  
And cast it all around."

#### THE CAUSE OF HIS DEATH.

Chronic bronchitis was the cause of his death, but its intensification was a matter of but twenty-four hours. He had been growing weaker and thinner for a long time prior to his death. The best of medical skill was supplied, but the Master beckoned, and His servant went "up higher."

"O the rest for ever and the rapture!  
O the Hand that wipes the tears away!  
O the golden homes beyond the sunset,  
And the eye that watches o'er the clay."

#### HIS LAST MOMENTS.

His end was truly peaceful and painless; the cough had ceased, and he lay quietly, breathing more and more slowly, until without even a sigh his ransomed spirit left the tenement of clay for the "home of his soul, so dear." He knew his dear son and Mr. John Hodges, one of the beloved deacons, who were at his bedside, but very soon became unconscious, and remained so until his death. Just before he breathed his last, his son kissed him tenderly, as he loved him dearly, and the dying saint gave him a look of such love! "John, my boy," was all he could say. To Mr. Hodges he said, "Thank you for coming," and after a short interval he uttered his last words, "I am all right," and so passed away.

Mr. Hazelton's address at the Lord's table on the first day in the New Year was full of holy unction drawn from Rev. xix. 9. His last sermon was preached on Thursday evening, Jan. 5th, from Isa. xliiii. 1. In the chapel the whole of the little family were present, Mrs. Hazelton, her son, and his beloved wife. We deeply sympathise with the godly, sorrow-stricken widow and her affectionate son, as also for the bereaved Church. Our earnest prayers shall not be wanting in their heavy sorrows.

#### HIS PRINTED SERMONS AND MEMORIAL VOLUME.

His printed sermons now remain as evidences of his great pulpit ability. Four separate volumes of them have been completed; each volume containing three years' sermons. The fifth volume is now in progress, twenty-one numbers having been published, and arrangements have been made to complete the volume by issuing one sermon a month for the next fifteen months, there being many shorthand notes in stock. Mr. Hazelton's first monthly sermon was issued in May, 1874, and great has been the blessing attending their circulation.

## TWO SINGULAR INSTANCES OF CONVERSION THROUGH MR. HAZELTON'S SERMONS.

In one case a rural postman, slipping one out of a cover to look at it, was by the Spirit of God brought from death unto life by some of the words contained in it. In another case, Mr. Hazelton was once preaching in the country when a wonderful conversion occurred under the sermon. A noted publican and prize-fighter was attracted, like many others, "to hear a boy preach." The Lord met with him on the occasion; after which the newly converted man went home, shut up his beer-shop, and entered upon a different occupation. He subsequently became a respected deacon of one of our Churches, and in which office he ended his days. A memorial volume of our late friend will be published in a short time. This, we are sure, will indeed be worthy of a place in the libraries of our ministers and people.

W. WINTERS, EDITOR.

Churchyard, Waltham Abbey, Essex.

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 THE FUNERAL.

On Friday, January 13th, long before the time announced for the funeral service to commence, every available space in Mount Zion Chapel, Chadwell-street, was occupied, and many were the bitter tears shed on that solemn occasion. The pulpit was draped in mourning. A few minutes past twelve o'clock the remains of our departed brother were brought into the chapel, and placed in front of the pulpit. The coffin was of polished oak with gilt fittings. Upon the gilt coffin plate was briefly inscribed the history of the deceased:—

JOHN HAZELTON,

BORN JUNE 6, 1822, DIED JANUARY 9TH, 1888,

IN THE 66TH YEAR OF HIS AGE.

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 THE SERVICE IN CHADWELL-STREET CHAPEL.

In the pulpit were brethren J. S. Anderson, P. Reynolds, R. E. Sears, and S. K. Bland. The hymns for the occasion were specially printed and given to the friends. Mr. Anderson presiding, opened the service with hymn No. I., beginning—

"Why do we mourn departed friends."

Mr. S. K. Bland having prayed, Mr. P. Reynolds read very solemnly suitable portions of Scripture, and Mr. G. W. Shepherd gave out most impressively hymn No. II.—

"'Tis finished, 'tis done! the spirit is fled."

Mr. R. E. Sears then offered fervent prayer, and Mr. J. H. Lynn read with pathos hymn No. III., ending,—

"Jesus, Thy rich consolation, to Thy mourning people send."

Mr. W. J. Styles spoke from Col. iv. 7, and Mr. Anderson announced the closing hymn, "Rock of Ages, cleft for me." The benediction by Mr. Anderson terminated the solemn meeting in the chapel.

## THE FUNERAL CORTEGE.

The hearse, with the mourning coaches, thirteen in number, followed by several cabs containing sorrowing friends, slowly wended their way to Finchley Cemetery, where they arrived shortly after three o'clock.

Those in the first coach were Mr. J. E. Hazelton, son of the deceased, and his wife, who is a daughter of the late Mr. George Abrahams, of blessed memory; Mr. F. Hazelton from Chelmsford, brother of the deceased; and Mr. W. Hazelton, pastor of the Church at Lewisham. In the second and third coaches were the deacons of Mount Zion Chapel, Chadwell-street—Messrs. Edward Mote, George Sawyer, John Oliver, John Hodges, Walter Abbott, and E. Hunt. Mrs. Hazelton, the beloved widow, was quite unequal to the journey, or she would have followed the remains of her dear one to their last resting-place. The mourners having reached

#### THE GRAVE,

the coffin was gently and silently lowered to the tomb. Mr. J. S. Anderson then briefly addressed the friends present. He said we are reminded by the tomb of the awful results of sin, "for since by man came death, by man came also the resurrection of the dead." We lay the remains of our dear brother to rest in the care of Him who is the resurrection and the life, and at whose girdle hangs the keys of hell and of death. We say ashes to ashes, dust to dust, but that which we commit to this grave is not common clay. We leave it till the great morning of the resurrection with Him who has said to our brother, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Mr. Anderson having pronounced the benediction, the mournful scene closed, and the relatives and friends of the deceased left the Cemetery. Mr. W. R. Fricker, a member of the Church at Chadwell-street, was the undertaker. The arrangements of the funeral were carried out in the most orderly and satisfactory manner. The remains of Mr. Hazelton were buried in the same grave in which lies the body of an infant son of J. E. and E. G. Hazelton, who died October 21st, 1883.

#### MINISTERS AND FRIENDS PRESENT AT THE FUNERAL.

Among those present we noticed were :—Messrs. E. Mote, J. Hodges, G. Sawyer, J. Oliver, W. Abbott, and E. Hunt, deacons of Chadwell-street, J. Box, Soho; J. E. Hazelton, Canonbury; A. Boulton, Surrey Tabernacle; J. H. Dearsly, Dalston; W. K. Squirrel, Woolwich; F. C. Holden; Limehouse; W. K. Dexter, Dacre-park; J. F. Fromow, Brentford; W. Howe, Barnet; J. Bennett, Homerton Row; J. Harris, senr., Shouldham-street; P. Reynolds, Dickens, White, and Willey, Providence, Islington; J. Mead, Nunhead Green; E. Langford, Stoke Newington; S. K. Bland, Ipswich; J. Parnell, Pimlico; G. W. Shepherd, C. Wilson, and J. Tinson, Dorset-square; J. Curtis, Hounslow; W. Waite, Stepney; C. Cornwell, Brixton; G. Burrell, Watford; W. J. Styles, I. R. Wakelin, and A. Steele, Keppel-street; R. E. Sears, Whitechapel; W. Horton, Croydon; W. Hazelton, Lewisham; Sinden, City-road; Deane, Cooper, and Tomlinson, Wandsworth; W. H. Evans, Clapham; J. H. Lynn, Stratford; A. Knell, Colnbrook; E. Mitchell, Guildford; W. Kennard, Croydon; J. F. Franklin, Ipswich; G. Pocock, W. Debnam, Camberwell; J. Rayment, Camberwell; Smith, Walthamstow; J. Vaughan, Hackney; P. W. Williamson, Addison Park; R. Alfrey, Enfield; Cottis, Epping; J. Harris, Kilburn; J. Briscoe, Islington; J. B. Warren (late of Shouldham-street); W. Milbourne, Hoxton; Burrows, Camden Town; W. James, Hoxton; H. Boulton, Tollington Park; J. W. Banks, Islington; and W. Winters, Waltham Abbey. There were also deputations from the Metropolitan Association of Strict Baptist Churches and the Strict Baptist Mission. Services were held as usual at Chadwell-street on Lord's-day, January 15th. Mr. J. Box preached in the morning, and Mr. Anderson in the evening. We hope to give sketches of these sermons in our next issue.—Ed.

## A WEEK OF MOURNING AT MOUNT ZION, CHADWELL STREET.

BY JOHN WATERS BANKS.

**M**Y DEAR BROTHER WINTERS,—The unexpected death of Mr. John Hazelton is a source of great grief to the Church at Chadwell-street, as well as to the whole of the denomination. On the Monday evening, as he died in the morning, we went to the prayer meeting at his chapel. The sad event was quite unlooked for, unthought of, by many of the friends present; hence, as the worshippers arrived, returning from their daily avocation, to spend an hour in solemn devotion with God, they gathered from the subdued utterances of those who spoke in prayer, that the ransomed spirit of their beloved pastor had been summoned home. Heads that were reclining in reverential obeisance to Almighty God, were involuntarily raised, and with a vacant look of surprise gave vent to their feelings of sorrow. Young men and maidens, as well as fathers and mothers in Israel, all wept sorely. Mr. Abbott, one of the deacons, presided at the meeting, and read in measured and suppressed tones *Psa. xxiii.*; at the close of which he pathetically referred to the sudden and solemn affliction with which God in His providence had visited them. The brethren Sawyer, Mote, Hodges, Nunn, and Oliver, unburdened their hearts at the throne of grace, and pleaded with the Lord to support the bereaved widow and son, and succour and guide the Church in their new experience. On Wednesday, January 11, the Church met for solemn deliberation for the first time since their existence as a widowed Church. On the next evening (Thursday), Mr. Moxham delivered a sermon full of feeling, referring occasionally in touching accents to the deceased, from the words, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the Forerunner is for us entered" (*Heb. vi. 19, 20*). Mr. Moxham was helped by the Holy Spirit with aptness to bring the subject to bear upon the passing circumstance. On the Friday the doors of the sacred edifice were again opened, when it was filled by friends from all parts of London, who had come to take part in the funeral service (see report by the Editor). On Sunday morning Mr. John Box delivered a discourse from the text, "And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (*John xvi. 22*). Every sentence of the sermon was full of pathos and sympathy, which touched and moved both the speaker and his hearers. The sermon will no doubt be given to our readers in a future number of this Magazine. On the Sunday evening Mr. John S. Anderson preached the funeral sermon from, "Precious in the sight of the Lord is the death of His saints" (*Psa. cxvi. 15*). This sermon, we also understand is to be printed. The chapel was literally crammed—galleries, pulpit-stairs, and vestries—and many could not get admittance. The whole congregation were attired in mourning habiliments, the sombre aspect being only relieved by the white paper of the printed hymn-sheets.

Thus passed a week in Mount Zion, Chadwell-street, unparalleled in their history as a Church. They, however, with the aged, bereaved and gracious widow, and the godly, heart-broken son, Mr. John Ebenezer Hazelton, have the sympathy and prayers of the entire denomination. May God sanctify this solemn visitation to every mourner, for Christ's sake. Amen.

## CHURCH LAW.

BY JOHN HUNT LYNN.

**T**HE Church, originated in the will of God, has being only in Him in whom "dwelleth all the fulness of God," and is wrought and inwrought by Divine law.

Law is founded on the being of God. Its principles are the attributes of God. Its utterance is the manifestation of God.

Absolute law is the will of God. Law, in regard to created being, is either essential or administrative. *Essential* (or natural) law appertains to modes, states, and qualities of being. *Administrative* law appertains to event and object of being and of association. These two aspects of law cannot be dissociated, and the operations and incidences of either act and re-act upon the other. The relations of God to creation, and of absolute law to law in regard to creation, correspond. Fulfilment of administrative law is subordination to, harmony with, and fellowship of the Divine will.

The true Church-state being divinely originated, maintained, and destined, Church-law, both essential and administrative, must necessarily be both Divine and perfect. The essential law of the Church is that of her being, calling and characteristics. *The administrative law of the Church*, to which I desire now to draw attention, *is contained perfectly in the New Testament*. If not, where may we seek it? What other authority may we accept? Not traditions. They are broken, confused and conflicting. Not councils and synods. They raised partial issues and promulgated differing dicta. Not ministers. They are fallible. Not majorities. They are often wrong, and frequently the Lord has wrought mighty changes and reformations in His Church by individuals and by minorities. Some say we must secede from the various organised assemblies and meet as worshippers under the presidency and teaching of the Holy Ghost, and His presence and power shall be the Church's law; and yet these very gatherings exhibit wide division and maintain some doctrines that are not in the Word of God. Oh, that we were simply worshippers wholly submitted to the Lord; but to be separatists, intensifying the torn conditions of the professed Church of Christ, is no part of the business of saints.

The New Testament records are : adequate ; authoritative ; divine. Being *adequate* it is superfluous to seek anything beyond. To parley with other suggestions for regulation of conduct or worship is to waste precious moments and purchased faculties which *belong to Him* whose blood was our priceless redemption. This is sheer robbery. Being *authoritative*, and *therefore* to be obeyed, to adopt aught from without is to elevate human opinion, worldly principle, carnal will, or, in many cases, as is well known, some abominable piece of man-pleasing above the Word of God. Being *divine*, what arrogance, what rash presumption it must be to formulate a rule, or to introduce any arrangement alien to the New Testament. It is to account man wiser than God. Such iniquities cannot be perpetrated without pushing something sacred on one side, or marring something in the experience, worship or practice of some member or members of the Lord's Body, in which case the evil thing, so far, assumes the pre-eminence. How can Anti-christ, whose crowning blasphemy is to exalt himself above all that is called God and is worshipped, be condemned by men who do such things ?

Church law may be considered as to *organisation, practice, and doctrine*. I. *Organisation* includes *membership* and *office*, and their mutual relations. Those only can be truly members of the Church, as organised amongst men, who are born of God. Their spiritual induction presents a *testimony of certain spiritual facts*. "See that thou make all things according to the pattern shown to thee in the mount" (Heb. viii. 5). Thus the testimony of the "shadow of good things to come" was wrought. Surely then the testimony of their accomplishment should be a pattern of the heavenly things themselves. Called by grace out of darkness into light, and *baptized* into the "*one body*" by the Holy Ghost, they drink into one Spirit in the communion of the children of light. By the testimonies of declared faith and of visible baptism these heavenly facts are witnessed (or patterned), and in identical order and relation. To this agree the precepts of the Lord and the practice of the Apostolic Church. Open communion therefore either repudiates the organisation of the Church, or lies concerning the heavenly things. As to officers. Perhaps no Church to-day has a clear, full and scriptural nomenclature. Nevertheless the ministries themselves remain. Pastors as recognised are too exclusively thought of as if absorbing and dispensing all ministerial stewardships. The gifts enumerated in Eph. iv. are graciously continued till we all come to the fulness of the stature of the perfect man in Christ. II. *Practice* covers the ground of our assembly and our procedure both collectively and individually. The New Testament provides for all things in the Church, and for the conduct of the saint as a pilgrim and a heavenly citizen, touching both his temporary associations with the alienated world, and His eternal relations with the city of the great King. That its teachings in these things are all obeyed, or any of them fully, is not assumed, but we are bound by them. May we have grace continually and more perfectly to live them. The Apostolic word contains ample instruction as to : proclamation of the Truth ; fellowship of prayer, of testimony, of song, of labour, and of giving ; also the principles which should guide and actuate in all matters. If any matter be not determined by and carried out according to His Word the Lord is dishonoured, and His Church must, consciously or unconsciously, suffer. III. *Doctrine*. Organisation and practice are the actualities, development and manifestation of truth or doctrine. Every detail, whether it be perceived or not, conveys some doctrinal testimony, either of error to the injury of the Church or stumbling of the individual, or of truth to edification. Hence in minutest details, equally with the "work of the ministry," the guidance and teaching of the Holy Spirit and the Word are requisite. These co-relations of organisation, practice, and doctrine are involved in the abiding perfection of essential law as basal to administrative law in the union of Christ and His Church.

Liberty as to doctrine is not formally claimed by the professedly orthodox. It is however claimed that as to practice and organisation we may do almost as we please. Were this true there could be no administrative law beyond doctrinal tenets, and the precepts of the New Testament must be infringements of the rights and liberties of the family of God. The false claim is made, almost universally. It is voiced in the presumptuous phrase, "*essentials and non-essentials*," a phrase surely born of the wily serpent. It is said, "*the times are different*." Is the Eternal mind to bow and retire before the changing fashions of a dying age ?

Such a plea impugns the prescience and wisdom of God, and tosses His children to the humours of "the god of this world." "*The preferences of taste may guide when there is no direct forbidding,*" I was told in 1864, and have often heard the same dictum since. This is the very base and principle of the worldliness which so fearfully emasculates the Church. Such a notion even unconsciously adopted leavens to direct corruption. "*Ends desired may be sought by the means that the circumstances of the cases may in good men's opinions seem best,*" I answer, if the Word will not lead to the end desired, the object must be forsaken absolutely. "*Arrangements not directly forbidden and in which it is alleged there is NO HARM we may carry out.*" This is specious and ensnaring. *What fallible mind can prove the "no harm"?* In the nature of things, the more nearly this may seem to be while the matter contemplated is not provided for in Holy Writ, the snare and danger are in just such ratio the greater. The edge of the keenest blade is nearest invisibility. Un-suspected germs in apparently sanitary conditions slay. What I now advance may by the fashionable religionist be called narrow and bigoted. Be it so. It is the narrowness of the exceeding broad and divine commandment which is full as the New Covenant, large-hearted as God's love, and abundant as the riches of Christ. Let us with our whole being eschew the spurious charity—the "breadth of view"—which spreads its flimsy, perfumed, and tinselled gauze over the stretches of Iscariot compromise. The dicta of worldly policy which I have indicated have lured from the simplicity of the Gospel, and has so hidden the old paths that it has often been difficult to discover them. Their influence over personal experience, especially of young disciples, has been frightfully baneful.

All matters arising for consideration may be treated by the following simple rules:—1. If dealt with in the New Testament, this is infallible law. 2. If not, then the opinions expressed concerning the issue raised should be compared diligently with clear doctrine, precept, or APOSTOLIC practice; and the concord or discord so discovered determine the *pro* or *con*. 3. *Nothing should be introduced that cannot be PROVED to be thus accordant with the Word.* The allegation that questions come up which cannot be treated thus is false.

It may be asked what becomes of liberty? Would not such procedure as suggested bind burdens which could not be borne? Emphatically no! The burden is the grossness of the heart made heavy with the wretched creature-expedients that abound. Creature-liberty must be finite and relative. Liberty in the Creator is absolute will. Divine will is immutable law. True creature-liberty is harmony and fellowship with Divine will. Such liberty is perfect. Its breadth and scope are the immensity of the will of God *in a fit sphere*. Other so-called freedom is the annulment of liberty, and the energy of bondage, inasmuch as the creature comes necessarily into collision with the Divine will, and whichever way turning, is met with check.

Do not the Churches need a great searching in this matter with the candle of the Lord? Human authority largely assumes the King's prerogative. God in mercy purge us and bring us back to the simplicity of Christ! Let every spiritual reader lay this question before Him in lowly prayer that His will alone may be wrought in us and in the Churches with which the Holy Ghost has identified us.

## THEOLOGY OLD AND NEW.

*A Critique on Mr. J. Guinness Rogers' View of the "Down Grade" Question.*

*To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.*

DEAR SIR,—A series of four lectures to be delivered by Mr. J. Guinness Rogers was somewhat extensively advertised, the subject of the lectures being "Congregationalism of To-day," and the series thus divided:—Nov. 22, "Our Theology as Compared with that of the Past." Nov. 29, "The Christian Life of to-day as Compared with the Puritan Ideal." 1888.—Jan. 17, "Church Life as it is, and as it Ought to be." Jan. 24, "The Place of Congregationalism in the Life and Work of the Nation." In the circular letter of invitation it is stated, "They are intended to deal with current misrepresentation of Congregationalism." Having taken some part in our Association passing at its last half-yearly meeting a vote of thanks and of sympathy to and with Mr. Spurgeon on the "Down Grade" protest, I was wishful to hear whether the delivery of the lectures was as against Mr. Spurgeon's complaints, or against the Congregationalists, who had as bitterly complained against departures from simple Gospel truths. To my astonishment, Mr. Rogers told his audience he was there to speak only for himself and none of his brethren were in any way committed to what he might say; yet he hoped he would have the sympathy of those who saw with him.

I went to the Memorial Hall, fully expecting to hear a fair, clear statement of what was the theology of the Congregationalists in the past. I thought I had a tolerably clear knowledge of what that part would be, and also that a straightforward declaration of things, held by the ministers and received by the people, of the body, would be made; but, alas! I came away as informed as when I went in, and no more so. Before Mr. Rogers commenced his first address, 1 Cor. xiii. was read by Dr. Stevenson, and prayer offered. Mr. Rogers said that before commencing his lecture, it was needful that he should make a few remarks. He had been asked if discussion would be allowed, or whether questions might be put. His reply was that discussion would be most inconvenient, and that if questions were put in writing and handed to him, he would give his answers at the time of the next lecture. He then stated that Mr. Spurgeon had made most serious charges against the men of "Modern Thought," charging them with departing from the truth, for which there was no foundation. He very vehemently denounced such conduct, and said that while there were changes in every department of thought, it could not be supposed there would not be changes in religious thought. He had been brought up under certain teachings, and in his young days had shocked his father by telling him that he himself believed Christ died *for the sins of the whole world*. Mr. Rogers then went in for what was, no doubt, intended to be a most telling point. He referred to the students of the Pastor's College having passed a certain resolution, and then said: "This but showed they were unfit for the position they aspired to hold." He could glory in what he had done when a young man, and yet be intensely sarcastic about young men giving their opinions when they do not coincide with his own!

He then dwelt somewhat upon the "*Larger Hope*," and said it was a grand idea, and he could not see it was at all opposed to the Gospel; yet, for himself, he could not receive it, though he wished he were able to do so. He, however, believed God, in His infinite love, would by some means deliver the lost from their sins. He closed this lecture by saying if men were disloyal to Christ, then, of course, it would be impossible to work with them, but such disloyalty had not been proved, and the charges against any must not be received upon the statement of any one man.

On the occasion of the second lecture, I expected to hear what questions had been put to Mr. Rogers, and to hear his replies. I might have supposed that probably three questions had been placed before him.

1st. What was the theology of Congregationalism in the past?

2nd. What is the theology of Congregationalism to-day?

3rd. If he could suggest a plan whereby the Creator could deliver the lost?

After prayer had been offered, Mr. Rogers at once stated that he had just come from Wolverhampton, having been preaching, attending meetings, and in the interstices of time had to take part in denominational work. He was, therefore, too weary to answer questions. However, he would say he had received two or three questions, but he believed they had been framed more to puzzle him than to elicit an answer. Not that they did puzzle him, but he did not think they were worth his notice, and, therefore, he should pass on to his lecture. Again, a great disappointment was in store for me. I went to hear a lecture upon the Puritan ideal of the Christian life, and the Christian life of to-day compared with that ideal. Again, another attack upon the action of Mr. Spurgeon, Mr. Rogers asserting it to be the heaviest blow given for many a day, for it could not be looked upon as a mere idiosyncrasy, and it was impossible to treat it as belonging to the Baptist Union only, for he thought there was now a solidarity between the Congregational and Baptist Unions which had never before existed. Yet Mr. Spurgeon had dealt the heaviest blow at Nonconformity and Free Churches which had been given for many a day. At this came cries of "No, no," and Mr. Rogers readily responded by saying he did not say they were going to suffer. No! Nonconformity had survived more serious attacks. Mr. Spurgeon had, in fact, only expressed what had been current up and down their Churches among a certain class of people, for whom he would make some allowance, for they were unable to face the *great change which had been going on*. These thought there must necessarily be evil in these changes.

I then indulged the thought whether the fervid and excited speaker thought of Dr. Dale and the Chairman-elect of the Union; of Dr. Duff, of Airedale College; of Dr. Thomas, and their accusations and protestations. But I had to listen, and I had the pleasure of hearing that these men, who were unable to face the great changes, were more conservative in relation to their religious ideas than anywhere else. It had surely been well for man had he conserved his Maker's law. It was well for those who in all ages conserved the revelation God made to them. I know Mr. Rogers is not, politically and socially, trying to destroy what is God's gift to man, but to conserve what is of God for man, and what is right between man and man in the sight of God. His work is to break down what man has produced for the injury of man, and I suppose he would now say he would wish to know all that God would tell, and then be willing to conserve the revelation. Surely he is not wishful to have a kaleidoscope kind of religion, ever changing as a hand moves the enclosed pieces. Mr. Rogers said Mr. Spurgeon's action must lead to one of two results—either members must leave the Union, or they must have a new body of officers—"heresy hunters." He had no doubt they would find men in the Churches ready to sniff out heretics. "Ah," said he, "It is an old practice, this, 'to cast out of the synagogue;' but has it come to this—that Baptists, of all men, men who have contended and suffered for 'liberty of conscience' should seek to put down heretics?" This was said in the speaker's hottest and most scathing manner. How unfair to those of the past, and to them of the present! Those who suffered and contended for liberty of conscience, and were consistent in their contention, refused to be coerced into conformity to men, but wished to be simply let alone by those not in agreement with them, and to be "perfectly joined together in the same mind and in the same judgment" with those with whom they were in union—not in union by merely being enclosed in some worked-together words, but knit together in love, and even compacted together, and by that which every member provideth.

Mr. Rogers now addressed himself to Mr. Spurgeon's view, that a number of ministers did not believe the fundamental truths of the Gospel of Christ—men who did not believe Jesus was Saviour and Lord. With

vehemence, he said this was the most terrible charge that could be flung in the face of a Christian, and he doubted sometimes whether their friend could have realised the awful impeachment he had brought against men. He referred to a card which he believed had been sent by a clergyman, on which was written certain statements of doctrine, when, with scorn, he said, "As though I should need to be told that when I have been in the ministry forty-two years." He now relaxed in manner, and took up the subject of deacons and others knowing Shakspeare's plays, and the acting of those plays better than they did the Bible. For himself, he had never been to a theatre, and he had very strong feelings about it; yet he thought he could not blame those who did so, for it came under the "All things are lawful for me" that was reiterated, and he said, in the time of Charles II., the theatre was a concentration of wickedness. A voice cried out, "So it is now." In his time he had had to do with many deacons, but never with one who knew Shakspeare's plays. He thought it was a good thing that lawn tennis was not known by the Puritans, for had it been it would now be under the ban of some good people.

This lecture was closed by the announcement that if any wished to ask questions, if they would meet in one of the committee-rooms, a time might be arranged for a friendly conference.

So, I contend, Mr. Editor, that Mr. Rogers utterly failed in the side issue he raised, which was that of condemning Mr. Spurgeon's protest. He said the gage of battle had been thrown down, and they were compelled to take it up, whereas they had hoped that the great and important changes would have taken place gradually and have disturbed no one; also that he did not deliver lectures according to the subjects set forth by the titles. I may suppose that those who feel irritated by the "protest" have defended themselves by their most effective warrior, and, if so, the solemn charge is not answered yet.

It would be interesting if some of your correspondents would give us extracts from the printed works of Independents living in the first half of the century, and of those of this latter part, and likewise of the Baptists of the same periods.

We who stand by the Word of God alone may surely rejoice that none of these conflicts harm us. We can neither lose nor gain. "Having nothing, yet possessing all things." Our Association's vote of thanks to Mr. Spurgeon was timely and well done.

Yours in the Gospel, P. W. WILLIAMSON.

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#### A BLOW TO ANTI-CHRIST, BY A D.D.

SINCE Mr. C. H. Spurgeon sounded the alarm trumpet in the ears of the theological world, I have been guided in the course of my daily readings to Dr. Chalmers's on the New Testament. His remarks on John's second epistle is so forcible and applicable in the warfare against the enemies of Christ, that I think the doctor's annotations are worthy of a corner in the EARTHEN VESSEL and GOSPEL HERALD. Dr. Chalmers says:—"How intimately love and truth are blended together in this epistle!—we are commanded to walk in truth—we are beseeched to love; and this love is said to lie in our walking after the commandments. And all is here urged on the ground that error is abroad—error so deadly as to involve in it the denial of Christ, even amounting to its being an Anti-christ. To deny that Christ came in the flesh is to deny the literal sacrifice made by Him for the sins of the world, analogous to the denial spoken of by Peter, regarding those who denied the Lord that bought them. This is a damnable heresy; and let us mark the reiterated testimony which the Apostle gives as to the importance of right doctrine, nay, the sanction which he confers, if not on our hostility to, at least on our *alienation* from, all those who bring not the

right doctrine along with them. With such there should be a suspension of all intercourse, at least, of all hospitality."

Doubtless those whose eyes are daubed over with clay will consider the language of Chalmers most uncharitable for this enlightened age. But we might hear a sound more startling than Chalmers's on reading John's second epistle. This loving Apostle wrote:—"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed."

Unquestionably the Apostle alludes to the substitutionary work of the dear Redeemer, and the glories that follow.

HENRY E. SADLER, *Pastor.*

Willingham, Cambs.

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“THE UP GRADE.”

“Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.”—Isa. li. 1.

DEAR MR. EDITOR,—Would it not be as well if some thoroughly able user of the pen would undertake in a regular series of articles, in as simple a manner as possible, to “Go through, go through the gates; prepare ye the way of the people: cast up, cast up the highway; gather out the stones; lift up a standard for the people” (Isa. lxii. 10). It appears clear there must be a radical change take place before a man can take a step in the *Up Grade*. And this change is of such a nature that a man cannot have undergone it, and be long without some clear ground of hope in God's mercy, through Christ. The Apostle Paul saith, “The natural man receiveth not the things of the Spirit of God: for they are foolish unto him; neither can he know them, because they are spiritually discerned.” Now if a man has been hewn out of the quarry of fallen nature, or dug out of the hole of the pit of natural and actual corruption; or can in some measure understand spiritual things, so as to be able to judge whether another speaks according to the teaching of the word of God (1 Pet. iv. 11) and finds the gospel of Christ attractive to his soul, he must be able to perceive a difference in himself to what he once was, when the gospel message had no attraction for him. Then if this is proved that man by nature is dead, spiritually dead, what can he know? What can he do spiritually, before the quickening process has taken place. Does not the Apostle Paul liken this quickening process to a new creation? As well as our Lord to a new birth? He says, “For God who commandeth the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” God has promised that His word shall not return to Him void. But He has not delegated His sovereign power to any dealer in unscriptural appeals to dead sinners, to enable them to beget Him a lot of bastards (Heb. xii. 8).

J. W.

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THE UP GRADE TRUMPET.

MY DEAR BROTHER WINTERS.—I am thankful you have been led to blow the trumpet in Zion, and to sound an alarm on God's holy mountain. Like the prophet Jeremiah, you seem to say, “I am pained at my very heart. I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war; destruction upon destruction is cried, the whole land is spoiled.” May God still give you, my brother, wisdom to blow your trumpet, and strength to stand, like the brave, with your face to the foe. Our Churches and the ministry in the present day need it. Human nature, in whatever form it is, cannot bear the hammer of divine truth, nor the faithful blowing of its silver trumpet. The Bible

is, as you have well said, God's divine standard. An old Christian brother said to me a few Sundays since, "It would take a waggon and horses to draw a sinner to God's house; but when the Holy Spirit works upon his mind, it will take a good many to draw him away." In many of our Churches there is a want of the spirit of discernment. We need, as Paul, to pray "that our love may abound yet more and more in knowledge and all judgment." Many are forgetting in these days what the noble army of reformers passed through as the instruments in God's hands of freeing the hearts and intellects of men from the power of Popes, Cardinals, and Priests. Would that the watchword of Martin Luther were the watchword sounded from all pulpits and platforms in Christian England to-day, "Justification by faith in the Lord Jesus."

In reading your editorial address, my thoughts went back to that period in the life of Luther when he was summoned before the Diet of Worms, where over two hundred of the greatest men of the world stood, and how Luther answered the charges brought against him in the strength of God. History here raises the veil and shows us how courage and strength were communicated to this humble and helpless man. Luther's prayer uttered on that occasion and printed has been well styled "One of the most beautiful documents of history." The professing Church in many places has opened her arms to receive the vanities of the world, which are as opposite to the teachings of the Bible as darkness is to light, preachers of the Gospel advocating the drama! Thousands of our fellow-creatures have cursed the hour when first they exposed themselves to the contamination of the stage. I believe all the evils that can waste property, corrupt morals, blast reputation, impair health, embitter life, lurk in the purlious of the theatre. It clearly shows the low tone of Christianity when these things are advocated. God help us, for the sake of our enthroned Lord, to hold fast the Gospel of the grace of God.

Yours very truly in Him we love,

WILLIAM DIXON.

Bradfield-St.-George, Suffolk.

#### THE DOCTRINAL BASIS OF THE STRICT BAPTIST MISSION.

MY DEAR SIR,—I fully intended to have written you last month to thank you for your excellent notice in the E. V. & G. H. on the "Down Grade." Mr. Spurgeon is bold in his testimony against many of his brethren departing from the truth of God's Word; but how is it that it has not occurred to him that he has set the example by departing from the Scriptural rule in admitting unbaptized persons to the Lord's table, thus breaking down the barrier between the Church and the world. The *open communionists* are the only ones who trample on the ordinance of baptism! The State Church, in departing from God's order in baptism, has done more to mix the world and the Church than any other body. Your supplement to the "Down Grade" movement is very good.

I wrote the above before reading the letter of P. W. W. in the December number of the E. V. & G. H. I am sorry to say that the doctrinal basis of the Strict Baptist Mission is not, to my mind, agreeable to New Testament teaching, and which is as follows: "No. I. The Father, the Word, and the Holy Ghost." We read, "He that acknowledgeth the *Son* hath the Father also" (1 John ii. 23), and if we transpose the words, they imply, "He that honoureth not the *Son*, honoureth not the Father which hath sent Him" (John v. 23).

Yours in much esteem,

THOS. FEARNLEY.

7, Luther-terrace, Dover.

[THE clause in the doctrinal basis of the Strict Baptist Mission, to which our dear brother Mr. Fearnley takes exception, is certainly a Scriptural

# FREE DISTRIBUTION

OF THE

## “EARTHEN VESSEL AND GOSPEL HERALD.”

—:O:—

THIS movement, which originated with two friends in the Summer of 1886, has continued to grow. The foundation was laid in *faith, hope, and works*. In *faith*, that it might yield glory to God and good to souls. In *hope*, that the fundamental truths of the everlasting Gospel might be brought before the minds of those who do not understand them. In *works*, by the two mutual friends paying half-a-crown each for two copies of the Magazine to be sent to the weary, suffering, and sad, in two of our Hospitals, and praying for the quickening influence of the Holy Spirit to rest upon the readers of them.

The simple movement has resulted, thus far, in sending the EARTHEN VESSEL AND GOSPEL HERALD, for the year 1888, to the following places:—Cottage Hospital, Trowbridge; Reading Room, Whitstable; Herne Union; Infirmary, Hoxton; Reading Room, Y. M. C. A., Islington; Watch and Clock Makers' Alms Houses, New Southgate; Printers' Alms Houses, Wood-green; London Hospital; Convalescent Home, Swanley Junction; Waltham Abbey Reading Room; five aged saints (three widows) in different parts of the country, living upon charity, and unable to buy them; Richmond Free Library; St. Thomas's Hospital; Guy's Hospital; St. Bartholomew's Hospital, West Smithfield; Hospital, Public Coffee House, and Free Library, Saffron Walden (three copies).

Subscriptions for this object have been received from—A Garden Labourer, 4s.; A Friend, Homerton, 2s. 6d.; T. K., 5s.; F. M., 5s.; Finsbury Post Mark, 2s.; A Garden Labourer, 4s. (second donation); E. C., 2s.; A. R., 2s.; E. C., 5s. (second donation), “who wishes the EARTHEN VESSEL AND GOSPEL HERALD increased circulation. C. Cornwell, Pastor of Brixton Tabernacle, sends us 10s. “for six copies of the EARTHEN VESSEL AND GOSPEL HERALD monthly, to be *distributed* in any place you may think fit.” E. Wagon, 2s. Brother R. C. Bardens, of Cottenham says:—“Send me fourteen copies extra of EARTHEN VESSEL AND GOSPEL HERALD.” The Lord be praised. A gentleman at Sheffield (Mr. Taylor) says:—“I shall put a copy of the EARTHEN VESSEL AND GOSPEL HERALD on the table of each library in the town of Sheffield.” A young lady, signing herself “F. M.,” writes:—“I send 5s. for the further circulation of the EARTHEN VESSEL AND GOSPEL HERALD. My heart yearns for it to come into the hands of all seekers after the truth. I have an aged, afflicted mother to whom I read it. I find such comforting truths written therein.” Messrs. I. Robinson and Sons, of Richmond, write:—“In answer to your appeal in the December number of EARTHEN VESSEL AND GOSPEL HERALD, we beg to say that the Magazine is now to be placed in Richmond Free Library by a member of Salem Chapel.”

We are quite sensible of the fact that this branch of business will, as it continues to grow, entail a large amount of work, which those of our friends, who can and will help us, may considerably lighten, if they would purchase one or more extra copies of the Magazine, and deliver them themselves to the workhouse, institution, or any place of public resort within their own district. Of all such movements we should like to be made acquainted, in order that we may publish the same, so that our friends may know in what places the Magazine is thus freely distributed. We must again ask those who distribute the EARTHEN VESSEL AND GOSPEL HERALD gratuitously, to cut open each copy of the Magazine, and write the word “GRATIS” on the first page of it, or *draw a X over it*, so as to prevent any undue use being made of the same.

Mr. W. Winters, Waltham Abbey, Essex; or Mr. John W. Banks, 18, Park-street, Upper-street, Islington, will receive and disburse anything sent to further this object. Should friends hear of any real spiritual good resulting from the *free distribution* of our Magazine, we should be greatly pleased to know of it.

KINDNESS. L.M.

	KEY D.						L.M.
S	:s	d' :-s	l :-s	f.m:r.d	s :s	l.t:d'l	s :d'
A	:d	m :-d	d :-d	t,d:s,i	t <sub>1</sub> :d	d.r:d	d.t <sub>1</sub> :d.f
	1. A -	wake,	my soul,	in	joy - ful	lays,	And
	2. He	saw	me ru -	ined	in the	fall,	Yet
	3. When	I	was Sa -	tan's	ea - sy	proy,	And
	4. When	trou -	ble, like	a	gloo - my	cloud,	And
	5. Soon	shall	I pass	the	gloo - my	vale,	Soon
T	:s	s :-m	f :-s	s :fe	s :m	f :f	s :s.l
B	:d	d :-d	f :-m	r.d:t <sub>1</sub> l	s <sub>1</sub> :d	f :f	m.r:m.f

d' :t	d' :d	d' :m	t :l	s :-l	s :f	m :-s
m :r	m :m	m :m	r :r	l :-d	d :t <sub>1</sub>	d :-m
dee - mer's	praise;	He	just - ly	claims	a	song
stand - ing	all;	He	saved	me	from	my
bond - age	lay;	His	life	he	paid	for
thun - dered	loud,	He	near	my	soul	has
pow'rs	must fall,	O!	may	my	last	ex -
s :s	s :s	s :s	s :l.t	d' :-d'	s :s	s :-s
s :s <sub>1</sub>	d	d	s :f	m :-f	m :r	d :-d

f.m:r.d	l :s	d'.t:d'.r'	d' :t	d' :t.l	l.s:s
d :d	f:d	m.r:d.f	m :r	His	lov-ing-kind - ness
lov - ing - kind - ness,	O	how free!			
lov - ing - kind - ness,	O	how great!			
lov - ing - kind - ness,	is	so large.			
lov - ing - kind - ness,	O	how good!			
lov - ing - kind - ness	sing	in death.			
s :s	f :m	s :-l	s :-	:	:
d :m	f :-d	d.r:m.f	s :-	:	:

l :s.f	f.m:m	d :m.s	l.t:d'.r'	d' :t	d' :-
His	lov-ing-kind - ness	His	lov-ingkind - ness,	O	how free!
f :m.r	r.d:d	s <sub>1</sub> :d.d	d.f:m.r	d :t <sub>1</sub>	d :-
His	lov-ing-kind - ness	His	lov-ingkind - ness,	O	how great!
:	:	m :s.m	f.s:l	s :f	m :-
:	:	His	lov-ingkind - ness,	is	so large.
:	:	d :d.d	f.r:m.f	s :s <sub>1</sub>	d :-
		His	lov-ingkind - ness,	O	how good!
		His	lov-ingkind - ness,	sing	in death.

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No charge is made for the announcement of Special Services, Pulpit Supplies, etc., amongst the "Notices" on the wrapper of the Magazine. These should be sent to the Editor, W. WINTERS, Churchyard, Waltham Abbey, before the 24th of the month. The Editor will also be glad to receive items of News from Churches in all parts of the country.

one, if 1 John v. 7 (A.V.) is accepted as an inspired passage. John having mentioned in ver. 6 the testimony of the Spirit, returns (ver. 7) to give us the whole analogy of the truth of Christianity, which he reduces to two *ternaries* of witnesses. The WORD (*logos*), given in the *second person*, is evidently the same as in John i. 1. In 1 John v. 7 the Father and the Spirit bear testimony to the *Sonship* of Christ; and because of this fact, the phrase *the Word*, and not *the Son*, is here used. The Father bears witness to the Son; the Word, or *logos*, bears witness to the Father and the Son. These three are one in essence, and agree in *one* testimony that Jesus Christ, the Son of God (ver. 9), came in the flesh to die for sinners (John viii. 13—18). If we accept verses 7 and 8 (portions of which are omitted from the R.V.) as genuine, then the doctrinal basis of the Strict Baptist Mission is perfectly consistent with the whole tenour of truth. The ‘witness of God’ in ver. 9 is supposed to have been before appealed to, yet if ver. 7 be excluded, that *witness* is nowhere else mentioned. As the passage alluded to is not given in the rules of the Strict Baptist Mission as an *extract* from 1 John v. 7, we should most decidedly have preferred seeing the phrase (in Rule I.) *the Son*, instead of “the Word,” as it seems more intelligible to our comprehension. If, however, Mr. Fearnley considers that portion of verses 7 and 8 to be apocryphal, he is perfectly justifiable in objecting to Rule I. of the Society’s doctrinal basis.—EDITOR.]

### GREAT APOSTACY.

To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.

MY DEAR BROTHER IN THE LORD,—His love, mercy, and peace, be ever unto you and your spiritual reader for ever. As there is a very great commotion here, in the Colonies, over Mr. Spurgeon’s declarations of the apostacy of the Baptist and Congregational Unions, I think that we should take advantage of the event to establish our people in the truth, and gather up those who have turned aside to lies, so that they may stand forth with us in the truth of God. In order to retain these deceived ones, the apostates have basely affirmed that Mr. Spurgeon has falsified them. This, in my address in our magazine, I deny, by the following authorities, which are indisputable. I have, within the last few days, made the following collection for your Monthly; I believe it will do great service to “our Gospel” if you will publish it, so that the people may see what “the Down Grade” always leads to—namely, *open apostacy*:—

TO YOUR READERS—

“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth” (2 Thess. ii. 13).

AS DISTINCT FROM—

“And He said, I will hide My face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith” (Deut. xxxii. 20).

(1) Here we have distinguishing mercy—but; (2) we have apostolic gratitude—*thanks*; (3) we have spiritual relationship—*brethren*; (4) we have divine affection—*beloved*; (5) we have the cause of the gratitude—*because*. This is fourfold: (1) For eternal choice by the Lord—*chosen you*; (2) for salvation chosen to it—from *the beginning*—with means for its attainment. (1) The sanctification of the Spirit—*through it*; (2) the belief and belief of the truth.

This is the point, bearing upon the present commotion, which it is necessary that we should understand. The Baptist Union, with the Congregational Union, affirm, in substance, that there is no need of belief in the things herein contained, and therefore they have abandoned them. Mr. Spurgeon has charged them with doing so, and has separated himself from them, and “ordered new posts to the doors of his fellowship; the

chain to his communion to be put up, because some, in pretended friendship to him—the Lord's servant—have robbed his Master of His glory."

Mr. Webb, on behalf of the Baptist Union, and Dr. Dale, on behalf of the Congregational Union, says that Mr. Spurgeon is wrong—that this apostacy has not largely taken place in these Unions. I affirm that Mr. Webb and Dr. Dale are grossly wrong, and that Mr. Spurgeon is strictly right in his charges against them. Mr. Spurgeon writes of what he has seen and heard for years. Mark what he says: "I have seen and heard the same here, in Messrs. Taylor, Clarke, and others in Melbourne; and Messrs. Voller, Greenwood, and Taylor, here in Sydney, and others also. The Union in Melbourne justifies this change; so does the one in Sydney."

The sayings of Mr. Webb, Dr. Dale, and the Chairmau's Address for the Congregational Union in Melbourne, and also the one in Sydney, proved to be untrue by their own *few* colleagues who have not apostatised, with the hosts of the apostates who have departed from the faith in these last days—all this evidence proves that Mr. Spurgeon has not been mistaken. Here is one of their leading ministers pleading only for a *tripod*—three things:—

1. The necessity of the new birth.
2. The need of the atonement for sin.
3. That salvation does not reach beyond the grave, into the region of hell, by offers of mercy there.

This one man's *tripod* was rejected, and the apostacy was complete, with only one *protector*. The leaders of these Unions are ashamed of their departure from the general truth of Christianity, and they seek now to hide their heads, relative to the protests of Mr. Spurgeon. The Melbourne chairman said that they did not do away with the substance of the ancient creeds, but that they re-constructed them, and gave them new expressions. This is absolutely untrue, for they have discarded them, *in toto*, and defamed them, as if they came from the evil one.

Oh, that Mr. Spurgeon himself had not have commenced the "*Down Grade*" by *open communion* and *universal offers and proffers*! Here is the start, and down they go, as by steam. May God, in His mercy, keep us in the truth, for Jesu's sake.

I remain, my dear Brother, yours in the Lord,  
DANIEL ALLEN, *Pastor*.

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### KEEP CLEAR OF THE WOLF!

DEAR MR. EDITOR,—I am glad to find by the EARTHEN VESSEL AND GOSPEL HERALD Mr. Spurgeon and his friends have been aroused from their slumbers. You will see by the enclosed that while they were sleeping I was warning the young men of New Church-street, Bermondsey, of the "Down Grade." I have long seen the deceit and tendency of the "new theology." The revolutions of 1848 caused some of the leading minds of that movement to come into this country, and some of them settled in Tavistock-place, Russell-square, and there commenced educating the people of this country for revolution. I trust the Strict Baptist Churches will keep clear of them. But I fear in some of the Churches the thin end of the wedge is already in. They begin with introducing such childish things as musical instruments, improvement in singing, a little more entertainment, recreation, and amusement, and so work upon the flesh, till the people walk after the flesh and bring forth the fruits of the flesh. Dear Mr. Editor, you must keep a sharp look out for "the wolf in sheep's clothing" or you will "lose your garments." They come as a thief, and if they catch you asleep, they will walk into the E. V. and G. H. and try to sink it and the captain too.

Yours truly,

P. J.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### THE NEW WATFORD TABERNACLE.

#### OPENING SERVICES.

Although the weather was very inclement on Wednesday, January 4th, 1888, a large body of ministers and friends gathered together to unite in the opening services of the new tabernacle, Derby-road, Watford (Pastor, Mr. S. T. Belcher). The Brentford friends mustered thickly, having closed their own sanctuary in order to be present on this eventful occasion. The arrangement of the services was admirable. During the day no less than ten beloved brethren gave addresses, and the same number engaged in solemn public prayer. The lady friends who gave and served the provisions, and also beautifully carpeted and furnished the pastor's vestry, deserve our warmest thanks.

After the settlement of Mr. Belcher as pastor at Watford in March last, the old Beulah Chapel in Loates-lane was felt to be wanting in accommodation, and some nine months ago several energetic members of the Church seriously considered the question of the advisability of erecting a more commodious building, with the result that at a meeting of the Church held shortly afterwards it was resolved to at once collect subscriptions towards a new chapel. A piece of ground was secured in Derby-road, and building operations were commenced in August last, and from that time to the present, the work has been vigorously continued until accomplished. It need scarcely be pointed out that matters have not proceeded so far without serious difficulties arising as to financial affairs, though, on the whole, the Church is to be congratulated upon having raised the gross amount of £1,565, against which there is an expenditure of £2,747, leaving £1,181 18s. 3d. to be made up, but as there will be various extras, it is computed that £1,200 will be required, towards which the sum of £99 7s. 3d. was contributed at the opening services.

Of the building itself sufficient has been recorded in the county papers, to which we are indebted for particulars in this report, and which leaves us no space for enlargement upon the subject. The works have been so far carried out by Messrs. Judge and Eames, builders, of Watford; Mr. W. H. Syme, architect; Mr. Tearle executed the stone-work, and Mr. J. Rogers the warming apparatus.

The first meeting in connection with the opening proceedings took place at 10.30 on Wednesday morning, when Mr. S. T. Belcher (pastor) presided. There was also on the platform Messrs. J. Box, J. S. Anderson, F. H. Noyes, and P. W.

Williamson. The meeting was opened with devotional exercises, led by the chairman, on the conclusion of which a hymn was sung, commencing:—

“Dear Shepherd of Thy people here  
Thy presence now display.”

Prayer having been offered by Mr. Noyes, and a portion of Scripture read by the pastor,

Mr. J. S. Anderson heartily congratulated Mr. Belcher and those who were accustomed to attend his ministry, on having been enabled by God's help to erect, and now to assemble in, a place dedicated to God's service. When he received an invitation to be present that day, he thought of the following text in Jer. vi. 16: “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.” It was said, the speaker remarked, of the Athenians that they spent their time in nothing else but speaking of, hearing about, or seeing, novelties, and the love of novelty played an important part in their every-day life. There were some things that were new in which they might heartily rejoice—for instance, that new sanctuary; but he would seriously advise them not to become lovers of novelty, though they ought to be open to the conviction that a thing was good when it was uncontestedly proved to be so. He had watched for years the growth in Churches of a desire for something to attract others to their places of worship; they were not satisfied with the old paths. He earnestly exhorted those present to be satisfied with the eternal truths found in God's Word, without man's additions, subtractions, or manifestly erroneous interpretations of the principles of Christianity contained in its pages.

Mr. J. Box next addressed the meeting, remarking that they had come there that day to thank God for the past. At some period more or less remote, a company of godly persons were found in Watford banded together and determined by the grace of God to maintain the preaching of the true doctrines of salvation, and having been blessed in their efforts, and their Church removed to this spot, the present occasion afforded a suitable opportunity to think upon that Divine providence which had attended them throughout. It was this providence which had induced the Church to exert itself for the honour and glory of God, and for the benefit and welfare of their fellow-creatures, and by this they had been induced to expend their substance to rear for Him

whom they loved and served that beautiful tabernacle. And who were they who worshipped there? They were Protestants, and that implied that they protested against something, and that something was the usurpation by any Church of Christ's divine rights, by means of which he was robbed of His prerogatives. In the early days of Christianity, the truths of the Gospel were held to be antagonistic to the religion of the times, and pregnant with such heresies that those who believed them should, unless they recanted, be persecuted even to the death. Mr. Box earnestly advised them to adhere strictly to the doctrines taught in the Bible, distinguishing things that differed, subordinating their opinions to the teachings of the Holy Spirit, and from these teachings they would receive the wherewithal to defeat the sophistry and erroneous views of the present day.

A large company partook of dinner in the vestries of the chapel at one o'clock. In the afternoon the chair was again occupied by the pastor, who was supported by Messrs. Sears, Williamson, Noyes, Squirrel, Lynn, Winters, Reynolds, and J. W. Banks. After singing, Mr. W. Weston offered prayer.

Mr. Philip Reynolds then delivered an interesting address on "Public Worship," basing his remarks on Gen. iv. 26: "Then began men to call on the name of the Lord," and in which he pointed out that there are various essentials to the proper worshipping of God, but the calling upon the name of the Lord must ever be the principal element of true worship. Some chapels were built for speculation, some for parsons, and some for deacons; but what they had need to remember was this: that the glorification of man, if it be brought into connection with the worship of God, was a horrible sin, and he was assured that if anything were done for man's pride blessing would not rest upon it. Mr. Franklin prayed, and

Mr. W. K. Squirrel next addressed the meeting on the two distinct and appropriate words, FLOCK and BISHOP. Each letter of these two words was made beautifully to accord with the occasion of the gathering. At the conclusion of this address a tea took place at the old post-office, when a large number sat down.

In the evening a public meeting was held; the chair was taken by Mr. J. P. Barradell, who made many excellent references, in the course of his introductory address, to the strong attachment he felt to the friends at Watford, and which all present very highly appreciated. At the close of the chairman's address, Mr. Goodson offered prayer, and

Mr. Belcher gave an outline of the origin of the cause at Watford. He said that 26 years ago a young man came to live at Watford. He found there was no place where he could worship God according to his usual custom, and for a time he wor-

shipped at the Independent Chapel. A short time after this two friends offered to lend him a room for public worship, if he would conduct the services. This went on until they were unable to use the room any longer, when this young man opened his own room. A few years rolled on in this way, during which time they were supplied with ministers. At last it was decided, as their number had increased, that they should rise up and build; the result was that they built the pretty little chapel Beulah. Time rolled on, and many changes had taken place, but God had signally blessed them; the result of His blessing had been that last March it was mooted that there was a necessity for a new chapel. He could not then see the necessity for a new chapel. When he asked the reason he was told that there were no sittings to let, and people were continually asking for them. The subject was first publicly stated at his recognition service. He himself was rather tardy about going into these things before they were strong enough. However they made it a matter of earnest prayer, and before the first public meeting closed, at which there were only 70 persons, they had got no less than £500. They could not ask people to help them until they had helped themselves. On obtaining that sum they set to work to build, and they were now in the house which was only proposed about eight months ago. Mr. Belcher also said the number of members of the Church were fifty, sixteen of whom had been added during the last year by baptism, and they were thankful to say there were more coming forward. They were Baptists and Strict Baptists, and their principles were well known. They recognised no one master, neither deacon nor pastor. They respected every man for what he was, and every man in his own place. He prayed that the Lord might grant His blessing and prosper them.

Mr. W. Winters was the next speaker. In the course of his address, he said that when he thought of what was the faith and practice of the Church there, it gave him great delight to think of how God had blessed His Word in that locality to necessitate a building of that order. He rejoiced that the good old truths of the Gospel would be preached there while their brother (Mr. Belcher) had strength to do it.

Mr. Harrington then made a statement as to the finances. He said they had received on the balance in hand of the building fund of the old chapel £103 19s.; in donations, £273 16s.; on the day of laying the memorial stones, £279 16s. 2d.; collecting cards, £135 5s. 5d.; penny weekly subscriptions, £15 14s.; the service of song realised, £7 12s. 6d.; from the family collecting boxes, £3 16s. 6d.; the 1s. weekly subscriptions, £2 5s. 6d.; Sunday-school

boxes, £2 15s. 5d.; chapel box, £1 0s. 3d.; promised donations, £188 1s.; sale of the old chapel, £550; making a total of £1,565 1s. 9d. The expenses were as follows:—Purchase of land, £350; the building contract, £1,997; architects and incidental expenses with extras, about £200; making a total of £2,747, which, deducting the receipts, left a balance to be made up of about £1,200.

Mr. J. H. Lynn followed with an excellent speech, based upon Jeremiah's glad experience, "I have found Thy words and did eat them, and Thy Word was unto me joy and rejoicing to my heart." He said that there should be joy in the house of God, and he was glad that those there would praise Him. Some people had an idea that misery and saintliness were wedded; it was no such thing. He knew that the Lord said, "In the world ye shall have tribulation;" but He further said, "Be of good cheer." He had overcome the world, and they were to rejoice in that fact. Referring to the differences of denominations, he said all creeds and religious beliefs should be based upon the Word of God, and should be in strict accordance with that Word. The apostle said that God had magnified His Word above His name; that might sound strange, but it was nevertheless a fact; and if God had magnified His Word above His name, surely men ought to magnify it above all other things. It was patent that all men had not a clear interpretation of the meaning of the words. Some people were apt to make too much of their experiences; they ought not to do so, as they were in many cases a cause rather than a consequence, and it would be found that they did not agree with the Word of God. The arguments used by persons who tried to make the Bible prove what it did not, were arguments used to their own destruction; they wrested and bent the words of the Bible into meanings of their own, and they did so to their own condemnation.

Mr. R. E. Sears followed with an address upon "Crowns of glory," and in the course of his remarks he said that there were crowns of glory awaiting them. He then quoted the story of the sentinel found at the gate of Pompeii, who had to choose between death and dishonour; he said those assembled there knew not what was before them, the day might come when they would have to choose between death and dishonour, and then what would be their choice? He hoped that the Lord would grant that they would choose death rather than be disloyal to their Master, because if they died, they would receive a crown of glory and the "well done good and faithful servant of the Lord."

A hearty vote of thanks to the ministers who had come down to assist at the meeting was proposed by Mr. Belcher

and seconded by Mr. Noyes, and the meeting terminated with the Doxology.

On the following Lord's-day good congregations attended the services; sermons were preached by the pastor, Mr. S. T. Belcher. Several candidates are coming forward to join the Church. To God be all the glory. Amen.—ED.

WOOBURN GREEN.—The best New Year's meeting realized for many years was that held on Jan. 9th. Mr. W. Winters preached in the afternoon. A good company sat down to tea, after which the friends, keeping their seats, brother John Dulle, deacon, was urged to preside at the children's meeting held between five and six o'clock, when, after a few words of introduction, several scholars, under the training of brother W. Tidbury, recited select pieces in an excellent and praiseworthy manner. Anthems were also very efficiently rendered by Mr. Alyff and his worthy little son, with the choir. At six o'clock Mr. W. Winters, in the regretful absence of Mr. R. Collins, of Wycombe, occupied the chair, and read a letter from Mr. Collins to Mr. Tilbury, expressing his sorrow in not being able to attend the meeting, but sent a donation. Brother Collins has since departed this life. Prayer was offered by brother Tilbury. Most excellent Gospel addresses were delivered by brother W. E. Palmer, of Wycombe; brother Tilbury, who is supplying the pulpit on probation, and that too in a very acceptable way; and brother Ives, who often supplied the pulpit with acceptance in days past. Brother Dulle gave a few closing words of thanks to the friends who had so kindly helped them on the occasion. We sincerely thank our brother Dulle for his personal kindness to us. Brother Francis, the Misses Howard, and friends from Wycombe were present. Praise the Lord!—ED.

CHATHAM.—New Year's services were held at Enon, Nelson-rd., on Lord's-day, and Monday, January 8th and 9th. On Lord's-day, Brother E. Langford preached with considerable enlargement of soul; in the morning from Nehem. ix. 5; evening, Heb. x. 35. The word was seasonable and savoury. On Monday afternoon, Brother R. E. Sears came to us the first time, and preached sweetly of Jesus, his text being Psa. xlv. 13—15. After tea, the public meeting took place; Brother Langford taking as his theme the Christian's expectations: Brother Sears, the faithfulness of God; and Brother F. Shaw (our old friend) concluded with speaking of the blessed declaration: "We know that all things work together for good to them that love God," &c. We return our sincere thanks to all kind friends who have assisted in reducing the debt on our chapel, which now stands at £75.—J. C.

MR. H. F. DOLL'S ARRIVAL AT  
MADRAS.

(Letter to the Secretary of the Strict Baptist Mission).

MY DEAR BROTHER BRISCOE.—You are aware that I left London at 11 a.m. on November 11th, 1887, with Sister and Brother I. R. Wakelin, as my companions as far as Dover. To both of them my best thanks are due. Arrived at Dover, 1 o'clock noon. I embarked at once on the Channel steamer "Victoria," and reached Calais at 3 p.m. Left Calais by train at 3.20; crossed over France and Switzerland (the sight of the snow-covered Alps was picturesque and poetic) and Italy. Arrived at Brindisi at midnight of the 13th, and went at once on board the P. & O. steamship "Gwalior." At the dawn of the 14th, the "Gwalior" left Brindisi for Alexandria. We had a very pleasant and fine time of it for three days in the Mediterranean Sea. Arrived at Alexandria at 6 o'clock in the morning of the 17th. Left Alexandria by the Egyptian railway (which is 240 miles in length) at 11 a.m., and arrived at Suez at 10 p.m., when we went immediately on board the "Nizam," which had to remain at Suez for the steamship "Pekin" from London, which had passengers to Bombay to be conveyed thither by the "Nizam;" while the "Pekin" was bound for Colombo, Madras, and Calcutta. Left Suez about midnight of 18th. In the Red Sea we had to encounter some very strong head winds and under currents, which served to make the passengers very "seedy" for three days. Arrived at Aden at 1.30 on the afternoon of the 23rd. Left Aden for Bombay at 6.30 in the evening, and arrived at Bombay at 5 p.m. on the 29th. Stayed at Bombay that night, and left by mail train of G. I. P. Railway Company at 2 o'clock in the afternoon of 30th, and reached Madras at 6 o'clock on the morning of December 2nd, 1887. I found my beloved wife (who was ill for a week after I left Madras) and family in good health, and my youngest son (who had been very ill of typhoid fever) quite well again. O, bless and praise the Lord with me; His loving-kindness, oh, how great!

I take this opportunity of again thanking every member of the Committee, the Secretaries, and all our ministerial brethren, deacons, and all the brethren and sisters of our Churches, with whom I have met, for the care, attention, love, sympathy, and hospitality I received from them during my visit to England. I shall always recollect with pride and very great pleasure the time I spent in England, and the kind and loving words spoken and deeds done to me. Without the assistance of the Committee, the delegates, and the dear brethren and sisters in Christ, it would have been impossible for me to do what I done. I

am happy to think that there never has been an occasion on which there has been the slightest unpleasantness manifest. All has been love, peace, unity, concord, brotherly love and sympathy. This was a happy memory to carry with me. I feel like a giant made strong with new wine. Praise and blessing to the Lord for journeying mercies. Farewell. God bless and cause His face to shine upon you all.

Yours affectionately in the Lord,  
H. F. DOLL.  
Madras, December 7th, 1887.

PLYMOUTH.—TRINITY.—The aspect of the cause here, under the faithful ministry of our brother F. Green, is brighter and better than when he first resided in their midst. When he came there were about six persons in the gallery, which will hold 300 or more, and in the body of the chapel about 30. Now 40 and upwards sit in the gallery, and a corresponding number occupy other parts of the chapel. The friends gave their pastor, Mr. Green, a present of £11. This expression of kindness he feels to be encouraging. The Lord bless and prosper the friends at Trinity and their beloved pastor, prays—A FOLLOWER OF THE LORD.

SOUND TRACTS.—(Answer to "H. F.," page 31). I have not found any great difficulty myself in obtaining tracts of truth; at the same time, I feel sure there is much scope for facilitating the knowledge and supply of sound, simple, and attractive literature in the form of tracts, as also there is much room for a larger supply. To meet all this nothing could be more desirable than the institution of a "Strict Baptist Tract Society," which I should be most happy to help support, in union, doubtless, with many others. The presence of erroneous and unsuitable reading, even amongst our own community in the form of tracts, has inclined me to write thus; and as we live in a *reading age*, the matter is worthy of our interest and sympathy. Above all, we heartily wish for the Bible more prominence; next to that, literature in agreement with its teaching, and to make both more instructive and profitable; next to God's blessing, a *little more thinking* upon what we read.—B. J. NORTHFIELD, Hadeligh, Suffolk.

WALTHAM ABBEY.—EBENEZER.—A New Year's meeting (preceded by a tea) was held on Jan. 5th, the pastor presiding. Short addresses, interspersed with reading, singing and prayer, were given by Brethren Wild, Hewitt, Saville, Cootes, Lawrence, and others. The service was the best of the kind ever held in Ebenezer Chapel, Waltham Abbey. "The Lord hath done great things for us, whereof we are glad."

FREE DISTRIBUTION OF THE  
"EARTHEN VESSEL AND GOSPEL  
HERALD" IN SHEFFIELD.

DEAR MR. EDITOR,—I read the EARTHEN VESSEL AND GOSPEL HERALD with great pleasure. Your decided stand for the Gospel of God as given to us by the Lord from heaven and His inspired Apostles, to my mind is an omen of good, and a blessing to our Churches. May God bless you and speed you in your faithful work of testimony for Him and His word in these loose times of heresy and schism.

*I have decided to lay a number of EARTHEN VESSEL AND GOSPEL HERALD in each of our libraries in Sheffield for the next twelve months, if spared to do so.* I would suggest that some friend in every town in England where our people take the magazine do the same. Will you permit this suggestion to be laid before our people?

I am, yours faithfully,

J. TAYLOR.

376, Langsett-road, Sheffield.

RECOGNITION OF PASTOR W.  
ROWTON PARKER, OF CROWLE,  
DONCASTER.

On December 16, 1887, a public tea was provided in the school-room, to which a goodly number sat down. In the evening of the same day a public recognition took place in the Chapel. The chair was taken at seven o'clock, by Mr. Chamberlain, of Crowle. The service was opened with the hymn, "Kindred in Christ," &c., after which a soul-moving prayer was offered by Mr. J. Stuttard, a former pastor. After a few introductory remarks by the chairman, he called upon the deacons to state their reasons for giving a call to the pastor elect. Mr. Sinclair responded, giving some details of the way in which the Church had been led to the conclusion that Mr. Parker 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 publicly sealing the compact.

The pastor was then called upon to state his reasons for accepting the call, which he did in a few plain and forceful words, and then proceeded to declare the cardinal points of his faith in somewhat the following manner. I am not asked to give any declaration of faith, or to state in any sense my doctrinal views. I would, however, not upon any consideration, sail under a false flag, nor would I, in the least degree, shirk my principles, or in any way betray my Lord, who has put me in the ministry—nay, God forbid! that I should ever fail to declare plainly the doctrines of grace, and to defend them in the face of all opposition. I hold the doctrines of

grace, pure and simple—*i.e.*, I believe in the utter ruin of man by the fall; in full and complete redemption by the shed blood of our precious Lord Jesus Christ, who offered Himself as a substitutionary and expiatory sacrifice for His chosen people. I believe in the entire and perfect regeneration of guilty souls by the Holy Ghost sent down from heaven, and which is described in divine truth as the *new birth* unto righteousness. I believe in the Lord Jesus Christ as the Son of God; begotten, not made, being of one substance with the Father, and yet, none the less truly, Man. Yea, and in this complex nature of His divinely-human Person, I find sweet comfort and abiding strength. But though He be truly Man, yet He is, at the same time, as truly God—co-equal and co-eternal with the Father; "full of grace and truth." God to create and God to redeem; man to suffer and God to save. Ah! yes. If Christ be not God, then I have no Saviour; I am "without God and without hope in the world." If He be not divine, then I must be damned, there is no possible alternative. If His blood does not atone for my sin, and wash away my stains, then I am for ever undone, and must sink into everlasting despair, past all retrieving. Hear me, my friends, when I say, without this there is no possible salvation for any living soul. Well, now, I trust I have made myself understood, so far.

But further, I believe in God's electing love, foreknowledge and free and sovereign grace. I believe in personal and particular redemption. The blood of Christ could not be shed in vain: "all that the Father giveth Him shall come to Him, and they who come He will in no wise cast out." I believe also in effectual calling, and in the final perseverance of the saints. Every true believer saved by Christ, and inwrought by the Holy Ghost, is "*kept* by the power of God unto salvation, ready to be revealed in the last times." Whom He loves, He loves to the end. His salvation is an everlasting salvation: and I rejoice very greatly in the fulness and freeness of the Gospel of grace. It is my consuming desire to fulfil my Lord's commission, and preach the Gospel of His rich grace and electing love to every creature, leaving it for the Holy Ghost to apply the blessed truth as and where He will. Let every Christian be sure of this, that in-so-far as they follow Christ and seek His glory, they will find in me a friend and brother, ready to sympathise, if even I cannot help; and I trust, that in every good work that has for its object the amelioration of the woes of men, or the glory of God, I shall ever be ready to bear my humble part. I lay claim to no unusual abilities, no special powers, no flight of scientific thought, or brilliant achievements, but I am a *man* and a *brother*, a *Christian* and a *servant*

(by the grace of God), of our adorable Lord Jesus Christ, and as such I desire to live and labour amongst you till the Master calls me home, or bids me go hence.

Various addresses followed. Mr. J. Birckett spoke some glowing words on Vital Godliness. Mr. Jones expressed a few stirring thoughts on the obligations and responsibilities of the Christian ministry. After which, Mr. J. Le Gassic, M.A., said a few brief words, and Mr. J. Stuttard gave the closing speech. A hymn was sung, and the benediction pronounced; so closed a most stirring and soul-melting meeting.

A coffee supper had been provided, and was waiting in the school-room, to which a number sat down. Altogether, the services were most inspiring and helpful. "Praise God from whom all blessings flow."

CLAPHAM JUNCTION.—PROVIDENCE.—On Boxing-day a service and public meeting were held. Sermon in the afternoon by Brother E. Mitchell, based upon Mark iv. 35. A sound and encouraging discourse. A good company sat down to tea. At the public meeting in the evening, Brother G. Appleton, deacon, and superintendent of our Sunday-school, presided. Brother Evans gave some good wholesome advice on Divine providence, and exhorted all in Church fellowship to support, encourage and uphold each other. Bro. Mitchell followed with the words, "Give ye them to eat," and spoke of the solemnity and great importance of the work of the ministry, the necessity of divine and almighty power for feeding the multitude. Brother Parnell spoke from the words, "Talk ye of all His wondrous works," and Brother Copeland followed with some very acceptable remarks on the analogy between growth in things natural and things spiritual. Financially, the meeting was desired to raise the sum of £15 to complete repayment of the first loan on the chapel, and the collections, with the donations of some friends, realised the amount. Our indebtedness is regularly and perceptibly diminishing, and we hope the time is not far distant when we shall be able to invite all our friends to rejoice with us in our entire freedom from it.—G. C.

NORBITON.—ZION CHAPEL.—New Year's services were held on Jan. 2nd, two sermons—afternoon and evening—were preached by Mr. W. Winters. Considering the very inclement day, there were a good company of friends at both services, more than at the tea. Brethren Wood, of Claygate, and Turner, of Ripley, were present. Bro. Stevens, deacon, and his friends, with the lady helpers, did good service on the occasion. Praise the Lord!

#### THE TIME OF CHRIST'S TRIAL BY PILATE AND HEROD.

To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.

DEAR SIR,—I caught sight of Mr. S. Hall's note on page 29 as I was cutting open the magazine. I do not think it is necessary to apportion in a more definite manner than the evangelists have done, the time occupied in the journeying to and from Herod and back to Pilate's judgment-seat. The account may be seen in Luke xxiii., and if compared with the other evangelists it will be found that the chief priests began this business as soon as it was possible in the morning—perhaps we should now say as soon as the court was open—and that judgment, or the sentence, was pronounced about noon (Jno. xviii. 28, and xix. 14).

The passion week this year occurs exactly the same as in the year A.D. 31. And the true full moon is on the same day of the month, Tuesday, 27th of March, and the true time is, I believe, within four hours of the same time as in the year A.D. 31. So that, if those who wish to get a thorough understanding of this matter will take their testaments in hand, and begin with our Lord's journey up to Jerusalem (Matt. xx. 17, Mark x. 32, Luke xviii. 31), and trace out every day according to the order indicated in the previous article, they will never need the aid of a Doctor in Divinity to help them.

J. WESLEY.

21, Stoughton-street, Leicester.

#### WHO WAS CAIN'S WIFE?

To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.

DEAR SIR,—Some short time since I heard a lecture upon the Bible, and during his remarks the lecturer said, "This present world existed hundreds and thousands of years before what we call the beginning;" and he went on to attempt to "prove it" by the following assertion: "Cain went into the land of Nod, and took a wife," when there was not another woman upon the earth but his own mother!"

As Arminians and infidels have often put the taunting question, "Who was Cain's wife?" I think my thoughts upon the subject might be acceptable to—at least—some of your readers. And the first problem is, how long was it after Adam was created when Cain took a wife? Some say 300 years, others 250, others 225, others 200; but without discussing any of these dates, I will take the lowest, which is given by Bishop Usher at 125 years. The next question is, how many people would be born in 125 years?

Let the reader consult Gen. xli., Num. i. and xxvi. chapters, and take Manasseh for an example, and 254 years after

he was born his fighting men were 52,700, and 32,200 had died in the desert, making a total born to Manasseh of 112,500; then taking the fighting men to be one-sixth, the family of Manasseh increased in 250 years to 677,600!

From the time of Adam's creation to the marriage of Cain was 125 years, just one-half the time from the birth of Manasseh to the time he entered Canaan, so that if Adam only increased as fast as Manasseh, there would not be less than 338,800 people on earth when Cain married. Again, allowing 21 years for Manasseh's non-age, this would increase the inhabitants of the world to 341,466. Again, allowing for the children of Manasseh who were slain by Pharaoh, and also for the slow increase in the wilderness, caused by the death of 32,200, there must then have been half-a-million of people upon earth when Cain took a wife.

These are not mere conjectures, for I have not chosen the tribe of Manasseh because this tribe increased faster than others, but to show the recklessness of men who make assertions for which there is not the least foundation in the Word of God.

God-speed the VESSEL, bless the Editor, and edify the readers. Amen.

C. CORNWELL.

Brixton Tabernacle.

#### BIBLE COMMANDS ADDRESSED TO CHARACTER.

DEAR MR. WINTERS.—We two aged ones opened the EARTHEN VESSEL AND GOSPEL HERALD last evening and read with great interest your opening address, as well as that of Mr. Shepherd's; and it did rejoice our very hearts for such blessed out-spoken truth. Doubtless you will have a flood of abuse for this faithful protest against the wretched stuff that passes for Gospel in these our days of "Down-gradeism."

It occurs to my mind that Mr. C. H. S. once said to this effect: "Some say that the promises and invitations of the Gospel are to character, 'Come unto Me all ye that labour and are heavy laden and I will give you rest.' Yes, true, and it also speaks to no character, 'Whosoever cometh unto Me, I will in no wise cast out.'" And there left it. Part of truth presented, with the other part fitting left out, viz., "No man can come unto Me except the Father which hath sent Me draw him," &c., and that with the cords of covenant love. It did at once seem to me as I listened to it, putting into the Word some "wood, hay, and stubble."

May you find grace and strength to both stand and withstand in this evil day of such extensive departure from the pure truths that are dearer than life to our souls.

WILLIAM HARRODINE.

STRATFORD.—The third annual meeting of the Gospel Band was held at Gurney-road, on January 12; 130 friends sat down to tea at six o'clock, in the schoolroom; a much larger meeting being held afterwards in the chapel, presided over by the pastor, Mr. J. Hunt Lynn, when addresses were given by the pastor, and brethren P. Young, E. R. S. Porter, G. Crouch, M. Cannings, A. G. Gray, A. Haines, A. W. Davies, and F. Lee. After a happy and profitable evening, the Motto Cards for the year were distributed. The objects of the Band are, to afford young Christians additional means of spiritual strength by mutual association; to give encouragement and sympathy in health and sickness, and by study of the Word of God and by prayer, to build them up in the faith; also to encourage those who have not confessed the Lord Jesus, to "Search the Scriptures with us," that the latter may, on approval, be enrolled as associates; and if, through the grace of God, some are brought into Church membership (on a confession of faith in the Lord Jesus Christ, and baptism), become members. During the year four associates have been thus transferred. It is one of the chief aims of the Gospel Band to watch over the elder scholars of our Sunday-school, also to encourage young disciples to testify to sinners round of the Saviour's love, their testimony of course being voluntary. The meetings are of a strictly religious character, and the divine Spirit's presence has often made them "a very Bethel to our souls." Our prayer meetings are the largest gathering. The meetings are well attended, and we are pleased to record an increase of forty-five on the Band book during 1887. During the year a "Tract Table" has been instituted, and we hope that these silent messengers may bring much honour and glory to His dear name. We trust, soon, to see the "Tract Table" furnished partly, if not wholly, with tracts written by members of the Gospel Band.—E. E. G.

GRANTHAM.—There is a sister in the faith connected with the Calvinist chapel, Castlegate, whose history is indeed surprising. In August last year she attained the *one hundredth* year of her age, and the *eighty-second* year of her walk as a truly converted soul! Change of heart at the age of eighteen was part of a very clear and interesting account which she is now able to give.

BERKHAMSTEAD.—New Year services were held in the Assembly Rooms, on Jan. 2nd. Mr. W. H. Lee, of Bow, preached well on the occasion. Brother Shipton, who has ministered to the people here for many years, has recently met with a serious accident. The Lord graciously raise him up and revive the cause, prays—S. KENDALL.

### THE PRESERVATION OF THE LORD'S DAY.

To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.

DEAR MR. WINTERS,—I send you the address of the Lord's-day Society, just issued, in which I feel much interest. Verily the Sabbath is being trampled on and despised, and even Christian people are not altogether blameless on the matter—witness the Sunday riding by members of our Churches.

"Ye are My witnesses, saith the Lord."  
Yours faithfully,

WM. JACKSON.

[The continued thirst for Lord's-day amusements and the sale of intoxicating liquors is a standing disgrace to Protestant England. From the *Daily News* of December 16th, 1887, as given in the report of the Lord's-day Preservation Society, we gather that 500,000 persons are employed in the trade in Sunday amusements! "The above figures do not include the immense number of persons employed at Museums, Picture Galleries, Public Libraries, Reading Rooms, Clubs, neither do they include the persons who are indirectly employed by those who go to Amusements, such as Railway, Cab, Omnibus Men, Refreshment House Keepers, Police, etc." This is grievous beyond measure. The Lord speedily deliver our country from the thralldom of Satan.—Ed.]

WARE, HERTS.—New Year's meeting on January 11. Notwithstanding the very foggy evening, the service was well attended. The meeting opened with singing. Brother Pavey engaged in prayer. The pastor, Mr. John Sampford, presided, and spoke of the power of the Gospel in saving sinners. Brother R. Bowles spoke well on "Come with us, and we will do thee good." The happy meeting terminated with singing and the benediction.—A LOVER OF ZION.

DUNSTABLE.—On January 10, the New Year's services were held. Mr. G. W. Thomas, of Tring, preached a soul-stirring discourse. After tea there was a well-attended public meeting. Pastor A. E. Realf, having now entered upon his third year of ministry in Dunstable, stated that numerically and financially the Church was in a satisfactory condition; that the congregations had increased, both on the Lord's-day and at the week-evening lecture; that some encouragement had been received in the form of additions to the Church, though not to the extent that he hoped and desired; and that many testimonies had been given as to the acceptability and helpfulness of the word. Mr. Thomas followed in a speech full of energy and Christian affection, which he concluded by reading the following short address just handed to him:—"A small New

Year's gift, presented by the members of the Sewing Society and other friends, to Mr. Realf, their pastor, whom they esteem very highly in love for his work's sake." With this Mr. Thomas handed to him a neat packet containing £7 10s. in gold. Mr. Mitchenall, of Leighton Buzzard, and Mr. Holland, senior deacon, then addressed the meeting. The collections for the cause more than equalled those of previous and similar occasions. Let us thank God and take courage.

GREAT ALIE-STREET.—We are greatly obliged to Mr. C. Burt Banks, son of the late Mr. C. W. Banks, for the following interesting note which appeared in the *City Press* for Wednesday, January 11, 1888:—"On Sunday morning I looked in at Zoar Chapel, Great Alie-street. How circumstances have changed! About forty years ago Mr. Bayley was the minister, and was in the height of his popularity. When Mr. Bayley passed away, the pulpit was supplied with various celebrities of the Calvinistic school. These included Mr. Philpot (who had seceded from the Church of England), Mr. Warburton (of Trowbridge), Mr. Kershaw (of Rochdale), and Mr. Gadsby (of Manchester). The preachers were very original and quaint. When these celebrities passed away the managers looked about for a stated minister, and about six years ago Mr. Ashdown was elected to the pastorate. This gentleman is a fair representative of the race of preachers who supplied the pulpit in the past. He is a countryman, with a very marked provincialism, and he does not make any pretension to educational advantages. There is still a fair congregation attending Zoar, but it is nothing in comparison with that of bygone days. The doctrinal views and practice of the Church remain unswayed."

REDBOURN.—On Monday, 9th, the members and friends of Mount Zion Baptist Meeting Room held their annual New Year's tea. A sermon was preached in the afternoon by Mr. Wood, of Great Berkhamstead, from Psalm cxxxiii. 1. After the tea the annual entertainment of the Sunday-school was held, being this year amalgamated with the general tea meeting. Recitations were given by the scholars, and singing was indulged in by the whole of the company present.

ST. ALBANS.—BETHEL CHAPEL.—On Wednesday, 12th, the annual tea, in connection with the Sunday-school, took place. A substantial tea was provided, to which about sixty persons sat down. After tea dialogues and recitations were given, interspersed with music. The chair was occupied by Mr. C. J. Burrows, who gave a short address. The meeting concluded about nine o'clock, the proceedings having been very enjoyable.

**KILBURN VALE.**—The ninth anniversary services of Ebenezer Baptist Chapel were held on Lord's-day, Jan. 8th, the sermons being preached by the pastor, Mr. W. Wileman, our dear pastor being greatly blessed and helped of God at both times. On the following Tuesday public services were held, the sermon in the afternoon being delivered by Mr. Shepherd. There was a very good attendance. After tea, the evening meeting was commenced, the pastor in the chair. The following ministerial brethren were present:—Brethren Taylor, Copeland, Wilmshurst, Burbridge, and Adams, who each addressed the friends present. The friends first of all sang the 1020th hymn (Denham's Selection), after which our pastor read a portion of God's Word from Rev. vii. 9 to end. Our brother Taylor engaged in prayer. Our pastor then made a few remarks relative to the proceedings of the evening, and called upon the secretary to read his report, which was highly satisfactory in all respects save that of a financial character; but in this the Lord appeared for our help. Brother Copeland spoke a few words to the friends, and moved the adoption of the report. Our brother was led to speak of the feelings of the Christian in regard to the things of God pertaining to our future state, and those of the worldling in regard to heaven and hell, and to draw a blessed contrast between the two classes. He spoke of the evidences of the child of God to the same, under the following heads: 1st, their title; 2nd, their character; 3rd, their meekness. Hymn 470 was then sung, after which our pastor called upon brother Wilmshurst to speak to those present, and to propose that the report be adopted. Our brother first spoke of his relations with our pastor in the Sabbath-school, both having worked together there. He then moved that the report be adopted by the friends present; then a few words in regard to the debt, after which he said that it was his intention to speak from the words, "It may be that the Lord will work for us," under the three following heads: 1st, the language of the children of God under all trial; 2nd, the utter worthlessness of self, and the strength given for the battle; 3rd, the victory over his enemies, and our heavenly Father's promises are the same now as ever, so may your faith, like Jonathan's, during the coming year rise and say, "It may be that the Lord will work for us." Brother Burbridge was next called upon to speak, which he did from the words of Isaiah xxxviii. Our pastor made an earnest appeal to those present in regard to the debt. It originally stood in the sum of £20 14s. due to the treasurer. The Lord has been very good to us in this respect. The collections on Sunday amounted to £4 7s. 6d., on Tuesday afternoon to £4, thus leaving

a balance of £12 6s. 6d. to be made up in the evening. The collection having been made, it was found to be £6 13s. 9d., still leaving a balance of £5 12s. 9d. Our pastor then thanked the friends for their goodness, and spoke of the remainder of the debt. While he was doing this a note was passed from a friend to the effect that he would give the £5 if the other 12s. 9d. could be made up. This was speedily done, and a balance to the good left. This we feel is a direct answer to prayer. Brother Adams then spoke a few words from Psa. cxviii. 25. Another hymn having been sung, the doxology being added, our pastor closed with prayer and the benediction. The meeting was indeed a time of great blessing from the hand of our heavenly Father. On Thursday, the 12th instant, the annual winter treat was given to the children of the Sabbath-school in connection with the above. About 120 children and a good number of parents sat down to a capital tea, after which prizes were distributed by the pastor to the elder boys and girls, accompanying each prize with a suitable remark, afterward giving an address to the parents and children, which was most attentively listened to.—G. H. SAVILL.

**BLAKENHAM, SUFFOLK.**—At a Church meeting, held October 2nd, Mr. E. Haddock, formerly pastor at Sommersham, was unanimously chosen pastor, having previously supplied for a few months with a view to the pastorate. A special service for prayer and thanksgiving was held on the last evening of the old year, presided over by the pastor, which was well attended and much enjoyed. We began the New Year with prayer at nine o'clock a.m., a goodly number being present, which was followed by the usual preaching services at 10.30 a.m., 2.15 and 6.30 p.m. "Praise God from all blessings flow!"

*To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.*

DEAR SIR,—I beg to enclose 49 cents. (24 pence), the yearly subscription for Mrs. George D. Smith, Brantford Post-office, Canada, to whom please send the EARTHEN VESSEL AND GOSPEL HERALD for one year from September 1st, when the last year's subscription expired.

Mrs. Smith, whose maiden name was Emma Wells, was baptized in England by Mr. John Jull when he was pastor at Ryarsh. She was ten years in this country before she found out the Old Baptists, who preach the same truth as she was accustomed to hear in England. They are few and far between in Canada, principally located in Kent, Elgin, and Middlesex counties in this province, Ontario. The other Baptists are of the Arminian stamp, and are quite numerous. They are "Strict Baptists," so far as *Communion* is concerned, but their

preaching is similar to that of the Methodists, excepting on the subject of "falling from grace." I noticed in the *EARTHEN VESSEL* a letter from Mr. Graham, of New York, complaining of the absence of Gospel preaching in his city. There are, I believe, two places of truth in that city under the name of "Old School or Primitive Baptists," of which your agent there, Mr. Axford, is acquainted.

I take the liberty of sending you one of the papers published in the interests of the "Old School Baptists" of America, the "Signs of the Times," which, with the Old Baptists of Canada, are known by the name of "Covenanted Particular Baptists," and whose language the real genuine Strict Baptists, who come out here from England, have no difficulty in understanding.

Yours truly,

JOHN A. LEITCH.

Brantford, Canada.

[The Christian paper, "Signs of the Times," we much admire. The Lord bless His own truth in Canada. We shall be glad to hear from you at any time. Sincere thanks for all favours.—Ed.]

POULNER, NEAR RINGWOOD, HANTS.—New Year's Day was a time of refreshing from the presence of the Lord to our souls. One of the Lord's children was enabled to make the good confession, and to go "on his way rejoicing." Our friend, who has recently come to reside in the neighbourhood, has helped us in our services in several ways. How glad we all were that the New Year had begun so well. For a long time we had besought the Lord to add to our numbers those whom He had saved, and He heard and answered our prayers in bringing our brother into the neighbourhood, and then leading him to cast in his lot with the despised followers of the Lord Jesus. Our pastor preached from Exod. xii. 26, "What mean ye by this service?" Good attention was paid by the congregation, and we trust the Lord will yet bring out His children to follow Him thus. In the afternoon our brother was received into Church fellowship. May this be but the beginning of better days for Poulner, prays pastor and people.

READING, BERKS.—On Christmas eve last I arrived under the roof of aged and afflicted William Brown, with whom I first of all knelt down and worshipped God. The next morning I found Providence chapel early prayer meeting. Mr. Welman led at 7.30. I read Ezek. xxxvii., and remarked briefly its main spiritual tracings of regeneration and unity. Mr. Rose preached at the morning service from Isa. ix. 6. In the evening I heard Mr. C. H. Coles preach for an hour in the Gun-street room on our resurrection Lord. Mr.

Freeman has left the town, but Mr. Vamly and the other friends still meet together in the name of Christ. The South-street chapel, Zoar, goes on about as usual. There is a branch or village station at Knowl Hill, supplied from Providence chapel. Knowl Hill chapel and minister's house have just been under repair, and with the freehold garden and tiny graveyard constitute a unique country cause.—VISITOR.

#### THE PATIENCE AND THE FAITH OF THE SAINTS.

"Resist not evil" (Matt. v. 39); "Give place unto wrath" (Rom. xii. 19); "Resist the devil" (Jas. iv. 7); "Neither give place to the devil" (Eph. iv. 27).

Resist the devil, his flattery, and his filth; resist his defilements. Sometimes he comes with a will and sometimes with a whip, with blandishments, and with bluster—the former will hurt, the latter will not, cannot—therefore, resist the one, but endure the other. By bearing his cruelty and malice he will be beaten with his own cudgels. Worry as much as he may, let him not work up the feelings. Be calm, and conquest is sure. In patience possess ye your souls. Give place unto wrath, bid it be seated, bear its twinge on both cheeks. It may strike and strip, but it will not damn; but oh, give not place to the devil, for he seeks to destroy. Put up again *thy* sword into its place, but put ye on the whole armour of God, and take the sword of the Spirit which is the Word of God.

Thus, here are two attacks—two means of resistance, and two ways of resistance. "For he that killeth with the sword must be killed with the sword, and here is the patience and the faith of the saints" (Rev. xiii. 10). RUFUS.

RUSHDEN. — SUCCOTH. — DEAR BROTHER WINTERS,—You will be glad to hear that we had a baptizing service in the morning of December 25th, when I had, once more, the pleasure of baptizing three followers of the Lamb. My text was Rom. vi. 3, 4. They were received into the Church in the afternoon of the same day. We had also special services on the 28th, when a sermon was preached in the afternoon by Brother A. B. Hall from the words, "This same Jesus" (Acts i. 11), which was very much appreciated. After the service, about 120 friends sat down to tea; and a public meeting was held in the evening, at which Brethren A. Lister, of Wollaston; W. J. Tomkins; and A. B. Hall, gave appropriate and stirring addresses. Brother W. Skelly was expected, but I am sorry to say he was unable to be present. Wishing you much of the presence of "This same Jesus" throughout this New Year.—G. W. MORLING.

A FEW WORDS OF SYMPATHY TO  
BROTHER JOHN THOMAS, OF  
CARDIFF.

DEAR BROTHER WINTERS,—I am very pleased to find that now my dear brother John Thomas is deprived of the company of his beloved "Sally," he is not to be forgotten by the Lord's people. For nearly thirty years it has been my joy to be acquainted with this truly God-fearing couple, and more than once have I walked many miles over the Welsh hills to have a little conversation with them; and in my travels in Wiltshire and in Yorkshire I have been asked, "Did you know John Thomas when in Wales?" May the dear Lord incline the hearts of those who may have the means to sympathise with this honest old coal-digger in his now lonely state. About twenty-six years ago I remember visiting him in Dean Forest, when he had been nearly crushed to death in the coal-pit; and gladly would I now walk twenty miles to have a little conversation with him.

Yours truly,

Boston.

J. BOLTON.

[Our dear old friend John Thomas has removed to 2, Theodora-street, Roath, Cardiff, Wales, near to where the truth is preached, and which his soul dearly loves.—Ed.]

STOKE ASH, SUFFOLK.—Our annual week of evening services were held from December 25 to January 1. They were commenced by our pastor preaching from the word, "Peace." All the week-evening services were devoted to prayer and praise, interspersed with brethren speaking to us of "Him of whom Moses—in the law—and all the prophets did write." At the concluding service, our pastor preached a special sermon for the encouragement of the young. As all these services were well attended, and many young faces were to be seen at every service, many felt it good to be there. May the Lord add His blessing.—P. BARRELL.

LEWISHAM.—MY DEAR CHRISTIAN BROTHER,—The Church at College-park held its annual meeting for tea, and to record the mercies of another year, on January 5, and a very profitable time was spent, while the various brethren recalled some of the difficulties and dangers from which they had been delivered, and referred to the times of refreshing they had enjoyed under the pastor's ministry. Towards the close of the service, Mr. Hazelton was presented with a purse containing £10 5s. 9d., which had been gathered from his hearers during his recent affliction. After singing again, Mr. Hazelton acknowledged, in suitable terms, the kindness of his friends, and a very happy meeting was thus brought to a close.

A SUFFOLK FRIEND IN AMERICA.  
*To the Editor of the EARTHEN VESSEL*  
AND GOSPEL HERALD.

DEAR SIR,—Please accept my thanks for this year's publications delivered to me so promptly. Allow me to return thanks to Mr. Dolbey, pastor of the Surrey Tabernacle, for his manly stand for the Up Grade in your December number. Why, sir, it seems to put new life into me. You have another James Wells with you. I fancy myself back in the Surrey Tabernacle again when I read the good news by this servant of the Lord. No doubt he is just the man you want in dear old England now. I hope the Lord will stand by him, and send him forth among the Churches of Christ to lift up the standard for the people. I went with Mr. Spurgeon until I got starved out, and found myself hungry at the door of the old Surrey Tabernacle over 30 years ago, and there I found what I wanted. I do not want any other Gospel than that preached by the late James Wells. I held the hat for Mr. T. W. Medhurst, Mr. Spurgeon's first student, in the streets and lanes of South London, when he preached to the people what he thought was the Gospel.

Any preacher that will receive such men as our Talmage from Brooklyn and allow him to preach in his pulpit, is not a preacher of the Gospel, let his name be what it may. We are sick of such rubbish as they preach. We have no other in these parts but counterfeits! We have to stay at home, and try and ponder over what we heard from such men as Wells, Banks, Foreman, West, and others when in England. Go on, Mr. Editor, sound the alarm, go forward in the strength of the Lord, and if it is His will that you must stand still and see His salvation so much the better for you and your readers.

I have now been a reader of the EARTHEN VESSEL for over 30 years, and I have also bound copies of the *Gospel Herald* for 1841 and 1842. I often look at them, as they give me the news of my home and country at the time when I was a boy in good old Gospel Suffolk. No more this time.

Believe me, yours very truly,

ROBERT LEE.

College Point, Long Island, N. Y., U. S.

BIBLICAL ANSWERS, No. I (p. 34).

—Your correspondent J. M. M., in the January No., asks what is meant by the *pearls and pearl* in Matt. xiii. 45, 46. "The kingdom of heaven" in all these parables means the *Gospel kingdom* on earth, and not the kingdom of glory above. The "tares and the wheat" mean those dwelling together under Gospel ordinances; the "grain of mustard seed," the small beginnings of the Gospel when first preached. To the same purpose the

leaven hid in three measures of meal, which latter includes also the work of grace in the heart working throughout the entire man. The "net cast into the sea, gathering of every kind," the results attending the preached Word; and so all the illustrations. In the preached Gospel the "ONE pearl of great price" is Jesus Christ. It would be no "kingdom of heaven" were it otherwise. In the kingdom of grace it is the same. He is "the chiefest among ten thousand, and the altogether lovely." The merchantman "seeking goodly pearls" is the anxious, restless spirit seeking peace and happiness anywhere and everywhere but in Christ. Such a merchantman was Saul of Tarsus, and he gives us a list of his "goodly pearls," as he thought them, in Phil. iii. 5, 6. But at length divine grace met with him, his eyes were opened, and he found the "ONE Pearl of great price," and forthwith he sold all he had and bought it. "What things were gain to me those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things." This might seem a high price to pay, but Paul never thought his Pearl too expensive. "For to me to live is Christ, and to die is gain." These are the fewest words in which I can answer the question. If you have room, you might insert the following epitaph, which under another figure, conveys the same idea:—

Reader, she wandered all this desert through  
In search of happiness, nor found repose  
Till she had reached the borders of this waste.  
Full many a flower that blossomed in her path  
She stooped to gather; and the fruit she plucked  
That hung from many a tempting bough; all but  
The "Rose of Sharon," and the "Tree of Life."  
This flung its fragrance to the gale, and spread  
Its blushing beauties—that its healing leaves  
Displayed, and fruit immortal—all in vain.  
She neither tasted nor admired; but found  
All that she chose and trusted fair but false.  
The flowers no sooner gathered than they faded,  
The fruits enchanting, dust and bitterness,  
And all the world a wilderness of care.  
Wearied, dispirited, and near the close  
Of this eventful course, she sought the Plant  
That long her heedless haste o'erlooked, and  
proved  
Its sovereign virtues, underneath its shade  
Outstretched: drew from her wounded feet the  
"thorns."  
Shed the last tear, breathed the last sigh, and here  
The Aged Pilgrim rests in trembling hope."

#### THE EDITOR'S BROTHER.

I should say that the *pearls* spoken of are those things after which a sensible sinner seeks, such as a form of worship, morality, knowledge, wisdom, prudence, &c., which all appear valuable till brought to find the pearl of great price, which I take to be Christ and His salvation.—T. F. NEWMAN, Woolwich.

The *pearls* are desired by the newly-quickenened soul. I can find one pretty list in 2 Pet. i. 3—5, both inclusive. In modern language, the *pearls* sought at first, by the working of the Holy Spirit in the mind, are sincerity, truth, pardon,

safety, cleansing, rest, good companionship, and a variety of concomitant things. But the one *pearl* is Christ formed in the heart (Gal. i. 16).—OMEGA.

GLEMSFORD.—MY DEAR BROTHER,—We should so much like to see and hear you again, not having been here since June 2, 1886; on that most happy occasion it was the ordination of our beloved pastor, A. J. Ward. I am pleased to say there has been nothing to mar that union, and trust there never may be. The Lord is still blessing His labours amongst us. We have now three waiting for Baptism. Our services are well attended, also prayer meetings, and village preachings, so that we have much to be thankful for. The Lord be praised!—Yours in the best bonds, J. W. BIGG.

WHITECHAPEL, LITTLE ALIE-STREET.—The fifth anniversary of our brother R. E. Sears' pastorate was celebrated on Tuesday, January 17th. Brother J. Box, though unwell, preached an excellent sermon from James iii. 18, and to which special reference was made by several of the speakers in the evening. A good company of friends partook of tea in a building within the dingy purlieus of Rupert-street. We were glad to hear that tea would probably be served in the chapel on future anniversary occasions. In the evening brother Sears presided. After singing and reading, brother New offered earnest prayer. The chairman then gave a few pleasing instances of God's blessing upon his labours during the past year. There had been an addition to the Church of nine by baptism, and five from other Churches. This was truly encouraging, considering the situation of the beautiful little chapel, the inhabitants of the neighbourhood consisting chiefly of Jews and Gentiles of the lowest caste. Some time ago brother Squirrell preached in this chapel (according to his own statement afterwards) "in fetters"; that sermon was blest to one, and incited him to seek to join the Church. During brother Sears' ministry 57 had joined the Church. The pastor was pleased to say that the Sunday-school, Bible-classes, Sick Visiting Society, Tract Distributing Society, and other branches of gospel work in connection with Little Alie-street Chapel were all in a very healthful and prosperous condition. 72,000 copies of "Life and Light," edited by the pastor, had been circulated during the past year. On Sunday morning, Jan. 15th, brother Sears had the pleasure of seeing his beloved wife and their 13 children all seated in the house of God! What a glorious picture! Many a son or daughter in Whitechapel, and even at the West End of London, would consider it a great honour to be favoured with such

godly and intelligent parents. The Lord long spare them in usefulness in this cause. Brother Philip Reynolds spoke well on the bond of holy brotherhood. Brother J. Hunt Lynn dwelt sweetly on true spiritual gladness. W. Winters addressed a few words to the friends on those who flourish in the courts of the Lord. Brother J. S. Anderson was most interesting on being made free from sin. Brother W. Waite spoke on well-doing, and brother Copeland made a good speech. Brother Hider, one of the beloved deacons, gave golden words in pictures (or "bags") of silver. His speech was short, weighty and lively. The New Year "bags" used by the friends in collecting for the pastor's present had brought in £17. The entire sum presented to brother Sears on the occasion amounted to about £47. This is the largest New Year's gift we have known a Strict Baptist minister to receive for many years. It is not one farthing too much. O that all our Churches would do likewise! This hearty meeting terminated by singing; "Guide me, O Thou Great Jehovah," Friends present were: Mr. C. Wilson (father of Mrs. Sears), Mr. J. Tinson, Mr. New, Mr. Franklin (Ipswich), Mr. J. Briscoe, Mr. J. W. Banks, Mr. R. F. Banks, Mr. D. Stanton, Mr. Barradell, Mr. G. Elnough, Mr. W. Archer, Mr. G. Pocock, Mr. Brooks, and others.—ED.

**BRIXTON TABERNACLE.**—Sunday-school anniversary meetings were held on Sunday, Jan. 8th. Mr. Cornwell preached morning and evening. A service, conducted by Mr. Cornwell, was held in the schoolroom in the afternoon. The children sang in the chapel morning and evening, and in the afternoon recited pieces before a large number of friends. On Tuesday, the 10th, Mr. O. S. Dolbey (pastor of the Surrey Tabernacle) preached a comforting and encouraging sermon, from Matt. xviii. 14, "the little ones," after which about 60 friends sat down to tea. In the evening a public meeting was held, Mr. Piggott, of Cheapside, ably presiding. Addresses were delivered by brethren Dolbey, Harsant, Holden, Ward, and the pastor, Mr. Cornwell. The secretary read a very favourable report, and the chairman spoke a few words of sound advice to the children. The meeting closed with the doxology. The collection amounted to £13 14s., being £3 9s. more than last year.

**KINGSTON.**—London-road. Zion Sunday-school annual meeting was held on January 9. A free tea was given to the children. A public meeting was held. Mr. J. Bush, in the chair, gave out an hymn and read a portion of Holy Writ, and called upon Brother Nottage, the superintendent, to pray. A short financial statement was read. Mr. Bush,

Mr. J. Kingston, and Mr. Chalcraft, having spoken, the happy meeting was brought to a close by singing and prayer.

#### THINGS THAT CANNOT BE SHAKEN.

An hour is fixed when I must lie,  
With failing heart and brain,  
And, as my fellow-men, must die,  
Nor know my place again  
On earth, how'er remote the date  
Or near the time may be.  
Unchangeable the future state  
Prepared by God's decree.  
There is a throne of heavenly grace  
Where needful faith is found  
To learn the nature of the place  
To which my soul is bound.  
There is an Advocate on high,  
Who pleads my cause with blood,  
And tells me He is ever nigh,  
Midst foes, and fire, and flood.  
There is a crown for those who fight  
The battles of the Lord,  
A day that never ends in night  
For those who trust His Word.  
A rest remains for such who bear  
The burden and the heat,  
With Christ the Saviour ever near,  
A calm and safe retreat.  
A harp is strung which ne'er shall hang  
On weeping-willow mute,  
Nor sin nor separation's pang  
Shall heavenly praise dispute.  
God and the Lamb the light remain  
Of that celestial state;  
No nightly tear or morning pain  
The soul shall agitate.

Ramsey.

S. KEVAN.

### In Memoriam.

Died on Dec. 30th, 1887, Mr. GEORGE BONSER, of 5, Torrington-square, late a beloved deacon of Soho Baptist Chapel, London, after several weeks' suffering, borne with Christian fortitude. Age 45. His end was peace. His funeral took place at Abney-park, on Jan. 5th, Mr. Box, the pastor, officiating.

High Wycombe friends are grieved to state that their dear friend and brother in Christ Mr. R. COLLINS, deacon, died on Jan. 18th, 1888. His end was peace.

In loving memory of MARTHA, wife of JAMES JOHN BENNICKE, late of Upper Norwood, who passed away without a sigh, on the morning of the 11th instant, after a long and painful illness. For many years she was a constant attendant at the Surrey Tabernacle, and dearly loved the truths she heard spoken there. Her end was peace.

In affectionate remembrance of Mrs. ASH, the beloved wife of Mr. Ash, of Enfield Town, who was interred on Dec. 27th, 1887. Her end was peace.

Buried by the pastor, Mr. F. Green, on Jan. 7th, a sister in the faith, formerly a member of Hoe-street, Plymouth, but since that was closed a member of Trinity. Her age was about 74. She had been in the service of Mr. James for

47 years. She attended divine service at Trinity on Christmas morning, and heard the Word by the pastor very sweetly. Her end was peace.

On Dec. 3rd, 1887, at Aldringham, our esteemed sister SARAH, the beloved wife of brother ROBT. SONES, was somewhat suddenly called home to glory. Retiring to rest on the night of the 2nd Dec., apparently in her usual health, her husband was shortly after awakened to discover her in an apoplectic fit. Medical aid was at once summoned, but our sister never regained consciousness, and quietly passed away, without a struggle, at about one o'clock at noon on the 3rd. Her's was a real practical Christianity, displayed in every-day life. She was known for her cheerfulness, for she had a smile and a cheerful word for everyone she came in contact with. Never was she seen with a gloomy countenance, casting coldness and reserve into the hearts of those who had any communication with her; but, on the contrary, putting forth an effort to bring those into the sunshine who were cast down with sorrow. Before retiring to rest, she had read Psa. cxix. and prayed, seeking a blessing upon the family, not forgetting the prosperity of Zion. She had been a most consistent member with us at Aldringham for a period of ten years. She had formerly belonged to the General Baptists, but even then she was as firm in the truths received amongst ourselves as she was when connected with us. The remains of our departed sister were interred in the graveyard connected with our chapel, brother Dale officiating, in consequence of the indisposition of the pastor. On the following Lord's-day, the pastor improved the solemn event, before a large and sympathising congregation, from the words recorded in Rev. xiv. 13. Lord, raise up many others who, like our sister, shall shine as lights in the world.—H. B. BERRY.

Death has again visited us at Shouldham-street, and taken a dear sister from our midst. She had been very unwell for some months from consumption. Dear Mrs. COLLINS was a humble and quiet Christian. She walked out that which she professed. She leaves a sorrowing husband and seven dear children, one quite an infant. She had only given it birth a day or two before she died, which was the 9th of Dec., 1887, aged 39 years. Almost her last words were that she might rest safely in the arms of Jesus. A blessed wish! Our dear Lord does not disappoint any that have a real desire for Him.—E. C.

On the 3rd instant, at Park-cottage, Morden, Surrey, suddenly (in childbirth), Mrs. CLARA S. KING, age 24, the only child of the late Henry Strickett, Baptist

minister. Her last words were, "Father, take me home."

Our friend Mr. GREEN, of Ripley, Surrey, died on Friday, Dec. 30th, aged 82. He was conscious up to the last, wishing all his children who were present "Good-bye." He was buried on Friday, Jan. 6th, in Ripley Churchyard, by the Rector of the parish. There was a large concourse of people, his children, grandchildren, and many friends, also most of the tradesmen of the village. The last time he came to our place of worship he was carried in by his men in his invalid chair, and he very much enjoyed the service. The Gospel was blessed to him, to the comforting of his mind. After the service he wished the friends to give out this hymn:—

"The work of Christ I sing,  
And glory in His name;  
Immortal life to bring  
The Lord of glory came;  
He gave Himself for wretched me,  
And set my soul at liberty."

He sung it heartily for the last time I ever heard him sing. His daughter told me that he continued to sing up to the very last.—C. Z. TURNER.

On Dec. 24th, our dear and much-esteemed deacon HORATIO WILLIAM CLIFTON, aged 62, safely reached home. He had sustained the office of deacon with honour for some years, and his heart yearned for the welfare of Zion at large. He was a pillar in the Church at Zoar, Wellingboro'. The last time he visited me was when on an errand of mercy for a poor afflicted brother in the Church. I said, "My brother, you ought not to be out." He replied, "I know it; but this is the last kind act I shall ever be able to do for poor brother W.—" And so it was. I visited him during his illness, and on one occasion he said—

"The consolations of our God  
Are ancient, full, and free,  
Flowing through the Redeemer's blood,  
To me, the sinner me."

After which he said, "Love I much; I'm much forgiven. I am a miracle of grace." I heard no complaint from him that the enemy was allowed to molest his mind. We have sustained a great loss. May the great Head of the Church bless the ministry of the new pastor to the ingathering of poor lost sinners, to make up our number and add to His militant kingdom. Our departed brother's remains were committed to the grave by the pastor of the Church, in the presence of a goodly number of sorrowing friends.—ALFRED BLISS, Wellingboro'.

Died, on 13th January, at Clarendon-road, Walthamstow, HENRY WATERS, aged sixteen months, youngest son of J. J. Fowler, Secretary to the late C. W. Banks, at Speldhurst-road.

# The Censure of the Baptist Union.

"Much learned dust  
Involves the combatants, each claiming truth,  
And truth disclaiming both."—*Cowper*.

THE censure passed upon Mr. C. H. Spurgeon by the Council of the Baptist Union has given him, we are happy to say, no unrest whatever. Few persons, however, as *Roche-faucald* remarks, "have sufficient wisdom to prefer censure which may be useful to them, to praise which deceives them." Mr. Spurgeon has, doubtless, lost to some extent the good wishes of a few of the members of the Council, but he has preserved his conscience. He does not consider that the decision of the Council fully represents the "opinion of the Baptist Union," nor "that the Churches will admire the conduct" of their prominent men and doctors of divinity in the matter. In the *Sword and Trowel* for February, Mr. Spurgeon states:—"I do not complain of the censure of the Council, or feel the least care about it. But was this the intent of its *loving* resolution? Is this the claw which was concealed by the velvet pad of its vote to send four doctors of divinity to me 'to deliberate how the unity of the denomination can be maintained in truth, and love, and good works?' Did those who passed that resolution mean—we send these four men to put him to the question? Why, then, did they not say so? Did the world ever hear of such a result of a 'deliberation'? The person with whom they deliberate upon union 'in truth, and love, and good works' is questioned and condemned! Let plain-sailing Christian men judge between me and this Council."

We can only heartily admire the definite stand Mr. Spurgeon has so far made for truth; and hope he will yet be led to see the real necessity of maintaining the order of

## THE LORD'S TABLE AS LAID DOWN BY THE APOSTLES,

and which is so firmly adhered to by many of the Strict and Particular Baptist Churches. We also hope that he will be obliged in the future to preach without the accursed mixture of free grace and dead works, law and gospel, so grievously manifest in many of his printed sermons.

## "DEAD FLIES" IN THE OINTMENT.

The "dead flies" of *free-will* and *duty faith*, which "cause the ointment of the apothecary to send forth a stinking savour," are, we think, most injurious to the spiritual health of God's dear exercised children. We, therefore, must unflinchingly protest against them, and all "spiritual wickedness in high places," cost what it may. Whilst we earnestly pray God to exterminate these "flies," we hope also that He will open and joint the eyes of those who are blinded by them.

"O popular applause! what heart of man  
Is proof against thy sweet seducing charms?"

May all our ministerial brethren and Churches, as also all those who

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do not see with us eye to eye in the truth of God, be the better for the late exposure of error in the "Down Grade" controversy, and be helped under all adverse circumstance to look more steadfastly to Christ, the great foundation of the sinner's hope, leaving human traditions and other vanities of the world behind "to the moles and to the bats."

W. WINTERS, *Editor*.

Churchyard, Waltham Abbey, Essex.

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## THE DEATH OF GOD'S SAINTS.

*Outline of a Sermon, Preached at Chadwell Street Chapel, Clerkenwell, Jan. 15, 1888, upon the Death of the Late Mr. John Hazelton.*

BY J. S. ANDERSON, OF NEW CROSS.

"Precious in the sight of the Lord is the death of His saints."—Psa. cxvi. 15.

THE Lord has placed an opaque veil between us and the future that we may not have present blessings embittered by the knowledge of coming trials. If the children of Israel could have foreseen all they had to experience in the wilderness, Moses would never have induced them to leave Egypt, and if we who stood on this platform only about a month ago, had known how near our beloved brother was to the end of his career on earth, the knowledge would have cast a gloom over that meeting, and every moment from the time it was revealed till the fact was accomplished; but the Lord in mercy conceals the future from our view.

If my departed brother could stand by my side to-night, he would say, "Exalt the Master! extol Him! and keep me in the back ground." I hope we shall not forget that we are here to worship God, and may He sanctify the bereavement to us all. We are forbidden to murmur but we may mourn. Jesus did not lecture Martha and Mary on the folly of their tears, but comforted them by weeping with them like a brother, who, while He could raise the dead, had a heart that could feel for others in their woe.

We shall offer a few remarks upon the persons referred to (*saints*), the process they pass through (death), and the preciousness of that process in God's sight.

I. The persons referred to; they are called saints—holy, God-like individuals, made saints by sovereign and distinguishing grace, chosen of the Father, redeemed by the Son, and called by the Holy Ghost. They are made partakers of a holy, heaven-born nature, washed in the fountain opened for sin and uncleanness, brought out of the world into the Church, and have fellowship with God. Our departed brother was an eminent saint. I remember that he told us only a month ago at his anniversary, that he dwelt in God, quoting the words, "Lord, Thou hast been our dwelling-place in all generations;" adding, "*That is where I live.*" Blessed dwelling-place! sweet home of the heart! glorious refuge of the soul! But he knows more about it now.

Observe whose they are, "*His saints.*" The portion of Jesus is His people; they are His by right of creation, by donation of the Father, by the purchase of His blood, and by the power of the Spirit. Yes, specially His own, His flock, vineyard, temple, bride, and members of His mystic body. Our departed brother was not his own, and only yours.

as a loan from the Lord for a while; he belonged to Christ, who has called him home to rest.

II. The process the saints have to pass through—death. I call it a process, for such it really is: as soon as we begin to live we begin to die. Christ being the head, and the members of the Church His body, in Him they lived, served, worshipped God, fulfilled the whole law, and in Him they died on the cross. His death was real—*all sting*—full of the curse, and the saints died mystically and penally in their covenant Head. “I am,” said Paul, “crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me.” Think of this, believer, and try to realise it by faith. The question of the believer’s sin was settled upon Calvary, and cannot be re-opened, and as the result we die to sin, the law, and the world, and by the power of the Spirit we live in, to, and for God. All who knew our departed brother observed how dead he was to these, and how he lived in and by the Gospel. When grace arrested him as a youth and he became a new creature in Christ Jesus, from that day till Monday last he was dying, but dying to live. The saints die literally, and yet it is not death, they are “gathered to their fathers,” or they are “fallen asleep,” or “gone out,” “departed to be with Christ, which is far better.” It is like putting off an old garment to be clothed anew. There is nothing penal, no sting in the death of the saints. Our beloved brother calmly fell asleep; that only applies to the weary flesh; we cannot bury a soul; the spirit has risen; it heard the Saviour’s “Well done, good and faithful servant, enter thou into the joy of thy Lord.” Would we bring him back again? Ah! no, much as we miss him—much as we loved him and mourn over his departure, we would not, if we could, bring him down to suffer and toil here again.

III. The preciousness of the saint’s death in the sight of God. “Precious in the sight of the Lord is the death of His saints.” Beloved, let this help to dry your tears, wipe them away, look up to Him. Your sorrow is the Lord’s joy. How can that be? Because the saints are precious to their Lord, and, therefore, everything that concerns or happens to them is precious in His sight; yea, even their death. They cost Him much, and He loves them dearly. But their death is precious in His sight, because it is a great triumph of His grace. Life on earth is a battle, not only with outward, but inward foes. By grace alone can we meet and overcome those enemies, the moment we try in our own strength, like Peter, we fail. Our brother fought and has won, the sword is laid down, and the cross exchanged for the crown; the victory is won, and the event is most pleasing to the Lord; He beholds the glory of His own grace in its grand results. Beloved, let this again comfort you in your deep sorrow: your loved one has conquered and heard the Captain’s “Well done.” But, again, the death of the saints is precious in the eyes of the Lord because He loves to have them with Him. His loving heart must rejoice in their release from all sorrow, suffering, and conflict, and as the objects of His love to have them with Him. Dear friends, sorrow not as others who have no hope. Our brother is gone before; you shall see him again when the Lord returns to claim the purchased dust and re-build the fallen tabernacle. But are all my hearers saints? God alone can make a sinner into a saint. May He bless by His Spirit both saints and sinners, for Jesus’ sake. Amen.

[We are obligingly indebted to our dear brother, Mr. J. S. Anderson,

for the above outline of his sermon, preached on the occasion of the death of Mr. John Hazelton. The sermon in its entirety may be had of J. Briscoe, 28, Banner-street, Bunhill-row, London, E.C. (price 1d., four copies *post free*). The late Mr. Hazelton's sermons will be published monthly for some time to come, there being many shorthand notes still in reserve. Friends desirous of obtaining *back numbers* of Mr. Hazelton's sermons may be accommodated (price 1d.) by applying to Mr. G. Sawyer, 103, Downham-road, London, N. We hope to give our readers, as early as possible, one of Mr. J. Hazelton's unpublished sermons.—ED.]

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## THE LATE MR. JOHN HAZELTON.

JOTTINGS BY THE EDITOR.

**M**R. JOHN HAZELTON was in the highest and best sense

A GREAT PREACHER.

“Some are born great, some achieve greatness,  
And some have greatness thrust upon them.”

Never did we hear him preach a poor, or, as some would say, a bad sermon. All we ever heard fall from his lips savoured sweetly of Christ. We hope that a sterling brother will soon be anointed of the Lord to regularly fill the vacant pulpit at Chadwell-street. But “what can the man do that cometh after the king?” It was not only the thoughtful ministry of our departed brother that won for him the esteem of his hearers, but the true Christian spirit he *always* manifested in every act of life. We have met in our time certain professors (but we are not anxious to meet them again) who have appeared excessively loving and polite one day, but awfully the reverse the next! Such was not the beloved pastor of Chadwell-street. One of the many points of success in the ministry of Mr. Hazelton was, that he firmly believed all he preached; and, as a good soldier of the cross of Christ, he always fought manfully in the cause of his divine Master. In His holy service he received the seeds of that disease which eventually

TERMINATED HIS MORTAL EXISTENCE.

The chronic-bronchitis of which he died was a complaint of upwards of twelve years' standing. Its foundation was, no doubt, laid by the heavy labours of his early manhood, and its development was caused by chills taken after preaching to crowded audiences, especially at country anniversaries.

A PASSAGE OF SCRIPTURE VERY PRECIOUS TO HIS SOUL.

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Romans viii. 38, 39).

## HIS MEMORIAL CARD

reads thus:—

“ IN LOVING MEMORY OF

J O H N H A Z E L T O N ,

(For 36 years the beloved Pastor of the Church of Christ worshipping at  
Mount Zion Baptist Chapel, Chadwell Street, Clerkenwell),

Born June 6th, 1822, and departed to be with Christ January 9th, 1888,  
In the 66th year of his age.

*Interred in Family Grave at Finchley Cemetery, January 13th.*”

THE TEXT OF HIS LAST SERMON, PREACHED ON JANUARY 5TH, 1888.

“ But now, thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name, thou *art* Mine ” (Isa. xliii. 1).

THE TEXT SPOKEN FROM AT THE LORD’S TABLE, JANUARY 1ST, 1888.

“ Blessed are they which are called unto the marriage supper of the Lamb ” (Rev. xix. 9).

## HIS FAVOURITE AUTHORS.

As we observed in our last issue, Mr. Hazelton’s general knowledge was very remarkable. He read not to contradict and confute, but to weigh and consider. In the knowledge he thus gained he realized a power which was occasionally apparent in his ministry, and of which many of his hearers were not ignorant. He picked something out of everything he read. Mr. Hazelton’s favourite poet was Dr. Watts.

## A VERSE OF DR. WATTS’ HYMNS

he dearly loved, and which he failed to recite in his dying hours from want of strength:—

“ And lest the shadow of a spot,  
Should on my soul be found,  
He took the robe the Saviour wrought,  
And cast it all around.”

No man has ever gained a greater and more lasting reputation as an evangelical versifier than Dr. Watts; and no man ever realized more the power and sweetness of his hymns than John Hazelton. Our dear departed brother, who drank deeply into the Spirit of Christ, knew the value of the annexed verse:—

“ ’Tis Heaven on earth to taste His love,  
To feel His quickening grace;  
And all the Heaven I hope above  
Is but to see His face.”

Of our great theological writers, Mr. Hazelton loved Bunyan, Owen, Goodwin, and Mantou best—

“ Are all such teachers?—Would to Heaven all were ! ”

Mr. Hazelton well knew the worth of knowledge. He was not nursed in the lap of luxury and ease, but in the midst of difficulties, and with the lowly in life. Nevertheless, by the help of God, he forced his way through untold trials to the position he occupied at his death. How true are the poet’s words associated with grace:—

“ The active conquers difficulties,  
By daring to attempt them: sloth and folly  
Shiver and shrink at sight of toil and hazard,  
And make the impossibility they fear.”

## SABBATH-SCHOOL WORK.

Mr. Hazelton was not the man to "offer to God that which cost him nothing." As he loved to gain knowledge, so he loved equally to impart it. He was a warm friend of Sabbath-schools, and took an intense delight in the impartation of instruction to the young. Only a week or two before he died, he carefully read and arranged, in the order of merit, the Scripture examination papers which had been answered by the senior scholars of Mount Zion Sunday-school. He was quite animated when conversing with his beloved son upon them.

For many years he conducted a large Bible-class at Chadwell-street on Wednesday evenings. Much blessing resulted from his labours there. It was there that our dear brother, Mr. Geo. W. Shepherd, now pastor of Hill-street, Dorset-square, first addressed a public audience. This class eventually had to be given up.

## MEMORIAL VOLUME OF MR. HAZELTON.

We beg to again call the attention of our readers to the proposed Memorial Volume of the late Mr. John Hazelton. This work will contain a photographic portrait of Mr. Hazelton as a frontispiece, and be published as early as convenient, at a cost of about 2s. 6d. per copy. Subscribers' names may be sent to Mr. John E. Hazelton, 55, St. Paul's-rd., Canonbury, N. Subscribers' money will not be required until the exact price of the book is fully determined, when due notice will be given of it in our advertisement columns. Mr. Hazelton will be thankful to any friends possessing letters from his dear father if they will forward them to him. Copies will be taken, and the originals returned to their respective owners. The volume will unquestionably be a very interesting one, and friends wishing to secure copies should send in their names at once.

## THE LATE MR. JOHN HAZELTON'S EARLY DAYS.

By AN AGED BROTHER IN THE LORD.

DEAR BROTHER WINTERS,—After such a full account of the late Mr. J. Hazelton in your last issue, it may seem unnecessary to add more. If anything can justify my doing so, it is the knowledge which I had of him in his early days, at the commencement of his Christian life and ministry. We were both members of the same Church, and both preaching occasionally in vacant pulpits. The Church at Clare being at that time without a pastor, we were frequently invited there. The Clare friends were quite delighted with young John's preaching, and nothing prevented his having a call to the pastorate but *his youth*. But God, who—

" Moves in a mysterious way,  
His wonders to perform,"

had something more in store for him—a larger flock to feed. Since that early period I only met him once, about twenty years ago, at a prayer-meeting in his own chapel.

The news of his death came to me with sad surprise, and was received with mingled feelings of grief and joy—grief for the great loss sustained; joy, inasmuch as what was said of the late John Stevens may be said of our departed friend, "Honoured, released, crowned."

" Owned in his work, in all his labours blest,  
Approved of God, and then dismissed to rest."

At my advanced age, eighty-two within a few months, and other considerations, it was impossible for me to show my esteem for the departed by my presence at the funeral. I therefore take this method of expressing my heart-felt sympathy with the bereaved family, and with the bereaved Church, the flock of God at Mount Zion, over which our dear brother presided with abundant success for so many years, faithfully fulfilling his divine Master's command, "Feed My sheep. Feed My lambs."

The Lord Almighty, who has infinite resources at command, fill all the vacancies with His loving and gracious presence, make the bereavement a blessing to all concerned in the solemn event, and glorifying to His own name; so that none shall be losers *in the end*, while to our brother who has fallen asleep the change is inconceivable gain. "Them also which sleep in Jesus will God bring with Him."

Yours sincerely,

W. BARNES.

Walsham-le-Willows.

### MR. JOHN HAZELTON'S LAST SERMON.

*A Brief Sketch of Mr. J. Hazelton's Last Sermon, Preached in Mount Zion Chapel, Chadwell-street, Clerkenwell, on Thursday Evening, Jan. 5, 1888.*

[We are sure that all our beloved readers will highly prize the following precious fragment of a grand sermon. It is from Mr. Hazelton's own notes, probably the *last* he ever wrote.—Ed.]

"FEAR NOT, FOR I HAVE REDEEMED THEE."

"But now, thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not, for I have redeemed thee; I have called thee by thy name; thou art Mine."—Isa. xliii. 1.

#### 1. THE CLAIM. 2. THE GROUND. 3. THE ENCOURAGEMENTS.

1. *The Claim*: "Thou art Mine."

(a) My new creatures, or creation. Surpasses the old, as to cost. Nearness *in* Christ. Method of production. *Life. Glory. Duration.*

(b) My joy. God rejoices in the beauty of His Church, which is His work and gift. In her perfection, for she possesses *in* Christ all that He requires. He delights in her graces, fruits, services, prayer, and praise. His people serve Him as Adam and as angels never could.

(c) Christ's flesh and bones. His members; nature of each in the other. Theirs in Him and His in them.

(d) His fulness; not the world, but the Church; neither complete without the other, as Eve was the fulness of Adam. A family or body, not complete, if one member is missing. There would be a void in Christ if one were lost. A perfect Church proves to the full Christ's worth and ability to save.

(e) They have the witness of this within. Thy heart, conscience, will, life, thoughts, and person are Mine.

(f) He will do what He pleases with His own—with us.

2. *The ground on which He bases His claim.*

(a) Redemption and calling.

(b) Price and power.

(c) Divine revelation is necessary to assure us thereof.

3. *The Encouragement*: "Fear not."

(a) Saints are subject to fears. They arise from indwelling sin. There would be none, but for sin. Some, through fear, limit God as to

time, place, circumstances, power, love, wisdom, and His acceptance of their souls.

(b) Fear, as to the reality of grace within. Want of temporals. Some future trouble, real or imaginary. Death and judgment.

(c) Fear not, for these reasons: Thou art Mine; I am with thee. What I have already done for thee. *I save for My own sake.*

(d) His Word cannot be falsified. We may fear, but cannot induce God to change.

(e) The effects of this relationship. A special providence. Ministry of angels. Access to the throne. Intercession of Christ. The end, peace and glory for ever. Amen.

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HISTORICAL NOTICES OF THE RISE AND PROGRESS  
OF THE CHURCH MEETING IN MOUNT ZION CHAPEL,  
CHADWELL STREET, CLERKENWELL, LONDON.

[THE following brief history of Chadwell Street Church, written many years since by our brother, Mr. George Burrell, now pastor of Mount Zion Chapel, Watford, and published in pamphlet form, will, we are sure, be perused with interest by many of our readers who cherish the memory of our dear departed brother, Mr. J. Hazelton. Truly, "the memory of the just is blessed."—Ed.]

THIS Church, composed of thirty-four persons, of whom by far the greater part are now (1871) transplanted to the church triumphant, was originated and formed on New Testament principles in the following manner. The first step which led to our congregating together must be traced to what might be termed a *casual meeting* in the street; and a few minutes' conversation between two of the brethren, when a desire was expressed to have a meeting, if possible, with the brethren and sisters who had been separated from church fellowship, and were scattered abroad, and it was arranged to make the matter known, and to invite the friends to attend a meeting at our brother Minton's house on the following Monday evening, for social conversation and prayer. Up to this period, it did not appear that any of us had the least idea of forming ourselves into a separate body, or of the consequences that might and did arise from this first important meeting, which was held on Monday evening, August 4th, 1851. At this meeting, about twenty of the brethren and sisters were present. The time was spent in conversation, consultation, and solemn prayer—the heart-uniting presence of the Lord was felt and enjoyed, and before we parted a unanimous desire was expressed to meet again for a similar purpose, on the following Monday evening, August 11th. This meeting took place; at the close of which it was suggested to hold a meeting for prayer, praise and reading the scriptures, on the Lord's-day afternoon, as well as Monday evening, if a room could be procured suitable for that purpose. A schoolroom was found in President-street, King-square, and on the 17th of August, 1851, a prayer meeting was held, at which three or four of the brethren seemed to be led out in a peculiar spirit of united, wrestling prayer for divine direction and guidance. Such hymns as

"God moves in a mysterious way," &c.,

were sung, and an impression received and felt that God was in the movement. In this place our first collection was made, which amounted

to 2s. 6d., the expense incurred, and paid for the hire of this room. On the following Monday and Thursday evenings, we met at our brother Minton's house, when it was arranged to endeavour to obtain a more suitable place to meet in—the room in President-street being small and inconvenient. A larger school-room was obtained in Corporation-row, Clerkenwell, and hired for one month, at 5s. per week; and on Lord's-day afternoon, the 24th August, a goodly number of the friends met together with one accord, for prayer and supplication; a spirit of prayer was poured out—hearts were warmed with the Saviour's presence, and we found it good to be there. In the evening, we assembled again for worship, when earnest prayer was offered, and the word of God was read. We continued to meet twice on Lord's-day and on the Thursday evenings, seeking the Lord's blessing and direction, up to the 8th of September; when Mr. C. W. Banks came to preach to us under the following circumstances. Mr. C. W. Banks had been preaching to the people at Mason's-court, Shore-ditch, on Lord's-day afternoons and Monday evenings, and his engagement there having ceased, he was invited and agreed to come to Corporation-row, to preach the gospel to us. The room was soon filled on these occasions, when we found it necessary to seek a more commodious place to worship in. It was suggested that there was a little chapel in Nelson-place, City road, which had been closed for some time, which might be taken and rendered suitable for the purpose. Accordingly, a meeting was held for prayer and consultation as to the expediency of this step; the place was examined and found to be in a most filthy and dilapidated condition, and the cost of repairs was estimated at about £40, which then was a somewhat serious undertaking; but, after prayerful deliberation, the friends decided to take the place, upon our brother Minton agreeing to do the necessary repairs, and trust for payment. While the repairs of the little chapel were in progress, we continued to meet in the room in Corporation-row, during which period a singular incident occurred. It was announced by bills that Mr. Hazelton (afterwards our pastor,) would preach to us on the morning and evening of September the 28th, on our leaving Corporation-row, when a collection was to be made for defraying the expenses incurred by our meeting there; but by some means wisely overruled by our God, he did not come, and a Mr. Fenlon came in his stead. In all probability had he come then, seeing we were neither formed into a Church, nor had a suitable place to meet in, he would never have become the pastor of the Church. This event, which to us and others appeared both mortifying and disappointing, was, we have since seen, arranged for good. On Lord's-day, October 5th, 1851 (the little chapel in Nelson-place having been repaired), we met together for special prayer and praise for the first time, opening the doors by singing—

“Come, Thou fount of every blessing.”

Our brother Minton read the hundredth Psalm, and eight of the brethren engaged in solemn and united prayer; and on the following day, Monday 6th, the place was publicly opened for the worship of God; the services were commenced by singing,

“Dear Shepherd of Thy people here,  
Thy presence now display.”

In the morning Mr. John Foreman preached the first sermon from Rev. xxii. 9: “Worship God:” Mr. W. Allen, of Cave Adullam, preached in

the afternoon from Prov. xxvii. 18: "He that waiteth on his master shall be honoured"; and Mr. C. W. Banks in the evening, from Ezek. xxxvi. 11: "And I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know the Lord." The place was more than filled, the word was blessed, and the collections during the day amounted to £7 6s. 2d., so that we closed the day by singing,

"Praise God from whom all blessings flow."

On Tuesday, Nov. 4th, 1851, this Church was formed, consisting of thirty-four members, in "Little" Mount Zion Chapel, Nelson-place, City-road. The service was conducted by Messrs. Foreman, Wyard, Atkinson, Aldis, Garrett, and Powell, in the following order: Mr. Garrett gave out the hymn—

"And will the great eternal God  
On earth establish His abode?"

Mr. Atkinson read part of Ephes. iv., and very affectionately implored the divine blessing. Mr. Wyard stated the nature of a gospel Church, and called for a statement of the leadings of divine providence in bringing the friends together, which was read, with the articles of faith. Mr. Foreman called upon the friends to stand up and join hand in hand, and to lift up their right hands publicly to express their unanimous avowal and approval of the articles of faith, read in the sight of God, and in His strength to stand fast in the maintenance of the same. Mr. Foreman then gave the right hand of fellowship to two of the brethren in the name of the rest. Mr. Powell gave out the hymn—

"Jehovah dwells in Zion still,"

and Mr. Foreman broke bread to the newly-formed Church, in which several other friends from sister Churches united. After a solemn address at the table, and some wholesome advice to the Church presented by Mr. Foreman, we sung a suitable hymn, and concluded the interesting service. The Church having been thus properly and scripturally organised, a meeting was held, and three of the brethren, viz., Minton, Burrell, and Akerman, were duly elected deacons.

(To be continued).

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## THE LATE MR. P. W. WILLIAMSON.

**M**R. P. W. WILLIAMSON, pastor of Addison Park Chapel, Shepherd's Bush, suddenly fell asleep in Jesus on Monday, Feb. 6th, 1888.

"For so He giveth His beloved sleep" (Psa. cxxvii. 3).

DEAR MR. WINTERS,—How little I thought last Sunday afternoon while reading in the Magazine the account of Mr. Hazelton's death that in less than twenty-four hours my own beloved father, Mr. P. W. Williamson (who was present at the funeral service), would have been also called to hear the "Well done, good and faithful servant, enter thou into the joy of thy Lord." Unlike Mr. Hazelton, he had enjoyed good health and a vigorous frame, and he manifested an amount of activity of mind and body but rarely met with in a man of 65 years. But about a year ago he experienced a very severe mental shock, and after this he was very much troubled by a pain which medical examination pronounced to

be indicative of heart disease. For some time we were very anxious, but the pain passed away, and our minds were at rest again; but the disease was unconquered, and on Monday morning last he heard the sudden summons, "Come home."

On Sunday, Feb. 5th, he preached both times, and seemed happy in his much-loved work. At the Lord's table he spoke very sweetly, and the service was closed by singing the hymn, of which the last verse commences,

"Let the sweet hope that Thou art mine,  
My life and death attend."

He then reminded the Church that on the last Sunday in February they would take tea together to commemorate the fortieth anniversary of his pastorate; and, as had always been the custom on that day, the Lord's Supper would be observed instead of on the first Sunday in March. How little he or the Church thought that his work was done, and that he was no more to "break the bread" nor "drink the cup" "to show forth the Lord's death," but that ere the morrow's sun should set his eyes would have seen, in all His beauty, the King whom he had so lovingly, so faithfully, and so willingly served for so many years.

The next morning he rose, apparently in perfect health, and soon after 9 a.m. left home to go into town, telling my dear mother that he would be home in the afternoon in time to prepare for a journey to Worcester in the evening. He reached Shepherd's Bush Station; the train from Richmond to Ludgate drew up. He said "Good morning" to the guard, who knew him well by sight, got into the train, and the guard saw him begin to read. In three minutes from that time, when the train arrived at Addison-road, a lady called the guard and said, "I fear this gentleman is ill." His chin was resting on his breast, and he looked as though he were asleep; but the guard, on feeling for his pulse and heart, found that they had ceased to beat. A doctor was sent for instantly, but his ransomed spirit had fled, and we, his wife and children, are left, almost stunned by the unexpected blow to mourn the loss of one of the most loving and devoted of husbands and fathers.

My beloved mother has been wonderfully supported in spite of the frail state of her body. She said to me this morning, "I can still say, "All is well. He was not, for God took him." In the fellowship of the Gospel,

Believe me, dear Mr. Winters, yours faithfully and sorrowfully,  
81, Wharton-road, Addison-park. MARGARET L. GOUDY.

#### THE FUNERAL.

The remains of Mr. P. W. Williamson were interred on Monday, February 13, in Brompton Cemetery. Service was held in the chapel at two o'clock, presided over by Mr. John Box. Hymns were sung, and prayer was offered. Mr. P. Reynolds read suitable portions of Scripture, and Mr. I. C. Johnson, of Gravesend, delivered an excellent address. The funeral *cortège* then started for the cemetery, where it arrived at four o'clock. Mr. J. Box gave a suitable address at the grave. Many ministers and friends were present.

[We did not think, when we saw our departed brother, Mr. P. W. Williamson, in the sorrowing congregation at Chadwell-street on January 13th, that we should behold his face no more. We deeply sympathise with the sorrow-stricken widow, family, and Church in their sudden and painful bereavement. May they all realize the gracious and supporting arm of God until called to dwell for "ever with the Lord." So prays—THE EDITOR.]

## THE PAPAL JUBILEE AND THE ROYAL GIFTS.

THE *Monthly Letter of the Protestant Alliance* for Jan., 1888, by A. H. Guinness, secretary, is deserving a world-wide circulation. His report of the "Envoy to the Pope," and the addresses, as given in the Vatican official *Gazette*, should be read by every God-sent minister of the Gospel. Referring to the *Daily Standard*, Mr. Guinness gives the annexed extract:—

"The Duke of Norfolk, *attired in his full robes as Earl Marshal of England*, wearing the Order of the Garter and the insignia of the ORDER OF CHRIST, and accompanied by his first secretary and the other attachés of his mission, was received by the Pope in solemn ceremonial, with full honours. According to the etiquette required to be observed at the Court of the Vatican, as is alleged, the Duke *went on his knees three times before the Pope*, as he advanced to the papal throne, and as head of the Queen's special mission to the Pope, presented an address to the Pope,"

which may be seen in the *Times* for Dec. 20th, 1887, with the Pope's reply, both of which are given in the above *Monthly Letter*. On page 11 Mr. Guinness says:—

"The Pope, in his reply to the Duke of Norfolk, expressed his 'joy in receiving the congratulations and the compliments of the Queen on the occasion of his Sacerdotal Jubilee.' But the Pope has reason to rejoice for somewhat more than mere congratulations on the fact that he has been a 'Mass Priest for fifty years.' The *Times*, Dec. 27th, reports that on the 26th Dec. 'The *British Special Mission to the Pope* presented the gift of Her Majesty.' This gift, as the *Daily News*, Dec. 27th, informs us, 'comprised a splendid GOLD JUG AND PLATE FOR THE CELEBRATION OF THE MASS'; and the *Times* adds, in continuation of its announcement, that 'on receiving the massive basin and ewer of gold, the Pope, with evident pleasure, remarked that they would serve for his Jubilee Mass.'" *Protestant readers, take special notice of the following quotation:—*"Immediately following Her Majesty's accession to the throne, on the 20th November, 1837, in the presence of the Houses of Parliament, Her Majesty made the Declaration prescribed by the 12th and 13th William III. cap. 2, sec. 2, that she 'solemnly and sincerely, in the presence of God, professed, testified, and declared, that the Sacrifice of the Mass, as now used in the Church of Rome, is superstitious and idolatrous.' How is it, then, that Her Majesty's ministers have advised the dispatch of a 'Special British Mission' to present Her Majesty's congratulations to 'His Holiness' on the fiftieth anniversary of his consecration as a priest for the express purpose of offering this 'idolatrous sacrifice,' and to tender to the Pope a gift of the vessels used in the service of the Mass?"

## THE VACANT THRONE.

The Rev. C. Stirling, Vicar of New Malden, Surrey, calls the attention of General Sir H. F. Ponsonby, Bart., to the sad fact of the Queen's visits to Roman Catholic places of worship, and observes "that, by the renewal of '*communion with the See of Rome, the Throne has, according to the Act of Settlement, become vacant!*'"

"A memorial on this subject is in course of preparation from bishops and clergy in the Churches of England and Scotland, and ministers of various Protestant denominations in the United Kingdom, for presentation to the Queen and the Marquis of Salisbury, as Foreign Secretary. The document recites that "whereas your gracious Majesty's despatch of such a special mission in the person of the Roman Catholic Duke of Norfolk, accompanied by his first secretary, and the other attachés of your Majesty's mission, will necessarily be regarded at home and abroad

as a virtual acknowledgment of the papal claims to supremacy, and a consequent surrender of the supremacy that pertains to your gracious Majesty as the sovereign of these realms, under the Protestant Constitution established by the Bill of Rights and Act of Settlement, we do hereby record our solemn and emphatic protest before God against a policy calculated to endanger the security of the throne; to raise doubts in the minds of our fellow-subjects as to their allegiance; to disturb the feelings of loyalty, respect, and affection which they entertain towards your royal person; to imperil the Protestant Constitution of these realms, with its heritage of civil and religious liberty; and to dishonour the name of Him by whom kings reign, and through whom your Majesty enjoys the sovereignty of the British Empire."

The Queen's duplicity and the Pope's subtlety evidently indicate the downfall of Protestant liberty in this country. What does her Majesty's intended visit to the Continent mean? Is she going to the Vatican? God defend the right.—EDITOR.

### "THE STRENGTH OF ISRAEL."

BY A. E. REALFF, DUNSTABLE.

THIS expression is employed by the Holy Ghost, through the mouth of Samuel the prophet, when reproving and condemning the rebellious conduct of Saul (1 Sam. xv. 29). "The strength of Israel," or, as it might be rendered, the *victory*, or the *glory*, or the *eternity* of Israel; how expressive! He "will not lie nor repent: for He is not a man that He should repent." The word is therefore intended to characterise "the mighty God," the unchanging and unchangeable Jehovah. Such an expression is admirably adapted to characterise the "Everlasting Father." But Jesus is, as God, equal to the Father in all respects, and therefore in prophecy He shares with Him these exalted titles (Isa. ix. 6). It is "Jesus Christ, the same yesterday, to-day, and for ever" (Heb. xiii. 8).

"*The Strength of Israel.*" How beautifully characteristic of the Lord Jesus! In Him we behold the strength of the lion united with the gentleness of the lamb; or, rather, the omnipotence of Deity linked in beautiful harmony with the tenderness of the most affectionate of womankind. As a result of this beautiful blending of opposite, though by no means contrary dispositions, we have in one and the same glorious Person the fond love of the most tender mother, or most devoted wife, or sister, combined with the self-reliance of noble manhood, the confidence of conscious and unimpeachable innocence, and the power to accomplish all that His loving heart conceives and desires to do. Well, therefore, may the evangelical poet sing—

"God, in the Person of His Son,  
Has all His mightiest works outdone."

In illustration of the sublime tenderness, affection and sympathy of the Son of God, behold Him in the house of Jairus, that ruler of the synagogue whose "little daughter of the age of twelve years" was now dead. Stepping up to the child's bed-side, He tenderly takes her by the hand and says, "*Talitha cumi.*" Now these were the very words in Syro-Chaldaic which the mothers of that age and nation were accustomed to use when awaking their children in the morning. How

beautiful! how expressive! And we behold no less the *strength* of God, for before recalling the little life which was departed, He says, "The damsel is not dead, but sleepeth. But they laughed Him to scorn, knowing that she was dead." But Jesus was the Resurrection and the Life. Therefore to give life to the dead was to Him but to awake one out of sleep. Again, when He meets that solemn procession at Nain, in which the corpse of one who was "the only son of his mother," and she a widow, is being borne to the silent sepulchre, His loving heart is touched with sympathy for that sorrowing mother; and so we read, "When the Lord saw her, He had compassion on her, and said unto her, Weep not," as though He felt her sorrow so much that His own heart was ready to break, and therefore He bade her to weep no more. And that she might have good reason to dry her tears, He proceeds to stop the progress of that mournful *cortège*; He condescends next to touch the bier, and then "the Strength of Israel" says to the dead, "Young man, arise." But particularly at the grave of Lazarus, His friend, is all the tenderness and love of His human heart revealed. When the news is first brought that Lazarus is sick, His human emotions are controlled by His divine determination to suffer Lazarus to die, in order that God may be glorified in his resurrection, and the disciples' faith increased. Then how sublimely gentle and tender is His language to Martha and Mary! Again, how the sympathies of His gracious manhood are discovered in His groans, His violent shaking (John xi. 33, Greek), and then His weeping! Here is all the sympathy, emotion, and affection of a very dear friend; and then "the Strength of Israel" proceeds to do what no mere human friend could possibly do, however much he might desire it. Jesus can not only weep because a loved one is gone; *He can bring him back!*

We see the same beautiful blending of the tenderly human with the Almighty divine in that miraculous feeding of the four thousand. Both the evangelists who record this circumstance inform us that "Jesus called His disciples, and said unto them, I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat; and if I send them away fasting to their own houses, they will faint by the way." In like manner we read that His heart was touched, and moved to action also, because of the spiritual wants of the crowds who came to hear Him, for "when He saw the multitudes He was moved with compassion on them, because . . . they were scattered abroad, as sheep having no shepherd. Then saith He to His disciples, The harvest truly is plenteous, but the labourers are few" (Matt. ix. 36). Thereupon follows the impartation to the twelve, and afterwards to "other seventy also," of power to heal the sick, cast out devils, and preach the Gospel.

He who was indeed the "Lamb of God," was also the "Lion of the Tribe of Judah." All His earthly life was one of suffering, more or less, physical, mental, and spiritual. His was physical suffering, for He knew what hunger and thirst mean, weariness, languor, poverty. "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." His sufferings were mental, for no man surely was ever more misunderstood, misrepresented, worried, and tried. His sufferings were spiritual, for though innocent even of the thought of ill, and His spotless character unsullied even by

unholy imagination, "He was made sin for us." The sufferings of His soul on account of sin were the very soul of all His sufferings. And O what a model sufferer He was both in life and death! Never one murmur; but His delight was to do His Father's will, even though that involved obloquy, shame, and keenest agony. Not only does nothing like complaint ever escape His holy lips, or even the thought of it be allowed for one single moment to daunt His solemn purpose, but we are struck at the positive absence of everything like *self-pity*. Nay, our precious Lord never sat down to bewail His hard lot, or to solace Himself by dwelling upon the thought of His immense virtue. We can pity Him, as we read the account of His agonies; and had we been there, we feel we should like to have wept in sympathy with Him:—

"Have we no tears to shed for Him,  
While soldiers mock, and Jews deride?" | Ah, look how patiently He hangs:  
Jesus, our Love, is crucified!"

Yes, dear Lord, we have tears oft-times to shed for Thee, but we know Thou needest them not. The daughters of Jerusalem came out to weep for Him, and well they might, when they beheld Him fainting as man beneath His heavy cross; but though doubtless He fully appreciated their tender feeling towards Him, the "Strength of Israel" thought more of them than of Himself—"Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children."

And how strong He is in death! He is King even when the precious life-blood is oozing fast from His veins. He snatches the chosen robber as a brand from the burning, and thereby shews that He is indeed "mighty to save," yea, "to the uttermost," and that when the natural breath is quitting His body. Amid all the confusion of taunting priests and yelling people, He is perfectly calm and collected. With His dying breath He prays for His murderers; and even when His face turns pale, and His languid eyes roll, and His animal spirits faint, and He turns giddy with weakness as man, the "Strength of Israel" forgets His own sufferings to provide for His broken-hearted mother. And then, when all the Scriptures concerning Him are fulfilled, He cries with a loud voice, "It is finished!" thereby proving that He is still strong even in the very article of death. And, though a dark cloud is over Him, and (because He is reckoned with transgressors), His holy Father withdraws His sensible, solacing presence, yet He proves Himself the "Strength of Israel" still, for the veil of the temple is rent, and the graves are opened. Then He bows His head and gives up the ghost. He laid down His life; no man had power to take it from Him, as He said; but He had power to lay it down, and He had power to take it again. Thus we behold the God, even when the man hangs expiring. Blessed Lamb of God!—"wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Then—

"What though our crimes are black as night,  
Or glowing as the crimson morn?  
Emmanuel's blood can wash them white  
As snow by the pure ether borne."

Glorious Emmanuel—God with us! Happy they who can say from the depth of the heart, "His mouth is most sweet: yea, He is altogether lovely. This is my Beloved, and this is my Friend, O daughters of Jerusalem."

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

*Cheering Words Annual* for 1887. R. Banks and Son, Racquet-court, Fleet-street, London, E.C. (price 1s., by post, 1s. 2d.). The two photographic portraits in this pretty little volume of Gospel truth are simply splendid! The present year's number will contain memoirs of hymn-writers, with portraits. *Four copies post free*, 2d.

*Baptist Handbook for 1888*. London: Alexander and Shephard, 21, Furnival-street, Holborn, E.C. (price 2s.). The immense amount of labour bestowed in the preparation of this work we can fully estimate. The list of pastors and Churches is invaluable. Memoirs of departed Baptist ministers are most interesting, as is also Baptist authors and history, 1548—1700, by Joseph Angus, D.D. The architectural descriptions of several new Baptist Chapels add greatly to the value of the work. No minister or deacon should be without a copy of this book. The information it contains is truly surprising.

*Church History, by C. B. and S. Hassell*. This valuable New Year's present from our beloved brother, Mr. Charles Graham, of New York, America, we very highly prize. The work itself takes in the history of the religious world from the creation to the year 1885, and necessarily contains a vast amount of interesting information which will be of great service to us. The Lord graciously reward our dear brother Graham for his great kindness to us.

*Everlasting Life and Everlasting Punishment: being a refutation of the specious doctrine of conditional immortality*. By Geo. W. Shepherd. London: Baptist Tract Society, 15, Cursitor-street, Holborn (price 2d., by post 2½d.). The immaterial and immortal nature of the soul of man we have closely studied for many years, and are therefore somewhat prepared to say that we thoroughly agree in every part with the timely and clearly written production before us on the subject from the pen of our thoughtful brother, Mr. G. W. Shepherd. Our author has given us much weighty matter in a very succinct form on the natural and spiritual constitution of man, the moral government of God, and the Deity and humanity of Christ as declared in the New Testament, together with His righteous work, in happy contradistinction to the fatal errors of the "New Gospel" system. The doctrine of eternal punishment, though not the most delightful of subjects, necessarily occupies a large portion of Mr. Shepherd's work, and in

which we fully concur. This pamphlet was written at the request of the Committee of the Strict Baptist Mission, with a view to counteract the pernicious and deadly errors of the "New Theology" against the character and constitution of man, abounding in parts of India and Ceylon where the Strict Baptist Mission stations are established, as also in this country. We have not seen the tract which is doing so much mischief in our Mission Camps abroad, and which Mr. Shepherd has been employed to rebut; but sufficient of it is given in the pages before us to amply justify the Committee in what they have done by the aid of Mr. Shepherd to prevent, if possible, unstable professors from adopting the unscriptural doctrine of the "larger hope." "There is no doctrine (says an old writer) so false as not to contain in it some portion of truth," and this is very perplexing to the Christian, especially when he hears such precious words as the following, spoken in so deceptive a manner, as they frequently are, "Life only in Christ." These words are made use of in order to nullify the solemn antithesis, "The wicked shall be turned into hell, and all the nations that forget God" (Psalm ix. 17). Also, "These shall go away into everlasting punishment" (Matt. xxv. 46). As our limited space will not allow us to quote passages from Mr. Shepherd's pamphlet, we earnestly hope our numerous readers will purchase it, and give it their careful and prayerful attention. We believe it is destined to realize a large circulation.

*A Bright Sunset*. London: Hodder and Stoughton, 27, Paternoster-row (price 1s.). This bright account of the last days of a young Scottish football player, with an introduction by the able pen of J. H. Wilson, D.D., may be read by young men with advantage. We should hardly have expected to find so much godly experience in the life of a young football player as is recorded of this youth in the pleasing annals of his last days.

*The Second Advent*. London: Office of the "British Weekly," 27, Paternoster-row (price 1s.). This (*No. 2 of the British Weekly extras*) is a work which cannot fail to be of service to Biblical students, as it contains much that is interesting and instructive on one of the greatest of theological subjects, the *Second Coming of Christ*, from the brilliant pens of Canon Fausset, Mr. and Mrs. H. G. Guinness, and Professor Godet on the affirmative side; and

# "EARTHEN VESSEL AND GOSPEL HERALD."

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## EXTRACTS FROM APPRECIATIVE LETTERS.

THE following are selected from a large number of unsolicited representative notices of the EARTHEN VESSEL AND GOSPEL HERALD, addressed to the Editor.

MR. AXFORD, New York, says:—"I congratulate all concerned in the get-up of the EARTHEN VESSEL AND GOSPEL HERALD."

MR. O. S. DOLBEY, pastor of the Surrey Tabernacle, writes:—"Allow me once more, dear brother, to express my unabated pleasure in the firm uncompromising way and manner in which you have been enabled to conduct the Magazine, of which, I trust, you are the Heavenly-appointed Editor. May your heart and hands be still strengthened, and much encouragement afforded you, both by the Lord and your brethren."

E. C. F., a London Auditor and Accountant, referring to the EARTHEN VESSEL AND GOSPEL HERALD, and *Cheering Words*, says:—"True 'ring' in both. Excuse my adding, that the Editorial discovers not only unquestionable skill and ability, but above all, the Christian Spirit!"

P. M., Woking, says:—"Allow me to congratulate you upon the improved appearance of the Magazine, both external and internal; I am sure it is a credit to you and to your numerous correspondents, and will, if maintained, considerably enhance its value, and therefore, widen its influence and circulation."

A. G. P., Saffron Walden, writes:—"The EARTHEN VESSEL AND GOSPEL HERALD has certainly improved under your Editorship."

W. H. T., London, writes:—"Please allow me to add my expression of

approval of the January number of the EARTHEN VESSEL AND GOSPEL HERALD. It is, in my opinion, one of the best, if not the very best, number ever issued."

MR. RIDER, Stratford, kindly says:—"Please accept the best wishes of our Church for increased prosperity in your work by word and pen. We earnestly hope that with the dawn of a new year much light and knowledge may be diffused into the dark corners of the earth by the instrumentality (in God's hands) of the EARTHEN VESSEL AND GOSPEL HERALD."

B. TAYLOR, Pulham, says:—"I am delighted with your *faithful articles* in the EARTHEN VESSEL AND GOSPEL HERALD. All lovers of God's truth must take the Magazine, and like it too."

B. W., London, writes:—"My dear Brother,—I write a line to say how very pleased I am to see in this (Feb.) month's EARTHEN VESSEL AND GOSPEL HERALD such blessed Gospel truth . . . giving you such a good character for your faithfulness in the truth."

F. P. P., Kent, says:—"I am pleased that you stick to the discriminating truth, as in the Gospel of Christ, in the EARTHEN VESSEL AND GOSPEL HERALD."

A SUFFOLK gentleman writes: "Mr. WINTERS.—Glad OUR periodical is so well sustained under your Editorship. May it long continue to be a blessing to God's people, and may you receive a blessing as its leader."

## FREE DISTRIBUTION OF

### THE "EARTHEN VESSEL AND GOSPEL HERALD."

We are glad to inform our readers that quite a lively interest is being taken in the Free Distribution of the EARTHEN VESSEL AND GOSPEL HERALD; it has awakened a sympathy for the souls of the suffering. This is a kind sister to the Lord's Poor Fund, and gives a practical denial to the erroneous statement that "the Strict Baptists are careless about the spiritual and temporal welfare of their fellow-creatures."

Towards the Free Circulation of the EARTHEN VESSEL AND GOSPEL HERALD, we have received 2s. from Mrs. Thoms; 2s. from A. Cook, Providence Chapel, Streatham, and 1s. from Anna R. This friend says:—"Dear Mr. Winters,—I have enclosed 2s. worth of stamps to help to Distribute the E. V. and G. H.,

and *Cheering Words*; 1s. for E. V. and G. H., and 1s. for C. W. I should like them to be distributed in every workhouse in the land. If ever it should be the Lord's will that I should be lodged in a workhouse, I hope someone will send me the E. V. and G. H., and C. W."

"A LITTLE ONE," Hampshire, 5s. for

two copies, one of which will be sent to the Chest Hospital, Ventnor, I.W., and one to the Samaritan Hospital for Women. One copy each is also sent to Female Protection Society, Marylebone; Female Lock Hospital and Asylum, Harrow-road; and Epping Union, Epping. A kind friend has also sent instructions for four copies monthly, to be forwarded to ten different places named, together with eight copies of *Cheering Words*. Since our last notice copies are also sent to Edmonton Union (Workhouse), Seaman's Hospital (Dreadnought) Greenwich, Tottenham Hospital, London Hospital.

DEAR BROTHER.—I send you P.O. for 5s., wishing the EARTHEN VESSEL AND

GOSPEL HERALD increased circulation, praying the blessing of the Lord may rest upon your work and labour for the glory of God and the good of souls.—Yours sincerely, E. A. GREEN, Camberwell.

BRO. A. H. SEWELL, of Kersey, writes:—"DEAR BROTHER,—Just a line in answer to your request as to sending the E. V. and G. H. to the different institutions around us. I have sent it to the Cosford Union this year, and one old gentleman (with tearful eyes) found it out and thanked me very much for it, and said, 'though many of the inmates had never seen such a book and knew nothing of its contents, it was a source of great comfort to my soul.'"

## GRATEFUL ECHOES FROM THE LORD'S POOR AND NEEDY.

THE following are extracts from letters which have been received by our dear Brother Winters, which tell their own tale, and will be read with interest; to which are added some also received by yours in the hope of the Gospel,—JOHN W. BANKS, 18, Park-street, Upper-street, N.

AN Aged Widow at Camberwell, writes:—"Mr. W. Winters,—I must thank you for your kindness; it came at a time when I was in great need."

A WIDOW in Surrey, Greatly Afflicted and Poor, says:—"Dear Brother in the Lord,—I do most truly thank you for what you have most kindly sent me. I have no doubt your funds are low, but what a mercy our ever-precious Christ's fulness is the same."

A POOR and Infirm Minister of Christ, living with his aged wife in an upper room, Appeals for Help:—"My dearly beloved Brother,—I write this in a state of excessive weakness, and the pressure of want; I am incapable of doing anything; can you, and will you help me?" We have long known this good brother as a faithful servant of the Lord, and have done our best to help him. Had a "Strict Baptist Ministers' Relief Fund" been established, his case would have been worthy of attention."

AN Aged and Infirm Saint, living in the West of England, writes:—"I return my very sincere thanks to you, dear brother, for sending me a sovereign-token of your attachment to poor me in this trying state of things."

A VERY Poor and Aged Widow, in London, says—after receiving a little help—"The dear Lord be praised for such timely help, for I was quite without, and was wondering where the next would come from. Truly 'He heareth the poor and needy when they cry.'"

A DEAR Old Saint, Many Years an Inmate in a Kent Workhouse, writes:—"My very dear Brother,—I thank our heavenly Father that I have a brother

to sympathize with the poor and needy of God's family. I do bless the Lord for His kindness and your kindness to me."

A POOR and Afflicted Brother Implores Us to Send Him Help, in the following language:—"Dear Brother Winters,—In the name of my God, can you send me a little help? I am very low and weak. Thanks to Him I feel better. If He will only send me sufficient for gaining strength, I shall be grateful. Pardon and forgive me, your brother in sadness." We have helped our friend a little, but not as we could wish, for want of funds.

A DEEPLY Tried Brother writes us the following:—"Dear Brother Winters,—Very many thanks for your kind note, and the order enclosed. I had been waiting on the Lord some time, but I began to look very down this morning, as all seemed dark, but now He has put a new song into my mouth—even praise to my God. He never is before His time, and He cannot be too late."

A POOR Saint, who has been Overwhelmed in Trouble and Affliction, says:—"It is with a grateful heart I received your note, and also the order. It is real help to me just now. It did lift me up out of a trying place. . . . The Lord's blessing rest upon you for so doing, and make it up to your funds tenfold. It did fill my heart full of joy and gladness to be so helped out of a strait like that."

AN aged minister of the Gospel writes:—"MY DEAR FRIEND, J. W. BANKS,—Naturally speaking you have saved myself and wife. We should have been without a morsel of bread."

An aged saint, Hoxton:—"I received your kind note, with order. It came just in time, I wanted coals. I am still confined to my room."

A LONELY aged brother says:—"I had just sat down to my last morsel, and began to wonder where the next would come from, when the postman brought your letter. I fell on my knees, and thanked the Lord for His goodness to me."

An Aged Couple, Stratford:—"We hardly know how to thank the Lord sufficiently for His mercies to us in our old age. . . . We are sincerely grateful."

A WIDOW, with six orphans. Her aunt, writing for her tells us:—"I do not know what my poor niece would do

without your kind help. . . . How good the Lord is to her."

A MINISTER of the Gospel, whose wife visits one of our Pensioners, writes:—"Your kindness to hand for poor Sarah.

. . . Mrs. B. took the 5s. to her . . . she is scrupulous over every penny. . . . She is coughing a great deal. . . . No work, nor able to do it. The Lord refresh your spirit as you have poor Sarah's."

A DEAR Brother, aged 75, thanks God for what he has received from us, and wishes he could get a little light work, so that he could earn a few shillings weekly.

An Afflicted Lover of Truth, in Herts, says:—"Dear Brother Banks,—I acknowledge your great kindness to me in my heavy affliction."

Glasgow. S.M.

KEY Bz.				315 DENHAMS SEL.			
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hopes, our	aims are	one,—	Our	com - forts and our	cares.	Our	
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like to, that a -	bove.	Is	like	to	that	a -	bove.	
com-forts and our	cares.	Our	com	forts	and	our	cares.	
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[For Old Notation see page 4.]

Glasgow. S.M.

Blest be the tie that binds Our hearts in Christian love, Our  
 Be - fore our Fa - ther's throne We pour our ar - dent pray'rs: We

hearts in Christian love. The fel - low - ship of kindred minds, Is like to that a -  
 pour our ar - dent prayers: Our fears, our hopes, our aims are one, Our comforts & our

bove. Is like to that a - bove. Is like..... to that a - bove.  
 cares, Our com - forts and our cares. Our com - - forts and our cares.

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

4. When we asunder part,  
 It gives us inward pain;  
 But we shall still be joined in heart,  
 And hope to meet again.

5. This glorious hope revives  
 Our courage by the way;  
 While each in expectation lives,  
 And longs to see the day.

6. From sorrow, toil and pain,  
 And sin, we shall be free;  
 And perfect love and friendship reign,  
 Through all eternity.

The copy of this tune has been kindly supplied by Mr. C. L. KEMP.

THE EARTHEN VESSEL AND GOSPEL HERALD is published monthly, price 2d.  
 A single copy will be sent post free to any country in the Postal Union for 2s. 6d.  
 per annum. Should any difficulty be experienced in obtaining copies of this  
 Magazine, you are requested to communicate direct with the Publishers, ROBERT  
 BANKS & SON, Racquet Court, Fleet Street.

Professor J. A. Beet, Principal T. C. Edwards, and Principal Brown on the *negative* side. We wish the book an extensive circulation.

**SERMONS.** *God's Work, Man's Inventions.* By J. Parnell (price 1d.). Published by R. Banks and Son, Racquet-court, Fleet-street; and may be had of the author, 7, Trigon-road, Clapham-road, S.W., and W. Wileman, Bouverie-street, E.C. We could wish that such sound divinity, as is given in this sermon, were set forth in every place of worship. Mr. Parnell says: "This text has been deeply impressed upon my mind of late, especially since the commencement of the controversy with regard to what is termed the 'Down Grade,' concerning which I am determined, by the help of God, to have my say." We thank our brother exceedingly for what he has said on the subject, and heartily wish his UP-GRADE SERMON an immense circulation. *The Mystery of Christ*, No. 7, Brixton Tabernacle Pulpit, by C. Cornwell (price 1d.). R. Banks and Son, Racquet-court, Fleet-street. We heard of the merits of this sermon when many miles from home! "Have you seen Mr. Cornwell's sermon, No. 7?" said an earnest sober Christian to us the other day. "If you have not, *do get it*," said another friend, "for it is a splendid one." We have it now before us, and can heartily endorse all that our friends have stated in its favour. Friends, buy it and read it, and may God bless it to your souls. *He is our Peace*, by Philip Reynolds. Would this sermon were longer! Brother Philip commenced volume *four* of his sermons in a right noble style, "He is our peace, Heaven's music is in the words! How often they have soothed the anguished-filled soul!" So they have, dear Philip, and may God bless your earnest endeavours to comfort the troubled in Zion with a continuation of such blessed discourses as the one we are now devouring (price 1d.). Any number of copies, post free, of Mr. P. Reynolds, 8, Elphinstone-street, Avenell-road, Highbury, N.; or of Mr. G. Lammers, Clyde House, Arundel-place, Barnsbury, London, N. *Decrees and Demands of the Watchers.* By the late Joseph Irons (price 1d.). D. Fisk, 6, Brighton-place, Brighton, and of F. Kirby, 17, Bouverie-street, London. Most suitable for present-day reading, especially as Popery is making such rapid strides in England. The memory of Joseph Irons is sacred to us. O, for a thousand valiant heroes like him to break the Devil's chains that bind the Queen and many of her blind subjects to the

Pope of Rome, and to the religious buffoonery of High Churchism.

**TRACTS AND PAMPHLETS.** *The Truth.* A word to all Christians, by J. B. Stoney. London: Nisbet and Co., 21, Berners-street, W. (price twopence). Excellent throughout. *The Purpose and Design of a Christian Church*, by R. Shindler. To be had of J. Wall, 54, Crutched Friars, E.C. Full of wholesome words. *Modern Thought*, by Philip Jones. R. Banks, Racquet-court, Fleet-street (price one penny). Highly suitable for the present day. *Duty-Faith—what is it?* by J. Jenner, of Redhill. Worthy of a world-wide circulation. *Pastor Allen's Answer to the Slanders of Cardinal Moran.* We should think that Cardinal Moran would never have the audacity to attempt a refutation of our beloved brother, D. Allen's, masterly answer to his charge. *Supplement to the Correspondence about Baptism between Pastor Brandon, of Chelsea, and Mr. Johnstone, of Edinburgh.* Mr. Brandon's defence is a noble one.

**MAGAZINES, &c.:** *The Olive Branch* (four copies, post free, 2d.). J. Briscoe, 28, Banner-street, Bunhill-row, E.C. The February number of this little monthly contains an interesting account of the death of Mr. J. Hazelton, President of the Strict Baptist Mission. *The Silent Messenger* enters upon the New Year with a timely address by the Editor, J. S. Anderson, and with a solid paper by C. Masterson, of Brighton. In the February number the two Grades, Up and Down, are dealt with. *Life and Light*, by R. E. Sears, worth its weight in gold. The Editor's New Year's meditation, "Blessed and Blessing,"

"Is indeed twice blessed: [takes.]  
It blesseth him that gives, and him that

Mr. Sears' "Modern Thought" tract is doing much good. If friends wish for copies they must apply at once to the author, 50, Grove-road, Bow, E.

*The Regular Baptist Magazine* is published twice a month. We admire the firm and kind spirit of its Editor-in-chief, Mr. James Bradley. The excellent papers it contains from time to time must prove spiritually helpful to all who believe in Jesus. *Australian Particular Baptist Magazine.* This precious monthly is brim full of Christ and His blessed truth. It is a glorious witness for God in the Antipodes. *The Gospel Magazine.* Always sound and spiritual. *Banner of Israel.* Monthly parts, post free, 8d. R. Banks, Racquet-court, Fleet-street, E.C. Rich in Biblical lore. *Zion's Witness* (2d. monthly). R. Banks, Racquet-court, Fleet-street. Those who love the pure truth of God will enjoy the

reading of this Magazine. *The Silver Morn.* Lovers of prophecy will not fail to find much to interest them in this two-penny monthly. *The Fireside.* This pictorial monthly (price 6d.) is charmingly interesting. Editor, the Rev. C. Bullock, B.D. *The Day of Days* and *Home Words* run much in the same line of subject-matter with *The Fireside*, as also *Hand and Heart.* One penny monthly. *The Cave Adullam Messenger.* This cheering little monthly we always welcome. *Amateur Gardening* (1d. weekly). W. H. and L. Collingridge, 148 and 149, Aldersgate-street, E.C. One of the best publications existing on gardening. *A Kindly Welcome*, by W. E. Palmer, begins the year well, "Jesus only." *Temperance Chronicle*, full of useful and pleasant reading. *Quarterly Reporter of the German Baptist Mission.* Interesting. *The Quarterly Record of the Trinitarian Bible Society.* This Society is an indispensable blessing to the world at large, as it promotes the circulation of uncorrupted versions of the Word of God. *The Quarterly Record of Aged Pilgrims' Friend Society.* Notes of the Society's position for the past quarter show the present number of pensioners on the books to be 1,183. The sum expended in support of these pensions alone amounts to £7,500. The blessing of such a Society to this country is incalculable. *Hadleigh Messenger.* Our brother, B. J. Northfield, has adopted *Cheering Words* in a wrapper, as a local organ of truth in connection with the Church of which he is pastor. Brother Northfield writes: "The 'Hadleigh Messenger' finds warm reception amongst our friends, and is no hindrance to other periodicals." We wish other pastors and Churches would follow the example of brother Northfield.

#### *Surrey Tabernacle Benefit Society.*

The annual meeting of the members of this Society was held in the vestry of the Tabernacle, Wan-ey-street, on Tuesday evening, Jan. 31st. The excellent report then adopted shows the Society to be in a very healthy and satisfactory condition. According to the report, 36 new members have been received during the year, making a total of 1,103; but from this number 30 have been deducted owing to deaths and other causes. During the year the invested capital has increased £500, making the invested capital at the present time to be £12,000. A *Voluntary Benevolent Fund* has recently been started in connection with the above Benefit Society. The object of the Fund is the assisting of the Members to pay their subscriptions in times of

temporary distress, so that they may not lose their right to the benefit of the Society. The Secretary, Mr. T. Knott, of 139, Alscot-road, Bermondsey, S.E., will receive subscriptions toward this Fund, which has already proved very serviceable to many brethren in the hour of trouble and need. The annual report, furnished by the Secretary, Mr. Thomas Knott, is in every way creditable and praiseworthy.

*Man Redeemed from Sin and Death—the Bible doctrine of the Resurrection of the dead, etc.* By David Bartley. Published by D. H. Goble, Greenfield, Indiana. We have received a presentation copy of this excellent work. The subject—the resurrection of the dead—is mainly and faithfully dealt with by our kind author, and which is one that cannot fail to interest every Christian who may become possessed of the book. It contains 342 beautifully-printed pages. The type is large and clear, a consideration to persons whose eyesight is impaired. A "life-like" portrait of the author adorns, as a frontispiece, the work, which may be had at the above address for 75 cents., post-paid. We cannot express in words our heartfelt indebtedness to our beloved brother, Mr. D. Bartley, for his handsome present, which we hope to hold in loving memory of him as long as we are in the body. By this present we are also forcibly reminded of the kindness recently realised at the hands of our dear brother, Mr. Charles Graham, of New York.

#### FOLLOWERS OF CHRIST.

"His commandments are not grievous."—  
(1 John v. 3.)

He that redeemed us with His blood,  
From sin and death and woe,  
Has given us His precious Word,  
That we His will might know.

Thus learn and love to run the way,  
Not holding truth in part;  
But all His precepts to obey,  
With an enlarged heart.

Should gracious souls that watch and pray,  
For guidance by His hand,  
Turn from one part of truth and say,  
'Tis only a command!

Ye many living souls there be  
Who hold the truth in love  
This ordinance they cannot see,  
Nor of its mode approve.

But we regard it as He saith  
A sign to all that view:  
Their only hope in His own death,  
And resurrection too.

Shall that baptism which insures  
The soul to endless life,  
Exclude the Master's household laws,  
Or cause the brethren strife!

Oh may we all unite and pray,  
"Come, Holy Spirit, come,  
Give eyes to see, wills to obey,  
Then in His ways we'll run."

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### DORSSET-SQUARE, HILL-STREET.

The fiftieth annual meeting of the *Infants' Friend Society* was held on Tuesday, January 31, 1888. From its origin this Society has always been carried on with a true spirit of Christian sympathy by a band of truth-loving sisters, who have ever manifested a desire to imitate their divine Master, "who went about doing good" (Acts x. 38). The "Hill-st. Infants' Friend Society" is quite a household word among the Churches of truth in the Metropolis, and, so far as we know, it has never lacked willing hands and hearts in carrying out its Christ-like mission. Into many a troubled home it has entered and has bound up many a wound, and in every case have the indefatigable ladies, while they have thus helped to ameliorate the urgent requirements of the helpless, endeavoured by prayer and supplication to pour in the oil and wine of the Gospel. Such a work as is carried out by this Society must be fraught with many inconveniences and heart-rending incidents to those engaged in it. But these have given an impetus to the workers to press on with still greater energy, and the Hill-street Infants' Friend Society of to-day is, through the Almighty power and grace of God, working in the hearts of the Committee as much as ever. The temporal good rendered has been very great; the spiritual good it has been instrumental in doing will never be known this side of eternity. The following extracts from Miss E. J. Bonfield's report, read by Mr. Charles Wilson on the occasion, will, we are sure, be perused with much interest:—

"The Committee of the Infants' Friend Society feel peculiar pleasure and interest in recording another year's work, inasmuch as it is the jubilee year of the Society. Fifty years ago (July, 1838) this Society was originated by Mrs. King. The printed report, issued in January, 1840, details the first 18 months' work, and the vigour with which it commenced, £41 11s. 1d. being collected and dispersed. All the members of the first committee, except Mrs. J. Cummings, have entered into the joy of their Lord. The Society steadily grew, conferring its benefits upon an increasing number of poor women. . . . From its commencement to the present time the Society has relieved 7,372 cases, and the sum of over £2,980 expended, exclusive of a large amount for purchase of new material, printing, &c. Your committee feel it is indeed true, 'Hitherto hath the Lord helped us.' Since the last annual meeting 209 cases have been visited and assisted, in which your committee have met with a sad amount of destitution, and have continually heard the sorrow-

ful story, 'My husband is out of work,' which means dire distress, if not semi-starvation. The report, after citing some distressing incidents, expresses regret at the resignation of Mrs. Wilson, through failing health, who for many years was treasurer, which office is now filled by Mrs. Weaver. The hearty thanks of the committee are given to all their kind subscribers, and they confidently reckon upon their continued support, especially so for the kind gifts of Mrs. Elnoh and the Misses Harris. The balance-sheet for the past year shows the receipt and expenditure of over £99. The committee for the year are—Mrs. Shepherd (president), Mrs. Weaver (treasurer), Miss Bonfield (secretary), Mrs. Barratt, Miss Headland, Mrs. Cobb, Mrs. Ebbs, Mrs. C. C. Harris, Mrs. Holmes, Mrs. Nunn, Miss Puddifoot, and Mrs. Tinson."

The adoption of the report was moved by Mr. R. E. Sears (whose mother and other relatives were among the originators of the Society), who sermonised out of a full heart on "The gracious word of salvation" (Rom. x. 15). Mr. J. S. Anderson was solid and stately on "The necessary work of salvation" (Titus iii. 5), in which he referred to his own call by grace. Mr. W. K. Dexter, with his native gentle suaveness, gave full proof of "The felt worth of salvation" (1 Peter i. 8). Mr. J. Bush, full of holy fire and heavenly aspirations, spoke of "The crowning work of salvation" (1 John iii. 2). Mr. J. L. Meeres was hindered by illness from being present; this was a source of great grief to the meeting, as the dear old man of God had been, with one exception, to every annual meeting of the Society. At the request of Mr. G. W. Shepherd, who presided, a telegram, expressive of the love and sympathy of the meeting, was forwarded to him. Altogether the meeting was a spiritual feast to many, and we pray for a long, happy, and prosperous future both for the Society and for the pastor of the Church. Prayer was offered by Mr. Tinson, and, ere they parted, the voices of the assembly, blended to the harmonious strains of "Miles Lane," sent up a voluminous ascription of praise to their heavenly Father, in Perronett's well-known paraphrase on the last clause, in Acts x. 36.

"All hail the power of Jesus' name,  
Let angels prostrate fall:  
Bring forth the royal diadem,  
And crown Him Lord of all."—J. W. B.

WOLLASTON.—We are very pleased to hear that the cause of God is prospering here under the ministry of Mr. A. Lester. It is understood that his public recognition will take place in March.

**BETHNAL GREEN.**—At Hope, Bro. J. Copeland celebrated the second anniversary of his pastorate on Tuesday, Jan. 24. Mr. J. H. Lynn preached in the afternoon. In the evening the pastor was surrounded by his beloved deacons and numerous friends from different parts, who came to show their love to him and wish him God-speed. Mr. I. R. Wakelin occupied the chair at the public meeting, and spoke freely and cheerfully on the work of the Lord in the Sabbath-school and in the public ministry, and was glad to hear that the Holy Spirit had been manifest in their midst during another year. The pastor thanked the ministers and friends for their presence, and said the theme of the ministry had been salvation by grace apart from creature doing; the precepts of the Gospel had been contended for, and by the blessing of God, twelve had been added to their number. Members, deacons, and pastor pressed on in the unity of the Spirit. Prayer-meetings were good; also the Sunday-school and Tract and Sick Societies were very promising. Their hope was in the Lord, trusting that by the quickening influence of the Holy Ghost, greater blessings were in store for them. Mr. J. H. Lynn spoke on divine sovereignty; Mr. Langford on eternal election; Mr. R. E. Sears on the end of election; Mr. Porter gave a lucid address on the spiritual knowledge of election; and Mr. Noyes followed, with a full heart, on Rom. viii. 29. Mr. J. W. B. offered prayer. The chapel has been properly renovated inside, and the outside has been protected from "profane and wanton havoc," by some new iron railings, &c. We wish for our friends at Hope a happy and prosperous future.—J. W. B.

**DACRE PARK.**—The seventh anniversary of Mr. W. K. Dexter's pastorate was held on Tuesday, Feb. 14th. The cause here, like many others, has to contend against the removal of friends in Providence, and the strong ecclesiastical element and influence of the neighbourhood; but, said Mr. Dexter, we are not on the decline, while some go, others come. We have to bless God for His presence, and the bond of affection that binds us. We hope unitedly to press on in the strength of the Lord. When he (Mr. Dexter) came among them in 1881 the Church numbered 94, and during the seven years of his pastorate 88 had been added (46 by baptisms). They commenced another year adhering to the same old truths which took hold of him many years ago, *i.e.*, that salvation is of grace from first to last. The sermon in the afternoon was preached by Mr. P. Reynolds, from the words, "First the blade, then the ear, after that the full corn in the ear" (Mark iv. 28), which text the preacher was enabled to work out with his characteristic intelligence

and spirituality. The subject was continued in the evening by Mr. Shaw, of Gravesend, speaking on "Fallow ground;" Mr. J. S. Anderson, "Sowing the seed of the kingdom;" Mr. Isaac Ballard delivered a forcible and telling address on "Pruning;" Mr. Horton, on "The need of heavenly showers;" and Mr. R. E. Sears concluded the truly spiritual speeches on "Sower and reaper rejoicing together." A little temporal matter was attended to by Mr. James Mote, who testified of the people's affection for their pastor by presenting him with a purse containing £11, in doing which Mr. Mote said the people at Dacre Park, Lee, never contributed more heartily at any time since he had known them. Mr. Dexter was taken quite by surprise, and acknowledged this touching token of affection as well as he could. Mr. J. Cattell presided efficiently, Mr. Dallimore and Mr. Dalton offered prayer, and Mr. T. M. Whittaker rejoiced with pastor and people in the happy meeting. The clear proceeds of the day (£5) were also handed to the pastor—J. W. B.

**TROWBRIDGE.**—The annual meeting of the teachers and friends of Zion Chapel (late John Warburton's), took place on Wednesday, February 8. Over 200 took tea in the schoolroom. The evening meeting was presided over by the late pastor, Mr. W. Schofield, and the occasion was marked by presenting him with a silver tea and coffee service bearing the following inscription:—"A token of esteem from the friends of Zion Chapel, Trowbridge, to Mr. and Mrs. Schofield, in remembrance of their labours amongst them. February 8th, 1888." Each piece was also engraved with Mr. Schofield's monogram. The presentation was made on behalf of the friends by Mr. W. Applegate, who spoke in appropriate terms; and Mr. Schofield, in responding, thanked them for the unexpected kindness shown him, and referred to his great attachment to the people of Zion Chapel, and regretted that his health compelled him to sever himself from them. The Committee's report for the past year was read by Mr. J. Gore, junr., which showed the school and its funds to be in a prosperous condition, the number of scholars being now 240. The usual votes of thanks were accorded to the committee and officers of the school, who were re-elected for the ensuing year, and interesting addresses bearing upon Sunday-school work were given by the Chairman, Messrs. W. Applegate, G. Gore, B. Porter, S. Little, and others. The singing class rendered a couple of anthems during the evening, and the schoolroom was, as usual, tastefully decorated. Thanks having been accorded to the ladies, the decorators, and the Chairman, this interesting meeting was brought to a close by singing the Doxology.—*Wiltshire Times*

**CROYDON.**—SALEM, WINDMILL-STREET.—Pastor, W. Horton. New Year's services in connection with the third anniversary of the pastor's settlement, Jan. 25. Mr. W. Winters preached a sermon in the afternoon, which was much appreciated. Between 80 and 90 friends partook of an excellent tea. In the evening our kind and esteemed brother W. Kennard, presiding, read Psa. cxxvi. and cxxxiii., and brother W. Winters offered earnest prayer. The chairman, after a few seasonable remarks, called upon brother W. Horton (pastor) to address the friends. Mr. Horton in a clear and satisfactory manner, then gave a brief review of his three years' labours as pastor of the Church at Salem, Croydon. He said:—"As a Church we have much occasion to rejoice and heartily exclaim, 'The Lord hath done great things for us, whereof we are glad.' It will be remembered that we commenced our ministerial labours in this place on the first Lord's-day in July, 1884, under very disadvantageous circumstances—the Church at that time numbering only 14 members; we now number 49; thus showing an increase of 35 during our three years' pastorate. Thus we have spent three years together in our new relationship as pastor and people in love and mutual affection. During our first year's labours the Lord gave us an increase of 17, the second year 7, and this year (the third) 11, making a total of 35 during our three years' work in the Lord's service here. Financially, we cheerfully acknowledge the kind assistance of our many loving friends around us. May the Lord bless them all a thousand-fold! We have collected during our three years' pastorate the sum of £300, and have entirely altered and improved the interior of our chapel at a cost of £150; the remaining £150 we have appropriated towards paying off our chapel debt of £500. We have borrowed £100 at 4 per cent., to be repaid by instalments as required, and the remaining £250 has been kindly lent us by the 'Metropolitan Association of Strict Baptist Churches,' without interest, for ten years, to be repaid by quarterly instalments of £6 5s. Thus at the end of the term, this building will be the property of the Church. We have also put the chapel in trust for the use of the Strict and Particular Baptist Denomination for ever, at a cost of £15. This amount we have also paid; our worthy solicitor, Mr. E. Mote, having kindly presented us with £3 towards the cost. Our desire now is to make the chapel comfortable by the erection of vestries and school-rooms, which we hope to accomplish at no distant period; but we are anxious to collect the money, or the greater part of it, before we commence the alterations: 'Owe no man anything,' being our motto. We are living and worshipping together in the sweet peace

and harmony of the glorious Gospel, and trust the same happiness and joy may reign in our midst during the year we have just entered upon, and success attend our labours in the Lord's service." Brother W. Winters spoke on the Chosen of God (Eph. i. 4); brother R. E. Sears on the pleasure of the Lord (Eph. i. 5); brother W. K. Dexter on the riches of grace (Eph. i. 7); brother J. H. Dearsly on divine purpose (Eph. i. 9); brother Silvester on the counsel and will of God (Eph. i. 11); brother J. Cullingford made a few kind remarks, and thanked the good chairman, ministers, and friends for their presence and help on the happy occasion. He then closed the meeting with earnest prayer. An unknown friend wrote the annexed lines:—

## AN ACROSTIC ON WILLIAM HORTON.

W by Lord, Thy wondrous love to me,  
I who was once estranged from Thee,  
Livi'g without true love to God,  
Loin'g in the downward road,  
I nothing knew of Thy great love,  
A far from Thee my feet did rove,  
M y soul not seeking joys above.

H ow manifest Thy love to me—  
O mercy great, how rich and free!  
R estored my soul, turned round my feet,  
T o walk the road to bliss so great,  
O f Thy free grace help me to tell  
N ow and until in heaven I dwell.

This meeting was unanimously pronounced to be the very best of the kind ever held in Salem Chapel, Croydon. Brother Baker assisted in the songs of praise, and all the deacons, with their beloved pastor, were active and happy in their work of love. Collections, £9. Praise the Lord!—ED.

## PULHAM-ST.-MARY.—DEAR SIR,—

We are sure you must have been misinformed respecting the Church at Pulham: it never was in a more flourishing condition than it is at the present time. It is now about twelve months since our beloved pastor came amongst us. During that time great things have been done. In the first place, the old pulpit has been removed, and a new platform been erected in its place, a new American organ has been purchased, new hymn books have been introduced, also new lamps, and other much needed improvements. The congregations are better than they have been for years. The Sunday evening prayer-meetings are such that should cause every Christ-loving soul to rejoice; the spirit of enquiry is among the people, and great good is being done. During the year 13 have been added to the Church, 10 by baptism, 2 by letter, and 1 by experience. When our dear pastor came amongst us we could not procure a house for him. A piece of land was purchased, a building committee formed, and a good house has been built for our minister, in which he is comfortably situated to-day. Collecting cards were sent out, and a good sum obtained in this way. Mr. B. Taylor,

the late pastor, has lent the committee £100, at 4 per cent. All this is the work of one twelve months. Well may we exclaim in the language of Scripture, "What has God wrought?" To His name be all the glory. Signed, THOMAS HUBBARD, THOMAS KERRIDGE, JOHN BUNN, Deacons, Feb. 10th, 1888. [We are indebted to our beloved brother, Mr. Benjamin Taylor, for previous information received respecting the above cause, as his published signature imports, and which we accepted as *bona fide*. *Prosperity* was not a question with us.—ED.]

#### RICHMOND NEW STRICT BAPTIST CHAPEL.

The New Year's meeting in connection with Richmond Salem Baptist Chapel was held at the Royal Assembly Rooms, on Thursday, January 19th, unusual interest being lent to the proceedings by the fact that the new place of worship for this congregation is now in course of erection in Parkshot. It will be remembered that in consequence of the Church having received notice to quit their present premises at Christmas, they determined to make an immediate effort to erect a place of worship of their own. Accordingly two houses in Parkshot were purchased, and it was arranged to commence operations by building a school-chapel on the ground at the back of these, the ground-floor of one of the houses being utilised to make a bold entrance, while the other is let. Ultimately the houses are to be pulled down and a chapel erected in front of the building which is now in progress. The inside dimensions will be 44 feet by 29 feet, and the building is expected to accommodate a congregation of about 300.

The proceedings commenced in the afternoon with a sermon by Mr. Styles. Tea was afterwards provided, and during the proceedings those who had collecting cards and boxes for the new chapel brought them in, the result being an addition of £52 6s. 5d. to the funds. Mr. John Bush, of Kingston, presided at the public meeting, which was well-attended. The following report was read by Mr. Edwin Jeffs, the treasurer of the Building Committee:—

"Our last report showed that it was our intention to let the two houses purchased (opposite the railway station) and build a school-room, to be used at present for a chapel, on the gardens of both at the rear, and it is our pleasing duty to inform you that we have been successful in doing so for the sum of £68 per annum, which amount will more than cover the interest, which is £55, of the loan from the Perpetual Investment Building Society. Brother S. K. Bland has prepared the plans and specifications for the new school-room, and the tender of Mr. J. J. Osborne, of Chiswick, for the building of the same

for the sum of £535 has been accepted. The work is well forward, and we hope, God willing, to hold the opening services about the end of March. The deed of trust has been executed and is in our possession, securing the property (subject to the deed of mortgage) to the Strict Baptist Denomination. The loan of £150 from the Metropolitan Association of Strict Baptist Churches is ready for us so soon as we apply for it, which will doubtless be in a few days. We have cash in hand amounting to just over £50, and we have had brought in this afternoon by friends who have kindly taken collecting cards and collecting boxes, about £52 6s. 5d. more. We very earnestly ask your help in this great and important undertaking, and trust that God will lay it upon your hearts to assist in furthering both practically and prayerfully the cause of truth in this important town. Our accounts have been audited and found correct by Messrs. Field and Roberts, members of our congregation, and we desire very heartily to thank all who have assisted us in this good work; but hope they will not yet withhold their hands, as the total cost will not be far short of £700."

Addresses were then given by Messrs. J. S. Anderson, T. B. Voysey, J. Curtis, J. Parnell. In the course of the proceedings, the chairman announced that a member of the congregation had offered to give £50 to the chapel building fund if they could raise another £50 in that meeting. Donations were then given or promised by a number of ladies and gentlemen, and the £50 was raised, with £8 2s. over. Total—£108 2s. This, with the £52 6s. 5d. received from the cards and boxes, made the total proceeds of the meeting, £160 8s. 5d.—*The Richmond and Twickenham Times*.

#### AN APPEAL FOR A PRESENTATION TO MR. JOHN BENNETT.

Mr. Bennett, now pastor of the Church at Homerton, has for years served Baptist Churches in the United States and in this country—namely, Tring and Chatham, also in London, for more than ten years. He now intends going out with his wife and daughter to Manitoba, Canada. Friends who have known Mr. Bennett for more than thirty-five years have a desire to present him with a token of esteem before he leaves England. It is, therefore, their desire to raise funds necessary to assist him in the defraying costs and for giving him a good start to where (D.V.) he may settle.

All donations in response to this appeal will be (per favour of the Editor) duly acknowledged in the **EARTHEN VESSEL AND GOSPEL HERALD**.

J. H. DEARSLY,  
46, Glenarm-road, Clapton, London.

**A FEW WORDS TO THE CHURCH AND CONGREGATION AT BRADFIELD-ST.-GEORGE, SUFFOLK, BY THE PASTOR.**

May I be permitted to speak to you very briefly upon four points?

1. *Prayer* is the secret of the Christian strength. As "long as they live must Christians pray, for only while they pray they live." Prayer is the secret of the Church's strength. The blessed God has said, I will be enquired of by My people to do for them what I have promised. May we have this year given to us the true spirit of prayer. Again I say, brethren, sisters, pray that the Word of the Lord may have free course and be glorified, and that many may be brought to feel its saving power. Brethren, pray for us.

2. *Steadfastness.* Firmly let us abide by the old landmarks of divine truth. The Gospel of our divine Lord and Master claims our firm adherence; stand to our position. We must unfurl our banner, and with a firm grip we must hold it. Loyalty to our enthroned Saviour demands it. He is on in the front, and says to us, "Follow Me." **READY, STEADY, FORWARD,** must be our motto.

3. *Patience.* You have need of patience. Brethren, sisters, the Church needs to-day men that can wait, yes, such as God means when He says, "Wait on the Lord." "Blessed are all they that wait for Me." Not like that wicked servant who said in his heart, "My Lord delayeth His coming." He had his portion with the hypocrites and unbelievers. Let patience have her perfect work among us as a Church, and God will bless us.

4. *Love.* This blessed, everlasting fruit of the Holy Ghost shall live on when all other graces are dead. Brethren and sisters, let us love one another, for love is of God. God has loved us, Christ has loved us, and the Holy Ghost has loved us. We ought also to love one another. May it be in holy, happy, healthy exercise amongst us, producing in our hearts and lives joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, etc. So prays, yours to serve in the Gospel of our Lord Jesus,

W. DIXON.

**SUTTON-AT-HONE.**—New Year's services were held on January 24th. Mr. W. Winters preached in the afternoon, after which several friends partook of tea in the school-room. In the evening brother J. Cattell, pastor of Bessel's Green, presiding, read a portion of Heb. xiii., and spoke in a very able manner on brotherly love and the necessity of abiding firmly in the truth. Brother I. Ballard, pastor of Farnborough, whom we have long known and loved in Christ, gave a stirring address on God's testimony (Psa. cxix. 167), which he divided

into seven parts, and which all present much enjoyed. I. C. Johnson, of Gravesend, being in the neighbourhood, kindly called at the chapel, and gave a very neat and interesting speech, with which we were much refreshed. Mr. C. West, of Erith, gave goodly words on the Lord blessing His people. Mr. W. Winters spoke for a short time on the service of God and His servants. Mr. A. Dalton, many years the highly-esteemed pastor, but who resigned some time since, dwelt on the confidence of faith. We all love our brother Dalton, and so do the friends at Sutton, where he still renders good service when he can. The cause at Sutton-at-Hone is not strong, but it is peaceful and happy. The Sunday-school, which is small, but growing, is under the able management of Mr. Dalton, junior; and the pulpit is supplied by various good, sound, godly brethren. It was publicly announced that we should (D.V.) preach the anniversary sermons on June 12th, and which we consented to do. Not having been at Sutton before, we much enjoyed our first visit. Friends from Erith, Gravesend, Bessel's Green, and other places were present, and the day's proceedings terminated most successfully. To God be all the glory.—ED.

**BERKHAMSTEAD.**—The kind friends at the Assembly Room made their dear pastor, Mr. Shipton, a New Year's present. The gift was not large, but it was hearty. Mr. Shipton being still confined to his house, the friends met there, and presented their token of love to him. The Lord spare and bless Mr. Shipton and all his kind friends.

**STAINES BAPTIST SABBATH SCHOOL.**—Anniversary services were held Jan. 22nd and 23rd. The pastor, T. B. Voysey, preached on the Lord's-day, sermons full of the Gospel of Christ, and in such a manner as to be understood by the children in our schools. On Monday afternoon a thorough practical discourse was delivered by Mr. R. E. Sears, which was listened to with deep interest, after which about 250 sat down to tea. At the evening meeting Mr. I. R. Wakelin presided. Mr. R. Denby implored the divine blessing. Addresses seasonable and suitable were delivered by Messrs. Jeffs, Howse, Robbins, Knell, Sears, and Voysey. Special hymns and anthems were sung and recitations given by the scholars at each service. The closing hymn, "Beyond the glittering starry skies," tune "Poland," reminded us of sacred seasons long since passed away. The anniversary was in every way a success, and while the pastor and teachers praise and thank the Lord for His great goodness, they tender their hearty thanks to all friends who came to bid us God speed in this good work.

**NEW CROSS.**—There are certain anniversaries in connection with the denomination which we represent that are looked upon as “fixtures,” and are *kept open*. The anniversary of the pastorate of Mr. J. S. Anderson, at Zion, New Cross, is one of them, so that there is always a good muster of the lovers of truth from various causes present. The prominent position which Mr. Anderson occupies in the Strict Baptist Churches, his deportment both in and out of the pulpit, his well-known and marked willingness to advise and assist, with the sound wisdom and discretion which God has given him, all who seek his counsel; his staunch and loving adherence to the grand, gracious, and glorious principles of the Gospel, have created for him and the Church over which he is pastor, universal love and respect. Under these circumstances it is no wonder that so large an audience gather to show their esteem unto the man whom the “King delighteth to honour.” On this occasion, Feb. 7th, 1888, Mr. Styles preached in the afternoon from Psa. cxix. 18. At five o’clock the spacious and noble school-room was well filled, and the necessary refreshing meal was enjoyed by many friends from a distance. Precisely at half-past six Mr. J. S. Anderson took the chair, and commenced the meeting by announcing the following anniversary hymn written for the occasion by himself, and which is published in the *Silent Messenger* for February.

Since praise and thanksgiving are pleasing to God,  
In high hallelujahs unite:

Praise Him who redeemed us from hell by His blood,  
And called us from darkness to light.

For grace all-sufficient, eternal and free,  
Give glory to Jesus alone.

Who finished salvation for us on the tree,  
And pleads for us now on the throne.

Praise Him who works all things together for good,  
The bitter as well as the sweet;

He rides upon heaven, and sits on the flood,  
The clouds are the dust of His feet.

Praise Him for the Gospel, the Word of His grace  
Bless Him for the grace of the Word:

Adore Him who gave us a name and a place  
Among the redeemed of the Lord.

Now nearer the mansions than ever before,  
Which Jesus has gone to prepare:

The Father, the Son, and the Spirit adore,  
For treasures laid up for us there.

One more Ebenezer, dear Saviour, we raise,  
And bless Thee for help in the past.

Accept, we beseech Thee, our tribute of praise,  
And bring us safe home at the last.

The chairman then read Psa. cxxii., and our much loved friend, Mr. J. L. Meeres, pleaded with the Lord for His presence that all might be able to say, “Master, it is good to be here.” In a brief but comprehensive address, in the course of which Mr. Anderson expressed the pleasure of seeing so many friends on the 24th anniversary of his pastorate. Years have rolled on, but goodness and mercy have followed us. Twenty-four years ago the Church roll numbered 70. It is now

270, so that the cause has not declined, and we owe it all to God’s blessing. We wish, therefore, this meeting to be a thanksgiving one. There are only 17 left of those who were members when he (the pastor) came, and only ten of these are able to attend. The right hand of fellowship has been given to 515 during this period; 23 have been added during the past year, 15 by baptism. We commenced the present year by an addition of eight, five by baptism. So the Lord still gives us tokens of His favour as a Church, which incites in our heart great cause for gratitude. There can be no failure in the Gospel, and we mean to plod on in the same old-fashioned way. We have had our trials, but we have had needed help, and hope to have grace to rely on Him who has helped us hitherto. We are at peace, and are not divided; and we preach salvation as we have been instructed by the Spirit, and thus we have reason to believe the message is received and blest. The same truths are taught in the Sabbath-school as in the pulpit, and the work there is hopeful. Both the school and the Church are in harmony. Thank God (said Mr. Anderson in his kind manner) I have a good many friends round me still. The meeting was subsequently addressed by Messrs. Box, Douglas, Styles, Lynn, Sears, Woodward, from Toronto, and Dexter; and we think the prayer of our honoured brother and friend, J. L. Meeres, was answered, for we believe all could say, “Master, it is good to be here.” The following “parting hymn,” also composed by Mr. J. S. Anderson, was sung, and the friends bid each other farewell.

With Jesus one, we never really part,  
The scattered members of His mystic bride  
Are ever borne upon His loving heart,  
Dearer to Him than all the world beside.

Though mountains rise and seas between us roll,  
Our Saviour fills the boundless realms of space;  
By faith in Him soul daily meets with soul,  
In sweet communion at the throne of grace.

He loves His own with more than brother’s love,  
And having loved will love them to the end;  
And sure as He is now enthroned above,  
We in His likeness shall to Him ascend.

There is a word in heaven quite unknown,  
Nor is it heard within the gates of hell;  
Ah! no, that word belongs to earth alone,  
Beyond the grave they never say, “Farewell.”

—J. W. B.

**CLERKENWELL.**—MOUNT ZION, CHADWELL-STREET.—The above Church desire, through the medium of the *EARTHEN VESSEL AND GOSPEL HERALD*, to return their sincere thanks to the Churches and Pastors’ Conference for their letters of condolence, expressing their loving sympathy under our bereavement as a Church at the loss of our late beloved pastor, brother John Hazelton, his dear widow, and son.—**GEORGE SAWYER, Sec.**

QUERIES.

DEAR MR. WINTERS,—I have read Mr. Lynn on "Church Law" in this month's EARTHEN VESSEL AND GOSPEL HERALD with much interest, and which prompts me to ask if anyone can give authority from the Scriptures for bringing candidates for membership before the Church. I confess my ignorance as to any such scriptural law or direction. I am sure it keeps out of membership many a nervous, God-fearing child, whilst prating hypocrites get in and often do much mischief in the respective Churches to which they belong.—W. WESTON, Grove Mills, Watford.

WHO QUICKENS? Does the Holy Ghost first generate life into God's dead elect? If so, upon what ground do we place our eternal union with the Lord Jesus Christ, who is set before us as "the everlasting Father" (Isa. ix. 6), and with the "last Adam," who is called "a quickening spirit" (1 Cor. xv. 45—49)? I want each of the persons of the Holy Trinity properly placed in the salvation of Zion. I can understand the Father quickening the Lord Jesus, and all the elect in Him from law, sin, and death in a legal and just way; and the Father begetting His Son from the dead, and us to a lively hope by the resurrection (Isa. l. 8, 9; 1 Pet. i. 3; John v. 21, 22). I can also understand the Lord Jesus being the first quickener and regenerator of all the members of His mystical body, and of the Holy Ghost quickening into conviction of sin, of righteousness, judgment, pardon, and justification, and if there be ten thousand quickenings through a believer's life, the Holy Ghost is the Quickener. Now, if I am wrong in ascribing the first quickening to the Lord Jesus, the second Adam, will some of your correspondents set me right?—J. C. ARCHER, Ramsgreave, near Blackburn.

SINGING AND SHOUTING.—Isa. xlii. 11.—"Anna R." The whole chapter (Isa. xl.) refers to the introduction of the Gospel by the advent of the Messiah. No license can be taken from the above verse for shouting during divine service in the house of God.—ED.

CAMBRIDGE, — EDEN CHAPEL. — DEAR BROTHER WINTERS,—Our brother Jull has been now nearly 9 years labouring amongst us as our minister, during which time there has been no noise, no excitement, no false fire, or zeal, that is not according to knowledge; but a steady and quiet appreciation of the minister and his work, and a steady and constant knitting of heart to heart, and of soul to soul amongst the people. True, the Church is not increasing rapidly; but there is a gradual increase amongst us, and the Word is being blest to one and another of God's hidden ones, constraining them to say, "Come hither all ye that fear God, and I will tell you

what He hath done for my soul." Our New Year's meeting was held on Jan. 5th. Tea was provided in the school-room, where a numerous company assembled. After tea a public meeting took place; the pastor presiding. After singing, reading, and prayer, the senior deacon, brother Favell, presented the pastor, Mr. Jull, with a purse containing £20, as a gift springing from the love and affection of the people. After a suitable reply, our brother Willson, now living at Biggleswade, gave a very nice and useful address to the young, and another to the congregation. Our brothers Willey and Kimpton also addressed the meeting; after which our brother Ginn, superintendent of the Sunday-school, gave us an interesting account of the work of himself and his able staff of teachers. It was deeply regretted by us all that our dear brother Beale, who is one of our deacons and treasurer, was obliged to be absent on account of illness. The meeting, which was a most enjoyable one, was interspersed by the singing of many of our beautiful hymns; the congregation being led by our very efficient choir. It was one of the happiest meetings we have had at Eden.—ONE WHO WAS THERE.

BIRMINGHAM.—Mr. H. W. Wakefield, pastor of the Tabernacle Chapel on the Parade, definitely announced, towards the end of January last, his intention to remain during 1888 where he is, having preached there above 32 years. After exercising him much with prayer and waiting, the Lord has directed His servant to refuse, for the present, no less than three pending invitations to regularly minister elsewhere. In one case a deputation waited upon Mr. Wakefield, to whom these words were lately vouchsafed and emphasised by repetition for his guidance, "Let it alone this year also."—Z.

WOOLWICH.—ENON.—On Thursday, Feb. 9, a very pleasant and profitable meeting was gathered and presided over by the pastor, W. K. Squirrel, to listen to recitations given by the scholars; also an excellent report was read by the secretary, brother Wren, which showed the healthy state of things, that all were united in love, and that five of the teachers had joined the Church during the year. Prizes were given to such scholars as merited them by good conduct and early attendance. Also the pastor had the joy of presenting our beloved superintendent and his partner, Mr. and Mrs. Abrahams, with a beautifully chased tea-service, in the name of his fellow-workers, the teachers and senior scholars, who with pastor and friends, pray that their useful lives may be spared to us for many years.

**GREAT YARMOUTH.**—The York-road Sunday-school anniversary was held on Sunday, Jan. 29th, when two sermons were preached, and an address to the children delivered by brother I. Smith, of Claxton. On Monday, the 30th, a tea meeting was held, at which about 80 children and 50 adults sat down. Tickets free to the school, 6d. to friends, after which a public meeting was held, the pastor, J. Muskett, presiding. The meeting was opened by prayer by Mr. I. Smith. Mr. G. Reeder read the report for the past year, which was very encouraging, and showed an increase of 17 scholars and two teachers. All the staff engaged are cheerfully working together in love and unity, and special evidence of God's blessing has been given by one teacher and one scholar passing through the ordinance of baptism, and being received as members of the Church. Financially, all needs had been supplied and demands met, and a small balance left in hand. As usual, £1 had been sent to Dr. Barnardo. The pastor gave away the prizes, about 50 books. Mr. Maskell, from Norwich; Mr. Bedingfield, from Westhall; Mr. I. Smith, and the pastor spoke to the children and friends. Special hymns were sung in a very creditable manner by the children, showing that considerable care had been taken in their training by our young sister Rainer. Indeed, I felt happy to testify that superintendent and teachers, one and all, have devoted their energies prayerfully and lovingly to the work of the Sabbath-school. The collections amounted to £2 3s. 10d. Bro. Bedingfield closed the meeting by prayer. We therefore feel that the prospects of our school are encouraging.—J. MUSKETT.

**STONEHOUSE, DEVON.**—MY DEAR BROTHER,—Will you kindly acknowledge £1 received from Mr. Wills, of New Jersey City, United States, for Miss Bardens, which I have paid over to her? He saw the case in the EARTHEN VESSEL AND GOSPEL HERALD, and asked me to direct him to a place of truth either in New Jersey or New York, as he cannot find one. He is over 70 years of age, and longs for the old truths as he has heard them from the lips of John Foreman, James Wells, and John Hazleton. The Magazine was sent to him by his sister, for 40 years a member of John Foreman's Church, but she has gone home. You will be pleased to hear we had a successful tea meeting to aid our Restoration Fund on January 25th. Our object was to reduce our £100 debt. About 100 friends sat down to tea, and there was a good attendance afterwards. We had earnest and interesting speeches from several brethren, and a report was given, showing the following contributions from various sources:—Collections, £13 3s. 7d.; collecting cards, £35 15s. 10d.; tea tickets, £9 1s.; Christmas cards, £8

7s.; donations, £113 11s. 11d., the total from all sources being (including two loans of £100) £431 4s. 0½d. Balance in hand after expenditure in alterations, £6 3s. 2d. This sum we were anxious to increase by our efforts on the present occasion, and by the gift of £20 and lesser amounts by cards, nearly £10, and profits of tea, we have obtained £51. This was the most successful tea meeting we have had, showing the hearts of the people are still warm towards dear "Ebenezer."—Yours, WM. TROTMAN.

**ASKETT, BUCKS.**—MY DEAR BROTHER WINTERS,—You will I know be pleased to hear that the dear Lord is at work in our midst, as I think you know. We have been supplied for some time with well chosen and faithful men of truth. Their ministry has been acceptable to the Church and blessed of our God. Mr. Bachellor, of Tring, serves us two or three times a month with great acceptance. On the first Lord's-day in the New Year two males and four females, who had given the Church every satisfaction that the Lord had changed their hearts, were baptized by Mr. Bachellor, after he had preached a very impressive sermon, which was listened to with great attention by a good congregation; he also stood at the head of the pool and addressed the candidates and congregation in a manner which brought tears from many eyes. I can say it was to me one of my happiest days in connection with the cause. We feel that there are others that will shortly be constrained to come forward to tell what the Lord has done for their souls.—Yours in the Lord Jesus, JOHN READ, Rose Dean, Bledlow, Princes Risboro'.

**SAFFRON WALDEN.**—We are glad to learn that the cause in London-road continues steadfastly in the truth. Bro. A. G. Perring, in writing us, remarks that the attendance is good, and the word is blessed among the people through the various ministers who supply the pulpit. We wish the dear friends much of the sunshine of heaven, and a large increase in numbers.—ED.

**WILLINGHAM.**—On January 22nd, the friends meeting in the old Baptist Chapel held their annual New Year's meeting. A good tea was heartily enjoyed by a large company. At 6.30 our brother Frohock occupied the chair. After reading and prayer the chairman spoke on the subject of happiness. The pastor followed with a few thoughts on "Plaster the stones." The friends joined in singing another hymn, after which our good brother Bardens addressed the congregation. With much pathos and eloquence he exalted a precious Christ. During the meeting our beloved deacon, William Tibbit, presented the pastor with a New Year's gift.—H. E. SADLER.

**HERTFORD.**—New Year's meeting Jan. 26th. Bro. P. Reynolds, of Islington, preached an excellent sermon in the afternoon. A good number of friends partook of tea in the schoolroom connected with the chapel. In the evening, Bro. G. Lovelock presiding, read a portion of Scripture, and Bro. James Lee engaged in earnest prayer. Bro. Lovelock gave the key-note in his address of the evening, "Ye shall know the truth, and the truth shall make you free," which proved throughout the meeting to be greatly realized. Bro. R. Alfrey spoke well on heavenly relationship and growth in grace. Mr. Lamb, one of the good deacons, after a neat and timely speech, on behalf of the friends presented the beloved pastor, Mr. Robert Bowles, with a purse containing £16 17s., which sum was increased to £20 1s. before the close of the meeting by the additional kindness of Mr. J. Lee and other friends present. Mr. Bowles received the gift with feelings of emotion and gratitude. In the course of Mr. Bowles' remarks he touchingly alluded to the loss he and his Church had sustained during the past year in the death of Mr. Salmons, Mr. Tucker, his own dear daughter, and other near and dear ones. Bro. C. L. Kemp, who has but recently lost his beloved wife, spoke on Divine help in trouble. Bro. W. Winters dwelt on the freeness of the Gospel. Bro. J. Sampford was excellent in the defence of truth against Romanism. Bro. J. Lee spoke of the leadings of God with his soul. Bro. Pavey made a few experimental remarks, and the Chairman closed the happy meeting. Sincere thanks are due to the lady friends for collecting the annual present for the pastor. God be praised.—ED.

**HIGHBURY VALE.**—Three years ago Mr. and Mrs. Dickens gave the ground floor of their house to the Lord, to be used as a mission-room, and wherein services are now held on Lord's-day afternoons and Thursday evenings, conducted by the Church under the pastoral care of Mr. Philip Reynolds, worshipping at Providence, Islington. The house is situate at 72, Avenell-road. On Thursday, February 9th, a very happy and profitable evening was spent in celebrating the third anniversary. Mr. Reynolds presided, and was supported by all his deacons and several members of his Church. After reading and prayer Mr. Reynolds read several letters from some who had received great spiritual benefit through attending these services. The meeting was addressed by brethren Dickens, Willey, Joyce, and White (deacons), and brethren Adams and Chisnall, members of the Church at Providence. We think our dear brother Reynolds is highly favoured in having such a noble body of men around him, each esteeming the other better than himself, breathing

the spirit of Christian love. The expense of the mission is borne by our brother and sister Dickens, and they are rewarded by the Lord's presence and blessing. The singing was hearty and harmonious, and the service was brought to a close with prayer offered by—J. W. B.

**HADLEIGH.**—We held our members' annual tea on Wednesday, Jan. 25, when at six o'clock about seventy friends sat down to the repast. This was followed by a cheerful and encouraging meeting. Bro. Woollard sought the Divine blessing. The financial statement and other reports were presented, which were very satisfactory. The pastor (Mr B. J. Northfield) was presented with another token of esteem from the people amongst whom he has laboured so successfully, under God's blessing, for nearly eight years. Brethren Watson gave an address on "Gratitude;" Sewell, on "Prayer;" Baalham, on "Unity;" and Green, on "Encouragement." Bro. Miller also spoke briefly. We found it good to be there. It was certainly one of the best meetings of the kind we have had. We joined in singing, "To Zion we go, the seat of our King," &c., and after prayer by the pastor, we reluctantly bade one another farewell once more.

**WANDSWORTH, WEST HILL.**—On Wednesday, Feb. 1st, the annual meeting in connection with the Young Men's Christian Association took place. A substantial tea was provided, of which a good company of friends partook. After tea the meeting was opened by singing the well-known hymn, "Come thou fount of every blessing," etc., a blessing being then asked upon the meeting. The president read a portion of the Word of God, Eccles. xii., after which a very encouraging report was given by the secretary, showing great cause for thankfulness. Readings and recitations, interspersed with music, was then given, followed by several addresses. One of the deacons closed the meeting by prayer. Thus the friends separated, evidently having enjoyed a very happy season together. May the God of all grace favour us with many more such meetings. is the earnest prayer of—A MEMBER.

**LIMEHOUSE, ELIM.**—On Thursday, Jan. 5th, we held our New Year's tea and social meeting. Deacons Turner, Baldwin, Kemp, and Walter, gave excellent addresses. Deacon Howard, and brethren Pounds, Symonds, and Beardwell engaged in prayer. Bro. Lovelock spoke well, and Bro. Cowell read several verses of poetry he had composed specially for the occasion. Our late Bro. Smith, who had been fifty years in the ways of Zion, also spoke a few words. The pastor presided. There was a good attendance. Love and concord reigned. God was in

our midst. "It was truly good to be there." The 18th anniversary of the formation of the Church was held on Tuesday, Jan. 31. Bro. Dolbey preached a Christ-exalting sermon in the afternoon to a full congregation. About 150 to tea. Chapel full again in the evening; Bro. Kempston presided; ability, spirituality, and liberality as usual characterising his conduct in the meeting, the spiritual interest and power of which was well sustained unto the end by the good addresses which were delivered by brethren Lee, Myerson, Cornwell, Carr, Waite, Dolbey, and Dearsly. Brethren James Lee and Sanders engaged in prayer, and brethren Noyes, Baldwin, and Kemp, with the pastor, F. C. Holden, also took part in the service. Collections £19. We were cheered by the presence of brethren Burbridge, Margerum, Taylor, J. W. Banks, and many deacons and friends from neighbouring causes. We have our trials, afflictions, and losses. The Lord is very good and gracious to us. Blessed be the name of our God.—F. C. HOLDEN.

MEOPHAM.—New Year's meetings were held on Jan. 31st, when brother C. Hewitt preached a profitable sermon in the afternoon. A good company of friends partook of tea. At the evening meeting our esteemed brother Shaw, of Gravesend, took the chair, and instructive addresses were given by brethren Dalton, Hewitt, and A. B. Hall, pastor. The friends felt much encouraged by the good spirit that prevailed at the meeting. On the following Sabbath our pastor commenced his ministry among us by preaching in the morning on the prayer of Jabez, and in the evening on spiritual prosperity. May the Lord favour us with His presence and blessing, and that many precious souls may be eternally saved and gathered in. On Friday, Feb. 10th, two of our esteemed brethren being desirous to help the poor in their needy circumstances, gave a free tea and supper to about 60 of the poor of the district at the chapel. After tea our pastor presided at the meeting, when spiritual and gospel addresses were given by brethren Coombes, Dalton, Cogswell, and Martin, sen.; other brethren also took part in the meeting. May the Lord bless our brethren for thus thinking of the poor in our midst.—A LOVER OF HIS PEOPLE.

EPPING.—On Wednesday, Feb. 1st, a lecture was given by Mr. Wm. Hazelton, entitled, "Wit and its uses." The lecture was both amusing and instructive. The chair was taken by Mr. C. Cottis. Several anthems were sung. The place was fairly filled, and a good collection was made in aid of the Sunday-school. On Tuesday, Feb. 14th, the children of the above school had their annual treat. About 120, including friends, sat down to tea. Afterwards a public meeting

was held. Mr. Wm. Cottis, superintendent of the school, took the chair, and gave a brief account of the working of the school. Several pieces were sung and recitations given by the children. Addresses were given by Messrs. Wm. Cottis, sen., Cottee, and Chilvers. Afterwards about 80 prizes were presented, and the doxology sung.

#### THE COMMUNION QUESTION.

To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.

DEAR BROTHER,—(The "Down Grade," a question and a comment). Permit me to ask the esteemed secretary of the Suffolk and Norfolk Association of Strict Baptist Churches, What is the practice of Associated Churches in relation to *temporary communion* at the ordinance of the Lord's Supper? Is it usual for the minister to say either—

(1st) That members of Churches of the same faith and order are invited to sit down with us; or,

(2nd) That baptized members of other Churches are invited, &c.; or,

(3rd) That baptized believers are invited, &c.?

Which of these is the rule—if any—or the practice of the above Churches?

I ask the question, first, because the present seems an opportune time for Strict and Particular Baptists to seek a Scriptural and uniform practice in relation to the ordinance of the Lord's Supper. But I ask more particularly because the "Down Grade" revelations shew that some ministers of so called Baptist Churches neither believe nor preach, but deny, the record God gave (by and of His Son (1 John v. 10, and Rev. i. 2). In plain words, such persons, while Christians in profession and office, are infidels in principle and practice. By *infidel* I mean one who denies the word of faith (Rom. x. 8), as delivered by Christ and His apostles, particularly as the inspired and immutable revelation of God.

Now, if members of such Churches are invited to sit at the Lord's table with those who believe and know the truth (1 Tim. iv. 3), is not that a practice quite contrary to what the Holy Spirit has enjoined upon the Church by Paul in 2 Cor. vi. 14—17—viz., "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? What concord hath Christ with Belial? What part he that believeth with an infidel?" Truth need not shun daylight, if spoken in the spirit of meekness and faithfulness.

Yours truly,

JOHN BONNEY.

NOTTING-HILL-GATE.—At Bethesda the second anniversary of the pastorate of G. Herring was commemorated on Tuesday, Feb. 7th, by a sermon from

our brother Reynolds from the words, "Thy right hand is full of righteousness." It was listened to with great attention, and, I believe, profit, by a good congregation. Tea was provided in the school-room, to which a goodly company sat down. The public meeting was presided over by the pastor, and brethren Belcher, Reynolds, Copeland, Evans, and Parnell gave us earnest, spiritual, and profitable addresses. The pastor gave a brief outline of the year's work. Eight had been added to the Church, five by baptism. The attendance at the various services were well sustained. The school, Bible class, and Band of Hope were all working harmoniously with the Church, and peace, unity, and love reigned. Our financial position is improving: the total amount collected from all sources was £211 during the year. The collecting boxes on behalf of the building debt have brought in, in one year and three-quarters, the sum of £104. The news of the sudden death of brother Williamson, reaching us just before the afternoon service, caused us to feel unusually solemn, and expressions of the deepest sympathy for the bereaved widow, family, and Church, fell from the lips of chairman and speakers. With Christian love and best wishes to brother Winters,—G. HERRING.

#### THE GOSPEL PREACHED IN ROME!

To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.

MY ESTEEMED BROTHER WINTERS,—Many months have elapsed since I last wrote to you or heard from you. I now desire to break the silence, having a short time to spare. In the first place I will tell you that I have been away for about a month in Italy with my son, passing through France, Germany, Switzerland, through the St. Gothard and Mount Cenis Tunnels to Milan, thence to Venice, Florence, Rome, Naples, Vesuvius, Pompeii, Pisa, Genoa, Turin, etc.

A most instructive and interesting journey. I had the honour to preach the Gospel in *Rome* and in *Genoa*. In Paris I partook of the ordinance with the brethren of our order at "Rue de Lille" Chapel, and also at friend Wall's place in Rome. I took my camera, and got between two and three dozen negatives, some at each place. These and some others I reduced into transparencies for the lantern, and last Thursday week gave the friends at Zoar a lecture of two and a quarter hours' duration, illustrated by views on the screen. It was considered interesting and instructive.

I and my party visited the island of *Capri* in the Mediterranean in an open boat, having been seven hours in doing it. With a strong north wind we had in

view the island of *Ischia*, where that terrible earthquake took place not long ago.

Yours sincerely,

I. C. JOHNSON.

[The above kind letter was sent to us as private, but we thought it would be too interesting to be lost sight of. We, therefore, apologise to our dear friend, Mr. Johnson, for giving it a niche in our columns.—ED.]

#### In Memoriam.

MRS. WILLIAM HARRIS, of the Shrubbery Farm, Charsfield, Suffolk, passed away to glory on Jan. 19, 1888, aged 80. She was born at Grundisburgh, May 4, 1807, and was a member of the Baptist Chapel of that place for 45 years. Her remains were buried at Grundisburgh on Jan. 25, by Mr. Gill (pastor), assisted by T. Field, Charsfield. The writer had known the deceased for 14 years. One of her grandchildren at Charsfield is an active member of the Church. Our brother William Harris, with his family, feel the heavy loss of the departed one, who was always so active and useful in helping the cause of God with kind words and good counsel.—TITUS FIELD.

#### THE LATE W. G. SMITH.

William George Smith was known to most of the Metropolitan and Suburban Churches as a preacher of the Gospel, and as a straightforward, unassuming Christian. No one could listen to him long without discovering that the principles of free, sovereign, and distinguishing grace were made very dear to him by the Holy Spirit. The Lord very sweetly kissed his soul away on Monday morning, Feb. 6, 1888. On the Sunday evening, Feb. 5, he was at Elim Chapel, Limehouse, where he was a member, and worshipped and communed at the Lord's Table. He retired to his home and went to bed, and during the darkness of the night his happy soul was ushered to the mansions of bliss. This, in his case, was "a blessed transition indeed." Our deceased friend and brother had no wife, no children, and as far as we know, not a natural tie in the world. He had shown for the past few months signs of feebleness, but no indications of his fast approaching end to cause uneasiness. Had he been laid upon a bed of affliction there was no tender hand of wife, sister, or daughter, to attend him, and soften his pillow, or soothe and solace him in his last hours; the Lord knew all this, and kindly took him to Himself in "the silent watches of the night," by means of a fit of apoplexy. We had known him for upwards of 42 years. He was never well-to-do, but was always ready to earn a shilling; and in the early years of the EARTHEN VESSEL, was employed by our late dear father as messenger, and

we always highly esteemed him as a honest, upright man of God. As a Christian, he "adorned the doctrine of God our Saviour in all things" for more than 50 years. In this matter he took no credit to himself, but owed all to the sovereign and gracious hand of God. As a preacher he did his best; he was, speaking literally, an unlettered and untutored man, and to use his own expression, was "only a ram's-horn," but was always ready and willing to serve Churches whenever asked, and to declare what the Holy Spirit had taught him of the wonders of redeeming love and the great plan of salvation. One hymn (475 Denham) was a special favourite of his—

"The people of Jehovah's choice  
Are registered on high,  
And they shall hear His sovereign voice,  
And by His grace draw nigh.  
Yes, they shall come, 'tis heaven's decree,  
They shall to Jesus bow;  
This precious 'shall come' conquered me,  
And gives me comfort now."

In public or in private, his chief delight was to converse on the firm decrees and precious promises of a covenant-keeping God. He was an excellent swimmer—quite an expert in the water—in which he could perform some very extraordinary feats, and in this capacity he has often been the means of saving life naturally. How many souls he has been the instrument of saving the last day only will declare.

We are glad to be able to bear our testimony concerning our dear old departed friend, W. G. Smith. He was a very poor man, and it has been our pleasure many times to help him, but with all his poverty we never knew him to ask for help; he was on corresponding terms with heaven, and he told his Father what his needs were, and no one else, and frequently he has written to say that what we sent was in answer to prayer.

We are glad also to bear witness to the uniform kindness manifested towards him by Mr. F. C. Holden, his pastor, and Mrs. Holden, who always made him welcome to their house whenever he chose to call. The Church, too, at Elim, were watchful over his interest, and also were at the expense of the funeral, which took place on Friday, Feb. 10th, at the East London Cemetery, where Mr. Holden conducted the service. There were no relations, but the Church at Elim was well represented, besides several friends from a distance who came to show their esteem. The service commenced by Mr. C. L. Kemp giving out hymn 18 (Watts). Mr. Holden then read several passages of Scripture and offered prayer. At the grave we sang hymn 76 (Watts' second book), and Mr. Holden delivered an oration suitable to the occasion, and Mr. C. L. Kemp closed the solemn service with prayer. Thus the mortal remains of William George

Smith were respectfully, and with all that reverence that is due to the dead, laid in the grave, and all this is due to the generous, impartial action of the pastor, deacons, and Church at Elim. Mr. Holden at the close expressed the gratitude he felt at seeing so many present to show their esteem for a poor but rich brother in the Lord. We ought just to say Mr. and Mrs. Jabez Whitte-ridge, who treated the departed as one of their family, together with brethren Howard, Wise, J. W. Banks, and others, were among the congregation. There were no tears of sorrow, but there were tears of gratitude to the Lord for His mercy in so quietly taking home our much-loved brother.

JOHN WATERS BANKS.

The following is the inscription engraved on the memorial stone, erected on the grave of the late Mr. Thomas Stringer:—

"IN LOVING MEMORY OF  
THOMAS STRINGER,

who entered his mansion above, March 18th, 1887, in his 78th year. Fifty-four years a faithful ambassador of Jesus Christ and noble champion of the truth. He fought the good fight, has finished his course, kept the faith, and is wearing his crown. 'I have not shunned to declare unto you all the counsel of God.'

"There shall I wear a starry crown,  
And triumph in Almighty grace;  
There peace and joy eternal reign,  
And glitt'ring robes for conquerors wait."

The work has been executed by Mr. Preston, of Nunhead.

THE LATE THOMAS BENSTEAD.—  
The following notes relative to the experience of the late Mr. Benstead were taken down at various times by a friend a short time before his death. Mr. Benstead said:—I was born at Ely in the year 1810. There were nine of us in family, and our parents were in humble circumstances. I was two years in service in Littleport Fen, and married in my 21st year. On one occasion, when a boy, and in a cart, I remember crying, and a gloomy feeling came over me as though I were a sinner; but nothing occurred definitely until I was 24 years of age. I would not go to chapel, yet, after a while, I could not help going. I did not know how or where to sit when I reached the chapel. What, I thought, will they think? as I never attended anywhere before; but I must go to hear Mr. Bartle. In going I had to pass through Gaol-street, when my uncle James came up unawares. My heart sank. He said, "Where are you going, Tom?" I said, "With you." He said, clapping me on my shoulder, "Come on, my boy." The minister then read Luke xv., and that made me tremble and sweat; it opened up such things to

my mind that I had never discovered before. I felt I was a lost man, a prodigal. Such a sensation came over me as I never had before in my life. I was a miserable man after hearing Mr. Bartle; I thought I would pray; but the old enemy seemed to be on the bed. The next week all my sins from my youth rose up as a black catalogue against me. I then went to hear Mr. Felton preach at Ely. The words of his text were, "He is able to save to the uttermost," &c. At another time I went to hear Mr. B— in the barn, and there the words came to me with much power and set my soul at liberty. I became then troubled about baptism, and was led to go from Ely to Chatteris to see a baptizing service. Mr. F., of Chatteris, spoke from the words, "If thou believest, thou mayest." That was the first of my being led to see baptism clearly. I then decided to be baptized, and applied to Mr. Eason, of Ely. I went to Wisbeach Chapel, and the minister read Luke xv. Oh, did not I sit and weep! What, thought I, He killed the fatted calf for such a rebel as me! None can think what I felt but myself. I omitted saying that at my baptism my wife said, if I attended to these things she would publicly abuse me and tell people what I was; but her mouth was stopped, and she went to my mother the next day crying, and saying she was such a sinner, and within two years she herself was baptized, her soul having been set at liberty by the following words:—"I have loved thee with an everlasting love." I was much profited through Mr. Ashby, who preached from Ezekiel xvi. 6. When I lived at Wisbeach I heard Mr. Brown once with a little comfort from the words, "The secret of the Lord," &c. Mr. Culey and I afterwards went across the Fen to hear Mr. Forman, of March, and his text was, "Cast not away, therefore, your confidence," &c. Oh, it was a great liberty to me! After that, Satan said, "God won't hear your prayers." But as I was praying, and sitting on a reaping machine, the words of a hymn came sweetly to me, "Can a woman's tender care," &c., and "I will not forget thee." I was soon afterwards troubled for fear of being a hypocrite, and asked God to make it plain to me that I was His child, and as I was going along the field the words came, "If God had meant to destroy me, would He have shown me these things?" They sustained me for a while, and then came the words, "Thou hast hid these things from the wise and prudent, and revealed them unto babes." One Sunday morning, a few years ago, the words in Isaiah, as they dropped from Mr. Forman's lips, delighted my soul, "The mountains shall depart, and the hills be removed," &c. (Isa. liv. 10). Also once when in Lincolnshire, the words came with great power, "God

hath not appointed us to wrath." These words were preached from and have since abode with me.—His end was peace. He departed this life on Lord's-day afternoon, Jan. 15, 1888.—M. F. R., Whittlesea.

Another of our members at Pentside, Dover, has been called home. Mrs. AUSTIN (widow of our late pastor) died on the 13th of January, aged 75, and was buried by our pastor, Mr. G. Webb, on the 18th at Copt Hill, Dover, and on the following Lord's-day our pastor preached from the words, "For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 14). He spoke of the happy departure of our sister.—THOMAS FEARNLEY.

BROTHER R. COLLINS, nearly 40 years deacon of the Strict Baptist Church, High Wycombe, passed to his home with Jesus on January 18th. "He was not, for God took him." He was born Dec., 1817, and at the age of 17 was called by grace under the ministry of Mr. Shirley at Seven Oaks, and baptized in Borough Green Chapel, January 7th, 1838, and so completed 50 years' walk with God. He removed to Wycombe, and in 1843 joined in fellowship with the Lord's people, and was ever a firm supporter of free and sovereign grace. The Church of God, the widow and the fatherless, likewise brethren and sisters, always found in him a helping hand; for while God blessed Him in this world's things he felt himself a steward for God, and feeling his help would be missed when his Father called him home, he willed that the Church be placed in almost as good a position financially as if he were with them. We sadly feel his loss, but rejoice at his gain, for without a doubt he now beholds, face to face, the Saviour he loved so much when on earth.—W. E. PALMER, *Pastor*.

Our dear sister in Christ, Mrs. HETHERINGTON, widow of the late Mr. R. Hetherington, Baptist minister, who preached the Gospel many years at Cove, at West End, Chobham, and Swallowfield, breathed her last at the house of her daughter at Farnborough on Jan. 10th, aged 84 years. Her remains were buried at Farnborough Cemetery on Jan. 14th. Truly it may be said of her that she was like a shock of corn fully ripe.—T. NEWMAN.

The Church worshipping in the Old Baptist Meeting, Rushden, has just sustained a heavy loss in the death of Mr. ANDREW CORBY, who was well known in the Strict Baptist Churches of Northamptonshire as an acceptable local preacher. Some years ago our brother joined the Church worshipping in Elim Chapel, but when that was dissolved he

cast in his lot with the above, and during the past six years he filled the office of deacon. For many years he had taken in, and enjoyed reading the pages of the EARTHEN VESSEL. As a preacher our brother was plain, earnest, and intelligent, qualities which proved attractive to the village Churches which he so faithfully served. Though working hard all the week our brother frequently walked ten or twelve miles on the Sabbath to serve some struggling village cause. On Sunday, Jan. 22nd, he preached at Zion Chapel, Oundle, from the words, "Having obtained help of God we continue unto this day," and in the evening he dwelt upon the words of Moses, "Come thou with us, and we will do thee good." For forty years our brother had been employed in the firm of Denton and Sons, carriers, and on Tuesday, the 24th of January, he was adjusting a strap upon a wheel when it accidentally caught his arm and wrenched it off, he himself being carried over the shaft and flung upon his back on the floor. It was found necessary to amputate the arm above the elbow, and eight days afterwards he succumbed to the shock to the system. Our brother was a man of sterling piety, and during his brief but extremely painful illness not a murmur was heard, but constant expressions of calm resignation fell from his lips. His last words were, "Thanks be unto God for His unspeakable gift." At his funeral, which took place on the 4th, Mr. Wren, of Bedford, spoke a few words expressive of esteem, especially dwelling upon the solemnity of death, the pastor, W. J. Tomkins, taking the other part of the service. On the following evening the pastor improved his death from the words in 2 Tim. iv. 2, "To him to live was Christ, and to die was gain."

We deeply deplore the death of Mr. JOHN PIGGOTT, 48 years a deacon at the Baptist Chapel, St. Ives, and many years superintendent of the Sunday-school in connection with that cause. The funeral service was conducted by Mr. S. Haynes, pastor.

We regret to record the death of Mrs. WARD, of Canewdon, Essex, which occurred on December 13th, 1887. She has left behind her a husband and six small children, the youngest only six weeks old. She was a godly woman, and attended when she could the little cause at Rochford. Her end was peace.

My beloved sister, MISS HARRIET SCRIVENER, a minister of Rehoboth, peacefully fell asleep in Jesus, trusting alone to His finished work for her soul's salvation, on Thursday, Feb. 2, 1888, in her 35th year. Her funeral took place at Bow on Feb. 6 (in family grave); Mr. White officiating.

Fell asleep on Feb. 3rd, ELIZA, the beloved wife of James Cox (son of the late Mr. James Cox, of the Surrey Tabernacle), in her 37th year, having a humble but firm hope in the Lord Jesus Christ. She was a member of Brixton Tabernacle, but latterly attended at Grove Chapel. The funeral took place on Feb. 9th in the family grave at Nunhead Cemetery, when Mr. Cornwell spoke some hopeful and sympathetic words to the family and friends.

Our departed friend and sister, MARY BARRATT, who resided at the Clock House, Stanstead, near Ware, where we used to hold our meetings, died on Jan. 27th, aged 73 years. She was formerly a member at Homerton Row, under the pastorate of the late Mr. Curtis. She loved the truth, it was precious to her soul. She used often to visit us and sympathise with us, having her own husband almost blind. He is left to mourn her loss. She was only confined to her bed two days, and her illness was not looked upon as serious. When asked by her doctor if she was in pain, she told him no, but was very happy; and to her niece she said, "All is well." In the afternoon of the same day she fell asleep, and as they thought it would be advisable to rouse her, found she had gone. Her happy spirit had taken its flight, so we can truly say of her she fell asleep in Jesus.—G. WINTERTON, Stanstead, near Ware, Herts.

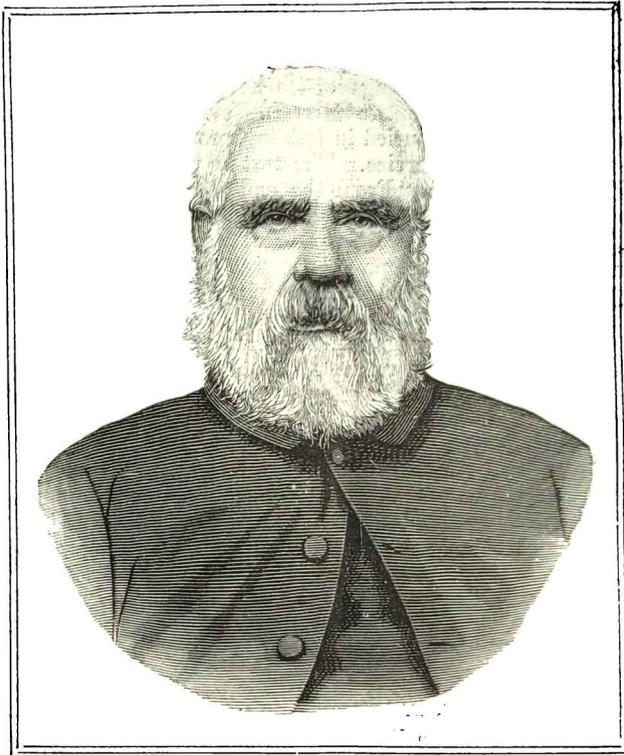
ANN, the beloved wife of William Chalcraft, fell asleep in Jesus Jan. 10th, aged 43. She was a quiet, consistent member of the Church of God, worshipping at Providence, Kingston, and was very much favoured in her last illness with the presence of her loving Lord. I had the pleasure of visiting her many times, and on more than one occasion it was to me "the very gate of heaven." When asked once if she had any favour to ask, she replied in the words of the poet,—

"Sweet to lie passive in His hands,  
And know no will but His."

I committed her remains to the grave at Norbiton Cemetery on Monday, Jan. 16, many friends and fellow-members being present to manifest their esteem for the departed.—J. BUSH.

At Limehouse (Elim) we have lately lost by death two very excellent members, Mr. JAMES and Miss SWAINLAND. Both died happy in the Lord, and we feel quite sure that our loss is their eternal gain.—F. C. HOLDEN.

On Feb. 13, departed this life JOHN LAWRENCE, Superintendent of "Hope" Sunday-school, Bethnal-green. Further notice next month.



## The Late Mr. William Bull,

PASTOR OF THE BAPTIST TABERNACLE, WELLINGBOROUGH.

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“Absent from the body present with the Lord.”—2 COR. v. 8.

**W**ITH deep and solemn regret we record the sudden, but not unexpected, death of Mr. William Bull, the venerable and highly esteemed pastor of the Baptist Tabernacle, Wellingborough, which occurred at an early hour on the morning of Tuesday, February 28, 1888, at the age of 74 years.

Personally, we only remember to have been once in the company of our departed brother, Mr. Bull, and that was in July, 1876, on the memorable occasion of the settlement of our beloved brother, Mr. G. W. Shepherd, as pastor of the Church at Dorset-square, London. However, we have since then received many kind letters from him, especially relating to the welfare of the cause of truth at Clifton, and our deceased

brother, Mr. Charles Lenton, with whom he was in loving sympathy in all his struggles for truth and liberty.

#### MR. BULL'S LAST SERVICE AND DEATH.

Mr. W. Bull, who for over 24 years—ever since the chapel was opened, on July 25, 1863—has been the pastor of the Baptist Tabernacle. On Sunday, February 26, he conducted divine worship as usual in the Tabernacle, and at the evening service he preached a funeral sermon (which was his last) on the late Miss L. Neville, who died a few days previously, and who was buried in Irthlingborough Baptist Chapel-yard, when he conducted the service. The text he preached from on Sunday evening was Psalm lxi. 2: "From the end of the earth will I cry unto Thee, when my heart is overwhelmed; lead me to the rock that is higher than I." During the service he read Rev. xxii., which was a favourite chapter of his. The usual prayer meeting was held on the following Monday evening in the chapel, and was presided over by Mr. Bull, who then appeared in his usual health. Formerly he used to conduct a Bible-class after the prayer-meetings, but two of his deacons (Mr. W. Lissenden and Mr. S. Wright) have relieved him of that service of late. He retired to rest at his usual hour on the same night, and awoke about six o'clock in the morning, and, not feeling well, his wife gave him some medicine, which deceased said he felt the better for. Shortly afterwards he was seized with a fainting fit, and from which he did not recover, but quietly passed away. He had been previously attended by Dr. J. H. Thomas, and as he was able to certify the cause of death, no inquest was held. For some time past the deceased had suffered very much from asthma, which at times was so acute as to bring on fainting fits, and his bed-room always had to be kept up to a certain temperature. Deceased leaves a beloved widow, who has been afflicted for many years, and one son, Professor Bull, M.A., the head of a large collegiate school at Huddersfield.

#### HIS BIRTH-PLACE, PARENTAGE, AND MINISTERIAL CAREER.

Mr. Bull first saw the light of natural day in the ancient market town of Bingham, in the county of Nottingham, noted as the birth-place of Robert White, the astronomer and editor, and the residence respectively, when rectors, of Abbot, Archbishop of Canterbury; Wren, Bishop of Ely; and Hanmen, Bishop of Bangor. The father of Mr. Bull was at one time pastor of the General Baptist Church at Beson. Having lately become possessed of two original letters of Mr. W. Bull, of Newport Pagnel, the friend of Cowper, Newton, and Thornton, we were curious to know if our late friend was related to him, whose ancestors in Puritan times resided at Irthlingborough, and other parts of Northamptonshire, and are famous to-day in the annals of Non-conformity.

Our deceased brother, Mr. Bull, was baptized by his father at Monkstone, in Lincolnshire. After awhile, being asked to preach, he commenced to do so in 1837, in a Friends' Meeting House; but owing to some misunderstanding with the owners of the building, he gave up his engagement. He was then called to the pastorate of the Church at Great Gidding, in Huntingdonshire, and during the time he was there, he entered upon his married life, which continued unbroken until his death. From Gidding he went to Over, in Cambridgeshire, and then

Burgh, in Lincolnshire, was the next sphere of his labours. He was very comfortable with the Church at Burgh, and would have stayed much longer, but, owing to the delicate state of his wife, he had to go South, afterwards settling at Plymouth. Owing to divisions amongst the members, his stay only lasted two years. He again went back to Over, where he laboured for six years; and whilst there, in 1863, he received the invitation to come to Wellingborough, during which year the present Tabernacle was built, and in which place he continued to minister until death laid its relentless hand upon him. The membership only numbered five when he came, and its present total is fifty. The smaller building is now used as an infant-school. As recently as May last he celebrated his jubilee as a minister, nearly 25 years of service having been spent at Wellingborough, an account of which was published in our July Number of last year, p. 221. On that occasion the Church and congregation presented him with a gold pair of spectacles and a silver albert, and an address which set forth the esteem in which they held him. We learn that during his ministry he gained the love and esteem of his congregation, and the respect of all with whom he came into contact. His noble bearing, genial manner, and uprightness in all his dealings had made him beloved by all who knew him. His familiar figure will be generally missed, and the regret at his decease is widespread.

Mr. Bull was a preacher of considerable ability, and his private life was without reproach. He was a man of very even temperament, and a lover of peace, and was very liberal to the poor and needy. Increasing age and bodily infirmities had made him very feeble of late; and indeed his probable resignation a few months hence had already been talked of. He commenced his ministry as a Strict Baptist, and remained so to the end. To his most intimate friends, and also from the pulpit, he had often expressed the wish that he might "die in harness," and in this respect he had his desire. Until his latest breath Mr. Bull declared that he felt his shortcomings, and gloried in the sovereign favour of God in Christ Jesus. How strictly characteristic of the true Christian!

#### INTERMENT OF THE REMAINS OF MR. BULL.

The funeral took place on Thursday afternoon, March 1st, amidst general marks of respect. It being early closing day, all the shops in the town were closed, and the blinds of many private houses were drawn. At a quarter past four a service was held in the Tabernacle. The remains of the deceased were brought into the chapel and placed near the pulpit, which had been draped in black for the occasion. The massive coffin was of unpolished oak, with brass furniture. The brass plate bore the following:—

"WILLIAM BULL, DIED FEB. 28TH, 1888, AGED 74."

The service was impressively conducted by our brother Mr. F. King, of Carlton, a very intimate friend of the deceased, in accordance with a previous arrangement made between them. The chapel was crowded, the majority of the congregation wearing mourning, and showing grief at the loss they had sustained. Mr. D. Dullely gave out the first hymn, from Denham's Selection—

"Sons of God by blest adoption."

Mr. King then read appropriate selections from 2 Tim. iv.; 1 Thess. iv., and 1 Cor. xv. The hymn—

“When Thou, my righteous Judge, shalt come,”

was then feelingly sung.

THE FUNERAL ADDRESS.

Before leaving the chapel, Mr. King gave a short address. He remarked that it was a very solemn event which had brought them together that afternoon. Death was always solemn, and when it came so suddenly they seemed to feel it the more. He could scarcely realize that the remains of their dear pastor were before him. It seemed so lately that they had seen him, especially many of them who saw him last Lord’s-day—such a short time ago, when he stood where he did and declared unto them the words of eternal truth. That tongue was silent, and no more would they hear the Word of God from his lips, and no more would he stand before them and show them the way of salvation. That afternoon they rejoiced in the thought that their dear brother was a man of God, one that knew the Lord, and loved the Saviour, and trusted in His blood, and who endeavoured to set Him before them as the only hope of the sinner. Were it not for the power of the Spirit of God, their friend would never have been what he was, and he would have been the first to say, “By the grace of God I am what I am.” He was not only a good man, but he was beloved by his brethren. He was one of his (Mr. King’s) oldest ministerial friends, for he had known and esteemed their late dear pastor for nearly forty years, and had always found him faithful and true. He was an eminent and favoured servant of the living God, and proclaimed unto men the way of life as set forth in His Book, and did not turn aside or depart from the facts related there. If he had been there he could have said—

“E’er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die.”

His work was done, and they had reason to be thankful that the Lord had spared him to a good old age. He did not live in vain, for the Lord gave him many seals to his ministry and souls for his hire. His Master had now called him home, and his spirit was now in heaven. His ransomed soul was now before the throne, drinking in immortal vigour, and they could not tell what were his feelings, and what his joy was since he had left this “vale of tears.” They were spared only for a little while longer, and it might soon be their turn. Might the Lord sanctify this solemn visitation unto those whom He had bereaved. Their dear sister (Mrs. Bull) was advanced in years, and some of them did not think she would survive her husband; but she was now left, and so long as she lived he prayed that the Lord would support her. Each of them felt they had lost a dear friend, and might the Lord look upon them and help them to be more prayerful, loving, and sympathetic one towards another; and as time was fast flying away, might He also help them humbly, diligently, and acceptably during the little time longer they were spared to meet where all the family of grace should be, where they would

“Bless the conduct of His grace,  
And make His wonders known.”

He concluded by commending them to the care of the Lord.

## MINISTERS AND FRIENDS AT THE GRAVE.

The corpse was then borne from the chapel, outside of which a long procession to the cemetery was preceded by the hearse, in the following order—Mourners: Professor Samuel Bull, M.A., and Mrs. Bull, Huddersfield), Mr. Poole (Birmingham), and Miss Bull (niece of the deceased), Mr. S. Allen (Croyland Farm), and Mr. Blinkhorn (Lincoln); the deacons, Mr. D. Dullely, Mr. W. Lissenden, and Mr. S. Wright; church members and congregation; also representatives of the Sunday-school. Among those present were Rev. T. Bromage, Rev. W. Fry, Mr. M. Reid Sharman, Mr. Willan Jackson, Dr. Thomas, Mr. G. R. Mather, Mr. T. Slinn, Mr. J. Slinn, Mr. G. F. Mitton, and others.

Mr. King officiated at the grave-side, where leaflets were distributed, and the numerous people assembled joined heartily in Dr. Watts' hymn—

“When I survey the wondrous Cross.”

The followers returned in procession to the chapel. Mr. T. S. Howet was the undertaker. The grave is situated near that in which the remains of a beloved son of the deceased are buried.

On Lord's-day evening, March 4th, Mr. F. King preached a funeral sermon to a large concourse of people, from Rev. xiv. 13. At the close of the sermon, the well-known ode, “Vital Spark,” was effectively rendered. On a memorial card of the deceased, kindly sent, are the following words:—“He was a Minister of the Gospel more than 50 years, nearly 25 of which he preached at the Tabernacle, Wellingborough, where he died—

“Softly his head he lay upon his Master's breast;  
His Maker kissed his soul away, and laid his flesh to rest.”

We hope to give Mr. King's sermon, preached upon the death of Mr. W Bull, in our next issue.

W. WINTERS, EDITOR.

Churchyard, Waltham Abbey, Essex.

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 THE LAST DAYS OF THE LATE MR. BULL.

My dear husband had been failing for some time. Last March he had an attack of asthma, whilst at St. Neots; but it passed off, and he preached three times the same day. On April 9th he went to Leicester and took cold whilst there, which increased his cough considerably. He then went to Loughborough, on May 7th, and took cold again. On May 30th Mr. Marsh came. My husband was engaged to go out, but a circumstance prevented him. He heard Mr. Marsh, and the next day was the jubilee of his ministry. Three ministers came to assist at it. His friends made him a beautiful present. He was taken ill in the night with another attack of asthma, but was able to preach the next Lord's-day, June 3rd. The following week he had another attack of asthma. After that he had afflictions of various kinds, which at times quite prostrated him. But it was very remarkable, he was still able to continue his services, not only on Lord's-day, but on the week-nights as well, and also his pastoral visits to the poor and afflicted, which his diary testifies. The Monday evening before his death he was at the prayer-meeting, and was very cheerful. His friends remarked it. Next morning, after a comfortable night, he was seized with asthma, but seemed again to recover, and

said he was better. He then turned on his right side, and, as I thought, was quietly sleeping, but it was the sleep of death.

"His Maker kissed his soul away, and laid his flesh at rest."

He always slept after the attacks of asthma had passed off. He read Psa. lxii. at the prayer-meeting, and gave out the hymns from Dr. Watts' as follows: hymns 47, 48, 62, and Psa. lxi. These notes were written down soon after my dear husband's death. A friend, one of the deacons, called in last night, and told me they were in correspondence with you. Friends are very kind. With kindest regards, I am, dear Sir,

Yours very truly,

SARAH BULL.

Wellingboro'.

### THE LATE MR. GEORGE DAVIS, OF WOODBRIDGE CHAPEL, CLERKENWELL.

**A**FTER being laid aside from his loved work of preaching the Gospel for about five months, Mr. George Davis entered into his eternal rest on Thursday, March 8th, 1888, in his 69th year. The deceased was born at King's Langley, Herts, of respectable godly parents. At an early age he enlisted in Her Majesty's service as a marine, and thus became a soldier of the nation, and afterwards a soldier of the Cross. For some time he went on "caring for none of these things," but his early training in the ways of God, and his mother's earnest prayers followed him, and at times, while serving his Queen and country on the mighty ocean and far away from his native land, his mind was wont to look back upon the place of his nativity, he thought of the gentle hand of his fond mother that had led him to the house of God in his early days; and, above all, the fervent prayers that she poured out at the throne of grace for her "dear George." On one occasion, whilst thus pondering over these things in his mind on board ship in great distress, he fell upon his knees in front of a cannon which was about to be fired, and was miraculously rescued by an officer (this circumstance he has often referred to), but while his natural life was thus providentially preserved, his burdened soul was graciously delivered from bondage, and set at liberty by the Holy Spirit forcibly applying the following words, "Go thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days" (Dan. xii. 13). This portion of Scripture proved to be a healing balm to his broken heart and wounded spirit.

The Lord intended our departed friend to minister to the spiritual needs of the mourners in Zion, and the poor in spirit, and for this purpose he was educated in the school of Christ, his instructor being the Holy Spirit, and the grace of God was his constant theme. Out of a loving heart he preached the doctrines of the Gospel as he had been taught and led by the Holy Ghost. Mr. George Davis belonged to the old-fashioned English Independent section of the Church of Christ, to which the late Joseph Irons, Richard Luckin, and George Abrahams belonged, and of which Mr. Baxter, Mr. Thomas Bradbury, and Mr. Sinden are living representatives. Not long after Mr. Davis' soul was set at Gospel liberty, he was influenced by the inward workings of the eternal Spirit to go and proclaim the glorious Gospel of the blessed God. For some

time he went about supplying causes of truth, and twenty-one years ago he was chosen co-pastor with the late Richard Luckin, and continued as such till Mr. Luckin's death in March, 1873. Mr. Davis then entered upon his full pastoral charge, and which he honourably sustained till within five months of his decease. The first text Mr. Davis preached from in Woodbridge Chapel was, "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him" (Nahum i. 7). The last Sunday he was at his chapel was the 16th of October, 1887, and such was the dark state of his mind that he could not attempt to preach, and sat in the vestry while a service was being carried on; but, to use his own words, "the time of singing of birds came," and during the greater part of the time he was laid aside a heavenly calm pervaded his mind, and on March 8th he entered into the joy of his Lord.

#### THE FUNERAL.

On Wednesday, March 14th, the funeral took place, when a service was held in Woodbridge Chapel. At one o'clock the funeral procession, consisting of a hearse and four coaches, and two private broughams, reached the main entrance, and the coffin containing the remains of the much loved George Davis was placed in the table pew. When all was still Mr. Thomas Bradbury ascended the pulpit, and broke the solemn silence of the mourning audience by reading in measured, telling tones our Lord's own words, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live," etc. Then followed Psalm xxxix., and part of 1 Cor. xv. The congregation then sang,—

"Our God, our help, in ages past,  
Our hope for time to come;  
A refuge from the stormy blast,  
And our eternal home,"

and Mr. Pepper offered prayer. Watts's well-known hymn, "Why do we mourn departed friends," was sung, and Mr. Sinden prayed. Another hymn,—

"Hail, disembodied spirit, hail,  
Sound thy first note in heaven,  
Thy God has now within the veil  
Abundant entrance given."

Mr. Bradbury, after reading another portion of Scripture, then proceeded, in a brief address, to say: We are assembled here to-day on no ordinary occasion. It is our lot to follow to the grave no ordinary man, a man fixed upon in the eternal counsel to occupy a position which he so creditably filled, and for which he took no credit to himself. What God was pleased to do through him, he gave all the honour to his Master. Sixteen years ago I made his acquaintance, and that was sustained by the Lord till he breathed his last, and will never be severed. Those who are blessed with an inheritance in the same eternal life, bought with the same price, washed in the same fountain, clothed with the same robe, kept by the same power, heirs of the same inheritance, will enjoy the same glory. It was my privilege to have his company, and we frequently travelled together to carry the same Gospel message to poor sinners. I have heard from many since he has been laid aside of his usefulness. Testimony after testimony has reached me of the Lord graciously working through him. There is scarcely a place in the Midland and Northern counties

where our friend was not known as being instrumental in building up God's chosen ones. I shall never forget his first appearance in Leicester, where, on a platform surrounded by clergymen and Nonconformists, he completely electrified the audience by his firmness and faithfulness for God's truth. This did not fill him with pride, but it humbled him before God. On one occasion when I visited him and sat by his bedside, it was sweet to listen to him as he spoke of his dear Lord's gracious dealings with him. The holy confidence which possessed his mind so influenced my heart that I could not help pouring out my soul to God for His goodness to him providentially, naturally, and spiritually, in giving him a hope that when he had uttered the last sigh and groan, when the last breath had been drawn, an abundant entrance would be ministered unto him. Mr. Bradbury closed his earnest address by adding that our departed brother sought not after filthy lucre, but the glory of God in Christ, and the Lord has abundantly rewarded him."

The funeral procession then reformed, and proceeded to Abney Park Cemetery, where the mortal remains of Mr. Davis were committed to the silent grave in the presence of many friends. Mr. Bradbury again officiated, and closed the proceedings with prayer.

Among those who followed were Mr. Silvester, Mr. John Taylor, Mr. Pepper, Mr. Bowden, Mr. Piper, Mr. Sinden, and the deacons. There were also some present from the Surrey Tabernacle, the Grove, Camberwell, and other places.

In the *EARTHEN VESSEL*, Oct., 1872, in a loving, firm article on "The Huntingtonian School," by the late Charles Waters Banks, he thus refers to our departed friend:—"Mr. George Davis comes up from the waste howling wilderness, not from college, not from the Sunday-school, not from any itinerant association, no, but from the horrible pit and miry clay, by the sovereign and saving power of God the Holy Ghost, by whose divine mercy George Davis has been led to know himself sorrowfully and repentingly, to know the Lord savingly and scripturally, and to know how to preach Christ's Gospel acceptably. Mr. George Davis is an original; he expresses himself with warmth and energy."

Like every good, gracious, and useful man, George Davis will be missed. The vacuum created by his demise can only be filled up by Him who made the late George Davis what he was—a chosen vessel of mercy.

"Now, toil and conflict o'er,  
Go, take with saints thy place;  
But go as each has gone before,  
A sinner saved by grace."

JOHN WATERS BANKS.

**MRS. BULL** desires to express her sincere thanks to the numerous friends of herself and beloved husband for their kind letters of sympathy which she is unable to answer individually. Mrs. Bull hopes, if she has omitted sending a memorial card to any dear friend who would like to have one, they will inform her of the same, and one shall be forwarded.

“HOLD FAST THE FORM OF SOUND WORDS.”

BY JOHN HUNT LYNN.

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

*Being the substance of his Inaugural Address delivered at the Annual Gathering of the Associated Churches in Soho Chapel, Shaftesbury Avenue, March 13th, 1888.*

**F**ELLOW-SERVANTS OF CHRIST AND BELOVED IN THE LORD,—In contemplating my address, my anxious desire has been to receive and to deliver God’s message, if He permit, and, whether by way of teaching or of reminder, to be of real service to you, to the Churches of this Association, and to others beyond.

In view of the present controversy in the Baptist denomination, and the confusion that is found in every direction, it may be well to state our position as I apprehend it. To some it may be of service, and as so many eyes are to-day directed toward us, such statement on this account also may be appropriate.

My introduction shall be in the words of the Lord to Timothy, to Titus, and to the saints at Philippi, “Hold fast the form of sound words;” “Holding fast the faithful word;” “Holding forth the Word of Life.” I purpose mainly to speak of the place, use, and limits of creed, of our position denominationally, and of our relations to doctrinal truth.

**FIRSTLY.**—*The place, use, and limits of creed.* One of the most prominent features of present-day controversy is the effort to eliminate creed. The armoury of sophistry is being constantly enlarged for this purpose, and the old trick of misappropriation of adjectives is being used with mighty effect. Beguiling conjunctions of terms have incalculable force. They fascinate thought and inspire and impel mental volition. The exceeding haste and zeal to sweep up creeds with the cobwebs and dust of old time, and with traditional superstitions, are, to many devout minds, almost self-evident tokens of the source of such ardour. Among many other things we are told that the pentecostal converts had no creed, and, therefore, to adopt one now is a gratuitous insult to the pentecostal Spirit. If the premiss of this contention were *allowed*, the conclusion does not follow necessarily, unless it can be shown that there are no conditioning testimonies in Luke’s record. The Gospel, as anciently defined, was a definite creed, the advocates of divergence from which, whether angels or men, the apostle of the Gentiles accounted worthy to be accursed. False doctrines and human philosophies were met by the apostles of the Lord with definitely formulated creeds.

The true PLACE of creed in the Churches of the New Testament was that of fundamental testimony; and the distinctive features were so stated, as on this side to hold the mind within God’s revelation, and on that side to repel the specific error with which it was confronted. Seducing errors were met with the counter-statement of formulated truth.

The USE of these apostolic formularies was manifold. They were for the instruction of the ignorant, for the confirmation of the wavering, for the recovery of the erring, and the withstanding of gainsayers. They were the end of strifes, and fountains of blessing. As the history of the Church proceeded, new forms of error were propounded for her defilement and destruction, and from time to time God raised up men whose *re-statements* of the old truth were His *instruments* in the conflict. The

power of creed in the Reformation needs no reiteration. The marvellous blessing through the Puritans' adherence to, and propagation of, clearly defined doctrine touches us to-day with its unspent energy. Further use of creed is that both we ourselves may know distinctly what we believe, and that all the world besides may know.

The LIMITS of creed. Creed must not override the letter of God's Word. Creed formularies may be an index, but the Bible is the text-book. Nor can a creed include every revealed truth. It outlines and defines great central truths, but leaves the wealth of the wide Revelation open for the perpetual unfoldings of the Spirit of the Lord. In all matters of controversy the appeal MUST be to the law and to the testimony, "Hold fast the FORM OF SOUND WORDS."

SECONDLY.—*Our position denominationally.* Sectarianism to the body of Christ is what Pantheism is to God. It has two faces. One represents the Church of God as rent, divided, embittered, and mutually opposed, as the house which GOD sought to build—*shattered*. The other represents a miscellaneous agglomeration of differing minds and schools of thought held together by compromise and by toleration, which two elements appear to constitute the something that is mis-called charity. Whichever way seen Sectarianism is manifestly of the devil, and it is imperative that the man of God should repudiate it with his whole soul. Denominationally, *we* are pre-eminently called upon to eschew Sectarianism. The Church of the living God is one. The unity of the Spirit exists, essentially, vitally, and eternally in the whole election of grace, whether viewed as before time, as on Calvary and thence within the veil, or as under the continuing operations of the Holy Ghost. Our practice as Strict Baptists proclaims, insists upon, and exhibits this glorious fact. On none is there so strong, and so clearly manifested and relative responsibility to recognize, embrace, and cleave to every known child of God as upon us. From us should go out more real activity of soul to all them that love our Lord Jesus Christ than from any other portion of the Lord's body. Otherwise our principles are a delusion, and our very existence amongst the redeemed an unspeakable fraud. Sectarianism is impossible to the honest, intelligent, and gracious Strict Baptist. While repudiating both the spirit and operation of Sectarianism, we cannot, however, heal the breaches that exist, or gather into our Churches all "the scattered tribes." Comprehension in this sense is impracticable. Our position should be this: owning no Head or Law-giver but Christ, and no final text-book but His Word, as banded in the truth, and communing in obedience, to thus stand fast in the Lord.

To assume the name of "Christian," simply and only, would be invidious, and would cast a slur on those Christians who walk not with us. To try and be more definite, and say "Bible Christian," would be an aggravation of such offence against the redeemed of the Lord. To adopt a *human* name, as the Methodists have done, would, at least, in my judgment, be a direct insult to the Lord Jesus. The only alternative appears to be that for truth's sake and for God's honour we use some term, or terms, readily understood, and clearly defining wherein we refuse to follow popular departures from the written Word. The one great fact of the Gospel that is popularly slighted is Particular Redemption, and the one precept, joined with the Gospel Commission, and obeyed by the first disciples, is universal baptism of believers. *This* we, as distinguished from all other denominations, keep "according to the Scriptures," and

that we maintain as indicative of the grand transaction of covenant love in Immanuel's death. No title, therefore, could so clearly state the nature of our testimony, and our determination by God's grace to stand fast to the word of the Lord, as that we bear, namely, "Particular and Strict Baptists." If, however, it is a badge of Sectarianism, for my part I will be done with it for ever; but if it be honest testimony of affectionate and loyal protest against departures from the old paths, let us maintain it and adhere to it with our whole heart.

Christendom presents to our view a great host professing allegiance to Christ the Lord, but divided into many groups in various conditions of divergence from the Word of Christ. We claim that we are seeking to walk in the old paths "according to the Scriptures." We are not, therefore, separatists, and in this sense guilty of the sin of schism. We are not "they who separate themselves," yet we are irrevocably separate *on account of the divergence of others* from the straight paths. Although our separateness is not that of schism nor of Sectarianism, it is, however, real and PROTESTIVE. We exist to raise and to maintain an honourable protest against departures from the faith and disobedience of the plain commands of Christ.

This denominational distinctiveness and consequent separateness does not necessitate, as is falsely alleged, the impossibility of sacred intercourse with those who walk not with us, but the very reverse. The only logical, as well as spiritual, and logical because spiritual, issue, both of our principles and position, is the most tender, frank, full, and brotherly fellowship with all who are called of God; and the more we find them to be held in the thralldom of false doctrine and practice, the more to be drawn out to them in the bowels of Christ, and in real contact. Limitations are tolerably self-evident and easily defined. We can hold no parley with the Satanic lie called Free-will. We may not make any exception to the divine order of fellowship at the Lord's table, either in receiving visitors or ourselves individually visiting open communion, or pædo-baptist, assemblies. We are unable to call any assembly a "CHURCH" in the constitutional sense, which is not a *bonâ fide* Close Communion Baptist Church. All who are Christ's are brethren, and we sincerely and actively love them as such; but *one is our Master* whom we seek grace humbly and manfully to obey and without question. May we wear His yoke with meekness and lowliness of heart, ever "holding fast the faithful Word."

THIRDLY.—*Our relations to doctrinal truth.* It has recently often been said by honoured brethren that we are, as a section of the one Church, set for the defence of the Gaspel. This statement, if true, imposes the gravest possible responsibilities, and associates us, both as objects of divine favour and as *His* appointed servants with God's highest glory, in the present dispensation. We accept this dictum as the truth and without reserve. Such an avowal is either transcendent vanity, impious presumption, arrogant pride, or the bowing of reverent subjection to the mandate of that Master, with whose sovereign appointments we pray ever to be in whole-souled and unquestioning accord. May we "*have grace, whereby we may serve God acceptably with reverence and godly fear.*"

To us has fallen the heritage of "that form of Doctrine" that is wrought into the great prayer of our Glorious Mediator, as recorded by

John, the experimental operations of which are declared in the beatitudes of the Sermon on the Mount, and the procurements of which are doctrinally stated to us in the Divine definition and statement of the Gospel preached to and believed by the "Church of God at Corinth;" that form of Doctrine which broke the Papal power in the times of the Reformation, and which, alone, is capable of defence against the subtleties of Roman or Greek apostacy, against the ever-shifting propaganda of 19th century intellectualism, whether as open defiance and rejection of truth under the various forms of agnosticism, or the more baleful superciliousness and treachery of the undefinable multiformities of so-called new theology which betray the Son of Man with kisses. The theology of the Puritans, the instrument of the greatest spiritual revival the Church has known, descends to us; but purged from the leaven of human will—that acid bitterness of Satanic poison which so spoils many of their pages, and defiled the ministry of such saints as Baxter, Bunyan, Calvin, Doddridge, Fuller, Watts, and many others. That Doctrine is ours, divergences from which the whole Word of God is searched in vain for the semblance of support unto; doctrine that is in harmony with the entire contents of holy writ.

These sweeping assertions expose me to the charge of rash dogmatism. I reply in the words of Philip's answer to Nathanael's doubtful question:—"Come and see." Let any man in the wide world test by God's book "the things most surely believed among us" with the same simple, contextual, and grammatical fairness he would give to any other writing. The issue would not be in the least doubtful. Let each several divergence therefrom be similarly tried, and the only possible verdict must be either that Christian Doctrine and God's word are to be rejected together or that we have been graciously led of the Lord. As to the Bible-test, then I say in all confidence and affection to every questioner, "Come and see." Further, let every testimony of the experience of the Grace of God be scrutinized as a witness. Let every soul who has tasted that the Lord is gracious be examined and cross-examined, and the verdict shall be instant and unanimous by the whole panel, and in absolutely perfect accord with the Bible-test. I invite the questioner to the universal experience of the family of God in this matter, and say, "Come and see." I am not theorizing, having myself tried these tests with such ample opportunities, such wide distributions among all sections, both of Arminians and Calvinists, and with such entirely and exactly uniform results that I speak what I do know, "Come and see."

The Defence of the Gospel must of course be a clear and intelligent affirmation by God's ministers of its principles and facts, and its enforcement in definite application. In these things, God make us more lucid, firm, and affectionate.

In passing, I venture to suggest to our brethren, that exactitude of expression should be sought with studious care, especially when the RELATIONS of various forms of truth are involved. For example, "All who are chosen of the Father, redeemed by the Son, and sanctified by the Holy Ghost shall finally persevere." Such wording leaves room for various theories of failure which would people perdition with blood-bought souls. In drawing the trust deed for my Church I thus corrected it:—"All chosen ARE redeemed, &c.," making each member of the statement to carry the others.

I will not dwell on the practical outworking of grace and truth in the lives of saints as one of the chief defences of the Gospel. There is, however, a method of holding forth the faithful word on which it may be well to linger a little. I refer to the organization, arrangements and minutest details of the conduct of the concerns of our Churches, both as to public worship and all minutiae connected with the cause of God.

Varied, extensive, and close observations compel me to conclude that if Doctrine be persistently maintained and Strict Communion adhered to, for the rest, churches do much as they please; their law being largely either the rule of majorities, of personal power, or of monetary influence. Of course, each of these has a fit sphere of great value in the cause of God, but surely they are neither severally nor together rightly exercised under such conditions. That the Apostolic word is our law we all admit, but that it is sufficient, infallible, binding, final, and the SOLE DIRECTORY for the treatment of every consideration scarcely seems to have occurred to many of us. That, such, however, is the case I desire to affirm with the greatest possible emphasis. As the proclamation of the word reveals God's mind, and in the power of the Holy Ghost ministers and develops that mind in experience and its issues; and as godly living exhibits the power of experimental grace with its issues by the same spirit, so the conduct of the cause of God, in EVERY VARIETY OF DETAIL, should by the Spirit of the Lord display always, and prove an intelligible and powerful administration of the same principles and operations of truth. Every monetary transaction is essentially a part of true worship, and should be so carried out as clearly to enforce, from whatever point of view, some aspect of Gospel truth. Everything allowed or disallowed should in either case, whether by THIS omission or by THAT performance, have some teaching power.

Overlooking this important truth, WHICH IS VITAL TO THE REAL HEALTH OF THE CHURCH AS SUCH, we miss our way in many matters, not seeing, or not heeding, our guide; with the result that carnal reason, under the false name of "sanctified common sense," draws directions from the maxims of the world, the modes of commerce, social tastes, local customs, traditions, opinions—in short—from the babel dicta of the world and of the many fungi of ecclesiastical history and association. Hence arise disputes in Church-meetings; conflicts of will and opinions, often wrought to scandals by arousing carnal passion; misjudgment of brethren often coupled with false accusations, and other innumerable evils.

The more unscriptural disputants are usually the more determined, and often the most clamorously supported.

If the principles I now propound were adopted and studiously applied, every detail would be a living means of grace, and the minutiae of Church-life would co-act with the proclaimed Word and with the daily walk of God's people before men. Church-meetings would be bonds of union and the true relations and perspective of time and eternity, and of the earthly and heavenly places, would be realized. As departure from truth, aptly recently termed "the D.G." commencing with the insertion of the HUMAN element, as usually implied in the term *Fullerism*, develops into the hydra of "New theology," so the corresponding authority of the HUMAN element in the *concerns* of the Church destroys their teaching power and goes far to mar the fellowship of saints. Without the recognition and exercise of this principle those who "*have the rule over*" us are *compelled*,

either to abdicate the authority imposed on them by the Lord, or to become lords over God's heritage; but if the truth in this matter be adhered to, God's ministers become the true ADMINISTRATORS of Divine Law, are free, both from Scylla and Charybdis, and can exercise "*with all authority,*" the function imposed by the Sovereignty of the Holy Ghost.

This ministry is impossible to the degree that the human element is allowed. Moreover, by the fleshly arrogance with such toleration of man's will and direction in God's Church indulges, the Holy Ghost is defied as well as God's Word despised. Averring as we do the absolute sovereignty of the Lord, may our eyes be open to our guilt in the annulment of the Word of God by our traditions, that we may be brought in His light, to the liberty of loyalty.

It may be asked, what will become of the faculties of reason, judgment, will, &c., if they be thus unthroned? I answer that they will find unspeakably fuller scope and true power and liberty in the SERVICE with which they would be graciously exercised. THE TEACHING POWER of Church life organization and BUSINESS as an essential part of our relation to Doctrinal Truth, would yield MUCH FRUIT. "HOLDING FORTH the Word of Life."

[A full and interesting report of these meetings can be obtained, price 2d., from the Secretaries of the Association].

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### "SERVANT OF GOD UNDAUNTED."

MAN by nature is opposed to God's truth. Salvation by sovereign grace is not palatable to the carnal mind. It is only the Holy Ghost that can quicken the sinner, dead in trespasses and sins, and cause him to believe in and embrace the Lord Jesus Christ in His saving relations as Prophet, Priest, and King. Of the certainty of these things the true servant of Christ becomes more and more convinced. In the faithful discharge of his work he encounters every form of opposition; undaunted, however, for he knows "The counsel of the Lord, that shall stand, and He will do all His pleasure." In the East of London there was a court in which a number of the poor Irish were employed in sack-making. This court was visited by a City missionary, who sought to make known "The old, old story of Jesus and His love"; but they hated the message he brought to them, and consequently resolved that they would sew up his mouth with one of their large packing-needles. On one occasion, as the missionary entered the court, a powerful woman seized him like a bear, put both her hands around his neck, and firmly held him as she vociferated to her godless neighbours, "Sew up his mouth! sew up his mouth! sew up his mouth!" The missionary offered no resistance; was patient, and began to pray aloud. The Lord heard, and he escaped without injury. It seems to us that not a few in the present day—and who should know better—would like to sew up the mouths of those who seek to proclaim faithfully the gospel of sovereign grace. But it cannot be that God's servants, who have received the gospel at the hand of God, can keep silent in this day of darkness and blasphemy. The burden of the Lord is upon them, and they must speak out, let the consequences be what they may. "He that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord."

Opposition to the pure and unadulterated truth has discovered itself from the earliest period; but let this fact be borne in mind, especially at

the present juncture, when a solemn battle has just begun between God's truth and man's inventions, that persecution and every form of opposition have in all ages greatly tended to benefit the people of God. The conflict has invariably produced a greater degree of separation between the Church and the world, and has thereby contributed very essentially to keep the saints from much contamination, both in doctrine and practice, which otherwise they would have contracted. It has been remarked—and there is something very sweet in the thought—that as frankincense when it is put into the fire giveth the greater perfume, as spice if it be pounded and beaten smelleth the sweeter, even so the children of God receive great benefit by their trials, and become better fitted for their respective spheres of usefulness; they thereby get to know, value, and appreciate more fully the things of God, the grounds of their hopes, to rejoice in eternal settlements, and make manifest the savour of Christ's truth. The servant of God is undaunted because he knows the Lord sitteth upon the floods, holds the reins of universal government, and maketh "all things to work together for good to them that love Him, and are the called according to His purpose."

If we turn to the Acts of the Apostles, chap. iv., we find there a remarkable instance of base and wicked persecution. A notable miracle had been performed by the apostles (Peter and John) on the impotent man, who took occasion to proclaim the Lord Jesus Christ, in whose name they had wrought it. To hinder their work and stultify their teaching and influence, the Jewish Sanhedrin laid hands upon them and imprisoned them, and then, with stern rebukes and many threats, bade them to speak no more in the name of Jesus. This foolish prohibition reminds us of the conduct Bunyan received at the hands of his enemies. Having patiently endured twelve years' imprisonment in Bedford Jail, he was offered his liberty on the condition that he would henceforth abstain from preaching. He replied—being of the spirit and determination of these primitive preachers—"If you let me out to-day, I shall preach again to-morrow." Oh, for more of this fire of holy daring and doing in the service of God now, to have the courage of a Daniel—dare to do the right—nailing the colours at the mast-head, and never taking them down to accommodate either men or circumstances.

In these restless and trying days in which our lot is cast it will be to our advantage to mark the conduct of primitive Christians under circumstances of trial. "They—the apostles—being let go, went to their own company, and reported all that the chief priests and elders had said unto them." The whole bearing of these noble witnesses of the truth convinced their enemies that they had been with Jesus. Jesus was seen in them, and His gospel was the subject of their preaching. And as to their character, we know by the company they kept. At liberty once more, they immediately went and consorted with the Church of Christ, and rehearsed in their midst what the elders had said unto them. Let us, then, look to the only one source of help, which is God. Prayer, based upon the promises, and presented in the name of Jesus, accomplishes wonders for the believer. It inspires him with lively emotions of joy, emboldens him in danger, supports him in the conflict, consoles him in sorrow, animates him in death, and lights him to glory, where the language of prayer shall be exchanged for the shouts of praise.

"Prayer moves the Hand that moves the world."

Keeping our eye upon that band of praying disciples, what results do we presently witness? *Results glorious!* "The house was shaken," &c. The Holy Ghost also was poured out upon them in a more abundant measure in His gracious and sanctifying influences, so that the effects were immediately visible in all. The apostles preached with greater boldness, and signs following, in the conversion of sinners, the revival of the Church, and the spread of the Redeemer's kingdom, proved the presence and power of the Holy Ghost in an enlarged degree. We believe not a few of God's people feel that this is the great desideratum of the present hour, a more abundant measure of the Spirit's influence to be poured out upon the Church. And may we not expect it, where the gospel of sovereign grace is faithfully and effectually preached, adorned in the lives of believers, and where the people of God, in season and out of season, persevere in united prayer and effort.

We sincerely desire for each of our dear friends clearer views of every branch of divine truth; to hold with the greatest tenacity the inspired declarations concerning man's total depravity by the fall; his complete redemption by Christ in His obedient life and atoning death, and his regeneration and sanctification by the Holy Spirit. We desire for them a deeper and a richer experience of every new covenant blessing in Christ Jesus, to live in sweet fellowship with God here, and at last ascend to prepared mansions on high.

CHARLES MASTERSON.

Brighton.

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### INCREASE OF FAITH.

BY GEO. BANKS, WILLENHALL.

"And the Apostles said unto the Lord, increase our faith."—Luke xvii. 5.

**F**AITH is so excellent a grace that the prayer which asks an increase of it is ever commendable. As an eye it needs its power of vision strengthening so as to enable the soul to see more clearly "The King in His beauty." As a hand it requires strengthening so that its grip of divine things may be firmer. Past experiences combine to prompt the prayer for an increase of faith. The soul having tasted that the Lord is gracious, having realised the sweetness of the promise, and the joys that are peculiar to a spiritual belief, will often exclaim, "Lord, increase my faith."

*First, notice those who make this request, and under what circumstances. Very often those who have greatest faith will cry, very earnestly, for its increase.*

From the first verse we learn that our Lord was discoursing to His disciples, *i.e.*, the congregation of His followers: but according to our verse it was only the Apostles, *i.e.*, those who had been called to a higher mission, and to the discharge of greater obligations than the simple disciples, who said unto the Lord, "Increase our faith." He who has a capacity to receive the greatest revelations, who sees deepest into the truth of God, who understands most of the mysteries of the kingdom of heaven will need the most elastic faith. He will need a faith that will expand and grow in proportion to the increase of knowledge. You cannot put a quart of water into a pint vessel, neither can great knowledge be received, nor its practical bearing developed by

“little faith.” Those who have been in closest communion with Christ, and who, therefore, have discovered the great importance of faith as a factor in both experimental and practical Christianity, will cry for an increase of faith. When a man is satisfied with his present attainment in faith, or thinks his faith perfect, we have reason to suspect the character of his belief, and the limited extent of his knowledge. If Apostles had need to offer this prayer, surely we have greater need to do so.

Again, *he whose sense of sin is deep, and who feels to need a mighty help to the cross will cry, “Increase my faith.”* He has felt the mystery of iniquity within, and though not at all desirous of being sceptical, he cannot silence the voice of doubt which asks, “Has divine love embraced me in its arms? Has the redemption made by Christ provided for my release? Is it possible that my poor sinful heart can be possessed of the sanctifying spirit?” The Gospel points him to the cross, and explains the plan of salvation; and then the broken-hearted penitent begins to climb the Hill of Calvary; but anon, he looks at his sins which hang about him as dead weights, and he slides back into despair; until the redeeming Christ throws out to him the rope of faith, and by “a long pull, a strong pull, and a pull altogether,” draws him to leave his guilty soul in the thrice holy fount, and to receive the love-kiss which seals his eternal pardon.

Moreover, *an increase of faith is very necessary for the man who is smitten with a succession of trials.* Witness this in the case of Job. He, though a perfect and an upright man, and eschewed evil, was not exempt from the trial of faith. Apparently, he was sweetly peaceful when the bearers of evil tidings rushed into his presence with rapid succession, and, with heated breath, told him their tales of woe, until the black catalogue was complete, and he heard that his cattle, flocks, servants, and children had been suddenly snatched from him by events in which the actions of God and man combined. To these afflictions he yielded submissively and uncomplainingly. But when his body was afflicted his hitherto heroic patience failed, and his faith gave way for a time. And so we learn that it is the succession of trials which causes faith to begin to relax its hold, and the soul to chafe. Hence, when we are pursued by a troop of evils we shall find this prayer of the Apostles most appropriate. Let these examples suffice to show by whom, and under what circumstances the request is made.

Secondly, OBSERVE A FEW OF THE THINGS IN REFERENCE TO WHICH THE BELIEVER SAYS, “INCREASE MY FAITH.”

He makes this request with regard *to offences that will come.* By “offences” in the first verse our Lord might have meant persecution, by which many cruel injuries were done to His faithful followers; but it is more probable that He meant the self-indulgence and worldliness of some who hypocritically assumed the Christian name as a cloak for their sin (See Matt. xviii. 6—9.) Persecution necessitates great faith to enable us to endure, and to abide faithful in our profession of Christ, and in our adherence to His Gospel. And a strong faith is also requisite to keep us from stumbling through the temptation to follow the bad example of the self-indulgent and worldly; and to preserve our belief in the reality of godliness from being shaken by seeing that, in some cases, the form exists without the power.

*It is also necessary to pray for a stronger faith so that we may manifest*

*Christian forbearance and forgiveness under the most aggravating circumstances.* Jesus had just exhorted His disciples thus, "Take heed to yourselves : if thy brother trespass against thee, rebuke him ; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him." By which we are to understand that "No accumulation of offences, however often repeated, is to be allowed to bring us to the hardness which refuses to forgive when the offender says that he repents and asks forgiveness." We are not rashly to condemn him as a hypocrite upon whom we are not called to have compassion ; but we are to check "the temper of hard and unforgiving judgment." An excess of charity is better than an excess of severity. Christ had forgiven us far more than sevenfold trespasses in a day, and for many days, and having His example to guide us we are bidden to subdue the hard repellent spirit of unforgiving spiritual pride. Some of the Jewish Rabbis had limited the duty of forgiveness to a thrice-repeated offence, but the follower of Christ is not to be guided by human limitations, but by the precept of his divine Exemplar.

"Who, with repentance is not satisfied,  
Is not of heaven or of earth."

Yet, neither human nature, nor even a weak faith, is equal to this prolonged forbearance and repeated forgiveness. A victory over natural impulses can only be obtained by divine grace and a powerful faith.

*This request for an increase of faith, might also be made in reference to the promises of the word.* Strong digestive organs are necessary for the consumption and assimilation of strong meat. So a strong faith is indispensable to our full enjoyment of the promises of the Lord. Great is the plentitude, rich is the sweetness, strong is the consolation contained in the promises, but only faith derives the benefit. There is no creature like the bee for extracting honey from the flowers, neither is there anything like faith for gathering the exceeding preciousness from the flowers of divine promise.

Again, *this is our request in reference to Christ.* The Majesty of His kingly glory, the incomparable beauties of His person, the perfection of His work, the divinity of His love, and the infinitude of His compassion can only be seen by the eagle eye of faith. Reason cannot comprehend Him, but faith can ; it is the telescope which brings His distant glories near.

Thirdly, NOTICE THAT THIS PRAYER IS MADE TO THE LORD. The Lord is Divine. Divinity is quiet able to develop, multiply, and increase. In nature, He causes the tiny mustard seed to grow into a large tree ; and the small corn-plant is, by His divine husbandry, brought, even through adverse seasons, to the full corn in the ear. And so, by His fostering care, faith, which is of heavenly origin, grows in strength and beauty.

Gentle reader, is your faith small ? Remember He will increase it. As you come to the Throne of Grace your faith shall grow exceedingly, and you shall receive the reward of them that diligently seek Him. When you read the word, newly discovered truths shall greet your soul with heavenly light. When you go to the cross, the wonderful redemption shall thrill your soul with a joy that infinitely transcends the world's best rejoicings.

And if your offending brother asks your forgiveness you will grant it tenderly and lovingly for the sake of Christ. When you step into the dark river of sorrow, the surging billows shall become a sea of glass, and the Lord omnipotent shall save. And, at last, when you tread "the valley of the shadow of death" the Lord's staff and rod will comfort you; and eternal light shall fill your enraptured spirits, as the day breaks, and the shadows flee away.

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L O S T   A N D   F O U N D .

[The other day the annexed note came to hand. We felt perplexed for a time to know what to do with it. At last we determined to send it on to our brother Mr. S. Willis, pastor of the Baptist Church at Whittlesea:—

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

"DEAR SIR,—Could you kindly give me the information in March No. as to the present situation of the pastor Samuel Willis, formerly of Swavesy, St. Ives, Hunts, and thus greatly oblige,

"Yours truly,  
"S. H. S."

The following is the pleasing sequel.—  
Ed.]

MY DEAR BROTHER WINTERS,—The note you kindly forwarded was a puzzle to me. I could not at all make out its meaning. However, I at once wrote to the writer, and this morning received a reply and explanation. The enquiry was on behalf of my brother, my only brother, of whom I had lost sight for quite ten years. All the time he has lived in my heart, and without ceasing I have tried

to pray for him. It appears that about last November the Lord met with him, and saved him. His heart then began to warm towards me, the brother whose religion he once despised. After a while he opened his mind to the friend who wrote you asking for my address. "What strange, surprising grace is this!" Indeed our God hears prayer. "It was (is) meet that we should make merry and be glad; for this thy brother was dead, and is alive again: and was lost, and is found." Praise the Lord! My dear wife and self thank you with all our hearts for taking the trouble to send the letter on to us.

I am glad to tell you the E. V. & G. H. is gaining a larger circulation here, as the result of one or two allusions to it from the pulpit, and regularly placing the contents-bill on our notice-board since it has been sent. The God of heaven prosper you in all your labours. I am,

Yours sincerely in the Lord,  
S. WILLIS,

Zion-cottage, Whittlesea, Cambs.,  
March 13th, 1888.

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Y E   P R O T E S T A N T S   O F   E N G L A N D .

Ye Protestants of England,  
Rise up, and boldly stand,  
And wave your glorious banner  
O'er our much favoured land.  
Be vigilant, be wary,  
The enemy's abroad,  
In various disguises  
To lure men from the Lord.  
Blow, blow the Gospel trumpet,  
With sure and certain sound,  
While thousands meet rejoicing  
Upon Emmanuel's ground.  
His Word goes forth to conquer,  
Saints on His mercy call,  
Though Satan vows destruction,  
To Manasseh and to Saul.  
Now put on the whole armour  
Of God, nor fear the fray,  
Tho' hell's vicegerent threatens  
And Papal power display.  
Tho' myrmidons of Satan,  
In popish robes defile  
Our land, and spread infection  
With subtlety and guile.

But O what violation,  
What perfidy is seen,  
What solemn obligations  
Now broken by our Queen.  
To sacred trusts imparted  
By God, yet nothing loth  
Befouls her crown, ignoring  
The "Coronation Oath."  
Is this a Sovereign's guerdon?  
For all allegiance given?  
Or grateful hearts' effusion  
To all indulgent Heaven?  
'Tis an abomination  
To God and men below,  
To show such depth of friendship  
To that blasphemous foe.  
Ye Protestants of England,  
Your way with caution steer,  
The enemy's polluted breath  
Poisons our atmosphere.  
May God's distinguished favour  
On England still bestow,  
In spite of hell's dominion  
And pestilential foe.

D. BRAY.

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NOTICE.—Pressure of special articles on our space compels us to hold over for a future number the Historical Notice of Chadwell-street Church; the Jubilee of Mr. Sears; the Memoir of the late Mr. P. W. Williamson; and several letters on the Preservation of the Sabbath. We shall be greatly assisted in our work, if correspondents will endeavour to make their communications as *brief as possible*.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### NEW SOHO CHAPEL.

*Services in connection with the Opening of the New Soho Chapel, Shaftesbury Avenue, London.*

A VAST concourse of friends from the London and provincial Churches assembled on the morning of Tuesday, Feb. 28th. to witness the solemn dedication of the new chapel to the service, honour, and glory of God, by prayer, praise, and gospel addresses. There can be no difficulty whatever in friends finding the chapel. It is beautifully situated on a freehold site in one of the finest streets in the West-end of London, a very short distance from old Soho Chapel (so dear to the memory of many saints who worshipped therein in days long past), the lease of which was surrendered some time since.

#### THE ORIGIN OF THE WORD SOHO.

We deem it quite admissible on the present occasion to give some notice of the old title, *Soho*. The origin of this half-mythical word has been held as legendary for the last two or three centuries, and which our dear brother G. W. Shepherd explained in his highly interesting speech in the afternoon, as being the watchword of the Duke of Monmouth's army at the fatal battle of Sedgemoor. Nearly twenty years ago, when we frequently contributed to *Notes and Queries*, a fourpenny weekly paper, much sought after by the *virtuosi*, we were familiar with the subject, and accepted the opinion of Cunningham that the locality of Soho was so named before the battle alluded to, and which confirms the statement made by Mr. Shepherd as to its being the watchword on the field of carnage at Sedgemoor. In very early days *Soho* was known as Dog Fields, or Dog House Fields, afterwards Soho Fields, a place for the keeping of dogs, and where the city magnates hunted the hare. The word Soho, or So-how, was the then huntsman's cry when the hare was found. This agrees with Dr. Johnson's definition of the term, *i.e.*, "Soho, a form of calling from a distant place." In *Cing Mars*, by Orde Vigny, the word is twice given, "Soho! Aubijoux!" and "Soho! La Chapelle!" The survey of London, 1742, mentions "Soho," also "King's-square, but vulgarly Soho-square."

#### ARCHITECTURAL DESCRIPTION OF THE CHAPEL.

The new chapel, built by Mr. Johnson, of Belle Vue-road, Wandsworth, forms a conspicuous feature in the architecture of Shaftesbury-avenue. Its height is imposing, and particularly effective, rising nearly seventy feet above the level of the Avenue. In style the chapel is

Early English Gothic. The external walls of the building are faced with red brick, and ornamented in parts with buff terra cotta. The able architect, Mr. W. Gillbee Scott, A.R.I.B.A., of 25, Bedford-row, London, was present at the opening services, and explained several interesting details of the building to many of the friends privately. The following quotation from the *Baptist Handbook* (1888) relative to Soho Chapel and Schools, will be read with pleasure by our readers: "Effect is gained by dignity of proportion and skilful arrangement of parts and materials, and not by expensive ornament. Internally the chapel is faced with yellow brick, relieved by bands, arches, and cornices of red brick, and with a dado of the same material. The roof is of open timbered construction, and has a fine effect. It is boarded on the inside, and is forty feet high from the floor of the chapel. There is a handsome stone arcade behind the pulpit, and a gallery over the entrance end. The baptistry is raised two feet above the floor of the chapel, so as to be in full view of the whole congregation. It has white marble steps and foot-wells, and is lined with tiles. The windows are all glazed with lead light glazing. The whole of the internal fittings and joinery are of pitch pine. All the staircases and approaches are of stone, and ample provision is made for easy entrance and exit. A large lecture-hall or school-room, 15 feet high, is provided under the chapel, and is amply lighted. Good class-rooms, kitchen, pastor's and deacons' vestries, a ladies'-room, and care-taker's rooms are also provided. The cost of the whole of the buildings, including heating and lighting, is estimated at £5,600. Everything, from the foundation to the roof, is of the most solid and substantial character, the Building Committee having been determined to avoid the too frequent mistake of permanently injuring the building for the sake of a temporary saving in the first cost. Such a saving is, indeed, only temporary, for most so-called cheap chapels are a perpetual expense, almost from the day they are opened." "The entire cost of the building, with its furniture, freehold site, legal expenses, &c., is considered to amount to the round sum of £10,000. The buildings are heated with 1½ in. hot water pipes. The aisles, gallery, &c., are covered with dust-proof matting, supplied and laid by Mr. Chiles, of Stoke Newington.

#### THE MORNING SERVICE.

At the time of the commencement of the morning service the body of the chapel was well filled with worshippers. Mr. John Box, the beloved pastor, offered

the opening prayer, which was short, spiritual, and pointed, and then, in a few suitable words, introduced Mr. J. S. Anderson as the chairman for the morning. Mr. Anderson thanked Mr. Box for his words of kindness, and announced the opening hymn (No. 1 from a selection of hymns specially printed by Robert Banks and Son), commencing—

Arise, O King of grace, arise,  
And enter to Thy rest!

Mr. Anderson said: I feel it to be a great honour conferred upon me by my beloved brother Box to be called upon to occupy the position of chairman of this meeting. This morning we have no crowned heads here, no priests in sacerdotal garments to perform some imposing ceremony. But we have the presence of our great High Priest, the King of kings and Lord of lords; and we look upon this meeting as a very important one. When many of us present are gone to our eternal home this house will stand. Here dead sinners will be raised to spiritual life, the eyes of the blind opened, and stubborn wills subdued. The gospel, which will be preached in this sanctuary while our brother Box's life is spared, will be lasting as eternity. As a Baptist body, we are set for the defence of the gospel, and are at the present time outside of the controversy going on in another section of the Baptist body; we simply look on, and can say we are not on the "Down-grade." Mr. Anderson having concluded his excellent speech, called upon brother Lloyd, of Sydenham, to announce hymn No. 2, beginning—

O Thou whose hand has brought us,  
Unto this joyful day,  
Accept our glad thanksgiving,  
And listen as we pray.

Brother R. E. Sears then addressed the meeting in a warm, appropriate, and soul-inspiring manner, on the grandeur and glory of the ancient tabernacle and temple, with their respective typical furniture. Mr. Sears' remarks on the symbolic cloud which came down and filled the temple, and the unison and harmony of the singers and instrumentalists, together with the service generally of those august worshippers, were very forcible and telling. Mr. Sears, although only in the full vigour of life, had known Soho for upwards of forty years, and was always glad to meet with brother Box. He closed his excellent address with expressions of desire that the Church at Soho and all the Churches might be kept on the old lines of truth, and realise afresh the baptism of the Holy Spirit. At the termination of his speech, Mr. Sears read a beautiful fragment of poetry, beginning—

Light up the house with glory, Lord.

Brother W. E. Palmer, late of Wycombe, offered earnest prayer, which was followed by the singing of hymn No. 3, announced by W. Winters. Brother

John Hunt Lynn then addressed the friends on the sacrifice of praise, giving the true etymology of the beautiful word praise drawn from the sacred Scriptures, and in doing so he clearly pointed out the different meanings of the same word as understood in Old Testament times, and also as it is known in the present dispensation. These renderings were ably unfolded under the following heads: (1) confession; (2) glory; and (3) response. The address, which was a most instructive and timely one, was earnestly delivered and well received.

Mr. J. Read, of Rose Dean, Bledlow, was warmly introduced by brother Box as one of the old friends of Soho, who was connected with the Sunday-school 48 years ago. Mr. Read offered very earnest prayer, and brother J. H. Dearsly gave out hymn No. 4—

Praise to Thee, O Christ, we render,  
and Mr. John Bush offered solemn prayer. Brother Box then gave a brief account of the Lord's leadings in connection with the Church, and the evident and pleasing fruits of the Word preached in the Dancing-room in Whitefield-street, which was the only place that could be obtained for worship after leaving the old chapel until the new one was erected. In this room several were brought to a knowledge of the Lord, and were to be baptized in the new chapel on the following Lord's-day. The Church had sustained a great loss in the death of brother Bonser, whose soul God had taken to Himself. Brother Box having given a few brief statistics of the building fund, brother Anderson announced hymn No. 5, which was sweetly appropriate and feelingly sung, ending—

Eternal Spirit! Heavenly Dove!  
Enter and fill this place;  
Reveal Immanuel's matchless love,  
And open all His grace.

The benediction, by the chairman, closed the morning service. About 130 friends partook of dinner in the hall below.

#### THE AFTERNOON SERVICE.

At three o'clock several brethren appeared upon the platform, and brother Box, in his usual affable way, introduced our cheerful and kind friend Mr. Charles Wilson, as the chairman for the afternoon. The chapel by this time was crowded to excess. Mr. Wilson gave out hymn No. 8—

And will the great eternal God  
On earth establish His abode!

After the singing of this sweet hymn, Mr. Wilson read Psa. xcvi. and Mr. Cattell, Pastor of Bessels Green, offered earnest prayer. Mr. Wilson, in a short and lively address, spoke of his attachment to brother Box, and how pleased he was to be present at the dedication services; and to meet with God's people, who were enabled to meet on that occasion with so much freedom and pleasure,

none daring to make them afraid, as in days of old. Having expressed his ardent wish for the Lord's blessing to rest upon the pastor and people at Soho, he called upon brother E. Mitchell, of Guildford, to address the friends. Brother Mitchell then ascended the pulpit, because of the space below being crowded, gave a most masterly address, full of glorious Gospel truth, based on Exod. xxxiv. 35. Many of the sweet spiritual mysteries contained in this marvellous text were ably unfolded by our brother, the whole of which we should prefer giving had we room. Mr. Mitchell's description of Moses as a distinguished leader, lawgiver, poet, historian, statesman, and divine, in contrast to the distinguished men of the present times, such as Darwin, Huxley, Tyndall, Spencer and other noted modern-thought men, was graphic and interesting. The figurative meaning of the veil upon Moses' face was beautifully rendered. Mr. Styles then gave out Hymn 7, and Mr. J. Douglas offered fervent prayer. Brother W. Horton, pastor of Salem, Croydon, announced Hymn 6—

Hark! ten thousand harps and voices.

Brother Silvester having offered earnest prayer, brother Geo. W. Shepherd, pastor of Mount Zion, Hill Street, Dorset Square, expressed his high appreciation of brother Box as a near neighbour, and then gave a most instructive and interesting address on the early history of Soho, in which the speaker related many of the tragical incidences connected with the civil wars under the unfortunate son of Charles II., the Duke of Monmouth, who was defeated at Sedgemoor, where the watch-word was "Soho!" of which a famous contemporary poet sang:—

O are inglorious, arms untimely borne,  
When that approved and victorious shield  
Must in this civil massacre be torn,  
Bruised with the blows of many a foreign  
field!

Mr. Shepherd's address was most appropriate, as it bore directly upon the old surroundings of Soho, and the fierce struggles of our Protestant forefathers for religious liberty, which all present enjoyed that day. The address, which was concluded with special reference to the power of sovereign grace, and the precious mediatorial work of Christ, was most enthusiastically received. After a few words by brother Box relative to the building, brother F. J. Harsant, pastor of Heaton Road, Peckham, gave out Hymn No. 9, and brother Adam Dalton, late of Sutton-at-Hone, concluded with earnest prayer and the benediction.

About 600 friends were accommodated with tea in a most orderly way, considering the immense number requiring it, and which reflected great credit upon the management of the deacons and lady friends connected with the cause.

#### THE EVENING MEETING.

Long before the time to commence the

evening service, the chapel was packed with friends in every part. The lobby, gallery, and aisles were literally wedged and crammed with people, and large numbers outside were unable to gain admittance, and thus blocked up the approach to the chapel doors. This necessitated an overflow meeting to be held in the lower hall of the chapel.

Brother Box ascended the pulpit, and announced hymn 12.—

Come, Thou fount of every blessing,  
and read Psa. xxiv., after which Mr. F.H. Newton offered earnest prayer. Brother Box, presiding, gave a most excellent address on the history of Soho Chapel, founded in 1791, by Richard Burnham, the evangelical poet and preacher, whose name is so fresh in the memory of many to-day, owing to his soul-inspiring hymns which are handed down to us, and are constantly used in our services of song. Brother Box's predecessors, as pastors of Soho, were men of no ordinary standing, and whose names are embalmed in the annals of nonconformity, and in the hearts of thousands who are still this side of eternity. The justly-celebrated John Stevens succeeded Richard Burnham, and who was followed by George Coombes, George Wyard, John Pells, and last, but not least, Mr. John Box.

Hymn 18 having been heartily sung, brother Philip Reynolds, pastor of Providence Chapel, Islington, delivered a most suitable address, but at this extreme juncture of the meeting, several of the friends vacated their seats, having to go a long distance to reach their homes, which made it somewhat difficult for the brethren who had to speak to gain the due attention of the hearers; however, brother Reynolds was well heard on the subject for which the building was erected. Brother W. K. Dexter, pastor of Dacre Park Chapel, dwelt with force and feeling on heavenly consecration, and brother J. Parnell, pastor of Carmel Chapel, Pimlico, dwelt sweetly on the ever-precious theme, the love of God. Brother Box, having to attend to the wants of the friends in the lower hall, gave up the chair for the remainder of the evening to Mr. Freeman, one of the deacons. Mr. Joseph Falkner, treasurer of the Soho building fund, then read the financial report, which called forth from the friends many expressions of warm appreciation. The entire proceeds realized during the opening services (including promises) amounted to the handsome sum of £557 17s. 4d., being one-fourth of the mortgage debt. The Lord be praised.

Mr. Freeman, at the finish of Mr. Falkner's report, announced hymn 15—

Before Jehovah's awful throne,  
and closed the long-to-be-remembered services with the benediction.

The densely packed overflow meeting in the hall of the chapel was presided over by our brother C. Cornwell, and

addresses were given by brethren S. T. Belcher, J. Kingston, W. K. Squirrel, A. B. Hall, and others. Brethren and friends noticeable during the services were F. C. Holden, J. Taylor, F. H. Noyes, C. Ortner, B. Woodrow, J. H. Dearsly, J. Read, C. Cornwell, J. F. Fromow, J. Harris, J. W. Banks, R. F. Banks, H. Boulton, Mr. Nunn, W. Kennard, G. W. Shepherd, G. Pocock, J. Parnell, W. Milbourn, J. Douglas, W. Debnam, W. H. Evans, J. R. Wakelin, A. Steele, J. Bennett, W. R. Fricker, G. Sawyer, E. Mote, J. Bush, Mr. Burrows, Mr. Wright, Mr. Monger, J. Cattell, W. Winters, F. Shaw, C. Wilson, A. Martin, W. H. Palmer, E. Turquand, W. Pallett, W. Weston, Mr. White, A. Dalton, S. Crowhurst, J. S. Anderson, W. K. Dexter, P. Reyn olds, Mr. Lloyd, J. Box, J. Copeland, W. J. Styles, W. Horton, Mr. Silvester, W. Hazleton, Messrs. Hider, Willey, Cobb, Sennett, Tomlins, G. Herring, W. Moxham, J. H. Lynn, R. E. Sears, H. Cooper, E. Mitchell, T. Cooper, Sharp, Newton, Norman, Lewis, N. Oakey, J. P. Barradell, Dickens, F. E. Langford, A. Lester, E. Porter, W. Waite, J. Rayment, W. James, J. Franklin, and many others.

Our friend, Mr. Joseph Falkner, kindly informs us that on the following Lord's Day, March 4th, six sisters and one brother were baptized by the pastor. The chapel was well filled both morning and evening. There are six or seven other friends waiting for baptism. To God be all the glory, Amen.—THE EDITOR.

#### METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.—ANNUAL MEETINGS.

Tuesday, March 13, 1888, was observed as a special day at Soho Chapel, Shaftesbury Avenue, London, where a large body of ministers and friends assembled to celebrate the seventeenth anniversary of the Metropolitan Association of Strict Baptist Churches. In the morning at 11 o'clock the ministers and delegates of the Associated Churches met for business, which was interspersed with prayer and praise. Brother J. S. Anderson, President of the Association for 1887-8, presiding, announced hymn No. 5 (specially printed):—

Children of God, in all your need,  
Remember Him who died for you;  
Ye suppliants, think, when'er you plead,  
The Lord of Love is pleading too,

and read Psa. cxxxiii. Brother J. Copeland offered prayer. The Chairman then in his kind usual manner gave the ministers and delegates present a hearty welcome to the new Soho Chapel, and congratulated them on the unity and peace enjoyed by the Association, which had become a great power for good outside as well as inside of the Baptist denomination. Mr. Anderson then called upon brother J. Harris to read the half-yearly report of the meeting held in October last in Old Brentford Chapel.

Brother H. Clark moved, and brother Jeffs seconded the adoption of the report. Brother J. Box, at the request of the Chairman, read the current report. Moved by brother Jeffs, seconded by brother Cobb, and adopted. The financial statement was then read by brother W. Kennard. Brother A. Steele, one of the auditors, spoke highly of the report, and the pleasure he realized in being able to render service to the Association. Moved by brother W. Hazleton, seconded by brother J. Parnell, and adopted. Brother G. W. Shepherd, Chairman of the Committee of the Association's Magazine—THE EARTHEN VESSEL AND GOSPEL HERALD—read a brief report of the steady progress of the united Magazine during the past year. This report was heartily supported by brother E. Mote, with words of thanks to the Editor. Letters were unanimously voted to be sent to Mrs. Hazleton and Mrs. Williamson, sympathizing with them in their solemn bereavement. Brother J. S. Anderson having expressed a few words respecting his year of office, lovingly introduced brother J. H. Lynn as the President for 1888-9. A hearty vote of thanks was accorded to brother Anderson for his able services during the year just past. Moved by brother J. Box, seconded by brother G. W. Shepherd, and enthusiastically carried. Brother Lynn, in a neat little speech, thanked the friends for their good wishes toward him. He also expressed his determination, by the Lord's help, to serve the Association to the best of his ability during his term of office. Brother I. R. Wakelin, after reading a resolution, spoke of the importance of supporting the Strict Baptist Mission more liberally. The Committee of the Mission desired to relieve brother Doll entirely of his secular calling, to enable him to devote the whole of his time and strength to the mission work in India. Mr. Wakelin thought that if all the Churches in the denomination would give the mission an annual collection, the pecuniary difficulty would be speedily overcome. Brother R. E. Sears, in a red-hot speech, supported the resolution read by brother Wakelin. The next half-yearly meeting of the Association having been resolved to be held at brother G. Herring's chapel, Notting Hill Gate, brother Lynn pronounced the benediction, which closed the first meeting of the day. The ministers, delegates, and friends, partook of dinner in the hall below. An increased number of friends gathered together in the afternoon in the chapel. Brother Lynn presided, supported by brother C. Wilson, and others. Hymn No. 12 was heartily sung, and Psa. lxxvii. read, after which brother W. Horton offered prayer. Brethren J. Box and J. Harris proceeded to read the letters from the Associated Churches, which, on the whole, were exceedingly cheering. We intended to

have entered the statistics of the Associated Churches here, but the want of space prevents us doing so. They will appear in the Association's separately published report. Of the 50 Associated Churches, 19 are without settled pastors. The Secretary hoped that this solemn fact would be made a special point at the respective meetings for prayer in our Churches. Mr. Woodward, from America, being present, the Chairman kindly asked him to give a short address. Mr. Woodward, in the course of a very excellent speech, stated the purport of his mission to this country, and of the pleasure he had realized in visiting the Churches and private friends during his stay in England, the shores of which he intended (D.V.) to quit for America on Easter Monday. We were delighted also to see our dear old friend and brother, J. L. Meeres, on the platform, and to hear him speak of the Lord's goodness in enabling him to attend every meeting of the Association since its commencement. Hymn 8 was then given out:—

Great God of all Thy Churches, hear  
Thy ministers' and people's prayer.

Brother Abrahams offered prayer, and the Chairman closed the service with the benediction. A large body of friends were accommodated with tea in the hall, and at 6.30 brother Lynn opened the evening meeting with hymn No. 2:—

Lord of the worlds above,

and read a part of Eph. iv. Brother C. Wilson offered prayer. Brother J. Box then read the annual report, which stated that good progress had been made, 50 Churches being now in the Association. During the year 5 Churches had joined, and one (Tottenham High Cross) had withdrawn. As far as returns had been received, the total membership was 3,779. The baptisms during the year numbered 171. There are in the Sunday-schools connected with the Association 562 teachers and 5,996 scholars. The financial position was stated to be improving. The subscriptions to the loan fund had increased in capital £71. Four applications for sums amounting to £750 had been made. The need for such a fund was shown in the fact that 13 Churches are now participating in its benefits. The report also stated that the Magazine was securing the patronage of an increasing number of readers, and the labours of the Editor, unrewarded by a large stipend, found gratifying recognition in numerous appreciative epistles addressed to him. A financial statement was read by brother W. Kennard, showing a balance in hand of £51 on the general fund. The total of the capital account now amounted to £1,774. Brother E. Mote spoke regarding an alleged falling off in the annual subscriptions to the loan fund. The original intention was that £100 annually should be contributed, in sums of £1 or more. This

had now fallen back to about £60. Brother G. W. Shepherd gave a clear account of this fund and its early supporters, and urged other Churches to unite in strengthening it. Brother C. Wilson moved that brother Box should be given a month's holiday at the sea-side (on account of his declining health), and all expenses to be paid by the Association in recognition of his services as Secretary. This was seconded and carried unanimously, and brother Box briefly thanked the friends for their expressions of kindness, but reminded them that he was the servant of the Church. Brother Wilson said the Committee had already obtained the sanction of the Deacons of the Church at Soho, who were willing to part with their pastor for one month, for the benefit of his health. This proposition was warmly received by the large body of friends present. The President then introduced a protest, which had been adopted by the delegates at the morning meeting, against the reception by the Queen of an Envoy from the Vatican, and the visit of the Duke of Norfolk to Rome with a message of congratulation from Her Majesty to the Pope on the occasion of the celebration of his sacerdotal jubilee. The resolution, which was to be forwarded to Her Majesty, made a solemn and emphatic protest against that action, which, it argued, was perfectly in opposition to constitutional rights and the Coronation Oath. A protest of a similar character was drafted to be sent to Lord Salisbury. Brother G. W. Shepherd moved that the protests be sent. In the course of a short address he stated his conviction that 80 per cent. of the Church of England clergy were imbued with Popery, and many Nonconformists were the same. The resolution was seconded by brother W. H. Evans, and carried unanimously and enthusiastically. A third resolution was passed, that a protest be sent to the Royal Commission appointed to inquire into the Elementary Education Acts, against the introduction of religious sectarian teaching into elementary schools. After this resolution had been put to the vote and unanimously carried, a collection in aid of the general fund was taken, and which amounted to £18 14s. The President then delivered his inaugural address, which was heartily received, the substance of which we have great pleasure in publishing. Hymn 6 was then sung:—

'Twill Jesus and His chosen race,  
Subsists a bond of sovereign grace.

Two splendid addresses followed, by Mr. G. W. Shepherd, on "The Functions and Ministry of the Holy Ghost in the Body of Christ," and by Mr. W. K. Dexter, on "The Place and Power of the Preceptive Word in the Life, Growth, and Service of the Redeemed." We hope by the kind permission of brethren Shepherd and Dexter to give these addresses in full in

future numbers of our Magazine. The services of the day were largely attended and highly appreciated, and were concluded at a few minutes to 10 o'clock by prayer and the benediction. To God be all the glory.—EDITOR.

NEW BAPTIST CHAPEL,  
HIGHBURY PLACE,  
OPENING SERVICES.

Within the last few years, by the Lord's help, the Strict Baptists have made steady headway; and without out sacrificing one particle of truth, are to-day pressing to the front in a line with other denominations of a more flexible order. This is patent to all unprejudiced minds. The grand meetings that have occurred during the present month in London only, confirm us more than ever in the belief of the ancient motto, *i.e.*,

"TRUTH IS GREAT AND MUST PREVAIL."

On Lord's-day morning, March 8th, 1888, the New (Providence) Chapel was opened for divine worship, and was dedicated to Almighty God by a large body of saints, who gathered together at 10 o'clock for prayer and praise, under the presidency of brother Philip Reynolds, the beloved pastor of the Church. At 11, the ordinary service commenced, brother P. Reynolds preached; brother J. Box, of Soho, preached in the afternoon, at the close of the service, many friends from a distance partook of tea in the School-room. Brother J. H. Lynn, of Gurney-road, Stratford, preached in the evening.

The building is of Gothic order, and from its external appearance, we consider it to be an ornament to the locality, which is, we presume, in the summer months, one of the most pleasant spots in the whole of London. The interior of the structure is plain and durable; the walls and ceiling are plastered, which, when thoroughly dry, will be suitably distempered. The comfort of the worshippers, which is really the main thing in the building, has been well studied; and the admittance of plenty of glorious daylight adds much value to the architectural arrangements. As regards the present building, an appeal, dated November, 1886, was issued and circulated amongst the friends, which realised up to that date, £979. That appeal stated the necessity for the removal of the Church and congregation, and their proposal to build a neat substantial Chapel and School at the cost of about £2,000, an eligible site having been found in Highbury Place. The building will seat 400 at present, but by the addition of side galleries, accommodation is to be afforded for 600. The friends have endeavoured, by avoiding every unnecessary outlay, to keep the cost of the building as near that figure as possible, the accepted contract being £2,245. Legal and incidental expenses, including fittings for schoolroom and vestries,

have, however, tended to increase that amount. The sum of £1,200 was, (prior to the opening services,) required to entirely free the Chapel from debt.

THE SERVICES ON TUESDAY, MAR. 20, were opened by a solemn devotional service at 10.30, which proved profitable to many precious souls. Brother John Box presiding, called upon the pastor to offer the opening prayer. Hymn 5 (specially printed) was sung:—

Thy presence and Thy glories, Lord,  
Fill all the realms of space;  
O come, and at thy people's prayer,  
Now consecrate this place.

Brother Box, in the course of a brief introductory speech, said: "By the good hand of God we are cheered to meet together in this house of prayer. He is a God of order, and as there are a goodly number of praying men present, may the Lord enable each brother to concentrate his thoughts upon the place, and purport of our gathering. And may the good Spirit of God keep our minds from distraction. Brother Box then read Psa. cxxii, and gave a running comment on the same. Brother Eaton, of Hounslow, formerly a deacon at Providence Chapel, offered prayer. After singing Hymn 9, announced by brother J. Copeland, brethren Caplin and W. Winters prayed, brother Noyes gave out hymn 13, and brethren A. Knell, of Colnbrook and W. H. Rose, of Reading, prayed. At 11.30, Brother Box closed the first part of the day's proceedings with prayer; and an interval of a few minutes' for pleasant conversation followed. At 11.45, brother Reynolds announced Hymn 1.

How pleased and blest was I  
To hear the people cry,  
Come let us seek our God to-day.

Brother G. W. Shepherd of Hill-street, Dorset-square, read Psa. lxxxiv., and offered fervent prayer, after which he preached a really good, sound, gospel-sermon based upon the words found in 1 Cor. i. 23—24: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The preacher refrained on account of the limited time from entering upon the historical import of the subject, and confined himself mainly to (1) the divinely glorious person of Christ as being the theme of the Christian Ministry; (2) the mutual confidence between God and man; and (3) the wondrous love as illustrated in His life and death and satisfaction for sin. Brother Shepherd's sermon was listened to with profound attention, and many expressed their wish to see it published *in extenso*. Hymn 14 followed, and which, together with the effects of the sermon, brought tears to our eyes,—

I see the crowd in Pilate's hall  
I mark their wrathful mien;  
Their shouts of "Crucify!" appal,  
With blasphemy between.

A large body of friends then crowded into the schoolroom, where an ample repast awaited them, and to which they did full justice.

#### THE AFTERNOON SERVICE

was opened by heartily singing Hymn 2. The congregation had then considerably increased, notwithstanding the heavy snow that had just previously fallen. Brother Rose read and expounded Psa. xlviii., and offered prayer. After hymn 7—

O, Thou to whom in ancient time,  
The lyre of Hebrew bards was strung.

Brother E. Mitchell, of Guildford, delivered a very excellent discourse from the words found in Isa. xiv. 32: "What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of His people shall trust in it." Brother Mitchell having given a brief exposition of the context, spoke at length, very blessedly, on the text, from which he gave (1) a view of the city which God hath founded, and (2) a description of some of Zion's citizens. Hymn 8, and the benediction brought the afternoon service to a close. Friends were served with tea in the chapel, school-room, and vestry.

#### THE EVENING SERVICE

was presided over by brother Charles Wilson, who announced hymn 14, and a multitude of voices from every part of the chapel sang :—

Arise, O King of Grace, arise,  
And enter to Thy rest!

Brother Wilson read I Chron. xxix. 6—12, and brother Lynn offered prayer. After a few acceptable words from the chairman, brother Reynolds, pastor, gave a graphic description of the origin and progress of the Church now meeting in the new (Providence) chapel. He said the history of God's Church in the wilderness is an unvarying record of weakness triumphing over might, foolishness (so-called) baffling worldly wisdom, and lameness taking the prey. This fact is illustrated in the history of the Church now located in this place. Its formation took place about the year 1845 or 1849, when it was laid upon the hearts of some of God's saints to proclaim His truth as it is held by the Strict and Particular Baptists, in the district of Islington. The two servants of God who were instrumental in carrying out this desire were our brethren Flack, of Wilton-square, New North-road, and Glaskin, of Kent. On November 19th, 1850, this Church was formed in the Lower-road, Birkbeck Schools, Windsor-street, Islington. The Church consisted of only eight members, their names being :—Richard White, John Spink, Martha Spink, Mary Ann Roone, Joseph Gould, Ann Gould, Ann Glaskin, and John Glaskin. The ministers who took part in the formation of the Church

were Messrs Wyard, Aldis, Woodard, Meeres, Garratt, and Flack. The Church chose for its first pastor Mr. John Glaskin, who remained in office about 14 years. His ministry was greatly blessed, and his memory is still cherished by a few remaining with them. About January 1852, the Church removed from Windsor-street to Parkfield street. At a Church meeting held December 15th, of the same year, a committee was formed to consider the propriety of building a new chapel, but nothing seems to have resulted therefrom. Tuesday, December 27th, was a red-letter day in the history of the Church when it removed to Providence chapel, Providence-place, Islington, which chapel was opened with sermons preached by Messrs James Wells, John Forman, and John Bloomfield. After the removal of Mr. Glaskin, the Church was ministered unto by pastors Baugh, Edwards, and Styles. The present pastorate commenced Lord's-day, April 7th, 1880. Since then about 130 persons have been added to the Church: and present number of members is 138; five more are shortly to be received into fellowship.

Brother Reynolds made special reference to the Lord's goodness in directing the Church to select the spot upon which the new chapel now stands, and of the liberality of the people in erecting it, as also the deep affection they continued to manifest towards him, their pastor, which is apparent by their kindness in adorning the (pastor's) vestry and chapel with suitable furniture. The excellent dinner was a present from the lady friends. Mr. Hockley had performed his task well, as had also the committee. Brother E. Mote then narrated a few pleasing incidents connected with legal transactions in the removal of the Church from the old chapel to the new one, after which the collection was taken, amounting to the noble sum of £343. Short congratulatory speeches were given by brethren Burrell, Dexter, Cornwell, Evans, Bush, Kempston, Mayhew, Porter, Sears, Squirrel, Warren, Harsant and Winters. After a few words from brother Reynolds, and Mr. W. Joyce, one of the good deacons, hearty votes of thanks were accorded to the chairman, architect, and builder. The happy and successful meeting terminated by singing the grand old doxology "Praise God from whom all blessings flow." Brother C. Wilson pronounced the benediction. In the great company we noticed brethren Dalton, Parnell, Box, Cornwell, Noyes, J. Harris, Copeland, Squirrel, Holden, Evans, Flavel, Knell, Rose, Taylor, Sears, Shepherd, Reynolds, Mitchell, Bush, W. Hazelton, Archer, Warren, Hewitt, Burrows, Milbourne, Cooper, Waite, Burrell, Harsant, Mayhew, Boulton, Porter, W. Harris, Kempston, Cooler, Lester, Flegg, and Welsh; also friends J. Lee, G. Pocock,

Sharp, Haines, J. W. Banks, Dickens, Wintle, Braine, Wright, Munger, Fricker, Nunn, Ash, Martin, E. Mote, Wakelin, Eaton, Ince, Hodges, Fromow, Saville, Arkhurst, Pallett, Willey, White, Thorn, Cooper, Tomlins, with other representatives from the London and Provincial Churches. Praise the Lord!—EDITOR.

**BERMONDSEY.**—The annual meeting of the Sunday-school in connection with the cause at Lynton-road was held on Tuesday, March 6th, and it proved to be to many "a feast and a good day." In the afternoon Mr. Edward Mitchell preached from the words, "The election hath obtained it" (Rom. xi. 7). Many of the friends received a blessing from the preached Word. After tea had been partaken of, a public meeting was held. The chair was occupied by Mr. Albert Boulden, of the Surrey Tabernacle. The Divine blessing having been sought by Mr. Knott, vice-president, the chairman called upon Mr. J. B. Collin, the hon. secretary, to read the report of the school work for the past year. The report, which was a very interesting one, stated that the number of teachers and officers on the books was 15; the number of the scholars 208, being an increase of 23 since the last report. The attendance of scholars was—morning 53, as compared with 50 last year; afternoon 132, as compared with 129 last year. The average attendance at the week evening Bible-class was 15, and the average attendance at the Band of Hope was 36; 39 articles of clothing had been distributed by the members of the work-meeting. The chairman, having congratulated the school upon the report, and spoken a few encouraging words to the teachers, called upon Mr. Bush to address the meeting, who based his remarks upon "The unsearchable riches of Christ" (Ephes. iii. 8), referring to the Saviour's words, "What shall a man give in exchange for his soul?" It cost the Saviour His own precious blood to redeem the soul. He had on the previous Lord's-day preached the funeral sermon of a pauper, who died at the age of 86, and he took for his text the words, "The exceeding riches of His grace," for the aged saint had died an heir of heaven. Mr. Thomas Carr, who was the next speaker, said he had been very much struck in reading the Word of God how God had been pleased to give us revelations of Himself, so that we might form some idea, though faint, of His greatness and His goodness. Moses, just before his death, spoke those beautiful words, "The eternal God is thy refuge." The Lord is declared to be "a refuge to the oppressed." It is to those who feel they need a refuge that He is a refuge to. Jeremiah also spoke of the Lord as a refuge in times of affliction. Mr. Mitchell followed with an address from the words, "Unto Him that loved us,"

&c. (Rev. i. 5, 6). He remarked that every blessing the Lord's people enjoyed sprang from His everlasting love. We knew something of the love of Christ here, but he felt he should not be satisfied in heaven if he had not a full realization of that love. Mr. Dolbey was the next speaker, and took for the base of his observations the words, "Thou shalt not sow thy vineyard with divers seeds" (Deut. xxii. 9—11). He divided the subject into—1st, sowing; 2nd, the divers kinds of seeds; and 3rd, the necessity of keeping the divers kinds of seeds separate. He insisted that both in the Sunday-school and in the Church it was of the utmost importance that we should keep the things separate that God had separated, and referred to several passages in support of this contention. He then referred to five different ways in which the word righteousness was to be understood, and urged upon the teachers the necessity of close study of the Word, and of pointing out clearly that which was conditional and that which was unconditional, that which was of this world, and that which was of the world to come. Mr. Cornwell and Mr. Ward (pastor) having spoken, a pleasant and profitable evening was brought to a close.

**POPLAR.**—The 91st anniversary of the opening of Bethel Chapel, Poplar, was held on Tuesday, February 6. Mr. Cornwell preached in the afternoon, and a public meeting was held in the evening. In the absence of Mr. Upsdale, of West Ham (who was prevented from occupying the chair through temporary affliction), J. W. Banks presided, and after reading and prayer by Mr. Lovelock. Mr. Noyes (pastor) read a letter from Mr. Upsdale, regretting his inability to fulfil his engagement, but sent a substantial proof of his love to the cause of Christ at Bethel. Mr. Noyes said they were still pressing on in hope, and love, and unity; nine families had been removed in providence during the last 18 months; but others had come. He had been privileged to baptize several during his pastorate. In all their efforts they relied upon the quickening influence of the Holy Spirit; their needs had been supplied; to God be all the praise. Brethren S. T. Belcher, J. H. Lynn, R. E. Sears, and F. C. Holden, gave us some spirited addresses. The congregation and collection were good, and our brother Noyes was much encouraged. The people sang

Once more before we part,  
We'll bless the Saviour's name.

John Taylor prayed, and the friends separated praising God.—J. W. B.

SARAH ANN, the beloved wife of Mr. William Leggett, Baptist minister, 19, Ainslie-road, Ipswich, fell asleep in Jesus, March 13, aged 74.—J. WRIGHT.

## FAREWELL TO MR. JOHN BENNETT.

Special services, of rather more than ordinary interest, were held in Homerton-row Chapel, on Monday, March 12. Mr. W. Winters preached in the afternoon from 2 Tim. iv. 22. A goodly number of friends partook of tea in the schoolroom. In the evening a valedictory service was held, presided over by our dear brother, Mr. Edward Mote, one of the deacons of Mount Zion, Chadwell-street. The Psalms (cxxxiii.—iv.) read, and hymns (Denham's) selected, by the worthy chairman, were indeed solemn and suitable. Brother N. Oakey offered earnest prayer. Mr. Mote, in his kind introductory speech, stated his reasons for being called to preside at that meeting. The first reason was, that brother J. Bennett, whom the friends had met to bid farewell and wish God-speed, was once a member at Chadwell-street, under the pastorate of the late Mr. John Hazelton, and who received his dismissal to another Church about thirty years ago. The next reason for his being in the chair that evening was, to obtain a little practical help to enable brother Bennett to remove to the far distant locality in which he, in the providence of God, was about to settle down. Mr. Mote, having expressed his hope that the Church at Homerton-row would soon become united to the Metropolitan Association of Strict Baptist Churches, called upon Mr. Bennett to address the meeting.

Brother Bennett remarked that he had been sustained in his pastoral work at Homerton-row for several years. But during the last two years he had not seen that amount of success attending his labours as he could have wished, and which caused him to seek another sphere of usefulness. He had been, from his first coming among the people, most kindly received, and well cared for, and never had he had one word of dispute with his beloved deacons during his union with them. Mr. Bennett also remarked that he had brought up seven children, one of which was in America, and whom he and his beloved wife were about to visit shortly. He had been preaching the Gospel forty years, and when he arrived at his destination he believed his mouth would be again opened to preach the same truths as he had so long done in this country, and previously in America.

Brethren Haines and Barmoor, deacons of the Church at Homerton-row, spoke words of love, and deeply regretted the loss they were about to sustain in the departure of their beloved pastor to America. Having wished him journeying mercies, and every new covenant blessing in Christ, they presented him (their pastor) with their respective handsome donations, which Mr. Bennett received and gratefully acknowledged.

Real heartfelt addresses, tinged with expressions of sorrow, were delivered by brethren W. Winters, J. H. Lynn, F. C. Holden, J. H. Dearsly, C. Cornwell, E. Porter, J. Griffiths, and the deacons. Bro. Dearsly had, personally, rendered excellent and timely help in the matter, as will be seen by the "Bennett Fund" on the wrapper of our Magazine. In addition to brother Dearsly's assistance, brother Bennett had received £16 from our dear brother, Mr. C. Graham, of America; and the proceeds of the services of the day, exclusive of the above £16, amounted to £25 0s. 1d. A few kind parting words from the beloved chairman and deacons, with the benediction by brother Bennett, brought the interesting services to a close. The ministers and friends present heartily (and many of them with tears) bade our brother John Bennett farewell, sorrowing that they should see his face no more. We are sure our brother Bennett will be helped of God to preach the grand old-fashioned Gospel in the far West, as well as to do his best to circulate the EARTHEN VESSEL AND GOSPEL HERALD, and *Cheering Words*.—ED.

OCCOLD, SUFFOLK.—The friends here, with their beloved pastor, Mr. Samuel Haddock, continue in unity and peace. The pool has just been opened, and a dear sister has been baptized. The friends cannot, like many other Churches, speak much about additions, but additions do not always show real spiritual success. Brother Haddock has been four years and a-half at Occold, during which time some have been added, and others have been removed by death, and to far distant places. The attendance on Lord's-day afternoon is better than formerly, and peace and love abounds. The Lord be praised.

BIBLICAL QUERIES.—May Pilate and Caiaphas be scripturally included in the prayer of Christ for His murderers?—Luke xxiii. 34.—S. G.

## REPLIES TO QUERIES

In the "E. V. and G. II." for March, 1888.

First.—(On the cover) p. 7. Question: What is meant by Heb. ii. 9. "That He (Jesus Christ) by the grace of God should taste death for every man?" I have somewhere read that the more correct rendering would be, "He tasted every death for man," and this seems better to comport with what follows, namely, "in bringing many sons to glory." For, for all who attain unto life and righteousness, and are by the grace of God called unto His eternal glory; it is by Christ, their atoning substitute, who hath suffered for them the pangs of corporeal, spiritual, penal, judicial, and eternal death.

Second.—On page 93. Question: "Can

any one give a scriptural authority for bringing candidates for membership before the Church?" The first New Testament Church on record is referred to in Acts ii. 37, and which consisted of "Peter and the rest of the Apostles"; and it was to this Church that the "Lord daily added such as should be saved" (v. 47). This addition was first made of those who were "pricked in the heart" at the preaching of Peter, and who cried out, "Men and brethren, what shall we do?" Of such Peter required: 1st, *repentance in proof of their sincerity*; and 2nd, to be baptized upon profession of their faith. "Then they that gladly received his word were baptized"; and the same day 3,000 were added to the Church. It may reasonably be surmised that the "men and brethren" assisted in this great work. The present day practice of requiring candidates to come before the Church, and to be baptized under cover, is a mere matter of climate and convenience, but which deducts nothing of importance from primitive and Apostolic example.

*Third*.—A querist asks, "Does the Holy Ghost first generate life?" adding, "Am I wrong in ascribing the first quickening to the Lord Jesus Christ?" These two questions may be answered by two Scriptures—thus, "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will" (John v. 21). Then—"It is the Spirit that quickeneth" (John vi. 63). Thus it is plain from the Scriptures that in the new creation by grace, it is precisely the same as in the old creation of nature, and which old is a type of the new. Thus we read in Eph. iii. 9, "God"—the Father—created all things, by Jesus Christ, the Son, of whom it is also said, "For by Him were all things created that are in heaven and earth" (Col. i. 16). Again, "And when He created the heaven and the earth, the Spirit of God moved upon the face of the waters" (Gen. i. 2). Indeed, God in His Trinity of persons hath never wrought any of His works either in nature, providence, or grace, separate or apart the one from the other. The same three that "bear record in heaven," also bear witness on earth; and these three are one. And our safety and salvation lies in this mystical oneness of, as Paul puts it, God (the Holy Ghost), and of the Father, and of Christ" (Col. ii. 2); according as it is written in Eph. ii., "We are quickened together with Him"; (v. 5), and raised us up "together with Him," and made us sit "together with Him," and hath builded us "together with Him," for an habitation of God the Father "through the Spirit," God the Holy Ghost (v. 22).—JOSIAH, Harwich.

DEAR MR. WINTERS,—Will you allow me just a corner in the "E. V." to reply to the query of "J. C. H."? He asks the meaning of the last clause of Hebrews

ii. 9., that He, by the grace of God, should "taste death for every man." Now the word "man" does not occur in the original Greek, which simply says that Christ should taste death "for every, or each" (*pantos*). The question then is—every what? Who are meant by the word *every*? The context plainly shows that Paul is speaking of the grace of Christ in identifying Himself with those "many sons" whom the Father had elected unto glory. As the "Captain of their salvation," He must be made "perfect through sufferings," and to this end He "tasted death for everyone" of these chosen ones. The passage cannot by any fair means be made to teach general redemption when read in the light of its context, as all such passages should be.—W. JAMES WINTLE.

Page 93. Candidates should be baptized upon *weighty* assurance being given by a member or members of the Church, that the Kingdom of God is in them.—BRIEF.

Page 93. In the sense of *taking our nature upon Him*, the Son is properly described as Father and Quickener. Great is the mystery of the Trinity. What the Spirit does, as the God of Salvation dwelling in the heart, is applied to Christ, who is with the two and three to bless them; not externally, of course not. But may the mystery J. C. Archer desires to look into lie in the Holy Spirit begetting Christ's humanity? How solemnly grand are the themes for believers' thoughts! Like God's, indeed!—S.

Biblical Queries, March, p. 7 (cover). Heb. ii. 9; last clause, by "every man" means the "sons" and "brethren" mentioned in verses 10 and 11, immediately following. Reprobates are not included. Further, it is the glory of Jesus that He died to save us; but He also, in tasting death to the full, is able to sympathise with dying believers. How sorrowful may the death of Lazarus be! Thirdly, Jesus, as man, was full of the spirit of grace. Did He not grow in wisdom and stature, and in favour or grace?—Z.

MAIDSTONE.—MOTE-ROAD BAPTIST SUNDAY-SCHOOL.—Anniversary services in connection with the above were held on Lord's-day, March 4. E. Marsh, of Laxfield, preached morning and evening, and addressed the scholars in the afternoon. On the following Wednesday the services were continued. A large gathering of scholars and friends partook of a well-spread tea in the chapel, at 5.30. This was followed by a public meeting, presided over by E. Marsh, who, after reading a portion of Scripture, called on brother Wagon to pray. The chairman remarked the pleasure it gave him to be present, and mark the hearty co-operation of the Church with their beloved superintendent and teachers in their Christian work among the young. After a brief address to parents and teachers.

the chairman called upon the esteemed secretary to read his report, which was throughout of such a character that we together thanked God and took courage. The financial statement was clear, and showed a good balance. The superintendent, Mr. H. J. Walter, next addressed the meeting in a terse and pithy speech, full of stimulus to Christian workers. The friends from Tunbridge Wells, Snodland, and other neighbouring districts, received a cordial welcome from our brother in his own warm-hearted style; while all felt how sincerely he thanked all his fellow-workers that had held up his hands during the past year. Brethren E. Beecher, D. Henman, and E. Wagon, gave short, stimulating addresses. A number of recitations were admirably rendered by the scholars. The chairman then distributed upwards of 130 useful books as prizes to the scholars. The highest prize was taken by an intelligent lad, and consisted of a handsome writing-desk. The singing throughout by the scholars told the efficiency of their training. Our brother Walter, with his willing band of teachers, left nothing wanting to make the meeting a thorough success, and, although the meeting was a long one, it was in no way tedious. "Let Thy work appear unto Thy servants, and Thy glory unto their children," prays—E. M.

**WILLENHALL.—LITTLE LONDON.**—On Sunday, March 11th, we were privileged to celebrate our 96th anniversary, when friends from sister Churches came to unite with and assist us. It was indeed a holy and happy day. Pastor D. Smith, of Bilston, preached a sermon in the morning from Heb. iii. 1, which was much appreciated; and in the evening pastor S. G. Spencer, of Walsall, preached an excellent sermon from Song of Solomon (ii. 14). Many testified of the joy they experienced in listening to the above discourses. Our annual tea-meeting was held on Feb. 14, when about 140 friends sat down to tea in the school-room. An enthusiastic meeting was afterwards held in the chapel. Pastor G. Banks presided. Several encouraging addresses were given, and recitations were rendered by young friends. The choir gave a selection of music at intervals. A happy meeting was brought to a close by the Doxology and Benediction.—G. BANKS.

**HARWICH.**—The annual distribution of prizes of the Baptist Sunday-school took place recently, when Mr. Cowell, who occupied the chair, presented 148 books to the children and young teachers of the school, and a Bible to Mrs. Lay for her long and faithful services. The occasion was also embraced by the pastor of the Church to give a short address to the parents, on the subject of home influence and example, likewise of the

need of strict discipline in cases of stern necessity, but ever to be tempered with love; for "love conquers all things." Much encouragement was also on this occasion given by the speaker that followed, when our kind friend Mr. M. L. Sanders, having the courage of his opinions, and the manly honesty to publicly express them, passed a high encomium upon the indebtedness of the school instrumentally, both upon its establishment and maintenance to the self-denying labours of the lady superintendent, supported by her partner the president; whilst Mr. W. Paskell gave some valuable words of instruction and caution to the school children.—*Local Paper.*

**CLAPTON PARK.**—The 10th anniversary of the Sunday-school at Chatsworth-road, was held on Sunday, Feb. 26. Two excellent sermons were preached by our pastor, Mr. W. Moxham. In the morning to the children, from the words, "And a little child shall lead them;" and in the evening to the teachers, from the words, "Wherefore we labour, that whether present or absent we may be accepted of Him." In the afternoon a service of song was very ably rendered by the children and friends, entitled, "The King of Glory;" so well was this received that a neighbouring Church has asked that it should be repeated in their chapel. The attendance and collections throughout the day were good. On the following Wednesday, Feb. 29, a tea and public meeting was held. Mr. Upsdale occupied the chair to the satisfaction of all present, and gave us a good opening speech. The report for the past year was read by the secretary. Some of the scholars, with great credit to themselves, gave some good recitations. Our pastor read a paper, which was listened to with great interest, entitled, "The Conversion of Children;" and Mr. Clayton made a short speech. Mr. Upsdale having to leave early, our friend Mr. Elsey took up his position, and distributed the prizes to the scholars, and concluded the meeting. Thus ended the best Sunday-school anniversary we have had at Chatsworth-road for many years. The collections (including £3 10s. from Mr. Upsdale) amounted to nearly £14.—E. SHEPHERD.

**DUNSTABLE.**—**PASTOR'S SILVER WEDDING.**—March 2nd being the 25th anniversary of the marriage of their pastor, the friends prepared a glad surprise. Mr. and Mrs. Realf were invited to a public tea in the vestry; after which Mr. E. Holland, senior deacon, placed upon the table an elegant marble time-piece, which, in a neat and congratulatory speech, he presented in the name of the subscribers, saying that it afforded him the greatest pleasure thus to add somewhat to their beloved

pastor's happiness on that auspicious occasion. He sincerely wished for Mr. and Mrs. Realf many years of peace and prosperity. The pastor, in replying, said that he was more than surprised at this additional token of the acceptability and, he hoped, usefulness of his labours in the Gospel among them; and that such continued practical proofs of their affection, sympathy, and esteem were to his mind highly encouraging. He was glad to see young men and women concerned in this matter, and took the opportunity to give them some kind advice upon what might be termed "the morals of courtship and marriage." The evening was then pleasantly spent in singing, conversation, and prayer; Mr. Realf stating that although he possessed no poet's genius, he had ventured to compose an acrostic in blank verse, which he then read, and which we subjoin:—

Saviour divine, Thy praises we would sing,  
 Imanuel, God with us, has truly been.  
 Lord, Thou hast brought us to this happy day;  
 Verily Thy love is wonderful indeed!  
 Each hour of the revolving years has proved  
 Riches of nature, providence, and grace.  
 When first together we life's journey trod,  
 E'en then Thy goodness was each hour made  
 known:  
 Day unto day its speech hath uttered long;  
 Daily Thy hand hath led and led us on—  
 Immortal honours be to Thee our God,  
 Now strength we ask Thee now for future years;  
 Guide Thou our footsteps till this life shall  
 close.

### In Memoriam.

SARAH EMERSON, aged 74, widow of Jacob Emerson, late deacon of Jireh, East-road, City-road. Grace made her an upright, honest Christian woman, whose chief delight was to sit at the feet of Jesus, and walk in the ordinances of His house. For some weeks she laid waiting for the summons to call her home, and when she heard the soft whisper, "Sister spirit, come away," she gladly "flew to the bosom of God." Her sister carefully attended her till her heavenly Father kissed her soul away. She was one of the Lord's poor, but scrupulously careful over every penny, and wanted for nothing. Mrs. Pocock visited her in her illness, and kindly ministered to her needs. "The cross is now exchanged for the crown."—  
 J. W. B.

It is with sorrow that we record the death of Mrs. HARRIET WHITMAN, the beloved wife of Mr. R. J. Whitman, of Honey-lane, Waltham Abbey. She had been declining in health for some months past, and peacefully passed to her eternal rest at 9.20 on the morning of February 28th, 1888, aged 74 years. Though not a member at Ebenezer Chapel in the town, she had attended with her husband the ministry of Mr. W. Winters for several months' prior to

her death, and was always known and loved as a quiet and consistent follower of the dear Redeemer. She was the daughter of Robert and Mary Coates, of Stonham, in the county of Suffolk, where she spent her early days and attended the services at Stonham Chapel. She was then well known at Stonham by her maiden name, Miss Harriet Coates, and was baptized with several others in a pond near the old parish church at Rishangles, opposite Mr. G. Harris's house, by the late Samuel Collins, before upwards of 2,000 spectators. She afterwards united with the Church at Grundsburgh under the pastoral care of Mr. Collins. After a few years she married Mr. R. J. Whitman, who at one time resided at Ipswich, and eventually removed to Waltham Abbey, where they lived in unity and love for 38 years (they had been married 42 years). She was quite sensible to the last. Her son, Mr. Noah Whitman, of Sussex, said to her not long before she died, "Is it well, mother dear?" She answered, "Ah, yes, bless His name; I have not a God to seek now. He is very gracious to me. I have entered the valley. I can see the end, and Jesus bids me come." Satan greatly tried her a little before her end, but she withstood him, and told him he was a "liar from the beginning," and he troubled her no more. Her beloved husband then recited portions of a hymn (Denham's, 183) to her, and she repeated the words,—

Yes, Thou art precious to my soul!  
 My transport and my trust.

Her remains were interred in Waltham Abbey Cemetery on March 3rd. Mr. W. Winters officiated. She has left a husband and two sons (Mr. Caleb Whitman and Mr. Noah Whitman) to mourn her loss. Mr. W. Winters also preached her funeral sermon on Lord's-day evening, March 4th, from the following words selected for him, "My days are like a shadow that declineth, and I am withered like grass" (Psa. cii. 2). Mr. Winters spoke of the text as a plaintive elegy expressive of the personal trials of the writer, and identical to the lonely and mournful state of the bereaved husband and family. The subject was divided under two heads (1) The brevity of this life and the reluctance of nature to meet death; and of (2) The frailty of human life compared with its happy antithesis—the life that is to come. The discourse was listened to with marked attention, and many were the tears of joy and sorrow shed on the solemn occasion. The service concluded with the well-known hymn beginning (Watts's, 3rd, 2nd Book),—

"Why do we mourn departed friends,  
 Or shake at death's alarm!"

PETER FINCH, of Cator-street, Peckham, quietly fell asleep in Jesus on Lord's-day, February 5th, 1888, aged 44

years. He was a quiet, consistent member of the Church of Christ at Lynton-road. After being made concerned about his soul's welfare, he was in God's own time led to see Jesus as the only refuge for poor sinners, and was baptized at Salem Chapel by Mr. J. Bloomfield. He was removed in the order of God's providence, first to East-street, then to Heaton-road, and, lastly, to our own little Church. He was a real lover of God's house, and dearly loved the singing of the praises of Him whom he felt had done so much for him. He expressed to the writer a few weeks previous to his death when last at chapel that he felt his journey was nearly over, but that he was resting on the Rock, and was quite prepared, knowing, as he so often said and sung lately,—

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

He has left a sorrowing widow (a member with us) and six dear young children to mourn his loss. May He who has promised to be a Husband to the widow and a Father to the fatherless provide for their temporal necessities, and, above all, lead the dear children in early life to seek the face of Him who never turns the seeking soul away.—  
T. D. K.

On February 27th, aged 63, at Stapleford, HANNAH MANSFIELD, after a short illness, fell asleep in Jesus. She was a member of the little cause here, a humble and faithful friend, and one that loved the doctrines of free and sovereign grace. When drawing near her end, our dear minister, Mr. J. Simkin, said to her,

"And we are to the margin come,  
And soon expect to die."

She replied, "I can go further than that, and soon I hope to die." Speaking of the singing of God's praises in the chapel, she said,

"Strip me of this house of clay,  
And I will sing as loud as they."

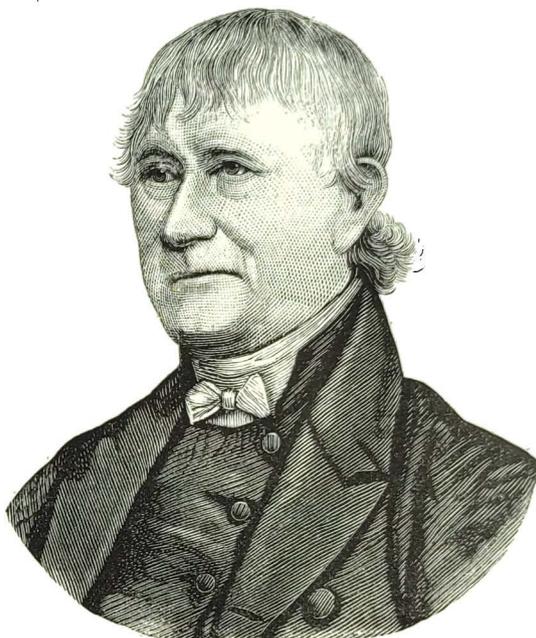
She was buried in Stapleford Cemetery March 2nd, according to her own wish by Mr. Simkin, who on Lord's-day evening following preached her funeral sermon before many sympathising friends and relations from Isa. xlv. 17, "Saved in the Lord," a text given him by our departed sister. O may my last end be like hers.—W. WALLIS.

Died, on Nov. 24, 1887, MARY BRETT, widow of the late John Brett, Strict Baptist minister. She was born of godly parents, at Stowupland, Suffolk, on June 30, 1826. She was stopped in her wild career of sin and folly about thirty years ago. At that time her brother Jabez was about to follow the Lord in the Ordinance of Believers' Baptism—it was a very cold day, and snow was on the ground—Mary jested and made fun

of it, saying, "I should not like your job this cold morning." At that time she had no desire for God, or the knowledge of His ways; soon after, however, the Lord met with her, and cut her down with these words: "The wages of sin is death." She now felt and perceived the state and condition she was in by nature, and feared she should be lost for ever, both body and soul. Mr. Francis Collins was preaching at Mendlesham-green, and the Lord made his ministry a great blessing to her. She and her brother now experienced close spiritual union in the Lord, and became as Jonathan and David. It was on a Saturday night that the Lord set her soul at happy liberty, and the next morning she came to her brother with her eyes full of tears, and told him the happy and joyful news of what God had done for her precious soul. She said: "O my brother, you do not know what love I feel to you now." She came before the Church at Mendlesham-green on Dec. 25, 1853, and her testimony being unanimously received, she was baptized by Mr. Collins, on Jan. 1, 1854. Now the battle with the world, the flesh, and the devil began; she knew what sore temptation meant. She was received into the Church (a Church at Chertsey) about six years ago. About eighteen months ago she went into St. Bartholomew's Hospital, and underwent an operation; she was afflicted with a cancer in her right breast, which had to be taken off. She was never well afterwards, and her body became full of cancers. She was visited three days before her death, by Mr. J. Denton, who found her then in a comfortable frame of mind. She was asked how she felt about eternity, she replied: "My soul rests on Christ the Rock." Her sufferings, at the close, were very great, but not a murmur escaped her lips. She was buried in Chertsey cemetery by Mr. J. Denton.

In loving remembrance of MARY ANN CAROLINE, the loving wife of Pastor G. W. Morley, Rushden, who fell asleep in Jesus on Feb. 3, aged 26 years, after giving birth to a son, on January 11. Her remains were conveyed to Birmingham, and interred in the new cemetery, Warstone. The "little one," who was named John Oliver, passed away to glory on Feb. 12—nine days after his dear mother. Her absence is felt more every hour. May the Lord bless the sorrowing husband and child who are left behind. She was a dutiful daughter, a loving wife, an affectionate mother, and above all, a meek and lowly follower of Jesus. She is not lost, but gone a little while before.

On February 13, Mr. John Lawrence, member of Hope chapel, Bethnal-green; memoir next month.



THE LATE JOHN WARBURTON.

[For an account of John Warburton, by our brother J. W. Banks, see page 140. As our table is heavily burdened with MSS. waiting for insertion, we prefer, this month, surrendering our accustomed space to others; and brother G. W. Shepherd's paper being a very important one, we have pleasure in giving it the position it justly merits.—ED.]

## THE FUNCTIONS AND MINISTRY OF THE HOLY GHOST IN THE BODY OF CHRIST.

*A Paper read at the Annual Gathering of the Metropolitan Association of Strict Baptist Churches, held at Soho Chapel, Shaftesbury Avenue, on Tuesday, March 13, 1888.*

BY GEORGE W. SHEPHERD.

*(Minister of Mount Zion Chapel, Hill Street, Dorset Square.)*

**M**R. PRESIDENT AND BRETHREN, BELOVED IN THE LORD,—The subject upon which we address you this evening is not of our own selection. We, nevertheless, acknowledge that we could not have chosen for ourselves a topic of greater and more solemn importance, for such an assembly as this, than that of “the functions and

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ministry of the Holy Spirit in the body of Christ." It is the more desirable that we should endeavour to give prominence to this subject, since it is a matter that even among ourselves does not always meet with due attention, while in some quarters, it would scarcely be exaggeration to say, that the congregations might almost exclaim with the disciples at Ephesus, "We have not so much as heard whether there be any Holy Ghost." We hear much—and certainly not too much—of the necessity of *preaching Christ*, but the importance of one part of truth should not cause us to overlook the importance of another. If, as regards the natural body, we should be mindful of the food we eat and of the raiment we wear, so also must we duly appreciate *the air we breathe*, for our life blood is as really dependent upon air as it is upon food, although in quite a different sense. Without pursuing the comparison too closely, and observing the difference between things natural and things spiritual, we may yet be allowed to say, that while CHRIST, in His Person, work, and offices, is the daily food of the Christian, it is the Holy Ghost who *makes it to be so*, who alone makes Christ and the word of Christ a *reality* and a fact to His people, and who alone endows them with the capability of receiving Him as such. If the *text* would suffice without the *sermon*, we might here close our remarks, but we have undertaken a somewhat more elaborate task. Still, this is the concrete substance, of which we shall endeavour to distinguish some of the particles as we proceed.

We think it useful and needful, in the present temper of the times, to make some preliminary remarks upon the INDEPENDENT PERSONALITY OF THE HOLY GHOST. In using the word *independent*, we wish that word to be understood exactly in the same way as if we were speaking of the Father or of the Son. In the common sense of the word, neither of the Adorable Persons are *independent* of each other, for, as a matter of nature, they do not exist separately. We worship a Trinity in Unity, but not three Gods. Perhaps the term, *Underived Personality*, will be more acceptable to some minds. Our object is mainly to enter our protest against the idea of a first, second, and third degree of divine excellence, which idea seems to us to be inconsistent with the intelligence with which our Creator has been pleased to endow us. God is self-existent and underived, and that in all His perfections; and whatsoever is true of the divine Essence, is equally true of the Persons in the Essence. They exist concurrently, co-equally, and co-eternally.

We shall fail in one of our objects, on this occasion, if we do not deepen the impression on the hearts and minds of our brethren, that the Holy Spirit is a proper object of worship, that He is to be approached in prayerful supplication, His forgiveness sought for having vexed and grieved Him in the past, and His indispensable help solicited for the time to come. But unless the Holy Spirit is a Person, He is NOT a proper object of worship at all. We may not worship a mere *shade, influence*, or emanation. But we *may* address either Father, Son, or Holy Spirit personally and particularly, confident that as we honour the one, we honour all three Persons; and also, that we cannot dishonour one Person in the Trinity without dishonouring all at the same time. The winged seraphim cry, "Holy, Holy, Holy, Lord God of hosts," and in a humbler sense, we also worship God under a threefold conception of His existence. We are baptized, by the Saviour's special command, in the threefold NAME; and in that memorable injunction—the last our blessed Saviour

and Redeemer ever gave on earth—the name of the Holy Ghost is linked with that of the Father and Himself in such a manner as to constrain all *baptized believers* to render the same honour to the one as to the other.

In the dim light of *Old Testament* language, we can yet see with sufficient clearness the doctrine we contend for in the Levitical benediction on the great sacrificial anniversary—"The Lord bless thee and keep thee, the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace" (Num. vi. 24—26)—for here three Jehovahs, and yet *one* Jehovah, is appealed to; but in the clearer style of the *New Testament* benediction we have yet more definite teaching, the expression, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. xiii.), is such as to allow of no question either as to the distinct personality or equal glory of the eternal Three-in-One. All and every attribute that is *essentially* divine is ascribed to the Holy Spirit. God is *eternal*. The Holy Spirit is called the "Eternal Spirit." God is Almighty. The angel Gabriel assures the Virgin Mary that with God nothing is impossible, and that He specially alluded to the Holy Ghost is evident, for He says also: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing that shall be born of thee shall be called the Son of God" (Luke i. 35).

(We select this part of Scripture in this place simply because we regard the construction and conformation of the body of Christ in the womb of the Virgin Mary, so that He took human flesh from her without taking sin from a putative Father, as the greatest and grandest work the Holy Ghost ever performed, considered in all its bearings and influences, and the mightiest display of power solely divine. But by far the most sublime testimony, as far as language is concerned, to the Omnipotent glory of the Holy Ghost, is the fortieth chapter in Isaiah, commencing with the words, "Who hath directed the Spirit of the Lord, or being His counsellor, hath taught Him," from whence, to the end of the chapter, it would be difficult to find, either in poetry or prose, in the whole range of literature, anything grander or finer than this tribute to the divine perfections of the Holy Spirit. Here, at least, the Holy Spirit "speaks of Himself." There is a most important sense in which He does not, but of this hereafter.)

But to resume. God is *everywhere present*, and the Psalmist, in recognising this, says, "Whither shall I go from Thy SPIRIT, or whither shall I flee from Thy presence." God *knows all* things, and we are instructed that the Spirit searcheth all things, yea, the deep things of God. In the *New Testament*, which is more especially the charter of that dispensation over which the Holy Spirit presides, we expect to find Him more especially honoured. No apostle or evangelist, however, gives Him greater honour than does our Lord Jesus Christ Himself. And there is a peculiar propriety in this, for in the relation of the one Person to the other, we recognise a reciprocity of affectionate regard, which reveals to us how truly the divine Persons subsist in each other. The Father glorifies the Son, the Son glorifies the Father, both glorify the Holy Ghost, and are glorified by Him. The Lord Jesus Christ always speaks of the Holy Ghost as a *Person*—thus, "When *He*, the Spirit of truth, is come, *He* shall guide you into all truth, for *He* shall

not speak of *Himself*." Again, "I will pray the Father, and *He* shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth *whom* the world cannot receive, because it seeth *Him* not, neither knoweth Him." These personal pronouns, *He*, *Him*, *whom*, and *Himself*, most certainly refer to a real and distinct Person. Moreover, the Holy Spirit speaks in His own personal and official character in Acts xiii. 2, where we read: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate ME Barnabas and Saul for the work whereunto I have called them." Clearly this is the language of a *Person* who has work to do, and who uses personal authority in its execution.

One more and most important matter remains to be considered—viz., the ascription of personal *emotions* to the Holy Ghost. He is said to be *vexed*, to be *grieved*, to be *resisted*. In wilfully perverting the plain testimony of Scripture, Stephen charges the Jews with *resisting* the Holy Ghost (Acts vii. 51). When one Christian deals ungraciously towards his brother, his conduct is referred to as "*grieving* the Holy Spirit" (Eph. iv. 5). When ancient Israel withdrew their shoulder from the yoke of His preceptive word, they are said to have *vexed* His Holy Spirit (Isa. lxiii. 10). Now it is only a person who can be vexed, grieved, or resisted, and this consideration alone places the question outside the sphere of things which are lawfully debateable. But the necessary mention of these things begets a solemnity that makes us pause a moment before we bring this part of our paper to a conclusion. No child of God would, as a matter of deliberation, commit the sins to which we have alluded. And yet conscience calls for self-examination in this matter. To depart from that revealed truth which is the basis of our union, is to resist the Holy Ghost. To violate that law of brotherly love, which is the bond of our union, is to *grieve* the Holy Ghost: and to neglect or despise the precepts of the Gospel, which are the adornment of our union, is to *vex* the Holy Ghost. But are we guiltless? Every true Christian is aware of the difference—as real as manifest, as that between night and day, Winter and Summer—that is felt in the soul, accordingly as the Holy Spirit's influence is enjoyed or withdrawn. And every true Christian, if he be honest, and it is difficult to conceive of a *true* Christian who is not, must confess before God that the loss of that influence is invariably due to *sin*. It may be wilful sin of which the conscience immediately accuses, or it may be heedless sin which occasions deep searchings of heart, and the earnest inquiry, "Show me wherefore Thou contendest with me." But it is *sin* always, sin that often, alas, can only be corrected by affliction and chastisement, and hence that portion—"Behold, happy is the man whom God correcteth, therefore, despise not thou the chastening of the Almighty." And as with individual Christians, so with the Churches they compose. Deviation in doctrine, disregard of the precious truth of God, perversion of ordinances, allowance of worldliness in spirit and in practice, all these *vex* and *grieve* the Holy Spirit, and bring about that state of things of which the Church at Sardis was an illustration, "Thou hast a name that thou livest, and art dead": or worse still, to the sickly lukewarmness of Laodicea, the certain forerunner of the removal of the candlestick out of his place. Brethren, "let us search and try our ways, and turn again to the Lord; let us lift up our *heart*, with our hands unto God in the heavens."

We now ask your indulgence while we submit to you another and distinct branch of our subject—viz.,—

ESSENTIAL DIFFERENCES BETWEEN THE MINISTRY OF THE HOLY GHOST AND THAT OF THE LORD JESUS CHRIST.

While, as regards *natural perfections*, there is between the divine Persons no difference conceivable, in regard to self-imposed *official distinctions*, no confusion is permissible. In the divine economy, God the Father represents, in *His* Person, the *Legislative claims* and *Sovereign prerogatives* of Deity, the administration of *Law*, and the appointments and settlements of *Grace*. In the same economy the Son becomes responsible in a two-fold sense—viz., as *Surety* for the Church, and as *Security* to the law. And thus His functions entirely differ from those of the Father. Thus the Father must *require*, the Son must *subscribe*; the Father must *command*, and He must *obey*; the Father must *inflict*, and the Son must *suffer*; the Father *entrusts*, and the Son *keeps*; the Father *gives*, and the Son *retains*. The functions and ministry of the Holy Spirit differ from both, and to this difference we bend our attention.

But we would remark in passing, that difference in the official ministry of the Divine Persons does not affect the unity of the Godhead. In distinguishing the Persons we do not divide them, but would ever remember that whatever is *performed officially* by one Person, is *affirmed officially*, by all three Persons. The Son and the Holy Spirit concur *personally* in the *official* Legislation and grace of the Father, the Father and the Holy Spirit personally sanction the *official* work of the Son, and the Father and the Son personally endorse what is done *officially* by the Holy Ghost. So as God is one God, though subsisting in three personalities, distinguishable but not divisible, Salvation is one *grand* work, though consisting of three distinguishable, but not divisible features, *Election*, *Redemption*, and *Regeneration*, with the accompanying blessings belonging and germane to each.

Without the Father's appointment Christ would have no commission, and apart from the mediatorship of Christ, the Holy Spirit would have nothing to do, either with, or for, the Church, which is His body. But the essential difference, to which we ask attention, is this, that the peculiar responsibilities of the Mediator required the acquisition of *human* nature. "Great is the mystery of Godliness. God was manifested in the flesh." *Every* part of the Mediator's work requires that He should be both God and Man in One Person. The Redeemer is *visible*, the Holy Spirit is *not*. "No man hath seen God at any time"—that is to say, abstract Deity. No man ever will do so, for confessedly crude and weak as our conceptions of Deity must be, at least we are sure that in the abstract it cannot be *pourtrayed*, *outlined*, or *localized*. But by the mutual concurrence of the Eternal Three, *all* the perfections of Deity *are localized* and made permanently residential in the human nature of Christ. "In Him dwelleth all the fulness of the Godhead bodily." "He *hath* seen the Father," but in a sense quite peculiar to Himself.

The grandest expression of Almighty love, the triumph of Almighty wisdom, the most sublime display of Almighty grace, is the assumption of *humanity* by *Deity* in the Person of Christ. All that is received through mercy in this world, all that is to be enjoyed by the blood-

bought family in the world to come, is but the corollary of this matchless act of God. We use the word matchless after deliberation. GOD HIMSELF can never do anything to equal it again! Angelic minds to this hour are astonished at it, and as for our own, we are simply LOST, or, rather, *baptized* in an unfathomable ocean, in which, while at home in the *element*, we are swallowed up in the *depths*.

In speaking of the functions and ministry of the Holy Ghost in the body of Christ, we shall be within the terms of our commission if we make a few observations on "the body of Christ" itself. That body commonly called "the *Church*," the "elect," the "redeemed," the "living," the "righteous," the godly," and other descriptive terms, although foreknown and distinguished before all worlds, is taken out of the great body of mankind. By *nature* its members partake of all that is common to mankind. But by *grace* they are made to partake of another quality *not* common to mankind, and that quality is the SPIRITUAL LIFE, which is destined to absorb and to assimilate body, soul, and spirit to itself, and this life is the issue of the unique complexity just referred to.

The Godhead of Christ is the paternal fountain whence this life proceeds; the humanity of Christ is the matrix in which it is begotten, and the power of the Holy Ghost exercised in regeneration, is the agency by which it is brought forth. Christ is "the everlasting Father" of His Church, and His people are "His seed." And, furthermore, in relation to their deliverance from sin, death, and hell, they are the *travail* of His soul, of which He shall both *see* and be *satisfied*.

Yet again in its maturity the Church is His bride, His chosen companion, and is joint-heir with Him of all the glories of the eternal world. And if it be objected that we are using great latitude with our figures, we acknowledge that that is so, but the Scripture itself does the same, for it describes Him as *Father*, *Husband*, and *Brother* to His people. The fact is that there is a poverty in human vocabulary, that even an apostle had to submit to, and declared his impressions of heavenly things incapable of utterance. But by the help of the Holy Ghost the terms used in Scripture answer all present requirements. Dropping figurative language, let us observe that the Church, or body of Christ, is *derived* from Him as a Person, saved by Him as a Substitute, cleansed by Him as a bleeding Sufferer, clothed by Him as an obedient Servant, crowned by Him as an enthroned Monarch, and glorified by Him as God over all blessed for evermore.

Now the functions and ministry of the Holy Ghost in the body of Christ differ altogether from those of Christ Himself. The Holy Ghost does not assume our flesh. He does not toil or bleed, suffer or die, for us. It is no part of His ministry either to perform our duty, or to bear our curse. Deeply and eternally as we are indebted to Him, we shall never *see* Him (although, be it observed, we shall never see without Him). And here we approach more directly the great distinction between *visible* and the *invisible* ministry of the Divine Persons. All the official responsibilities of the Lord Jesus Christ in salvation are of such a nature as to require and demand His *localized* presence. Whether as a Surety *before* time, a Sufferer *in* time, or a Sovereign *through* time and *after* time, His COMPLEX local presence is necessary. It was first present in the bosom of the Father; in due time it was present in the

womb of the Virgin Mary; it was then present and visible in the world, and it is now present at the right hand of the Majesty on high.

[Some good and gracious men, whose names we revere, and whose memories we cherish, have thought it heretical to suppose that Christ could exist in a *complex* form without His human body. Those good and gracious men, however, are now existing in heaven themselves without their human bodies, waiting in happy and holy fellowship the resurrection of the last great day, and consequently are a great deal wiser on that subject than ever they were on earth.]

But, pursuing our argument, let us notice that while Christ *could* and *did* do some things in heaven before His incarnation, there were some things belonging to His mediation that He *could not* do there. He could put in *bail* for His people, and become their responsible Surety, insomuch that the Old Testament portion of His Church were pardoned and taken to heaven on His credit. He *could* be their life-giving *Head* exactly as He is to us, for let us emphatically say, the body of Christ *never was without a Head*, and abstract Deity is not that Head, and in the nature of things never could be. They, the Old Testament believers, "did all eat the *same* spiritual meat" that we do, and "did all drink the *same* spiritual drink" that we do, for they drank of that spiritual Rock which followed them, and that Rock was Christ.

But there were features of His mediatorial work which could not be performed in heaven, even as the High Priest carried blood into the Holy of Holies, but was not permitted to *shed* it there, but must perform that office outside. Christ was engaged to put away sin, but He could not do it in heaven; to obey the law, but He could not do it in heaven; to combat with the devil, but He could not meet him in heaven; to meet with and suffer death, but He could not die in heaven; to bleed out His life as an atonement, but He could not bleed in heaven. No; He must leave the Father's bosom, and condescend to the manger of Bethlehem, must conform to the discipline of a life of sorrow and tribulation in this world of ours, must have His body bruised and His heart broken, and finally pour out His soul unto death.

But this work accomplished, the Divine Saviour returned to that place where His residence was most needed. He submitted His finished work to the approval of the Father, and cried, "I have finished the work that Thou gavest Me to do; and now, O Father, glorify Thou Me with Thine own self, with the glory that I had with Thee before the world was." The Father admitted the claim, and with all promptitude, and with becoming ceremonial, set Him at His own right hand in the heavenly places, while saints and angels joined and vied with each other in shouting Him welcome to His native skies.

Since the official *duties*, let us reverently say, of Christ require His personal presence, and since He can only be locally present in one place at one time, by a marvellously gracious arrangement the Holy Ghost becomes His *efficient* and *sufficient* deputy. Before parting with His friends on earth, our Lord said, "It is expedient for you that I go away," and with all respect to those of our friends who believe in that definition of the Millennium which includes the personal reign of Christ on earth, we would submit that the same reasons that made it expedient for Him to go away render it equally expedient that He should remain where He is. He is on a better throne *now* than ever could be set up in this

world, and we may rest assured that His humiliation is ended for ever and ever. He reigns now, and He *must* reign until all His enemies are put under His feet. His baptism is accomplished, and He is no longer straightened. We can conceive of the growth of His kingdom, of the enlargement of His glory, world without end, but never can we be reconciled to the thought of His reduction to the level of a common Sultan or Czar.

Now, since Christ cannot be locally present everywhere at once, it is the function and ministry of the Holy Ghost to make Him so, to each of His people, and that in all ages, and wherever they are to be found. We have not seen Christ, but the Holy Ghost has made Him just as real to us as if we had. We were not present when He bled and died, but the Holy Ghost has re-enacted the whole scene in our minds for our especial benefit. We have not kissed His feet in quite the same way as the woman did, or rested on His bosom in quite the same way as John did, but the Holy Ghost has enabled us to do both to all saving intents and purposes.

What matters it that all that forms the vital basis of our faith, the pilgrimage from Bethlehem to Calvary, occurred so many centuries ago and so many miles away! The Holy Ghost makes it to us as though it were JUST HERE and JUST NOW. Like the apostle Paul, we know, not only *in* whom, but *whom* we have believed. We do not *conjecture* or *think* at all about the matter. "We *know* Him that is true." The apostle John says, "Ye have an unction from the Holy One, and ye know all things," by which he means all things concerning Christ and His mediatorship, what He is to us, what He has done for us, and how we stand in relation to God in consequence.

The ministry of the Holy Ghost did not begin with the day of Pentecost. It assumed wider proportions then, but it was as essential before the incarnation as now. It was by the Holy Spirit's teaching alone that "Abel obtained witness that he was righteous," and that Abraham, Isaac, and Jacob looked for a city which hath foundations, whose builder and Maker is God, and the still older Patriarch could say, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."

"The ministry of the Holy Spirit (since He fills eternity) *annihilates* time and space, and, whether under the Old dispensation or the New, makes Christ and Him crucified a *present reality* to His blood-bought family, so that "faith is the *substance* of things hoped for, and the evidence of things not seen."

(To be continued.)

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## THE LATE JOHN WARBURTON, OF TROWBRIDGE.

JOHN WARBURTON, ah! dear old lad,  
 Although he groan'd, and seem'd so sad,  
 Made music for the poor;  
 He told the feelings of his heart,  
 Sorrow, or joy, or poignant smart,  
 When Satan made him roar.—Garrard.

**T**HOUGH good John Warburton has long since "entered into the joy of his Lord," there are still living many who were favoured to listen to his voice, who hold his memory in high esteem. His rich, savoury utterances, when warmed up to the work of preaching the glorious Gospel under the unctuous influence of the Holy Spirit, is still fresh in the hearts

of many with whom it is our happy privilege to mingle. It is almost impossible for any lover of the distinguishing doctrines of grace, who can go back 40 years, to pass "Zoar," Great Alie Street; Gower Street; or Eden Street, Hampstead Road, London, without associating with those divinely consecrated and hallowed places of worship the name, John Warburton—"Old John," as he is familiarly called to the present day. Our own personal recollections of this highly honoured servant of Christ are very brief, but we have witnessed these places crowded to the doors when he was there; and could not help noticing with what breathless attention the people hung upon his lips, and wondered what it all meant. Were it not that we are quite sure that a view of the noble face of this transplanted servant of Christ will awaken in the hearts of many of our readers seasons of sacred joy which they have experienced while listening to the rich experimental utterances that his native eloquence poured forth, when the "golden oil" melted his heart, we should not yield to the desire of bringing him before our readers, and rekindling in their hearts impressions of their early attachment to him, which nothing will ever erase. Grace is indelible, and whenever a poor sinner realises its influence, he is always willing to praise God for the instrument He employs in convincing the soul of the dreadful malady—sin; and of the gracious remedy—salvation by Christ. The many to whom our friend was thus made useful, the great day only will declare.

There is scarcely a minister of the Gospel left of the John Warburton type; but, with all that is said about education and intellectual polish, we do not hesitate to say, that if such men as John Warburton, John Kershaw, William Gadsby, Septimus Sears, and others, were now in existence, they would be earnestly sought after by the poor in spirit and the mourners in Zion.

The north of England has produced some men of strong mental and physical calibre, and among others was the never-to-be-forgotten subject of our sketch, John Warburton, who was born at Stand, near Manchester, in October, 1776. His parents were poor, but they gave him the best education they could; and he was often heard to express his gratitude to God for being able to read and write. In his memoir he says: "My dear mother was a vessel prepared unto glory before the mountains were brought forth. This God made manifest when I was about eight years of age. I had frequently been grieved to see my dear mother sighing, groaning, and weeping while reading her Bible. This so impressed my mind with a desire to know God, and retiring to a private place, said my prayers and firmly resolved as any Arminian in the world to be good; with these natural convictions I went on till about 16 years of age, when by becoming acquainted with many loose companions, I was given up to all manner of wickedness, and so continued until my arrival at that time and place which God had promised, not to offer, but to call by grace. Having heard that a new church, with a fine organ, was to be opened at Bolton (six miles from my home), I determined to go and enjoy myself by spending the few shillings I had at the public-houses on my return. When the minister read the prayers, I thought I had never heard them read in like manner before; but when he got into the pulpit and read his text, it came into my heart like a two-edged sword: 'Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.' I verily believed that he pointed directly at me; his eyes appeared to look through me, and I thought I should have dropped into hell. All

my sins from a child stared me in the face, and I trembled like a leaf. He showed what man was by nature, and how far natural men might go in sinning and repenting, until, if grace prevent not, hell would be their portion. My very hair stood on end; he so minutely described my ungodly life, that I verily believed he meant me, and no one else in the church. Again and again the text entered my soul like a dagger. On my way home, after Church was over, I got into a field and fell on my knees, and with all the power of body and soul cried, 'God be merciful to me a sinner!' So great was the agony of my soul, that I kept repeating the publican's prayer till my breath almost failed me. The next Sunday I was off again to Church, but got cut up to all intents and purposes. Text after text of Scripture came, such as Prov. i. 24, 25, only to cast me down, till my very joints were loosened. In this state the words came, 'Seek and ye shall find,' &c., which afforded a little comfort, but soon got into a worse state of feeling than ever, till 'Who can tell' influenced me to go for the last time to hear the Word, when Mr. Roby, at the end of his prayer, pleaded with God if there was one present who had come to make the last trial of His mercy, He would show Himself to such; hope was raised, and when he read his text—'Thou hast ascended up on high, Thou hast led captivity captive, Thou hast received gifts for men; yea, for the rebellious also,' O, the love, joy and peace that broke into my heart!"

We find it very difficult to condense the biography of a life so full of striking incidents (in the small space allotted us) as was that of John Warburton's. As regards his call to the ministry, our late dear father wrote, in 1857, and that must suffice on this point: "The training through which Mr. W. passed for, and his entrance into, the ministry, was of no ordinary character; never were the passions of man's fallen nature more fully developed than in this good man's exercises; never, surely, were the sovereign teachings of the blessed Spirit more wonderfully displayed." Being forcibly called of God to preach, he was found engaged in the work at Bury, Manchester, &c., and was settled at Rochdale in 1809, where he continued about six years; going from this place, he settled at Zion, Trowbridge, where, amid many vicissitudes and much prosperity, he preached the Gospel for 42 years, breathing his last on April 2, 1857. As he was nearing his end he tried to speak, but could not through weakness; he then tried to write, but failed to hold the pen. His daughter Rachel said, "Father, what do you want to write about—the Church?" "No." "The family?" "No." "Is it about Jesus?" "Aye, aye! Precious Jesus! precious Jesus! Hallelujah!" and so he passed away.

The Church at Trowbridge were exceedingly kind to him to the very last, and laid him well in the grave in the cemetery, followed by about 2,000 people.

Whenever we go to Trowbridge, we never miss the opportunity of paying a visit to his grave. The spot is marked by a solid granite stone about 6ft. by 3, and 4ft. high, which the people at Zion raised to his "loving memory."

We should like to have said much more, but space forbids. We will only add that we are indebted to the kindness of his grandson, Mr. John Warburton, the excellent solicitor of West Street, Finsbury, for his appreciation of, and the help he has afforded us in giving this sketch.

JOHN WATERS BANKS.

## FUNERAL SERMON FOR MR. W. BULL,

*Preached at the Tabernacle, Wellingborough, on Lord's-day Evening,  
March 4th, 1888,*

BY MR. F. KING, OF CARLTON.

"My soul, wait thou only upon God; for my expectation is from Him" (Psa. lxxii. 5). "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13).

THESE portions of the Word of God have been selected by the widow of our esteemed brother, and they furnish us with suitable subjects for our consideration on this solemn occasion. If our departed friend could speak to me, he would entreat me to say but little about himself, but rather to preach Christ, with a view to your profit and the glory of God. Our first text sets before us what was our dear brother's godly state of mind when he was with us on earth, and the second text declares his blissful state now he is in heaven.

I.—In the first text we have two things.

1. The hope which the Psalmist had in his God.

2. The charge which he gave to his soul. Both parts apply to our departed friend; first, the hope he had in his God. "My expectation is from Him." The believer's hope is in his God. He does not expect what God has not promised, but what He has engaged to grant. He hopes for salvation. He expects that God will carry on His own work in the soul, and that grace will complete what grace began—to save from sorrows and from sins. If the Lord kindles the fire none can quench it. It may dwindle oft, but never expire. He who gives the dawn will make the day. He will also supply all our needs out of His riches in glory by Christ Jesus. He will be with us in six troubles, and in seven will not forsake us. He will keep us from falling, and preserve us unto His eternal kingdom. He will guide us even unto death, be with us in our last moments, and receive us to heaven at last.

"There we shall see His face,  
And never, never sin;  
There from the rivers of His grace  
Drink endless pleasures in."

These are some of the things which our departed brother expected. His hope was wrought by the Holy Ghost, and was fixed on nothing less than Jesu's blood and righteousness. He stood upon the infinite merit of the Redeemer, and gloried in the Cross. Redeeming love was the ground of his hope, and the theme of his ministry until it closed; and we doubt not that now he sings the praise of Him who loved him, and washed Him in His own blood. 2. The charge which He gave to his soul, "Wait thou only upon God." Our brother not only admonished others, but himself also—wait prayerfully, obediently, patiently, perseveringly, and hopefully on God, and Him alone. We should not have divided hearts, but wait on Jesus only. Our dear brother knew and mourned over his shortcomings, but by the grace of God he continued steadfast in the faith. He never swerved from the truth of the Gospel. He was kept from the "*Down Grade*." He loved and lived the Gospel, and by the help of God was enabled to enforce his counsels by his Christian spirit and godly life, and thus maintained good works and an

unsullied name until he peacefully passed away, leaning on the bosom of his God.

II.—In the second text we have our brother's present blessedness declared. How much there is in this word "*blessed*."

1. This blessedness is authoritatively proclaimed, "I heard a voice *from heaven*," etc., "Yea, saith *the Spirit*."

2. It is very fully described, "*They rest from their labours, and their works do follow them*."

3. It is enjoyed *immediately after death*, "*Blessed are the dead that die in the Lord*."

4. It shall be *eternally prolonged*, "*Henceforth their joy is inconceivable; their happiness henceforth*." Our dear brother lived and died *in the Lord*. Let us adore and praise the Lord for the exceeding riches of His grace in bringing a poor sinner to such a state of glory. Let us rejoice on our brother's behalf, for our loss in his infinite gain. May our dear bereaved sister, who so keenly feels this stroke, be divinely supported during her few remaining years, and be cheered by the prospect of soon being with Christ and dear ones, "Not lost but gone before."

May the Lord graciously appear for the help of the officers and members of this Church and congregation. I have known and esteemed your late pastor for nearly forty years, and always found him a true and faithful friend. More than twenty-four years he has laboured for your good. I believe the character of his ministry among you is correctly described by Paul in 1 Cor. ii. 1—5. God was with him in his work, and his testimony has been made a blessing unto many. His work is now done, and the Master has said to him, "Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

May you, my dear brethren and sisters, be very prayerful. Earnestly seek divine guidance in all you do, abound in love to each other, and may great grace be upon you all. My dear hearers, this solemn event speaks loudly to each of us. What is our hope, and what are our prospects for eternity? Let each one ask, "How stands the case, my soul, with thee?" O, may the Lord overrule this solemn event for your good and His own glory. If the God of our departed friend is our God, we shall meet him again "beyond the river, where the surges cease to roll," but if not, a great gulf will divide us for ever.

#### HISTORICAL NOTICES OF THE RISE AND PROGRESS OF THE CHURCH MEETING IN MOUNT ZION CHAPEL, CHADWELL STREET, CLERKENWELL, LONDON.

(Continued from page 78.)

FROM this period (November 4th, 1851,) until the month of January 1852, "supplies" were procured for the pulpit, mostly from the country, who proved very acceptable, during which time the congregation gradually increased, and two or three members were added; when in the order of our God's wise and gracious providence, the steps of our beloved and highly honoured pastor, Mr. Hazelton, were directed to Mount Zion. On Lord's-day, the 11th of January, 1852, Mr. Hazelton preached his first sermon amongst us, from Zech. vi. 13: "Even he shall build the temple of the Lord, and he shall bear the glory," &c.; and in the even-

ing he preached from Dan. iv. 35 : " And he doeth according to His will in the armies of heaven and amongst the inhabitants of the earth," &c. Christ was exalted in the morning, the sublime doctrine of God's absolute sovereignty was preached in the evening, and the word was blessed to the hearts of the people. On the following Lord's-day, the 18th of January, Mr. Hazelton again supplied the pulpit; in the morning preaching from the words in Deut. xxxiii. 3 : " Yea, He loved the people; all His saints are in Thy hand;" and in the evening from Rom. xv. 13 : " Now the God of hope fill you with all joy and peace in believing." This day proved a soul-refreshing day to many, and a unanimous desire was expressed by the friends, who had ascertained that Mr. H. was about to leave his pastorate at Guyhirn, in Cambridgeshire, to invite him to supply the pulpit for three months. On Wednesday evening, January 21st, a special prayer meeting was held, to intreat the Lord's direction in the important matter, and to incline the heart of His servant if agreeable to the will of the Lord, to accede to their request. The following letter was written, approved, and accordingly sent to our brother Hazelton :—

" Mount Zion Chapel, Nelson-place, City-rd., London, Jan. 21, 1852.

" DEAR BROTHER IN THE LORD,

We, as a little Church of Jesus Christ, meeting for the worship of God in the above place, can, and do sincerely and affectionately hail you as a brother beloved in the Lord.

" In looking back upon the past eventful footsteps we have trodden, under the gracious leadings of our good and great Shepherd, we are constrained gratefully to say, 'what hath God wrought!' We have as a little flock to record His mercies, having been subjects of His tender care and covenant regard; He has kept and preserved us in peace, led us into a little fold, and often met and fed us there with His own rich provision, our souls have been comforted and edified by means of the supplies we have had from time to time. Yet our desire has been to the God of our mercies, that He would, agreeable to His word of promise, in His own good time and way, graciously be pleased to raise up, and bring amongst us one of His own sent servants, "a pastor after His own heart," which shall feed the Church which He hath purchased with His own blood, with knowledge and understanding. Having heard you for the past two Lord's-days to our unanimous satisfaction and soul profit, and finding you are at liberty to be removed from where you now stately labour, we do hope it is of the Lord in bringing you amongst us.

" We cannot but feel thankful to our covenant God, that He has raised you up and endued you with grace and gifts for so solemn and important a work, and enabled you in a soul-edifying and instructing manner to open up and set forth the great truths of the everlasting Gospel. We likewise do feel very thankful that He has been pleased graciously to preserve you, not only to speak the truth, but to live the truth, in a consistent, upright, and God-fearing walk, adorning the doctrine of God our Saviour in the midst of this gainsaying and evil generation. And looking above by prayer and supplication to our gracious Leader, we do as a Church unanimously invite you to break the Bread of Life to us for three successive months, commencing the first Lord's-day in April next, by which time we trust, labouring together in prayer and watching thereunto, we shall be able better to understand what is the will of our gracious covenant God towards us. Praying that grace may abound towards you and us in directing all our steps, we beg to remain, dear brother, yours in covenant bonds of indissoluble love.

(Signed on behalf of the Church),

GEORGE BURRELL, }  
 RICHARD MINTON, } *Deacons.*  
 WILLIAM AKERMAN, }

The following is a copy of the letter received in reply from Mr. Hazelton :—

*"To the Church of Jesus Christ, meeting for the worship of God in Mount Zion Chapel, Nelson-place, City-road.*

"DEAR BRETHREN AND SISTERS IN GRACE RELATIONSHIP,—

"I have received an unanimous invitation from you to serve you in the Gospel for three successive months, signed by your deacons on behalf of the whole Church; and as I am requested to reply before I leave town, I sit down this morning for that purpose. Our God is in the heavens, and He hath done whatsoever it pleased Him—to watch the hand of God is one great part of the Christian's work. You have been mercifully called out of the world, and are united as a part of Christ's visible Zion. An infinitely wise God has permitted and brought about a concurrence of circumstances which have placed you at Mount Zion for the purpose of spiritual worship. You have been supplied with the word of truth by God's sent servants from time to time, and at length, in the order of Divine providence, my steps were directed towards you. I came to London reluctantly; I must confess that I prayed against it, spoke against it, and indirectly wrote against it, but was after all obliged to come. I entered Mount Zion on Lord's-day morning, January 11th, with no common feelings of reluctance. On seating myself in your vestry, I was sweetly led forth with a good brother in prayer. I entered the pulpit and preached Christ as well as I could, and it was with some holy feeling; but in the evening I felt, 'Surely the Lord is in this place.' It appears the word was blessed, and knowing that I am leaving my charge at Guyhirn, you have invited me for a time. O that we may act uprightly and rightly. I feel,—I cannot but feel, my dear friends, the great importance of my present position. God's glory is involved in it,—the peace of my own mind to a certain extent is connected with it. Your interest and edification are involved in it. Friends are anticipating. Enemies are watching. Is God smiling? I certainly believe He is. Do those circumstances under which we mutually appear, to any satisfactory extent open up the will of God? I am obliged—cheerfully obliged, to confess they do. In humble dependence upon that dear Jesus who hath hitherto helped me, I venture to accept your invitation, and with you, my dear friends, I pray that God will reveal His will as we mutually go forward, prayerfully watching His hand. If the Lord will, my labours at Mount Zion shall commence on the first Lord's-day in April.

"I hope I am thankful I have a warm interest in your prayers. Let prayer ascend to God for me! Brethren pray for me. My prayer is, that 'I may come amongst you in the fulness of the blessing of the Gospel of Christ.' I shall aim to preach Christ to you. May you grow up into Him, be conformed to Him, and have grace to represent Him here below. May we together suck honey out of the Rock. May clusters of grapes from Eshcol refresh us. May hidden manna fall. May streams from the smitten Rock follow us. May enemies be defeated, May trials be overruled for our good. May you have great peace, and real prosperity, and may it fully appear that your invitation and my acceptance (and it is cordial), are according to the good pleasure of God's will. Brethren the Lord be with you. So prays yours in the Lord of life and glory, to serve affectionately and to the best ability God giveth, in the best of causes,"

JOHN HAZELTON.

During the interval which elapsed between the date of this letter and Mr. Hazelton's engagement in April, the congregation gradually increased, and a few were added to the Church, which was very encouraging.

On Lord's-day, April 4th, according to engagement, Mr. Hazelton commenced his three months' labours amongst us,—preaching in the morn-

ing from Gal. vi. 14,—“ God forbid that I should glory, save in the cross of our Lord Jesus Christ :” in the afternoon from Jude 1 ; and in the evening from John iv. 9, after which Mr. H. broke bread to the Church for the first time. It was a good day. Three friends were received into Church fellowship, and the hearts of the people were united, encouraged, and strengthened.

(To be continued.)

## SKETCH OF THE LIFE OF THE LATE P. W. WILLIAMSON.

BY HIS WIDOW.

PETER WILLIAM WILLIAMSON was born May 17th, 1822, at Malton, in Yorkshire, but was brought up in our great metropolis, owing to the removal of his parents to London with their family when he was only a year old. His father, Mr. C. W. Williamson (of whom an obituary notice appears in the *Gospel Herald* for August or September, 1881), was baptized at Hull at a very early age, and, marrying “ in the Lord,” his children were blessed with godly parents, who trained them “ in the nurture and admonition of the Lord.” When quite a youth, the subject of this brief memoir delighted in reading his Bible. Kent’s hymns were also a source of great pleasure to him, and he much enjoyed singing Addison’s beautiful hymn—

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

This was frequently sung by the family on Lord’s-days, and he often referred to it in late years, such a firm hold had it taken upon his memory, although at the time he was so young as to stand between his father’s knees while it was sung.

The seed thus early sown took deep root, and began to appear as the green blade a few years later. Then followed deep conviction of sin, which preyed on his soul, bringing with it a sense of despair, as though he was indeed beyond hope. An assurance of pardon and of interest in the atoning work of the Saviour was at length graciously imparted to him, under the faithful ministry of Mr. Stenson, of Carmel Chapel, Pimlico, and he rejoiced in the God of his salvation. He then applied to the Church at Carmel Chapel for baptism and membership; and immediately after “ the enemy set in like a flood,” and he passed through so severe a conflict that he was strongly tempted to give up and withdraw his application for baptism. This, however, his gracious Lord did not permit, for, on the evening that he appeared before the Church, on opening his Bible, in his bedroom, before leaving home to go to the chapel, his eye fell on these words: “ He that was dead sat up, and they delivered him to his mother.” This text was opened up to his mind in this way—that he too had been raised from death, and was delivered to the charge of the Church below. He gave a clear testimony, and was gladly received by the Church at Carmel, and on the following Sunday, Christmas-day, 1843, he, together with the writer of this sketch, was baptized in the sacred name of the Father, Son, and Holy Ghost, a time of holy joy and gladness never forgotten by either of them.

And now, numbered among the Lord’s people, one thought possessed his soul, that of preaching the word of life; but the thought was not a desire, but rather a feeling of dread: “ Woe is me, if I preach not the Gospel!” Then Satan tempted him to feel that it was presumption, a delusion of his sinful heart, and his mind became so sorely perplexed that he lost his natural cheerfulness. His extreme gravity became a source of

remark among his young friends. "What can be the matter with him?" was their question to each other.

He at length consulted Mr. Stenson, his pastor, who only said to him, "Come to me again in six months' time. At the expiration of the time he went, when his pastor enquired how he *now* felt on the subject. He replied that there was no relief from his feeling of responsibility in the matter. Mr. Stenson then said, "Will you preach before the Church, and let them decide for you?" "No," replied he, "for if they were satisfied, that alone would not satisfy me; and if they were *not* satisfied, and the Lord made my way clear, I should not abide by their decision." This displeased Mr. Stenson, and it was some time before he fully forgave him for going out to preach without being sent by the Church. Remembering his own trying experience, he ever shewed himself most tender and sympathetic towards those young men whom he knew to be exercised with respect to the solemn work of preaching the ever-blessed Gospel.

Shortly after this he was fully convinced that it was the Lord's will that he should publicly declare His truth, by these words being powerfully applied to his mind: "I have appeared unto thee for this purpose, to make thee a minister and a witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee." The last clause removed every doubt, and he at once felt ready to do the Lord's work, whenever called upon. His first sermon was preached in a room in Chelsea, belonging to the London City Mission, from the words, "Dost thou believe on the Son of God?" The room was filled with working people, who listened attentively as the young preacher expounded and applied his text. He spoke with as much readiness and fluency then as in after years. But there was another auditor not yet mentioned, a young woman dying of consumption in an adjoining room, who listened to the clear voice of the speaker, audible through the slight partition of the rooms, and to her, this "time of love," she received the truth for the first time, and very shortly afterwards died rejoicing, for she "believed on the Son of God." This was 42 years ago, and from that time until the first Lord's-day in February of this year, when he *finished* the work the Master had given him to do, few Sabbaths have passed without his holding forth the words of life. To him it was his rest, his delight, to preach the glorious Gospel of the grace of God; and his happiest times were the evenings of the Lord's-day.

He was at this early period of his ministry most frequently engaged in preaching at Gravesend (where he first met his faithful and affectionate friend, I. C. Johnson, Esq.), or at Bethel Chapel, Kensington. On the sale of this chapel, the Church being broken up, a few people asked him to form a Church in that neighbourhood, and become their pastor. He promised to give their request due consideration, and left his home at Pimlico one evening to meet them at one of their houses, having fully decided in his own mind to decline the proposal. But whilst walking through the lanes (now Cromwell-road) leading to Kensington, the words came so powerfully to his mind, "What was I, that I should withstand God?" that he felt compelled to reverse his decision, and forty years ago, on the last Sunday in February, 1848, he with five others gave themselves to each other as pastor and Church, according to the will of God, and there (excepting for a short time when he was residing in the country for the benefit of his wife's health, and was pastor of a church at Tunbridge Wells), he laboured faithfully and lovingly until the Master called him home.

He has seen much prosperity at times; at others he has been greatly distressed by those to whom he was a father in Christ, leaving him for reasons incomprehensible. But what servant of Christ has been free from this trial? Is it not in this way also that they oftentimes have "fellowship with Him in His sufferings"? Many of the fruits of his ministry were "safely landed" before their beloved pastor, and many are left to mourn his loss.

During the past summer he was much cheered by the addition—by baptism—to the Church of several, the fruits of his own ministerial labours and of faithful Sabbath-school teaching. How tender and gentle he ever was to the lambs of the flock! *they* will remember. How faithful to the straying! *they* cannot forget. How ever ready to help in a practical manner those in need! Surely such will feel they have lost a true friend! How wise in counsel! let some of his younger brethren in the ministry say. How excellent a father! the loving children who so revered him declare. And how perfect a husband! none can know, save she whom he nourished and cherished, “loving her even as himself for 43 years!”

“He is safe in his Father’s home above,  
In the place prepared by his Saviour’s love.  
To depart from a world of sin and strife,  
And to be with Jesus—yes—this is *life*.  
Oh! call it not death, ’tis a holy sleep,  
And the precious dust the Lord doth keep.  
He shall wake again, and how satisfied  
With the likeness of Him, who for him died.”

The bereaved Church and congregation at Addison Park were cheered and profited on the Sunday immediately following their pastor’s sudden death, by two excellent sermons from Mr. W. Usher, M.D., pastor of the Strict Baptist Church in Belfast (son-in-law of Mr. Williamson); the morning text was from the words in Rev. ii. 1, “He that holdeth the seven stars in His right hand;” and in the evening from Phil. iv. 9, “Those things which ye have both learned, and received, and heard, and seen in me—do; and the God of peace shall be with you.” The following Lord’s-day evening Mr. Hunt Lynn preached the funeral sermon from the words, “God took him.” We venture to think that a report of these sermons would be esteemed by the readers of the EARTHEN VESSEL AND GOSPEL HERALD.

PRESENT WITH THE LORD.

*Being the outline of an address delivered by Mr. I. C. Johnson, J.P., in the chapel, on the occasion of the funeral.*

CHRISTIAN FRIENDS,—I am invited to address you on this very solemn occasion. It has pleased our Lord, in the sovereignty of His will, to call from our midst our departed friend and brother.

It has been my privilege to enjoy his acquaintanceship for very many years, and our mutual friendship has been fast and sincere. That friendship began more than forty years ago, when, having the responsibility of obtaining supplies for Zoar Chapel, Gravesend, I invited him to preach at that place, with a view to the pastorate, the which he would, no doubt, have accepted, had not the Lord opened a door for him in another direction.

Our personal intercourse ceased on my removal to the North for a few years, but was renewed on my return to the South. He had kindly engaged to be present, and take part in our Sunday-school services at Gravesend on the 22nd of this month.

He is, however, gone from us. I have lost an esteemed friend; you, the Church, have lost a zealous, faithful, truthful, loving pastor; his partner in life’s journey has lost an affectionate husband; his children have lost a loving father. We all mourn our loss of him.

He is, however, to be envied, as to the manner of his departure; and as to his present state, he needs not our pity; ’tis we who are to be compassionate; the loss is ours, the gain is his. He has left a world of sorrow to enter a world of joy, exchanging the troublous strivings of time to enter on the peaceful activities of eternity. He is not lost, but gone before. The time cannot be long ere we shall follow him. If it had been I, who now addresses you, that had been called away, it would not have been so surprising, seeing that the departed was between twelve and thirteen years my junior.

Our departed brother was made meet by being washed in the blood of the Lamb, by being justified by faith in Christ, by being taught by the Holy Spirit, and he is now before God in glory. He is "absent from the body, and present with the Lord."

May it be ours in God's own time to follow him, and participate in the same joys; but during the remainder of our days on earth, may it be our privilege to live as Christians a life of faith upon the Son of God, to love and serve our blessed Lord, knowing that "we are not our own, but are bought with a price, and glorify God in our body and our spirit, which are His."

#### SUDDEN DEATH OF MR. J. S. ANDERSON, OF NEW CROSS.

[WITH the annexed kind letter came a telegram from our dear brother, J. W. Banks, apprising us of the sudden departure of our beloved brother, Mr. J. S. Anderson, to glory! We hasten to tender our heartfelt sympathy to the sorrow-stricken widow and relatives of our deceased brother, as also to the Church, over which he so long presided as pastor. God willing we shall do our best in our next issue to present our readers with a sketch of the life and labours of our departed Brother (with portrait).—ED.]

MR. W. WINTERS,—Dear Sir,—It is with much sorrow that I have to inform you of the sudden departure of our revered and honoured pastor, Mr. John Slate Anderson, on Friday evening, April 20th, at about ten o'clock. He preached twice last Lord's-day, and also last Wednesday evening; and at half-past eight the same evening he presided over a Committee Meeting of our "Tract and Benevolent Society" at Zion, New Cross. He has been pastor of Zion Chapel for nearly a quarter of a century. Our loss is his eternal gain. No doubt you will have all particulars from our deacons. In much haste and with Christian regards, I remain, very sincerely yours, F. LONDON, I, Albyn-road, St. John's, S.E., April 21st, 1888.

Mr. Anderson's text on Wednesday evening was from Luke xiii. 19, on the grain of mustard seed. Just before the sermon he was seized with pain, but was helped through; and at the finish reclined his head upon the table. After a short time he recovered, and went home apparently about as usual, and retired to rest; but in the night pain seized him again, and Mrs. Anderson was compelled to send for medical aid. On Thursday and Friday he kept his bed, gradually getting weaker, and at ten p.m. on Friday, April 20th, he gently and quietly, for "they scarce could say he's gone," breathed his last, "Trusting on Jesus," which were his last words. His complaint was an affection of the kidneys and liver. The solemn circumstance was adverted to with much feeling on Sunday last in the neighbouring chapels and wherever it was known. Deceased was to have preached at Mount Zion, Chadwell-street, on the 22nd, and in the evening it was arranged he should preach a funeral sermon for Mrs. Minton. Full particulars of time and place of funeral will be found on the cover.

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

*True Baptism, according to Holy Scripture and History, and False Baptism, Traditional or Papistical.* By Pastor M. J. B. Cretin. Translated by I. C. Johnson, Gravesend. London: R. Banks and Son, Racquet-court, Fleet-street, E.C. Price 4d. We have read this literal translation of an excellent work with more than ordinary pleasure and profit. Mr. Johnson has closely adhered to the original throughout, retaining the sense in accordance to the English usage, which will account for one or two passages in the body of the book needing explanation. On page 24 our author appears to disbelieve in "original sin." We presume he means "original sin" as held by Roman Catholics, who believe in

the purging away of sin by water—i.e., *infant sprinkling*. Mr. Johnson is perfectly one with us in his belief of the doctrine of the universality of the fall and total depravity of man, which is fully substantiated in the Word of God. In our author's exposition of truth relative to *conversion* (pages 43, 44), he does not write emphatically of the *operation of the Holy Spirit* in the soul of the sinner producing a new nature, yet the Holy Spirit is implied in the quotations given (John i. 13, iii. 5, 6); see page 41. *The communication of Christianity*, "by instruction" must be taken as spiritual, as our author infers in the early part of his "conclusion." The work in its entirety is a noble and powerful defence

of "true baptism," and a marvellous collection of concentrated suggestive thought. Mr. Cretin supports his arguments by Scripture and the best of human authority. Mr. Johnson has done his part exceedingly well in rendering the work suitable to English readers. We hope the timely labours, both of Mr. Cretin and Mr. Johnson, will meet with the success they so richly deserve.

*Rays of the Messiah's Glory.* By David Baron. Second edition. London: Hodder and Stoughton, 27, Paternoster-row. Price 3s. 6d. Our author craves the indulgence of his readers on the ground of his "imperfect acquaintance with the language." This indulgence can hardly be expected, seeing he has used the original Hebrew with so much freedom. However, the work is a timely one, and cannot but prove acceptable both to Jews and Gentiles. The arguments in favour of Christ being the true Messiah are well sustained by various quotations from the Hebrew Bible and from later rabbinical writings. The work will be found very useful to biblical students.

*Try and Try Again; being an Outline of the Lives of Two Youths who became Clergymen, &c.* By "Old Jonathan." Illustrated. Price 2s. 6d. London: J. and A. Mack, 28, Paternoster-row. Our author, whose name has long been familiar to us, has succeeded in producing a volume which we are sure will be read with intense interest by the young and rising generation. The book is well calculated to encourage any youth willing to be useful, and will act as a spur to the dull and indolent. Energy, more than talent, is what is really wanted in young persons. If there be any latent talent in the mind, it will soon develop itself; like good seed it will force its way to the surface through every obstacle. We earnestly wish this work may be widely circulated in the circles of the young.

*Happy Sundays at Woodland Vale. with Rhymes and Chimes.* By "Aunt Lucy." Illustrated. London: The Book Society, 28, Paternoster-row. A very suitable book for either teachers or children. It will be found specially useful to parents in instructing their little ones in that which is good. Dr. Doudney has written an introduction to the work, which speaks volumes for its genuineness in Gospel truth. We sincerely commend the work to the notice of all who are interested in the welfare of the young.

*Toil and Testimony: the Story of a Baptist Church in a Wiltshire Village. 1662—1887.* Price 3d. Westbury, Wilts: W. Michael, Edward-street. We have read this historical pamphlet with very great interest; thanks to Mr. T. J. Hazzard for the labour he has bestowed in compiling it.

*Half-penny Series of Booklets.* By Dr. Doudney. W. Mack, 28, Paternoster-row. These booklets contain delightful reading; all sound and good. They are suitable to enclose in letters. Friends will find them very useful.

*Ruth; her Example and Encouragement.* By Mary Griffin. With an introduction by Dr. Doudney. Price 6d. 28, Paternoster-row. Full of sound Gospel truth, adapted to young minds.

*The Triumph of Modern Thought; or, the Bible and how we got rid of it.* By Nemo. London: S. W. Partridge, 9, Paternoster-row. Price 6d. A very ably written work. It exceeds all that we have read on the popular subject for raciness and vigourousness of style and diction. Nemo is evidently an expert swordsman; he meets his opponents nobly, and thrusts home to the hilt every time. The salient points of the subject are made clear, and can be seized upon at once. We trust this much needed work will meet with the circulation it merits.

*Theorem of Solomon.* By C. Cornwell. (Brixton Tabernacle Pulpit.) We are not sure that all our readers understand the meaning of a *theorem*. Well, to save them the expense of buying a dictionary, we say that it is a word used by mathematicians to express a proposition to be proved by a chain of reasoning. Brother Cornwell's view of the words of Solomon, "There is no new thing under the sun" (Eccles. i. 9), is strictly consistent with the analogy of truth.

*Israel's Deliverance.* By J. Parnell. This sermon is so divided by subdivisions as to well accommodate the memory, which is a great point in printed sermons. We very much object to reading some of the high class sermons of the day, which are like reading a couple of solid columns in a newspaper, without divisions of any kind. Brother Parnell's sermons are full of solid truth.

*The Lord of Hosts is with us.* By Philip Reynolds. (Highbury-place Pulpit.) This excellent sermon was preached at the opening of the new chapel, March 18, 1888. Accompanying it is an engraving of NEW PROVIDENCE BAPTIST CHAPEL. Both may be had for the low charge of *one penny*. We trust that the *new series* of brother Reynolds' sermons will continue to increase in circulation; at present they are greatly in demand. Any of the above sermons may be had of E. Banks and Son, Racquet-court, Fleet-street.

*The Death of God's Saints Precious in His Sight.* By J. S. Anderson. T. Briscoe, 28, Banner-street, Bunhill-row. This sermon was preached at Chadwell-street on the decease of our much-loved and deeply-lamented brother, Mr. John Hazelton. It is a very precious tribute to the memory of departed worth.

*Efficiency.* By the late Joseph Irons.

Although so many years have rolled away since the voice of the Camberwell champion of truth was heard in the defence of God's Word, his sermons are as fresh and as full of vitality as they were at first. How fearfully true are the words of Irons, drawn from Zech. iv. 9. He says, "This royal proclamation from the throne of God, delivered to us by His inspired prophet, appears to me to stand directly opposed to nine-tenths of the divinity of the day in which we live." These sermons may be had post free 1½d.; or four, post free, for 4d. of D. Fisk, 6, Brighton-place, Brighton.

*Funeral Sermon on the Death of F. Newman, D.D.* By E. Wilkinson, M.A., Ph. D. W. Wileman, 34, Bouverie-street, E.C. Price 3d. A sermon by the same author *On the Occasion of the Queen's Jubilee*. Price 3d. Mr. Wilkinson's sermons are always worth reading.

*The People's Pulpit*. Published by T. Hill, 36, Chancery-lane; and F. Southwell, 27, Ivy-lane, Paternoster-row. Price 1d. No. 10 of these sermons, by Hugh D. Brown, M.A., has just been published. Subject: *Believers' Immersion the Only Scriptural Baptism*. *The People's Pulpit* contains some very able discourses, their authors names carry with them great weight—viz., Archibald G. Brown, Adolph Saphir, D.D., William Williams, Mark Guy Pearse, M.A.; Hugh D. Brown, M.A., and Canon Liddon.

*The Regular Baptist Magazine*. Published twice a month. There is always something of interest to be gathered from this excellent publication. It ought to find its way into the house of every Strict Baptist. The No. dated April 1 contains an excellent article on "The Strict Baptist Mission," by E. H. B.

*Quarterly Reporter of the German Mission* contains brief notes on various important subjects.

*The Banner of Israel*. R. Banks and Son, Racquet-court, E.C. Price 7d., post free 8d., monthly.

*Silver Morn*. A feast to all who hunger and thirst for interpretations of unfulfilled prophecies.

*Zion's Witness*. As firm as a rock in the grand doctrines of grace.

*The Gospel Magazine*. Full to the brim of precious truth. Who can tell the vast amount of good that is done month after month by the circulation of such a sound magazine. Eternity alone will reveal the blessing.

*The Silent Messenger*. Small in size; but potent in truth.

*Life and Light* sheds many a bright ray of gladness where the voice of its beloved editor is not heard.

*The Cave Adullam Messenger* is still loved by "the valiant men of Israel."

*The Olive Branch*. The Strict Baptist Mission, as represented by their little *halfpenny* monthly, is becoming a great power for good.

*Cheering Words*. Halfpenny monthly. A precious little gem. The following illustrations have already appeared in *Cheering Words*:—January, *Dr. Watts*; February, *W. Couper*; March, *Daniel Herbert*; April, *John Beyrbridge*; May, *John Kent*, with their respective biographies.

*The Way Out of a Difficulty caused by the "Down Grade" Question*. By R. A. Bellman. Our author we have known many years, and still hold him in high esteem. His view of the "Down Grade" Question is a very reasonable one. Mr. Spurgeon, however, would not accept the foremost position in the Baptist Union had he the offer. (See page 12.) Ah, brother Bellman, we wish you had stuck to us. If Mr. Spurgeon would cleave wholly and solely to the *faith and order* of the New Testament, he would do ten thousand times more good than he has done in breaking away from the new theology men. We detest *Arminianism* and *open communionism* equally as much as we do the *Modern Thought scheme*. There is no way of purging the professed religious Church of both new schemes only by firmly adhering to the *whole truth* as it is in Jesus.

*Australian Particular Baptist Magazine*. Full of Gospel truth, suitable for any clime, age, and class.

*The Quarterly Record of the Trinitarian Bible Society*. Mr. Adler's account of his work in Russia with the Hebrew New Testament is most interesting and encouraging. This Society is worthy of the consideration of our section of the religious community.

*The Fireside*. The number for April is well stored with interesting reading and beautifully illustrated.

*The Day of Days*. Bright and cheery.

*Home Words*. Interesting.

*Hand and Heart*. Full of instruction.

*Amateur Gardening*. The best pennyworth of the kind ever published.

*The Sunday-closing Reporter*. Freightened with important news.

*The Poor, and What the Word says About Them: A Record of One Year's Service*. By Archibald G. Brown. This interesting record is stored with facts of practical good being done by Mr. Brown in feeding and clothing a number of poor and neglected children.

*Correspondence Between Pastor A. Brandon and Mr. J. Johnstone about Christian Baptism*. We think Mr. Brandon has the best of the argument.

*Monthly Intelligence of the Birmingham Christian Evidence and Protestant Laymen's Association*. Price one halfpenny. Ought to be read by every lover of religious liberty. A noble defence of the truth against the Church of Rome.

*Creed Foundations: Do They Help or Hinder?* By J. P. Clark, M.A. Mr. Clark appears to be more in favour of the teaching of the New Testament than of human creeds.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### THE LORD'S LEADINGS AND BLESSINGS.

DEAR MR. WINTERS,—It is some time since I wrote to you, and why I should write to you at all I do not know; but I have felt for a long time past that I must write to you, and tell you some of the Lord's dealings with me, that our Master may be uplifted, some poor soul strengthened. It seems but yesterday I stood at the table pew at "Bethel" as a child, and helped sing the praises of God, and many a time has your hand been placed kindly on my head. And now, after many years, here I am a living monument of God's sparing mercy; and when I look back on my past life, I can only wonder that I was not cut off in my sins. Some ten years ago I left this place, and returned to London, a step I had no business to have taken, as the Lord afterwards showed me. Then it was that the Lord visited me and said, "What doest thou here, Elijah?" His afflicting hand was laid on my dear wife and two babes, and I was glad to take myself back to Sussex. This was on a Saturday. I got up on the Lord's-day morning, feeling very poorly in body, and much worse in mind, and determined to go to the little chapel I had been in the habit of attending previous to my leaving for London, and the friends received me with every mark of Christian love and affection; but I was wretched. The supply for that day was a dear old Christian by the name of Pellett, now in glory, then of Red-hill, in Surrey. He was sent on purpose to put me straight, and this he did. His text was Rev. iii. 8, and oh what a season that was! I shall never forget it. Oh, I felt what a little strength I had, and yet I could look up and thank God that He had not permitted me to deny His name.

Here I raise my Ebenezer,  
Hither by His help I've come;  
And I hope by His good pleasure  
Safely to arrive at home.

### A SOUL CONVERTED THROUGH THE INSTRUMENTALITY OF THE "EARTHEN VESSEL."

One Sunday afternoon my sister-in-law came into my house, and with other books there laid on my table a bound volume of the EARTHEN VESSEL. This she picked up, and the portion she read was where Mr. F. Wheeler (whom I used to know and love) visited the convicts in the condemned cell. She asked what book it was, and if I would lend it to her. I assented, and also said that I had a lot upstairs she could have, and when she had read them she could give them to other friends. I sent a lot up the next day. I must also tell you, however, that she sold herrings, and instead of reading

them she tore them up to wrap the fish in. This I found out afterwards. She was tearing one up one day, and the leaves she tore out had some of the writings of the late C. W. Banks on them. Something in them took her eye, and they were laid aside to be read when the customer left. That time was the appointed time. The truth was blest to her, as it afterwards proved, and she became a saved woman. "God moves in a mysterious way." Some time after this it pleased God to lay His afflicting hand upon her, and after a very long and painful illness she fell asleep, resting on the Rock, and firmly believing the truth as set forth in the EARTHEN VESSEL; and she was laid to rest under the yew-tree in our village church-yard, in sure and certain hope of a glorious resurrection.

NOAH WHITMAN.

Turner's-hill, Crawley, Sussex.

HORNSEY RISE, ELTHORNE ROAD.—A most interesting meeting was held here on March 14th, to inaugurate a tract mission, for the circulation of truthful tracts, books, magazines, &c., wherever we may be able to distribute them. Brother H. J. Wileman explained the nature of the movement, referring to the present aspect of affairs as a reason why it was becoming imperative for places of truth to do something in this way to counteract the abounding errors of the day. Brothers Goodhew, Dearsly, T. Cooper, and others followed with many encouraging remarks.—H. J. W.

SHOULDHAM STREET.—The annual meeting of the teachers in the school and members of the singing class was held in the schoolroom on Tuesday, April 10th. At 6 o'clock upwards of 50 scholars and teachers sat down to tea, the gift of Mr. and Mrs. Oakes. At 7 o'clock a programme was commenced, consisting of recitations and anthems, interspersed with suitable hymns, the whole being well carried through under the able conductorship of Mr. J. Steele, whose kind and gratuitous services were suitably acknowledged in a few well chosen remarks by our superintendent, accompanied by the presentation of a purse of money and a baton, the gifts of kind friends. A number of friends and parents of the scholars favoured us with their attendance. Votes of thanks were accorded to all who had taken an active part in the service, which closed with the doxology. We are thankful for the unity and peace that continues in the school, and trust that God will abundantly bless our humble efforts in His name.

**SAFFRON WALDEN.**—Our Sunday-school anniversary was held on April 8th. Three able sermons were delivered by brother Maycock. Morning, Psa. lxxxiv. 11. 1st, What God is: 2nd, His grace and glory. The afternoon service was principally addressed to the children, being interspersed by recitations and singing of hymns and anthems, and was very good. Evening service, Prov. xxiii. 17, 18, "Let not thine heart envy sinners," &c. It is believed Solomon wrote his Songs the first part of his life; Proverbs in full manhood; Ecclesiastes in old age. "Let not thy heart envy sinners." First exhortation. The poor should not envy the rich; people of God are not to envy sinners in their prosperity. Our inheritance is not here, but in heaven. 2nd. The divine precept. "But be thou in the fear of the Lord," &c. There are two kinds of fears, a filial fear and a slavish fear. The fear of a child of God is a loving fear. 3rd. There is an end to all sin, but no end to the love of God to His people. A public tea and service was held on the following day, after which brother Sanders opened the meeting by reading 2 Tim. ii. Brother Bunting engaged in prayer. Brother Sanders addressed the meeting, basing his remarks on verse 19 of the chapter read: "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His," first shewing up the attributes of God, His covenant love in the choice of His people. The builder looks to the foundation, the lawyer to his case, to see if there is evidence enough to carry on the same. We must look to our foundation, to see if it is right. Brother Parsonage spoke of God's electing love, and of the gospel as glad or good tidings. God's speech, God's truth and gospel comes to us without money and without price. The child of God likes the old gospel, the overcoming gospel, sweet gospel, suitable gospel, satisfying gospel, sanctifying gospel, pure gospel, peace-speaking gospel, prevailing gospel, everlasting gospel, eternal gospel, liberating gospel. Brother Maycock gave us some sound and stirring advice. The services were all good, and we may truly say, The Lord was with us, and it was a good season. Attendance and collections good.

**CROWLE MOSS MISSION, CROWLE.**—Since the settlement of Mr. W. Rowton-Parker at Crowle, a mission has been commenced at the "Peat Moss Villas," a populated neighbourhood on the outskirts of the town, and very encouraging success has so far attended this much-needed work. Premises have been taken and fitted up for the purpose, and the pure old-fashioned gospel of the grace of God is now proclaimed to a number of people heretofore entirely neglected. In furtherance of this effort a public tea was given in the mission

room to all residents in the neighbourhood on Good Friday (March 30th), and this expression of practical Christianity was very highly appreciated by the people, who expressed very warmly their gratitude, not only for the tea, but also for the earnest and painstaking labours amongst them. Many of the people, although very poor, are yet very intelligent, and well able to appreciate the efforts put forth for their good. After the tea a short but intensely interesting service was held, the room being crowded to excess. Mr. Rowton-Parker conducted the service, and gave a clear and forceful gospel address, which, judging from the close attention given, was made to take hold upon the people. The tea was managed by Mrs. Jones and various other ladies, and the provisions were the gifts of friends in sympathy with the work. It was in all respects a stirring and soul-melting season. To God be all the glory.

#### THE COMMUNION QUESTION.

To the Editor of the "EARTHEN VESSEL AND GOSPEL HERALD."

DEAR BROTHER,—I cannot very exactly answer the question of brother Bonney. The County of Suffolk has long been regarded as one of the strongholds of the Primitive or Particular Strict Communion Baptists. I believe there are at least 46 out of the 60 Baptist Churches therein, of this ancient faith and order. *Forty* of these have, at one time or another, belonged to our Association, and I know of no justifiable reason why the whole of them should not be united with us,—seeing that they are avowedly one in doctrine and order—believing they would do themselves and us good thereby. I cannot, however, give any special formula by which brethren are invited to transient communion, but I believe it is most generally restricted to Members of Churches of the same faith and order; for we dread the smallest innovation upon New Testament principles and practices, having sadly proved that the one usually includes or brings about the other; and feeling our responsibility to the one Head of the Church to maintain inviolate His will, we have no right to indulge our feelings at the expense of His claims; we are assured He has not left it with us to invent schemes to render our communities attractive. *His* way is attractive enough to all "who feel their need of Him"; but brother Bonney does not ask for my opinion or any argument to sustain it, and I would recommend him to visit us in our Association gatherings at Laxfield on the 6th and 7th of June, when he will have the opportunity to enquire of the representatives of the different Churches respecting their practice. He knows we shall be pleased to see him and many more.—Yours faithfully, S. K. BLAND, Ipswich.

**"ONE HUNDRED POUNDS AT FOUR PER CENT."**

DEAR MR. EDITOR,—Kindly permit me to say a word in reference to the article in the March issue under "Pulham-St.-Mary," p. 89, and signed by three deacons, in which a certain statement is made of my investing the sum of £100 at 4 per cent. It looks strange that this should be published *without my consent*, and not the same sum lent at the same time by another member of the same Church with myself. I hereby publicly announce that the money lent is not *my own*, but my daughter's, and I am privileged to say I have, to the utmost of my ability helped my worthy daughter, who has so affectionately and faithfully waited on me and my poor suffering wife so many years. I took her money out of the Post-office Savings' Bank entirely through love and zeal for the good of the cause where I have so long laboured; and now, because I cannot conscientiously countenance the new kind of teaching and practice carried on in our place, the article put in the VESSEL, in the names of the said persons, seems to me to be done with a view to injure me, if possible. It looks like a stab in the dark, but God forbid that I should judge any person or persons. Is not the hand of the Lord in all this? May we not faithfully and affectionately contend for what we believe to be right and pleasing to God without trying to injure one another? I sincerely wish the persons given on p. 89 of your March issue may have no more ill-feeling in their hearts towards me than I have towards them.

Faithfully yours in the Lord,  
B. TAYLOR.

Pulham-St.-Mary.

**OPEN COMMUNIONISM.**

In the January number of the *Voice of Truth* for 1860, I find a paragraph which may be of service to you, on the "down-grade" controversy. It certainly shows that the evil is not of to-day only, would to God it were, and then we should have less to mourn over:—

"STRICT COMMUNION CHURCHES.—At a meeting of the Committee of the Baptist Evangelical Society, held in London, Tuesday, Nov. 15th, 1859, it was resolved, 'That this Committee strongly recommend to the immediate attention of the Churches the following resolutions of the Northern branch of the Society, at the half-yearly meeting, held at Bury, Lancashire, Sept. 22nd, 1859; and trust that under the divine blessing its practical acceptance by the Churches will be productive of lasting benefit to the Baptist denomination at large, by the preservation and recovery of the body from the blighting influence of the *open communion* system.—That, deploring the numerous and increasing innovations which have been and continue to be

made by the *open communion* system, on the faith and order of New Testament Baptist Churches, and which threaten even the rightful property of those churches, this meeting is of opinion that the interests of divine truth, and the preservation of the Gospel Churches in Great Britain, require that the Strict Baptists throughout the land should everywhere form themselves into distinct and separate bodies for organized and united action on behalf of the faith once delivered unto the saints.' It is worthy of remark that while the above resolutions were inserted last month in some other periodicals connected with the denomination amongst their items of "intelligence," in the *Baptist Magazine* it appeared in the form of an *advertisement*; from which it would seem that the *Baptist Magazine* which originated with Strict Baptists, and was for many years carried on by them, now refuses to insert an important announcement affecting their interests without being paid for it!—CAMBERWELL.

BRIXTON TABERNACLE.—On Good Friday, at Stockwell-road, Mr. Cornwell celebrated his ninth anniversary as pastor of the above Church. In the afternoon he preached a sound gospel sermon from Luke i. 1, "The things which are most surely believed among us." 1st, What we don't believe; and 2nd, What we do believe. About 100 friends sat down to a good tea in the schoolroom. In the evening Mr. Cornwell presided, and a public meeting was held, commencing by singing. "All hail the power of Jesu's name," after which brother Lovelock engaged in prayer. Suitable addresses followed by brethren Battson, Wheeler, Dearsly, Ponsford, and Holden. Mr. Cornwell testified of the Lord's gracious care bestowed upon him through another year, and of the power of the Spirit being felt while the brethren were speaking. A substantial sum was collected for the pastor. We trust our heavenly Father will yet spare our beloved pastor for many years, if it be His divine will, to preach that precious Gospel which his whole soul delighteth in, and add souls to the Church.—R. GUILLE.

BETHNAL GREEN.—The Lord has greatly blessed the Sunday-school at "Hope." Our beloved superintendent, now departed, prayed and wrought for children. The Lord heard his prayers, and prospered the work of his hands, so that the number of 40 scholars increased to 140 in about two years. He has left behind a good staff of teachers, whose hearts are in their noble work. On Monday, Feb. 13th, the Lord took to Himself the soul of our superintendent, Mr. Lawrence, whose presence and help we much miss. On Tuesday, March 20th, the anniversary of the school was com-

memorated. J. Upsdale, Esq., presided in a very able and interesting manner. The children gave recitations and dialogues, interspersed with singing. The rendering of the pieces and the singing both done credit to the secretary, Mr. Wagstaff, who has not spared himself in training the dear children. God bless our school! God save our dear children!—J. COPELAND.

#### ROOT AND BRANCH CUT UP.

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

MY DEAR BROTHER MR. WINTERS,—I write to tell you some good news. That is, we had two sisters come before the Church last Sunday night to state what the Lord had done for their souls, and they spoke well. One of them told us that the first time you came to preach at Sharnbrook you cut her up root and branch. She, moreover, said that the first time she prayed was when an inmate of the hospital. The impression made seemed to wear off. She was greatly helped on hearing Mr. Archer, when he came to preach two years ago. But all this she kept to herself for eighteen months, and never told it to anyone. During this time she could not bear to see or to speak to anyone. One good woman, seeing her in a depressed state, asked her if it was soul trouble that caused her to be so low, and she said yes, it was. After then she wished she had not said anything to anybody about herself.

My dear Brother, she was set at liberty one morning at three o'clock, and she has a longing desire to be baptized, and it is her wish that you should baptize her. I write, therefore, dear brother, to ask you if you can come to baptize her, or both of them. I hope your good people will let you come, and, if it is the Lord's will, that you may be the instrument for much blessing at Little Bethlehem, Sharnbrook.

Yours in Gospel bonds, wishing you every needed blessing,

W. C. WRIGHT.

Brick-yard, Sharnbrook,  
April 2nd, 1888.

ST. NEOTS.—On Tuesday, Feb. 21st, we held our members' annual tea-meeting, and considering the unfavourable state of the weather, there was a good number present. Tea being over, a very happy meeting was held, consisting of praise, prayer, and short addresses by each of the deacons, the dear brethren being favoured with a sweet spirit of prayer and supplication on behalf of the Church and congregation. This very interesting meeting closed with that beautiful hymn of H. K. White's—

Come, Christian brethren, ere we part, &c.

May the dear Lord pour out upon us as a Church, a true, earnest spirit of prayer for prosperity.

STOWMARKET.—MY DEAR BROTHER, I am sorry to inform you of the very sad and serious illness of our beloved brother, Mr. G. G. Whorlow. He has been confined to his bed for many weeks past, and it is to be feared that he will never again be able to resume his ministerial labours at the Pilgrims' Lodge, Stowmarket, where his faithful services have been much appreciated for upwards of eight years past. I visited him on the 12th ult., and am happy to say I found him a little better, but still very weak. We had a short time of sweet fellowship together, in Christian conversation and prayer. Our dear brother's mind is, and has been since the very first of his being laid aside, in a most calm and happy posture. On a former visit he said, "I have no fears; but I feel the need of praying for patience to wait the Lord's time, and also resignation to His will. He did not profess to be in an ecstasy, but to be sweetly resting by faith upon the merits of Christ, waiting his final call home. Knowing that you would wish to express your Christian sympathy with our dear friends Mr. and Mrs. Whorlow in their affliction, I thought it well to send you the above account.—I. CORDLE.

GREAT YELDHAM.—DEAR MR. WINTERS,—The resignation of Mr. Isaiah Smith, after having been pastor over the Church and congregation at Hope Baptist Chapel, Great Yeldham, for more than twenty years, has greatly unsettled us, and the loss is felt very keenly. We are a poor, but a truth-loving people, and have been favoured with such supplies that have enabled some of the Spirit-taught ones to declare that to the poor the Gospel is preached. We are glad to hear that Mr. Smith's ministry is being blessed at Claxton, where he now labours, and we desire to bow with resignation unto Him

Whose paths we cannot trace,  
Nor comprehend the mystery  
Of His unbounded grace.

We are confident by past experience that the Lord directed his way to Yeldham; and we would fain have kept him with us, but we must exclaim, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."—W. M. C.

TUNBRIDGE.—PRESENTATION.—On Sunday, Mr. R. Thomson, who has been pastor of the Baptist Chapel for three years, preached his farewell sermons, and on Monday evening, at a meeting of the Church members, he was presented with a purse containing a little over £38. Mr. Thomson has resigned his connection with the open communion section of the Baptist denomination, and has joined the Strict and Particular Baptist community, into the ministry of which he intends seeking admission.—*Kentish Mercury.*

**NOTTING-HILL GATE.**—It was our pleasure to mingle with the friends at Bethesda, Silver-street, on Tuesday, April 10th, in celebrating the anniversary of the cause, which has, during its existence, had some sterling men of truth as pastors, who have passed away—among whom might be mentioned Messrs Sedgwick, and Crumpton, of blessed memory. Mr. Herring, the present pastor, holds forth the distinguishing doctrines of grace, and proclaims salvation by the blood of the Lamb through the Holy Spirit, and that not in vain, which he (Mr. H.) in his address of welcome testified, and said that they were at peace as a Church and congregation, and two were waiting for baptism, yet they would be glad to see more attend the means of grace. Mr. I. R. Wakelin, who presided at evening meeting, gave some very lucid remarks on "Hitherto," and said, cannot we, in looking back, notwithstanding all our "by-paths," see His gracious hand in the past? This, then, should encourage us for the future, and we pray that henceforth the Lord may be with you in every institution connected with the Church here, not forgetting the Sunday-school. Mr. Dexter hoped they might not only increase in numbers, but in fellowship; Mr. W. Hazelton endeavoured to take our thoughts up to heaven as he spoke of the resplendent glory of Christ; Mr. J. H. Lynn, told us about the vitality of grace; Mr. R. E. Sears, gave some striking instances of God's answering prayer; Mr. Palmer, late of High Wycombe, testified of the strong bond of Christian union; Mr. Sennett prayed, the people sang heartily, and all seemed happy in the service of God. The editor of the **EARTHEN VESSEL AND GOSPEL HERALD** preached the afternoon sermon, and grew warm in extolling his Lord and Master, whom he delights to serve.—J. W. B.

**CHELMSFORD.**—The 5th anniversary of the ministry of Mr. F. G. Burgess was celebrated on Good Friday. Mr. J. Morling, of Over, preached in the afternoon from the words, "Then said Jesus, Father, forgive them, for they know not what they do" (Luke xxiii. 34). A public meeting, presided over by Mr. W. Beach, was held in the evening, when, after prayer by Mr. J. Hazleton, appropriate and interesting addresses were given by the Chairman, and Messrs. Burgess, Morling, Threadkell, Sharp, and G. Brown. In the course of his remarks, Mr. Burgess said, that if at any time the friends did not get on under the preaching, they did not complain to him, but if they did get on they told him of it. Mr. Morling expressed his gratitude to the Lord for what had been done for the Chelmsford cause since the time, 5 years ago, when the Church gave him an invitation, which he felt desirous of accepting,

but from the word of the Lord applied to him, he was convinced that he should have been going in a wrong path, and could now see that the Lord had brought Mr. Burgess there. At the close of the afternoon service, about 180 friends partook of an excellent tea, provided by Mr. J. Hicks. The collections were on behalf of the ministry, and amounted to £5 7s. 9d. On Sunday afternoon, Miss M. Munson, one of the Sunday-school teachers (who is leaving for Chichester), was presented with a writing case by the members of her class, and a Teachers' Bible by her fellow-workers. The presentations were made by Mr. Harvey, the superintendent.—J. W. COTTEE, Hamlet-road, Chelmsford.

**OTLEY, SUFFOLK.**—The members' annual tea and Church meeting was held on Friday, the 30th March, when a goodly number assembled from the surrounding villages. After tea and friendly conversation, a meeting was held in the evening, and business connected with the Church being transacted, addresses were delivered. Brother Wilson warned the members not to forsake the assembling of themselves together; brother Dunnett, deacon, on "Is it well" with the soul? In the home? In the house of God? At meetings for prayer? At ordinances, &c.? Brother Asa Broom, "On Jerusalem, in its spiritual and religious consideration"; brother J. Dunnett referred to past mercies of our covenant God, and warned the younger members to prepare for future changes. Some concluding remarks were made by the pastor, and a vote of sympathy was forwarded to our sick and aged members, who were not present with us. A spirit of devotion seemed to pervade the meeting, some good old hymns from Rippon and Watts were sung, and this interesting service was brought to a close with prayer and thanksgivings that our loving God and Father had kept us so united for the past twenty-seven years of the present pastorate. "To Him be all the glory."

**BERMONDSEY.**—Easter Monday, April 2nd, was one of the happiest days ever spent by the friends at Lynton-road, and the desire expressed by Mr. James Lee, the Chairman of the evening meeting, that the presence and blessing of the Lord might rest upon the place, was realized, and that in no small degree. For years past, the annual meeting of the Poor and Sick Society in connection with the cause has been held on Easter Monday, and this day is still set apart for that object. In the afternoon, a large number of friends attended and listened to a most encouraging discourse by Mr. B. J. Northfield, from the words, "Through much tribulation ye must enter the kingdom." After tea, the public meeting was held, when that beloved and aged man of God, Mr. Meeres,

improved the divine blessing, and the secretary of the Society (Mr. T. Reeves), read the report, showing the work of the Society during the past year. Mr. James Lee, in a few appropriate remarks spoke of the necessity of the work of regeneration, and of what a mercy it was to be able to give a reason for the hope that is in us; Mr. Cornwell spoke from the words, "Come up hither, and I will shew you the Bride"; Mr. Evans followed, and said that while brother Cornwell had introduced to the meeting an important subject, he claimed to have one of even more importance than that, and he would adopt brother Cornwell's words and say, "Come up hither, and I will shew you the bridegroom"; Mr. Harsant was the next speaker, and his observations were based upon the words, "Whereby the day-star from on high visited us"; Mr. T. King followed with a nice speech from the words, "A new and living way"; after which Mr. Northfield spoke from the words, "The love of Christ constraineth us." We are pleased to say that, financially, the meeting was a success, the net proceeds of the day being considerably more than last year.

**BEXLEY HEATH.**—On Wednesday, April 4th, a special service was held in the Old Baptist Chapel Sunday-school, on behalf of the scholars, consisting of singing sacred melodies and recitations, chosen by Mr. Carman, the superintendent. Mr. Botterill, on behalf of the teachers and a few friends, presented Mr. Carman with a handsome black marble time-piece, as a token of affection.

**CAMDEN TOWN.**—The fourth anniversary of the pastorate of our brother R. Burbridge was celebrated at Avenue Chapel on Easter Monday, when a large body of friends gathered to hear a sermon preached by our brother W. Winters. A goodly number partook of tea; in the evening, brother R. Burbridge, pastor, presided; brother B. Woodrow solemnly read Psalm lxxii.; and brother W. Beddow offered earnest prayer. In the course of brother Burbridge's introductory speech, he kindly, but firmly remarked about the contemplated amalgamation of the Avenue cause with that at the High Schools, and inferred that he, himself, would not place anything in the way of their coming together. The Lord would keep him firm in the truth and in union, and peace with his people. Brother J. W. Banks being asked to announce a hymn (735 Denham's) said that he had had the Avenue cause upon his mind for a long while, and hoped (with reference to the two Churches coming together) that their courting days would be spent at the throne of grace; brother W. H. Lee spoke well on John xiv. 20; brother Household gave out hymn 1015; and excellent speeches followed by brethren H. Hall, W. Harris,

C. J. Burrows, W. Winters, and others; brother S. Banks and friends from surrounding churches were present. It was a good day indeed.

**NOTTING-HILL GATE.**—The 14th anniversary of Bethesda Sunday-school, was held on Lord's-day, March 18th. Sermons were preached morning and evening by the pastor, Mr. G. Herring. On the following Tuesday, Mr. Anderson preached in the afternoon at 3 o'clock, from Psalm cxxiii. 13—15. Tea was partaken of in the school-room; at 6.45 a public meeting was held, presided over by the pastor; the report of the past year's work was read, which stated that the teachers and officers were all members of the Church, and that two had joined the Church during the year from the Bible-class; the class is under the care of our brother Doncaster (superintendent); the number of scholars on the books is 102; the funds of the school are in a satisfactory condition, the balance in hand at the close of the year being £6 0s. 9d.; the library is being replenished with some new books, purchased by the aid of a grant from the Sunday-school Union; addresses were given by the chairman, brother Doncaster, who spoke from Phil. iii. 14; and H. T. Thiselton (superintendent) who dwelt upon the word "Hope," in connection with Sabbath-school labour; recitations were given by the scholars and young men of the Bible-class, whilst the singing was as bright and cheerful as heretofore, under the care of brother James Rowley. Collection amounted to £4 0s. 2d. On the following Sunday, March 25th, the secretary, H. T. Thiselton, and Miss Oxborrow, one of the teachers, were presented by the pastor, on behalf of their fellow teachers, members of the Bible-class, and the scholars of the school, with a "Handsome Family Bible," as a token of esteem and love, in connection with their approaching marriage.—H. T. T.

**TOLLINGTON PARK.**—The 9th anniversary of the pastorate of Mr. H. Boulton was held at Zoar Chapel, Tollington-park, N. Two sermons were preached by the pastor on Easter Sunday, and the Bank Holiday was utilised for a tea and public meeting. Mr. J. Haines presided, and after singing and prayer congratulated Mr. Boulton on the completion of another year in the Strict Baptist ministry. Addresses were also given by Messrs J. Bennett, E. Flegg, W. Hems, H. Myerson, and Boulton. It was stated by the pastor that £100 was still due on the new building. The Church, which formerly worshipped in John-street, Upper Holloway, was first formed in the year 1851, Mr. Shipway being the first pastor. Eleven years ago Mr. Boulton joined himself to the cause, and after two years was chosen with

great unanimity as pastor. The old place becoming too small for Mr. Boulton's ministrations it was determined to build another chapel, and about twelve months ago the first portion of the new building, intended ultimately for the Sunday-school, was erected. Through the kindness of a friend who had advanced the money, the freehold was secured. The sum required to complete the scheme is about £700, towards which subscriptions may be sent to Mr. H. Thorne, 83, Grove-road, N.

**DALSTON.**—We are glad to be able to record a gradual progress in the cause at Forest-road during the first year's pastorate of Mr. E. Porter, which was commemorated on March 27th. Mr. T. James, deacon, spoke of the peaceful and healthy state of the Church, and that they had hope and faith to believe that the ministry of their pastor would, by the blessing of God, show greater results in the future. Mr. J. H. Lynn gave a spiritual dissertation on fellowship; Mr. Langford grounded some remarks on "This God is our God for ever and ever," &c; Mr. Reynolds was solemn while he spoke on fellowship, in relation to the sufferings of Christ; Mr. J. E. Elsey dwelt on the unchangeableness of God, from the words, "He is of one mind"; Mr. J. H. Dearsly discoursed encouragingly on reconciliation, from the words in Romans v. 10; and Mr. Porter, the pastor, gave us a sound address from 1 Peter iv. 10. May God bless the ministry of our brother to the gathering in of many of His own who are hidden in the forms of false profession in the surrounding neighbourhood, is the fervent desire of—J. W. B.

**WHITECHAPEL.**—The annual meeting of the Little Alie-street Sick Visiting Society was held on Thursday evening, March 22nd. The Society was instituted January 1st, 1817, and for 71 years has pursued its mission. It is evident that there was great need for a society of this description at that time, and those who are now carrying on the work, can bear testimony to its needs and usefulness in the present day. The report for the past year, read by Mr. T. J. Stevens, junr., tells us that the visitors, "step into the abodes of poverty and affliction, not only to administer temporal relief, but, in dependence on the Holy Spirit, to direct the poor, benighted soul to Him, who is the Way, the Truth, and the Life." This one brief extract from the excellent report is quite enough to enforce its claims on the Christian philanthropist. The meeting was presided over by Mr. R. E. Sears, who gave all present a hearty welcome in the name of the Lord; Mr. Shaw, of Gravesend, spoke of "doing good to all men, especially to those of the household of faith," and rendered some good advice to

the sick visitors; Mr. J. Cattell, of Bessels-green, followed with words of faith, love, and sympathy; Mr. C. Wilson founded some gracious and loving remarks upon, "And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee" (Deut. xv. 15), and out of a full heart he poured out some savoury and experimental things; every man (said Mr. W.) was born in iniquity, and there would have remained to this day, but for free sovereign, redeeming grace; and when we look back upon the way the Lord has led us, what room there is for gratitude. After a few words from Mr. Porter and J. W. Banks, the meeting closed with the Doxology and prayer. The balance sheet shewed the receipt and expenditure for the year of £36.—J. W. B.

**A PROTEST.**—DEAR MR. EDITOR,—I am pleased to learn that the pastors and delegates of the Metropolitan Association of Strict Baptist Churches have sent a memorial to the Queen, protesting against the sending of the Duke of Norfolk as an envoy to the Pope, with a present for use in the Mass on the occasion of his Jubilee. I think I speak the mind of many of my brethren in the country, when I say, that we should have been pleased to have had the opportunity of signing the memorial, and thus protested against proceedings which countenance the idolatrous sacrifice, and tend to diminish respect for the Royal person. Cannot some scheme be devised by which every Strict Baptist pastor may have the privilege of signing a similar memorial? If such a thing is at all practicable, I shall be able to do what I can to help strengthen the action of the Metropolitan Association of Strict Baptist ministers, and thus increase the force of the appeal to Her Majesty. It is high time that we, as a denomination, raised our united voice against the subtle encroachment of the Papal Church in these Protestant realms.—GEO. BANKS, Willenhall. [See the Association's Annual Report for 1888.—ED.]

**EPPING.**—Happy and successful services were held in the Baptist Chapel and the School-room on Good Friday. Brother J. J. Clinch, of West Ham, preached morning and afternoon; and after tea, a public meeting was held, when several addresses were given. The Lord greatly bless the Epping cause.

**PIMLICO.**—Special services of a God-glorifying nature were held on Good Friday in brother Parnell's (Carmel) chapel. Brother W. Tooke, sen., of Clapham, preached a good sermon in the afternoon; after which, several friends partook of an excellent tea in the School-room. The good deacons, with their beloved pastor, were very active and happy in making all present comfort-

able. In the evening, brother W. Winters preached a soul-cheering sermon, when many found it good to be there, Brother J. Parnell and his good people are united, happy, and successful. For this we bless God and take courage. —ONE WHO WAS THERE.

**DUNSTABLE.**—The Sunday-school anniversary services were held at the Old Baptist Chapel on Sunday and Monday, March 18th and 19th. Two sermons were preached on the Sunday by Mr. Batchelor. Mr. Batchelor also gave a very interesting and instructive address in the afternoon to the young, from the words in Eccles. xii. 1. The chapel being well filled at each service, and that in the evening to excess. On the Monday afternoon, Mr. F. Fuller preached a sermon from the words in Job i. 10, after which, about 90 persons partook of tea; and in the evening a public meeting was held, presided over by the pastor, Mr. Realf, who, after reading a portion of scripture, called upon the superintendent of the school to pray; after which he gave a short address; Mr. Kent read the report, which was brief, but very satisfactory, after which our esteemed friends, Mr. Fuller and Mr. Batchelor, very ably addressed the meeting, bearing upon Sunday-school work, and giving some good and encouraging advice. May the God of all grace enable us as teachers and parents to lay hold of it, and go on our way rejoicing. A vote of thanks was accorded by friends Kent and Holland to the chairman, and Messrs Batchelor and Fuller, and friends who helped in the services. Our school now numbers 67 scholars, and 11 teachers being an increase of 3 scholars and 1 teacher since last year. For two years in succession, the hand of death visited our school, taking away two of our number, both sisters! Last year we had a balance of £7 6s. 10d. to carry us through the year: £5 3s. 5d. having been spent on the annual school treat, and the celebrating of the Queen's Jubilee, together with the annual rewards to the children, we were left with a balance of £2 3s. 5d. to be added to the proceeds of this anniversary. Total amount collected, £9 18s. 7d.—A. KENT.

**PRITTLEWELL.**—The friends visiting Southend during the summer months will hear the truth preached in the Strict Baptist Chapel, Prittlewell, a short distance from Southend. Services commence: morning, 11; afternoon, 2; and evening at 6.—W. POTTER, J. BURGESS, J. CHANDLER, *Deacons*.

**CAMDEN TOWN.**—Special services were held at the High Schools on Good Friday. Mr. W. Winters preached in the afternoon to a large body of friends. A public meeting was held in the evening, when several brethren gave suitable addresses.

## REPLIES TO QUERIES.

(See p. 7, *Wrapper for March*.)

"THAT He, by the grace of God, should taste death for every man." Your limits will not permit me to imitate my great idol, Dr. Gill, [many persons who value no authority but their own, entirely ignore Dr. Gill's writings. We, like our "brother," admire them on the whole, and consider them to be more orthodox, as regards the doctrines of distinguishing grace, than any other exposition of the Bible we have ever consulted. The fact is, Dr. Gill is too faithful in his interpretation of truth, to suit the milk-and-water divines of the present age. His Biblical learning is unquestionable.—Ed.], in dwelling upon what the text does *not* mean, but in case your correspondent does not possess his "Cause of God and truth," allow me to say that the word MAN (anthropos) is not in the Greek text at all, or any substitute for it. That the word rendered "every," is "pantos," and signifies ALL, or a MULTITUDE, or the WHOLE, so that first determine what persons or things the writer is referring to, and the word means all of them, or the whole of them. In this case, the "son of God" (see verse 10), the "sanctified" (see verse 11), and the "brethren" of Christ (see verse 12), are referred to, and by the grace of God, it was ordered that He should taste death for them all.

Another view not to be despised is that the word applies to death in the text, and this seems supported by the expression, taste, as though it said He tasted a death for each of His people. In the Old Testament a plural word is used for death. "He made His grave with the wicked and with the rich in His death (Isa. liii. 9). Christ's sufferings are called a cup, and as, if we sip the contents of a cup, we taste the flavour whether sweet or sour each time, so Jesus tasted death for each of His loved ones in His great sacrifice on Calvary's tree. He had a distinct taste of my death, as distinguished from the taste of that of your correspondent, and that of all the rest of His elect people.—THE EDITOR'S BROTHER.

## THE PRESERVATION OF THE LORD'S DAY.

To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.

DEAR SIR,—The question asked by your correspondent, "A Lover of the Sabbath," seems not very difficult to answer. His second question one might have considered quite unnecessary:—

"Is the ancient commandment to keep the Sabbath-day holy in force now; and is the one day in seven to be kept sacred?"

It is not my purpose to write an essay on the Sabbath, or it would be easy to prove:—

1. That from a merely physical point of view the seventh day rest is a necessity

to man, for the maintenance of his bodily health and mental vigour; and, moreover, that this was so when man was in a state of innocence, appears from Gen. ii. 3. The Sabbath, therefore, is the most ancient institution, and which God has given to every man alike. It was instituted because it was necessary, and it is the unalienable birthright of the entire human race.

2. It is right because it is commanded, for we find it in that inimitable code of ethics written by God Himself on tables of stone, and delivered by Him to His servant Moses amidst the overwhelming majesty of Mount Sinai, and emphasized with the word "Remember," which not only implies its great importance, but also suggests the fact that it was an ancient institution even then.

It were easy to show how God made the prosperity of His people in all succeeding ages contingent not only upon their fulfilling the first commandment, but upon their observance of the fourth commandment also, because when the Sabbath is not kept, the worship of God is necessarily neglected; indeed, the observance of the Sabbath is part of the worship of God.

3. If, therefore, both before the Fall, and after the giving of the Law upon Mount Sinai—and of course throughout the entire ceremonial dispensation—the observance of the Sabbath was the grand distinction "between him that served God, and him that served Him not," can it be thought that the Gospel, with all its glorious privileges and superior motives to obedience, was designed to set aside an institution which serves more than any other to extend the blessings of salvation? But let the Saviour's voice silence all controversy. "I came," said He, "not to destroy the law, but to fulfil it." "The Son of Man is Lord also of the Sabbath."

Now the glorious truth that "Christ is the end of the law for righteousness to every one that believeth," gives no license to set aside any of His commandments, neither do we as Christians desire that it should, for "His commands are not grievous." But may not the fact that "The Son of Man is Lord also of the Sabbath," have modified its claims? Yes, verily, for He has taught (Matt. xii. 12) that "it is lawful to do well on the Sabbath-days."—**JOSIAH BRISCOE, Islington.**

[Owing to our limited space we are compelled to hold over for a future number the remaining lengthy portion of brother Briscoe's article on "The Preservation of the Lord's-day."—ED.]

*To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.*

IN reply to Mr. E. Green, I would refer him to the words of the Lord Jesus (Mark ii. 27), "The Sabbath was made for man, and not man for the Sabbath." By this I understand for the good and

profit of the Lord's people, not for their external observance of it. I believe this is a snare to many a true Christian, and what is the result? either a fleshly satisfaction at having done something, or a regret at having failed; this brings to my mind the words of James ii. 10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." And what is the issue? instead of liberty, bondage; instead of rest, unrest. Depend upon it, it is the desire of every Christian to live without sin, to know the will of the Lord, and to have grace to do or endure it. I look upon the observance of the Sabbath as the Christian's privilege, not merely a duty; and we are not to judge others, but let every one be persuaded in his own mind what is right in the sight of the Lord. I want to live every day as it becometh the Christian, not a Sunday saint and an every-day devil. **JABEZ WRIGHT.**

*To the Editor of the EARTHEN VESSEL AND GOSPEL HERALD.*

WHERE the affairs of the week are done to the glory of God, scruples need not be felt concerning riding to chapel, buying magazines, and the other items named in connection with the Day of Rest. A praying, reading, and meditating man can often speak a kind word in favour of week-day rest for the few Sunday workers, man and beast, patronised by believers. **OMEGA.**

#### PEARLS AND LEAVEN.

DEAR BROTHER WINTERS,—Your correspondent refers to the leaven hid in three measures of meal, which he affirms sets forth grace working throughout the entire man; and the Pearl of Great Price, Jesus Christ; the merchant-man seeking goodly pearls, the anxious wrestling spirit seeking peace, &c. Taking the word of the Lord for my guide, I feel that we ought not to let such wrong sentiments pass unnoticed.

The first word I refer to is Lev. xxiii. 17—19, where we have a representation of man in his fallen state and condition; in the two waive loaves baken with leaven, consequently needing sacrifice, even a burnt-offering unto the Lord, also a sin-offering and a peace-offering, and the priest was to waive them with the bread for a waive-offering before the Lord with two lambs. Now, that certainly was typical of the one great sacrifice whereby we who were shapen in iniquity and conceived in sin became unleavened (Cor. i. 5—7). Probably Paul had his mind on Lev. xxiii. 17—19, when he wrote to the Corinthians, saying, "Ye are unleavened, for even Christ our passover is sacrificed for us," and nothing less than that sacrifice could have unleavened us. From whence does the woman get her leaven? Refer to Amos iv. 1—5. The whole connection is one of transgression and multiplied transgressions.

the offering the sacrifice of thanksgiving with leaven. The Lord there compares the indignant ruler to a fowl of the air and to leaven. "He that soweth the good seed is the Son of Man" (Matt. xiii. 37). Note the man (Luke xiii. 19); the woman (ver. 21). As for the goodly pearls, and the Pearl of Great Price, Christ the merchant-man, the Church, the Pearl of Great Price. Paul was one of the goodly pearls found by Christ. On the Cross the whole redeemed of the Lord became unleavened, and were "made meet to be partakers of the inheritance of the saints in light" (Col. i. 12); "and are made manifest by the renewing of the Holy Ghost" (Titus iii. 5).

W. LYNN.

Southwood-road, New Eltham.

**BAPTISTS IN AMERICA.**—The American "Baptist Year-Book" for 1888 shows that the number of Baptist Churches is 31,891; of ordained ministers, 20,477; of baptisms for the year, 158,373; and the total number of members, 2,917,315, which is an advance on the number for 1887 of 184,745.

### Marriages.

On April 5th, 1888, at Mount Zion Chapel, Hill-street, Marylebone, by Pastor R. E. Sears (father of the bridegroom), assisted by Pastor G. W. Shepherd, ROBERT SAMUEL WILSON SEARS (eldest grandson of Mr. Charles Wilson, of St. John's-wood), to EDITH CAROLINE ROBBINS (eldest daughter of Mr. R. Robbins, of Sussex-place, South Kensington).

At Bethesda, Notting-hill-gate, on Good Friday, March 30th, by the pastor, Mr. G. Herring, HENRY THOMAS THISELTON, eldest son of Henry Thiselton, of Kensington, to FANNY CATHERINE OXBORROW, eldest daughter of Robert Oxborrow, of Archer-street, Westbourne-grove.

### In Memoriam.

THE LATE MR. JOHN LAWRENCE.

"He will be missed."

Some of the most useful men among us are those who, in a quiet, unostentatious manner "go about doing good," whose actions and words are entirely influenced by the love of Christ. Such a man was our late dear friend and brother, John Lawrence. It was our pleasure to be personally acquainted with him, and we can testify that he lovingly carried out the divine exhortation, "Remember them that are in bonds, as bound with them, and them which suffer adversity as being yourselves in the body" (Heb. xiii. 2). Some men pass away, and the circle in which they moved scarcely miss them. John Lawrence will be missed by the poor.

He will be missed in the Church, he will be missed in the Sunday-school, and last, though not least, he will be missed at the prayer-meeting, and at the bedside of the sick and dying. The Lord gave our dear friend a sweet, savoury gift in the exercise of prayer, as many at Hastings, Brighton, Homerton Row, Speldhurst-road, Hope, Bethnal-green, can testify, and have thereby realised that he lived near his Master. At Speldhurst-road, Terrace-road, and other place he frequently presided at the prayer-meeting, and his exposition of the Scriptures gave full proof of a mind stored with sterling truth. After a few weeks' illness, on the 13th of February, "in a full age, like as a shock of corn cometh in in his season," the angelic host ushered his ransomed soul to the mansions of bliss, leaving dull mortality behind, in the 75th year of his age.

On Tuesday, February 21st, his mortal remains were taken into Hope Chapel, Bethnal-green, where he was a member, and a very solemn and appropriate service was conducted by his pastor, Mr. Copeland, commencing by Mr. Yondan giving outhymn 244, "Denham," emphasising the verse. "Unnumbered years of bliss." Mr. Griffith offered prayer, and Mr. Copeland read the Scripture and addressed the mourners and friends. The funeral procession then wended to Bow Cemetery, where the mortal remains of John Lawrence were consigned to the custody of the grave by the pastor. The chapel was full of sorrowing friends, and many times did we hear the words, "He'll be missed." We are glad to bear our testimony to the sterling worth of the departed through grace, and of the mark of respect shown to him by the friends at "Hope."—J. W. B.

Carmel Chapel, Pimlico.—In loving remembrance of our dear sister, PHOEBE BLACKWELL, the widow of our late brother and deacon Blackwell. She sweetly fell asleep in Jesus on March 11th, aged 77 years. The deceased was interred in Brompton Cemetery on the 16th, our pastor, Mr. J. Parnell, officiating. Her remains were brought to the chapel, and then followed to the grave by many of her fellow-members to manifest their esteem to the departed. Our pastor preached the funeral sermon the following Lord's-day from the words in 1 Peter iv. 17. Her favourite text was John ii. 25. God bless the bereaved.

She sleeps in Jesus and is blest,  
How sweet her slumbers are.

—THOMAS COLLINS.

MRS. SARAH MARDLE, for 18 years a member of the Strict Baptist Church at Hertford, gently passed away to her eternal rest, Wednesday, March 28th, aged 85. Her remains were interred at All Saints' Cemetery, Saturday 31st, her pastor, Mr. Bowles, officiating.

On the 13th ult., Maria Minton, aged 83. Memoir by her daughter next month.

In fond memory of ANN, the beloved wife of Edward Cox Bird, who departed this life March 24th, in her 70th year (Psalm xxxix. 9; Job i. 21). Interred in Thame Churchyard, March 28th. Her end was peace.

Our SISTER HOWEL fell asleep in Jesus, March 8th. For a long time she carried about a sickly body. I saw her on the Saturday before, and she said, "I thought I was going this week; I shall not last much longer." I said, it is a great blessing to have a good home to go to, and she replied, "Yes." She did not seem over rejoiced nor cast down, but quietly resting on the Lord. She was not a great talker, but a good walker. Our dear brother has lost a good partner indeed. The remains of our sister were interred in Sudbury Cemetery, March 14, by our pastor, Henry Rayner, from Mount Bures, where our sister stood a member. Brother Rayner solemnly read Job xiv., and gave an address from Job xix. 25, "I know that my Redeemer liveth." How sweet, he said, to the dear children of God to know their Redeemer liveth. At the grave side he read Psalm xxxix., and closed by earnest prayer. The brethren from Mount Bures came down and carried her to the grave.—R. BONE, Sudbury, Suffolk.

We record with deep regret the death of MRS. KIRBY, of St. Neots. She was a member of the Strict Baptist cause in the town. Her end was peace.

FRANCES TAYLOR, the greatly beloved wife of Mr. Benjamin Taylor, Baptist Minister, Pulham-St. Mary, Norfolk, departed this life on March 22nd, aged 68 years. For 27 years she was a suffering and helpless invalid, but a loving wife and an affectionate mother. She was not often well enough to attend the house of God, but when able to do so, she enjoyed it much. One day, during her last illness, Mr. Horne, of Carleton Rode, came to see her, and prayed with her, which she much enjoyed, and often spoke of his visit with much gratitude. Being asked by her husband about the state of her mind, her reply was, "You know where and when the Lord first met with me, and what He made me then I am now. I want to say something to you, but I am not able. I have no breath." She said, "I have given up all here below, except one thing which troubles me, and that is, what will you do without me?" Her husband replied, "God, who has taken care of us both all these years, will still take care of me." She said, "I know it. We have lived together many years, and now we must part; and all I want is patience to bear up under my sufferings. I am look-

ing to the Lord Jesus, and am putting all my trust in Him. I have no will of my own, for I have left it all to His will, and to do just as He pleases. I have had my fears at times, but I know where they have come from—the old enemy." She requested her husband to read to her John xiv., which she seemed to enjoy. Her sufferings were beyond expression, and her patience always such as caused astonishment in all who saw her. Three months before her decease, she was attacked with a stroke of palsy, followed by dropsy and complete exhaustion, and gradually she became weaker, and at last passed away very quietly to her eternal rest. On March 28th we committed her remains to the dust, and, notwithstanding the inclemency of the weather, a great number of friends congregated in the chapel and on the burial-ground. "She is gone, but not lost."—A. A. WITHAM.

MR. CHARLES BRIDER, Founder and Manager of the Gospel Book Mission to the Army and Navy, was taken away very peacefully on Easter morn, after a short illness. It seems to be a testimony of his accepted labour for God's glory that he was called on the very morn which we commemorate as being the resurrection morn of our blessed Saviour Jesus Christ, for whose honour and glory dear Mr. Brider laboured so indefatigably while here below.

We gather from a letter written by brother J. B. Wise that brother DRAKE, of Sittingbourne, passed to his eternal rest on Lord's-day, March 25th. Mr. Drake was well known to many Churches of truth, where he had preached the Gospel for fifty years. On the day before he died, brother Wise was called to his bedside, and some sweet conversation passed between them. The dying saint said to brother Wise, "Pray, brother Wise, in a few words, and ask the Lord to come and take me home." He then wished brother Wise not to say a word about him when he had gone, but extol Christ. Mr. Wise preached his funeral sermon at Birchington-on-Sea on Lord's-day, April 8th. A goodly number of friends were present. Churches needing help will find brother J. B. Wise a ready and sound preacher. His address is 40, Mayflower-road, Clapham-road, S.W.

On February 25th our dear brother, JAMES BOLTER, aged 86, passed away quietly to his rest, having been upwards of 18 years deacon with me at Providence, Kingston. He came from Aldburgh, in Suffolk, and was truly a disciple who loved his Master, and loved the habitations of the Lord's house. For the past six months he had been denied

the privilege of meeting with us. Brother Bush officiated at the grave in Norbiton Cemetery on the following Thursday, when a goodly number of members and the congregation followed. On Sunday, March 3rd, brother Bush preached his funeral sermon from the words, "And he died in a good old age, full of days, riches and honour" (Chron. xxix. 28).—W. J. BRIGHT.

In loving memory of MR. JOHN RICHARDSON, of Rougham, who passed to his eternal rest on February 16th, at the advanced age of 94. He was the oldest inhabitant of the parish. He worked upon one farm for over 50 years. He was called by grace when a young man, and was baptized by the late C. Elven on April 3rd, 1825, in the Old Baptist Chapel, Lower Baxter-street, Bury. He became united with the Church at Bradfield in the year 1866. Through grace, for the long period of nearly 63 years, he maintained a consistent Christian character, and was a firm believer in the doctrines of distinguishing grace. His favourite hymn was "In songs of sublime adoration and praise." Although receiving support from the parish, he was blessed with a contented spirit. On Lord's-day, Feb. 26th, we preached from the words of his own choice, "Thou shalt come to thy grave in a full age, like a shock of corn cometh in in his season."—W. DIXON.

Died on March 21st, ELIZA MISON, aged 77. For 54 years she was a consistent member of the Church worshipping at Chelmsford. She had been confined to her bed for several years, but the affliction was patiently borne. When dying and unable to articulate, one of her daughters asked her whether she experienced it to be light at eventide. She nodded her head by way of assent, and passed peacefully away. Four daughters are left to mourn her loss, three of whom are in membership with us. We improved her death on the morning of Lord's-day, April 1st, from Zech. xiv. 6, 7.—F. G. B.

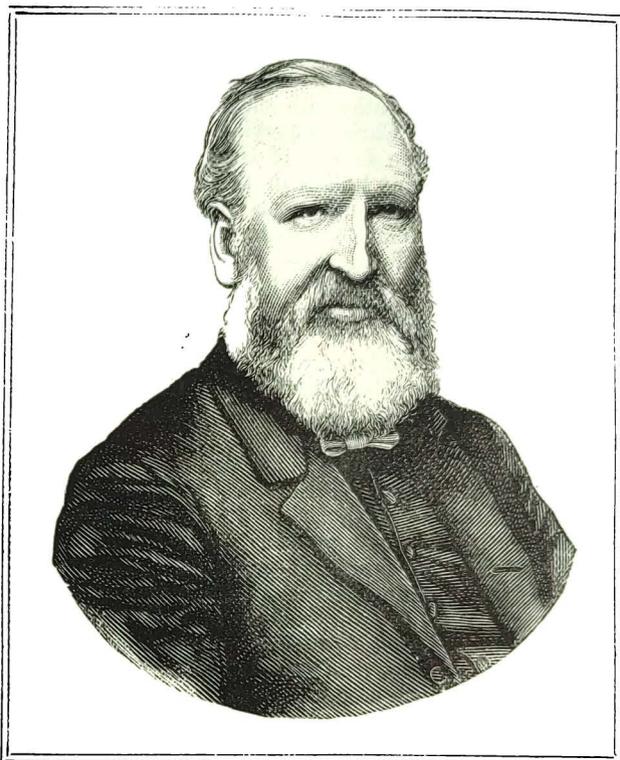
MRS. WILD, the beloved wife of Mr. G. E. Wild, of Metcalf-road, Enfield Lock, fell asleep in Jesus on Saturday, March 31st. Our sister had been in membership with us at Ebenezer, Waltham Abbey, with her husband, for nearly eleven years, prior to which she had been a member of the Church at Putney-road, Enfield. Mrs. Wild was baptized many years ago at the "Cave," by William Allen of blessed memory, and united with that cause with her beloved husband. For several months the Lord laid upon her His afflicting hand very heavily, but even amidst her pains it was pleasing to hear her soul breathing for God and longing to be gone. She was hardly ever very

strong in faith until the last, when the Lord ripened her soul rapidly for glory. It was blessed to hear her speak of her confidence in the merits of Christ. Her remains were interred in Enfield Highway Churchyard, April 5th, her pastor, Mr. W. Winters, officiating. Brother C. Hewitt offered prayer at the grave. Brother R. Alfry and several friends from Waltham and Enfield were present. Her end was peace. Her funeral sermon was preached by Mr. Winters on Lord's-day evening, April 8th, from Eph. ii. 8.

On Thursday, February 23, MRS. CROSBY, the beloved wife of Thomas Crosby, died of bronchitis at 4, Whitehall, where they had lived in the employ of Messrs. Drivers and Co. 25 years. She was 70 years of age. She had known the Lord 47 years, her beloved husband being the means the Lord used of bringing her to know Christ. Mr. W. Harris, of Rehoboth, Pimlico, preached her funeral sermon on Lord's-day evening, March 4th, from Psa. cxvi. 7.—S. W. BALL.

GEORGE CLAYDEN, aged 47, after a brief illness from an attack of typhoid fever, died on March 24th, and was buried at Willesden Cemetery, on the 29th, Mr. H. Welch officiating on the occasion. George Clayden stood an honourable and beloved member of the Church at Shouldham-street from its formation. He was a humble disciple of Jesus, with somewhat of an even experience of the things of God; but just before his illness he had a wonderful time of love in hearing the Gospel one Lord's-day. His soul seemed filled with the joy of faith, till his very face beamed with joy; and he spoke to one and another of the good times he had had, saying he had not had such a time of warming up for years. The departed one leaves a sorrowing widow and seven dear children. Few were the intervals of consciousness. At one time he began to sing, "All hail the power of Jesu's name," etc. His wife said, "Oh, that is beautiful, George; sing it again." He complied, and sang it again. Truly this was a ray of light from the silver lining of the dark cloud. The God of Israel support the widow and appear for the dear children.—H. BOURNE.

Died on February 8, at Stotfold, Bedfordshire, JOSEPH COLE, aged 76. He was for fifty years a minister of the Gospel, and for many years a consistent and useful member of the Church at Blundham, Bedfordshire. His end was peace. Our loss is his eternal gain. The remains of the deceased were brought from Stotfold, and deposited by the side of his wife and sons in the parish churchyard. The funeral was largely attended by the friends of the deceased and the inhabitants of the village.—E. S. KING.



## The Late Mr. John Slate Anderson

(PASTOR OF ZION CHAPEL, NEW CROSS ROAD).

**J**OHNSLATE ANDERSON, another well-known and highly respected minister of the Gospel of Christ, passed somewhat precipitantly away to his eternal rest on the 20th of April. The kind telegram from our beloved brother, J. W. Banks, announcing his death, completely unstrung us. This solemn event, happening so soon after the unexpected departure of our brethren, Mr. John Hazelton, Mr. P. W. Williamson, Mr. William Bull, Mr. George Diffey, Mr. Daniel Matthews, and others, has caused many hearts with our own to bow in sorrowful submission, and say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

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

What a shock has the many sudden bereavements recently produced in the domestic circles of our departed brethren, also in the respective Churches over which they so long presided; yea, and in the entire section of the Baptist body to which they belonged.

ARE THE STRICT BAPTISTS DYING OUT ?

Many persons not in sympathy with our views of the *primitive faith and order* of the Church of Christ are crying out with a sort of half-triumphant sneer, "Ah, the fathers of the Strict Baptist Churches, where are they? The mighty leaders in the denomination are rapidly being taken away, and the days of the remaining few are numbered: when they are gone, what will become of the Strict Baptists?" Those who speak thus are not friends of the cause of truth. This kind of pessimistic clamour we have repeatedly heard from certain quarters since our boyhood. This was the popular cry long before then with regard to James Wells, John Foreman, Samuel Milner, John Andrew Jones, Charles Waters Banks, and other kindred spirits of the past. Although all these gracious men have been taken away, God still carries on His work. His work will never stop for want of men and means to effect it. None could possibly feel more keenly than we do the serious loss the Church of Christ has been called to endure within the past few months. But shall we sit down in despair? Never. Blessed be the Lord we have no reason whatever to tremble to-day for the ark. With full respect to departed worth, we believe there are many good men and true yet in the denomination—rising men, thinking men, praying men, who, like those sterling brethren that have gone to rest, are deeply imbued with the spirit of Christ, and are determined by the help of God to follow the New Testament fathers in the good old paths of divine truth. Nevertheless, our faith is now *being greatly tried on behalf of the pastorless Churches*. There is, indeed, very much need of fervent prayer for the Lord to send more labourers into His vineyard. We say, with good old John Berridge,—

"As one Elijah dies, true prophet of the Lord,  
Let some Elisha rise to preach the Gospel Word;  
And fast as sheep to Jesus go,  
May lambs recruit His fold below."

MR. ANDERSON'S BIRTH AND PARENTAGE.

Mr. J. S. Anderson, we learn from a note by the late Mr. C. W. Banks in the *EARTHEN VESSEL* for October, 1877, page 299, first drew breath on May 18th, 1818, in an ancient farm-house situated in the rugged and mountainous neighbourhood of Stanhope, in the county of Durham, and north of the banks of the river Weir. There were twelve children in family, seven sons and five daughters, and the subject of this brief memoir was the tenth child. His father being a farmer, the boy John, like many of the Old Testament worthies, was taught early to tend his father's flocks, to which eventful period of his life we have often heard him refer with singular pleasure. By this practical course of training in rural life he was enabled in after days to frequently draw forcible illustrations from nature when setting forth the glorious Gospel he so dearly loved.

## HIS MOTHER KILLED BY LIGHTNING.

Although we have no special record of his parents, we should judge them both to have been godly people from their firm attachment to the old Scotch pastor of Wark, in Northumberland—John Slate, after whose name our departed brother was called, “JOHN SLATE ANDERSON.” We have often heard Mr. Anderson speak of his parents journeying on horseback many miles over hills, dales, and moors to hear their old favourite minister preach the Gospel. It was in this old-fashioned mode of travelling that his dear fond mother lost her life. On September 2nd, 1824, Mrs. Anderson, while riding across a lonely moor to hear Mr. Slate preach, was instantaneously killed by lightning, and also her horse. This was a sad blow to the family, and especially to little master John, who was then in his seventh year.

## HIS CONVERSION UPWARDS OF FORTY-FOUR YEARS AGO.

An account of the inner and outer life of our deceased brother, as narrated by himself many years ago, will, we are sure, be read with much interest by many of our friends. We give the following in Mr. Anderson's own words. He says, speaking of how he became a Christian, “It was not by birth, it was not by the sprinkling of a few drops of water on the forehead, which a good old man travelled many miles to do, and then pronounced me ‘a member of Christ, a child of God, and an inheritor of the kingdom of heaven.’ This was a sad mistake, as my future life proved; for I grew up to be a godless youth, and a leader in all sorts of wickedness. When funds and other circumstances would admit, my evenings were spent at the village public-house, when every sinful desire was gratified as far as possible. One Saturday night (which would be now upwards of 44 years ago) I formed a resolution to go home early and sober for once, and, although with some difficulty, the resolve was carried out. On leaving the village, I began to congratulate myself on my good behaviour, and formed some plans of reform; but in the midst of this, something seemed to say within me, *If I died that night I should go to hell.* It came as quick as lightning, and with a power quite beyond description. In a few moments the sins of my past life stood before me in black array. The claims of a righteous, but broken law, were thundered in my soul.”

## MR. ANDERSON'S FIRST PRAYER.

He continues:—“The claims of a righteous, but broken law, were thundered in my soul. After proceeding about a mile I rolled my Scotch plaid round my neck to keep out the driving snow, and knelt beside the stump of an old oak tree, and tried to pray, but found no relief. I could neither eat, sleep, or work as heretofore, and some thought I had gone mad. It is hardly necessary to say that old companions and old habits were forsaken, and all means used to get rid of my burden, which for weeks grew heavier. At last the Wesleyans heard of my case, and got me to their meetings, the only places of worship I knew of except the parish church. They prayed with and for me, and urged me but to believe and be saved. Gladly would I, but could not. Then they told me it was my own fault, and if I perished I was making my hell tenfold hotter. At length I got some gleams of hope—felt my heart warmed with love to Jesus—and talked about it like a child, and especially to my old companions.”

DIRECTED BY DIVINE PROVIDENCE TO LONDON.

“Soon after this, by a mysterious Providence, my steps were directed to London. That was in the year 1842; and never can the desolate feeling be forgotten when first I found myself in the busy streets of the great Babylon. I was almost as ignorant as the animals I had been accustomed to drive, not having the slightest knowledge of the plan of salvation, and could read very imperfectly. Being cast entirely among strangers, and ungodly persons, I fell into sin; this was followed by despair, and a very desperate attempt to drown conviction. But it was truly ‘kicking against the pricks.’ I tried to return to the Bible, to prayer, and to the Wesleyan Chapel. For a time the conflict was sharp; the order was to sin and repent. At length conscience prevailed, and I tried to be a good Methodist, and worked in earnest. But being brought into contact with an old Calvinist, he took every prop from under me, and after a severe conflict, I came to the conclusion that election was true, but I was not chosen, and must perish. Soon after this my steps were directed to the Baptist Chapel in Waterloo-road, where a half-and-half Calvinist preached—the late Mr. Branch. He was the means of showing me the plan of salvation, and bringing my poor soul into some degree of liberty. I was baptized, and became a member of his Church. After a time the contradiction of free-will and free-grace in the ministry was detected, and I was amongst the unhappy people who ‘cannot hear.’ I never, however, sat under a better ministry than that of Mr. B.; for becoming engaged in the *London City Mission*, I had to search out truth for myself, and the process lasted about twelve years before I fully enjoyed the glorious liberty of the sons of God.”

#### HIS CALL TO THE CHRISTIAN MINISTRY.

“When the star of hope first dawned upon my soul, I felt a strong desire to communicate my feelings to others; and in the North of England held forth a few times ignorantly enough. But coming to London put a stop to that ultimately. I sought and obtained employment as a city missionary, and was in the habit of speaking from the necessity of having to hold meetings in my district. I ultimately gave up the missionary work, with the idea that I had gifts for the ministry. But very soon, discovering the step to be a mistake, I returned to my old employ of visiting the poor, and holding cottage meetings amongst them, and entirely gave up the idea of ever becoming a pastor. My lot being cast in a village near Brighton, I became associated with brethren there who took me by the hand, and seemed to recognise me as a preacher, and ultimately, Mr. Israel Atkinson recommended me as a supply to the friends at Bethesda, St. Luke’s. The result was a call to the pastorate, which led me to believe it was the Lord’s will I should accept it.”

Mr. Anderson’s labours, as a missionary, at or near Brighton, reached from 1851 to 1857, and where he had as many as 500 navvies to whom to minister. About this time, a little chapel was erected for him at Fishersgate, which, we believe, is still existing.

#### HIS FIRST PASTORATE.

In 1857 Mr. Anderson received a call (as already stated) to the pastorate of Bethesda Chapel, Lever-street, St. Luke’s, and in the

November of that year his public recognition, as pastor, took place. The brethren who officiated on the occasion were Samuel Milner, William Palmer, Philip Dickerson, John Andrew Jones, and Mr. Isaacs. In this cause of truth he laboured about six years, with some amount of success. Respecting his removal from this Church, he himself writes: "My mind was deeply exercised concerning my removal from St. Luke's, and at length I came to the conclusion to remove if the Lord opened the door. Having made known to a friend my feelings, he at once communicated with friend Kennard, and the result was a favourable one."

#### HIS SETTLEMENT AT ZION, NEW CROSS-ROAD.

In 1863 Mr. Anderson received a hearty and unanimous invitation from the Church at Zion Chapel, New Cross, to become their pastor. This call he accepted, and his public recognition occurred on Wednesday, March 30, 1864. On this eventful occasion, Mr. John Pells read the Scriptures and offered solemn prayer. Mr. George Murrell (a grand old father in Israel) then delivered an address on *The Divine Appointment of the Christian Ministry*. In the afternoon of the day an able address, on the *Design of the Ministry*, was given by Mr. George Wyard, and brethren Milner, Dickerson, Alderson, Meeres, Bland, and others, took part in the evening service. Years previously, Mr. W. Felton, who had laboured with happy success at Zion, was followed by Mr. G. Wyard.

#### MR. ANDERSON'S BRIEF STAY AT BRADFORD, AND RETURN TO LONDON.

After a few years, Mr. Anderson resigned his pastorate at Zion, New Cross, and removed, in the June of 1867, to Bradford, in Yorkshire, and became the pastor of Sion Chapel in that town. In this place he laboured about two years, and returned to his much loved people at New Cross, in January, 1869. His removal to Bradford does not (humanly speaking) seem to have been attended with holy blessing, but caused him sorrow of heart, as also the dear friends at Zion. On his return, however, to his London flock at New Cross, the Lord very graciously honoured him, and smiled upon his ministerial labours, and which He continued to do up to the time of his death.

#### THE LORD'S BLESSING UPON MR. ANDERSON'S LABOURS AT ZION, AND ELSEWHERE.

When Mr. Anderson re-commenced his labours at Zion, on the first Lord's-day in January, 1864, there were but seventy members upon the Church books, and upon the 24th anniversary of his pastorate in February last, the Church numbered 270, twenty-three having been added during the past year. Mr. Anderson has left the Church, Sabbath-school, and the various Societies connected with the cause, in a very healthy condition, and we trust that a suitable pastor will soon be found to fill the vacant office.

Mr. Anderson was not only a sound and savoury preacher of the Barnabas type (Acts iv. 36), but the large share of personal confidence he possessed, with strong mental courage, and great deliberateness of manner, rendered him useful in other departments of Christian labour. He will, in consequence of these valuable qualifications, be materially missed in the public work connected with the Metropolitan Association of Strict Baptist Churches, of which he had been President during the

years 1876-9, and 1887-8. He was also President of the Pastors' Conference during 1887.

THE "SILENT MESSENGER" AND ITS EDITOR.

Mr. Anderson was known, as a writer, principally in the *Silent Messenger*, a little halfpenny monthly serial, which he originated and edited, and which had reached, at the time of his death, to No. 132. At the end of this number our departed brother writes as if conscious of his speedy dissolution. He says, "Climb to Pisgah's top, and you shall see all the land of promise, and in the hope of reaching it lose all your fears—'look up!'" He wrote a large number of hymns, a few of which appear in *Stevens' Selection*, which he re-arranged some years ago. Most of them have been published in the *Silent Messenger* month by month.

W. WINTERS, *Editor*.

Church Yard, Waltham Abbey, Essex.

MR. ANDERSON'S ILLNESS, DEATH, AND BURIAL.

WE are obligingly indebted to Mr. T. G. C. Armstrong, Mr. C. Taylor, and Mr. W. J. Wintle, and others, for kind letters relative to the last hours of the life of Mr. Anderson. Mr. Armstrong writes, under date, April 21, 1888:—

DEAR MR. WINTERS,—It is with much grief I write to acquaint you with the removal of our beloved pastor, Mr. J. S. Anderson, by the hand of death. He fell asleep a few minutes before ten last evening, after about forty-eight hours' intense suffering. He had been attacked by his old complaint a fortnight previously, but thought it was slighter than on former occasions, and was helped to fulfil his engagements up to Wednesday evening last, when he preached as usual, and presided at the meeting of the Committee of the Tract and Benevolent Society, although, at the time, he was feeling acute pain. On reaching home he went to bed, and his medical man was fetched, but nothing serious was expected, until a short time before his death, when Dr. Goodhart, Head Physician of Guy's Hospital, was summoned, but did not arrive until after life had fled, and his ransomed spirit had entered within the pearly gates, where he beholds the King in His beauty, and is at home for ever with the Lord he loved and served so faithfully here below.

May I ask an interest in the prayers of the Lord's people for her who is left behind, that grace may be given to sustain her under this crushing blow, and to the Church, that wisdom and grace may be afforded in this new experience of widowhood.

Yours in the Lord Jesus,

T. G. C. ARMSTRONG, *Church Sec.*

171, Malpas-road, Brockley, S.E.

MR. W. J. WINTLE'S LAST INTERVIEW WITH MR. ANDERSON.

Referring to Mr. Anderson's *last* sermon, Mr. Wintle says:—

MY DEAR BROTHER WINTERS,—You may be interested to know, that after the sermon he was talking to me for some time, mainly about a Church for whom he wanted me to preach. He was then in great pain, which he attributed to indigestion, and said he thought he must consult a physician. I suggested to him that he needed a rest. He replied, "Ah, that's just it, but how can I think of resting, with all my preaching

engagements?" So I said "Good night," little thinking it was for the last time. The Lord has cancelled his engagements, and given him the rest he so much needed.

Yours very sincerely,

W. JAMES WINTLE.

39, Sutherland-square, Walworth. S.E., May 1, 1888.

JOHN SLATE ANDERSON.—AN ACROSTIC.

J OINED with the white-robed choir above,  
O ver the cold dark stream,  
H e, whom the Spirit's fire of love  
N ourish'd with Jesu's beam,

S ings to the Lamb the vernal song,  
L earned by the blest alone,  
A ids in their praise the sunlit throng,  
T hroned in the victor's throne,  
E lders, and odours, and harps among.

A rmed with the Holy Spirit's sword,  
N one could his voice withstand;  
D octrine and precept from the Lord,  
E ach in his prospering hand.  
R ests he indeed; and, home now reached,  
S ees Him he served below,  
O wns the great love he gladly preached,  
N ever a pang to know.

Ramsey, Hunts.

S. KEVAN.

THE FUNERAL SERVICE IN ZION CHAPEL, NEW CROSS.

Long before the time of the arrival of the funeral procession at the chapel, a large number of friends had gathered within its hallowed walls to unite in the solemn service. At about 2.30 the coffin was brought into the chapel and placed below the pulpit, which was draped in mourning. The mourners having become seated, Mr. E. Mitchell, of Guildford, who presided at the service, announced hymn No. 1. (specially printed), which was solemnly sung:—

"Why do we mourn departing friends?  
Or shake at Death's alarms!  
'Tis but the voice that Jesus sends,  
To call them to His arms."

Mr. R. E. Sears, of Whitechapel, offered very earnest and appropriate prayer. Mr. J. L. Meeres, who seemed weak and unwell, gave out hymn No. 2, which, he said, was composed by our departed brother:—

"We seek that country where  
The ransomed millions are,  
Who went before.  
In songs sublime they sing,  
The glories of their King,  
Who did them safely bring,  
To that blest shore."

Mr. C. Masterson, of Brighton, then read several portions of Scripture in a very savoury and orderly manner.

OH, FOR ANOTHER J. S. ANDERSON!

Mr. J. H. Lynn, President of the Metropolitan Association of Strict Baptist Churches, ascended the pulpit, and delivered an able address, in the course of which, speaking of Mr. Anderson, he said: We speak of

loss and bereavement, but let our chief thoughts be of his divine Lord and Master, whom he long loved and faithfully served. We know not where to look among men for another like him. Let us, therefore, look to Him who gave us our brother, and who made him what he was as a Christian and a minister of the Gospel. We miss him, whose ministry was weighty and fruitful. He was a true servant of Jesus Christ, who alone can fill up his place, and whose service consumed him. Our brother was raised above all the bitterness of sect and party, but not outside of truth. The Lord ever honours them who honour Him. I ask you all to bear before the Lord in the arms of your faith our beloved sister, the cherished relict of him whose memory we love. He is with his Lord now. We do not speak of him as our late brother. The saints above and those on earth are not a divided host. It is not a theory, but a Bible fact, that "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect." Our brother is with Christ. Let us then seek to remember that we should not be selfish, for selfishness is rebellion. Our divine Master said, "If ye loved Me, ye would rejoice, because I said, I go unto the Father." May we not rejoice to-day that our beloved brother has gone to his Father's house on high? The beautiful hymn he composed and published only a short time before his death is expressive of the closing scene of a true soldier of Christ, and of his own happy departure. The two last verses run thus:—

"Fight on, believer, you must win,  
 Take courage and be brave,  
 The Lord whose blood atoned for sin,  
 Is mighty still to save.  
 When from the gloomy grave He rose,  
 He vanquished all His people's foes."  
 "You soon shall see His sweet command,—  
 'Now lay thy weapons down,  
 And on thy head with My own hand  
 I'll place this golden crown.  
 Well done, thou faithful one, well done!  
 The battle's fought, the victory's won!"

After Mr. Lynn's excellent speech, which was listened to with marked attention, Mr. Sears gave out hymn 3,

"In vain my fancy strives to paint  
 The moment after death,  
 The glories that surround the saints  
 When yielding up their breath,"

and Mr. W. Hazelton offered solemn prayer.

#### THE CHAIRMAN'S ADDRESS IN THE CHAPEL.

Mr. Mitchell, before closing the service in the chapel, gave a short but very appropriate address, in the course of which he said:—

I could have wished someone better qualified had been chosen for the position I occupy; yet there is little need to eulogise our departed brother. His own works praise him. His life, and his long, honourable, and successful pastorate speak sufficiently of him. My personal acquaintance dates back more than seventeen years. Located for a short time in this neighbourhood, I heard the Word with profit from his lips. Two sermons in particular I shall never forget, and which helped to form a union never

to be broken. Three texts of Scripture have occurred to my mind in connection with our beloved brother's departure. The first one our brother Lynn has dwelt upon, "If ye loved Me ye would rejoice, because I said I go unto the Father." Our hearts are sorrowful to-day, but our tears are for ourselves. We shall never behold that manly form again, nor listen to the calm, persuasive tones of his voice. We weep for ourself, for the Church bereaved of a loved and honoured pastor, for our dear sister who has lost her beloved partner. For John Slate Anderson we weep not. He has gone to the Father's house on high, and now beholds Him, whom, not having seen, he loved. As we love Him, so we rejoice. The next text was 1 Chron. xxix. 28: "He died in a good old age, full of days, riches, and honour." If we drop the riches, or interpret them spiritually, the words will apply to our brother. "A good old age." We could have wished that our brother might have been spared for years to come, yet he was nearly the same age as David. With some the strength of age is but labour and sorrow. Not so with him. Time had laid his hand gently upon him. His was a good, a green old age. His powers were continued. Fruit was ripe and mellow. He was fat and flourishing in the courts of our God. "Full of honour." Some men outlive their reputation, and are forgotten ere they die. Our brother removed in the zenith of his reputation. He was never more honoured, esteemed, beloved, and useful than in his latest days. He died full of the honour his God had put upon him. The third text was Num. xxiii. 10: "Let me die the death of the righteous, and let my last end be like his." 'Tis with the righteous well, whatever may be the circumstances that attend his end. But to wear the harness to the last, to be useful to the very close of our career, seems most desirable. There was no long waiting interval for our brother. At his post, breaking the bread of life to his people on Wednesday evening—supping with his Lord on Friday night. We desire ever to say, "Choose Thou our inheritance for us." We would refer all things to the sovereign pleasure of our God. Yet we could pray, "May my last end be like his." We can hardly realise that our brother is gone. May the Lord sanctify his removal to us. May we follow the bright example he has left us, and may his departure effect, by the power of grace, what his words failed to do in some of your hearts.

A telegram from Mr. John Box (who was staying at the Isle of Wight for the benefit of his health), expressive of his devout fellowship of sorrow for the bereaved, was then read by Mr. Mitchell.

Mr. C. Masterson announced hymn No. IV., "For ever with the Lord," and Mr. J. H. Lynn concluded the service in the chapel with earnest prayer and the benediction.

The outer coffin, which was partly covered with wreaths of flowers, was of polished oak with solid brass fittings. A brass plate bore the following brief inscription:—

JOHN SLATE ANDERSON,

*Died April 20th, 1888.*

AGED 69 YEARS.

#### THE SERVICE AT THE GRAVE.

The remains of our brother were conveyed to their last resting-place, followed by six mourning coaches and eleven broughams. Beside the relatives, friends of the deceased, and officers of the Church, the Metropolitan Association of Strict Baptist Churches was represented by the President, J. H. Lynn; Vice-President, C. Wilson; the Secretary, J. Harris; the Solicitor, E. Mote, and the auditors, W. Kennard and A. Steele. Those representing the Pastors' Conference were: W. H. Evans,

President; E. Langford, Vice-President. Members: J. H. Dearsly, W. Horton, P. Reynolds, and C. Cornwell. Arriving at Brockley Cemetery, a very large concourse of people had gathered together, and, notwithstanding the efforts of the police, it was with difficulty that the friends could get near the grave. The coffin having been gently lowered into the tomb, Mr. Mitchell, in briefly emphasizing the certainty of the resurrection, and referring to the sure grounds of our hope and comfort, touching our honoured brother, said:

We are not of those who are careless of our bodies. We believe both body and soul to be the purchase of the Saviour's blood. In committing the remains of our brother to the grave, we would testify our faith in the glorious resurrection of the dead in Christ. How sweet are the words of the apostle, "Now is Christ risen from the dead, and become the first-fruits of them that slept!" The first-fruits were alike the pledge and the pattern of the whole harvest. So with Christ. His resurrection is the sure pledge of the resurrection of His people, and His glorious body the pattern to which the body of His saints must be conformed. We commit these remains to His keeping, in the sure and certain hope of a glorious resurrection. "Them that *slept*." How delightful is that word! Saints do not die, they sleep. Why do we sleep? In order that we may arise in the morning refreshed and reinvigorated. So with the body. It must slumber in the ground until the resurrection morning, when it shall arise beautified, made spiritual and immortal, and then shall be brought to pass the saying, "Death is swallowed up in victory."

This touching address was followed by a sympathetic prayer, specially entreating the Lord's blessing on, and comforting presence with the widow; and blessing Him for robbing death of its sting and the grave of its gloom. The friends were then dismissed with the benediction.

We trust the Lord will very graciously sustain and comfort the beloved widow, and guide and support the Church in her solemn state of widowhood, and help us all to live as our departed brother did, to the glory of God, and for the good of precious souls. So prays affectionately—THE EDITOR.

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#### SKETCH OF MR. J. S. ANDERSON'S LAST SERMON.

*Preached at Zion Chapel, New Cross Road, on Wednesday evening, April 18th, 1888. Two days before his death.*

"It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it" (Luke xiii. 19).

OUR Lord's parables are not doctrinal, strictly speaking. That is to say, we could not make a creed, or complete system of doctrine out of any or all of them. They are intended to teach practical lessons of the workings of Divine grace and of the duties of those who are the subjects of grace. The parable of the mustard seed is intended to teach us the lessons that God's works have generally small beginnings, whether it be His planting the Christian Church in the world, or His placing the first seed of Grace in the hearts of His chosen. "Who hath despised the day of small things?" Why, nearly all of us! But God does not. He is content to begin with small things. This truth is illustrated:

1st. *In the history of the Christian Church.* The Gospel began to be preached in a very small way. In an obscure part of the world it was first proclaimed, and its first preachers consisted mainly of poor fishermen and such like. Yet it has grown and become a great tree, and the Gentiles

from every land are brought under its branches. We see another illustration of the same truth:

*2nd. In the history of local Churches.* Take this Church to which we belong for an example. Many years ago, so many that few are now living in our fellowship who can remember the time, this Church was formed by a few faithful men who lived around Deptford. It was not a "split," nor was it started in opposition to any existing cause, but those men formed themselves into a Church of Jesus Christ on Strict Baptist principles because there was no cause of that faith and order within reasonable distance. So it began in a small way and has seen many ups and downs since, but by God's grace it has steadily grown and now we see a goodly chapel with a prosperous and peaceful Church. What hath God wrought! Again this truth is to be seen:

*3rd. In the work of grace in the soul.* The first impressions made upon the soul by the Holy Spirit are usually connected with some event that appears small, and, perhaps, to the carnal eye, trifling. In my own case I well remember how, many years ago, I received my first impression. It was only by a sudden thought. "If I were to die now, where should I go to?" But that thought was the voice of the Spirit, and was the beginning of a work of grace that led me to the feet of the Saviour.

Many of us probably could tell of a similar experience. Now in further considering our text, I shall, by Divine help, direct your attention to two things, first, the ground, and secondly, the growth:—

**I. THE GROUND.**—*1st. It was "chosen" ground.* The seed was sown in His garden. Now the soul in whom grace works, belongs to the Father by eternal choice. All our hearts are by nature like barren ground, full of stones and weeds, but God in mercy chose out His people from the world that they might be gardens wherein the plants of grace might grow. I well remember when, more than fifty years ago, my father removed to another farm, he found the garden a long way from the house, and so he chose part of a field close to the house and had it turned into a garden, and the old garden was sown with grass, and soon was like the rest of the field in which it stood. So God chooses out His gardens.

*2nd. It was "purchased" ground.* Redemption costs us nothing, but it cost God something. Justice had to be satisfied; the claims of the law had to be met, and at no less a cost than the death of Christ. "Ye were not redeemed with corruptible things, as silver or gold; but with the precious blood of Christ." So by the death of Christ as a substitutionary sacrifice for His people, all the elect were purchased as an eternal possession.

*3rd. It was "enclosed" ground.* It was a "garden." When my father chose his garden, the first thing done was to enclose it with a fence. And so God has walled round His Church, and has fenced round each ransomed soul as "a garden enclosed."

*4th. It was "cultivated" ground.* In the case of my father's garden the ground had to be trenched two feet deep. Many loads of stones had to be removed, and good soil brought from a distance to take their place. And there is a great work of grace to be done in changing the stony heart into a heart of flesh.

**II. THE GROWTH.**—*1st. The seed was vital.* We are told that it sprang up. This is not always the case with natural seed. Twelve months ago I planted some French beans and did all I could to make them grow, but not one of them ever came up. Now it is not so with the grace of God. When that is implanted in the soul, it always grows. *It must grow.* There is no failure with God. There is life in the seed, though there may not be much in the man who sows it.

*2nd. The seasons were favourable.* The weather is not always very favourable to the earthly farmer or gardener, but it always is favourable to the Heavenly Sower. At one time it is the genial sunshine of God's loving smile, the summer time of prosperity. At another the showers of blessing, the dews of grace; while at another the frosts and snow of affliction are

sent. These last are just as necessary as the sunshine and the showers, for without them the work of grace would be incomplete.

3rd. *The increase was marvellous.* What a growth! The tiny seed becomes a great shrub; a shelter for the birds! The oak was in the acorn once, and who can tell the depths of grace? What were we once and what are we now? Though we are very far from being what we should wish to be, yet when we look back and see the greatness of the change, we can only wonder at what God has wrought in us by His grace. God grant that we may all increase in the grace of our Lord Jesus Christ, and if there are any here who have no witness of this change on them, may the Lord graciously begin a good work in their souls for Christ's sake.

I have preached to you to-night in great pain. I felt better before I commenced, but it has come on again, and so if I have not preached as brightly as I might otherwise have done, you must please to excuse it. It can't be helped. I daresay I shall be better soon.

[We are obligingly indebted to our friend and brother, Mr. W. J. Wintle, for the above sketch of Mr. Anderson's *last* sermon.—ED.]

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LINES IN MEMORY OF THE LATE MR. J. S. ANDERSON,  
OF NEW CROSS.

*"Death is swallowed up in victory."—1 Cor. xv. 54.*

ANOTHER soldier of the cross.

A warrior of the Lord,  
Has gone to dwell in heaven above.  
And claim his great reward.

Though sudden was his heavenly call.  
From earth his prize to gain;  
He now beholds his Saviour's face,  
And shall for ever reign.

No more on earth we'll hear his voice  
His Master's name proclaim;  
But, happy thought, we can rejoice  
That we shall meet again.

Stepney.

The Church and congregation bless,  
Lord, in their time of need;  
Another shepherd quickly send,  
Thy chosen flock to feed.

Soon we shall hear the Saviour's voice  
Say, "Leave that house of clay:"  
Like him, may we be ready found,  
That summons to obey.

We hope to meet around the throne,  
With all the hosts adored;  
Rejoice and sing, and like him be,  
"For ever with the Lord."

THOMAS EDWIN MOORE.

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THE FUNCTIONS AND MINISTRY OF THE HOLY  
GHOST IN THE BODY OF CHRIST.

*A Paper read at the Annual Gathering of the Metropolitan Association of  
Strict Baptist Churches, held at Soho Chapel, Shaftesbury Avenue, on  
Tuesday, March 13, 1888.*

BY GEORGE W. SHEPHERD.

*(Minister of Mount Zion Chapel, Hill Street, Dorset Square.)*

*(Concluded from page 140.)*

WE are now within measurable distance of that conclusion to which you are doubtless by this time looking. We crave your patient attention a few moments longer, however, while we briefly review the METHODS EMPLOYED by the Holy Ghost in the discharge of His official responsibilities. First in importance we name the inspiration of holy Scripture. A paper on that subject alone might not be out of place at some future Association meeting. We have only room for a few remarks. Whether in converting the soul, enlightening the understanding, instructing the mind, or comforting the heart of the people of His charge, the *written Word* is the Holy Spirit's one great instrument. To

that Word alone we go to learn how God saves a sinner. The facts we believe, the promises we grasp, the precepts to which we bow as individual Christians, are all derived from this source. It is the *Koh-i-noor*, or mountain of light, that has enriched more paupers than princes. As Churches, moreover, our distinguishing doctrines, our observance of ordinances, and the rules of our Church government, are framed in accordance with this infallible standard.

But perhaps as an Association we stand alone in believing that every part of the Word of God is verbally inspired. *Translators* may make mistakes, may allow prejudices to get the better of conscientiousness, but as to the *originals*, "holy men of God spake as they were moved by the Holy Ghost," exercising no personal control over their productions. The word is not *their* word, but *His* word, and as such is mighty in His hands, so mighty in fact that often when the sense is mangled and mutilated by the preacher, the *Word* does its own work in spite of him. It is not, in fact, too much to say of many preachers that they owe more to what the Word of God has done in spite of them than ever they did to what it has done through them.

This reflection, however, leads us to another point. The inspiration of Scripture being acknowledged as the chief instrument in the Holy Spirit's ministry, we may place next the choice and qualification of the evangelist. We have no time to spare even a passing word on the ever-increasing crowd of *self-constituted* preachers, or the still larger crowd of ecclesiastics who could not preach at all if it were to save their souls. The Holy Ghost chooses His own ministers. And in nothing is His sovereign pleasure more apparent than in this, for He commonly selects those who, either *physically*, or as to circumstances of *birth* and *education*, are about the last persons in the world whom we should expect to be employed in such a service. The apostle Paul was a man of great mental attainments, but he had a thorn in the flesh nevertheless, and there never was a minister worth his salt without one. Where it is, and what it is, is our own affair, and if we are reticent on the subject, so also was the apostle himself.

Again, the Holy Spirit fixes the locality where His ministers are to labour. We often read in relation to politics of round pegs being stuck into square holes, and square pegs into round ones; but the Holy Ghost never makes this mistake.

Beloved brethren in the ministry, we are where we should be, where the Holy Ghost has work for us to do. That work may approach its completion, and we may be wanted elsewhere, or no longer wanted at all; but it should and does strengthen our hands to feel and to know that God, and not man, has allotted us both our sphere and our labour. Once more, the Holy Ghost determines where the Gospel shall *not* be preached, as ready as where it *shall*. The apostle Paul and his companions were forbidden of the Holy Ghost to preach the Word in Asia—they assayed to go into Bithynia, but the Spirit suffered them not.

The condition of the heathen world is a solemn subject, and ever has been, not more so, however, than the condition of the ungodly anywhere, but in either case it is perfectly clear that God vouchsafes His Gospel and the blessings attending it *where*, *when*, and *how* He pleases.

Yet once more let us observe that *instrumentality alone* effects nothing. It is said that there is wealth enough in the Christian Church to place a

Bible in the hands of every human adult on the face of the earth. Possibly,—especially if we include under the term Christian all that goes by that name. But the Holy Spirit is not dependent on the *wealth* or *will* of the Church in this or any age. Hundreds of thousands possess Bibles in this land of ours to-day, and what use do they make of them? The truth is, neither the Bible, nor the sanctuary, nor the ministry, *in themselves*, are effectual. There still needs, with all these, the Holy Spirit's *personal* influence on the *heart* and *mind*. He alone puts heaven's *life* into the soul, heaven's *light* into the understanding. He alone convinces of sin in a saving sense, and He alone brings the guilty culprit to the cross of the Redeemer. He alone can apply the word with *power*, causing the lame man to leap as the hart, and the tongue of the dumb to sing, making waters to break out in the wilderness, and streams in the desert.

Throughout the whole period of the Christian life the joy and peace in believing, the comfort in tribulation, the sweetness enjoyed in the means of grace, liberty in prayer, and pleasure in service, and, in a word, all that distinguishes real and vital religion from the merely outward forms of it, are due to His personal influence in the soul. And in the solemn moment of death that same personal influence must needs be exercised. Through it alone can the mind triumph over the otherwise distasteful surroundings of dissolution. The dying Christian is aware that death is the result of sin, and that the strength of sin is the law, and also that that law is the unchangeable law of his unchangeable God. But the Holy Ghost gives him the victory, as He enables him to apprehend Christ as the righteous and all-sufficient Saviour, and to understand and realise that his peace has been made by the blood of the cross, and so willingly, nay, eagerly, to submit to the inevitable stroke, and believingly to regard it as the needful and merciful pathway to everlasting bliss.

Shall we dispense with the ministry of the Holy Ghost in heaven? Most certainly not. And let us say that we should grieve to think so. In that glorious world the Father will still be *our* Father. How sad to think otherwise. Jesus will still be our "Husband," "Brother," "Friend." What would heaven be else? And the Holy Spirit will still be our Illuminator, and the teacher of our glorified minds. It is impossible that the Holy Spirit should do all He has promised to do for us in the brief space allotted to man upon earth. Let us look at our Saviour's own words, which some may have wondered that we have not quoted before, but we have kept the best wine for the last. "All things that the Father hath are Mine; therefore said I that He shall take of Mine and shall show it unto you" (John xvi. 15). *All things that the Father hath*—these are to be brought before the saints by the Holy Spirit, and surely this will need an eternity to accomplish.

Brethren, we *love*, and we ought to love the Holy Ghost. To Him we owe all we know spiritually, all we believe, all we feel, and all we realize. We have never wept tears either of sorrow or of joy but He has made them flow. We have never wrestled at the throne of mercy, or felt clasped to the breasts of love, but He has brought us there. We have never said either "Thy will be done," or "Get thee hence, Satan," but He has given us the grace. And in that pure and holy state to which we look, and for which we long, His continued influence shall enable us to see "the King in His beauty" ever and without inter-

mission before our enraptured eyes. Through Him shall we comprehend what is the breadth and length, and depth and height, and know the love of Christ, which passeth knowledge, and be filled with all the fulness of God.

The Holy Ghost shall make us differ from angels, see God as they cannot, and know Him as they cannot, and through His effectual working in every member of the glorified body, the bride of the Lamb, to make the abundant grace, through the thanksgiving of many, redound to the glory of God.

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### HEAVENLY DEW.

A FEW THOUGHTS ON HOSEA XII. 5.

BY W. KERN, IPSWICH.

“ I will be as the dew unto Israel.”

ONLY living plants need the dew, only the living child seeks it, with, “ let some droppings fall on me, *even me*”; and He that loves their souls has here promised to supply their needs. In His exalted position as a Prince and a Saviour, He, by the mighty influence of the Holy Spirit, will be as the dew unto them. This sacred influence is unseen in its approaches to the living soul, also it is silent in all its movements in the bosom; no noise, no thunder, but a heavenly stillness. It is also so gentle in all its operations on the inner man. It never injures, but is very reviving in its effects. It softens the heart, and refreshes the spirit, and lifts up the soul to God, in holy contemplation, and sacred adoration; it is also very penetrating in its nature, it penetrates through coldness, hardness, carelessness, and is a mighty power to remove and banish the same. It is also very abundant in its manifestations, rising over all obstructions, causing the parched ground to become a pool, and the dry land springs of water; turning the very desert into the garden of the Lord, filling up every aching void, and causing the hope to be lively, the mind to be spiritual, and the soul to be glad, also causing the believer to look up, and to lift up his head, and go forward to the mark for the prize. It is also entirely free, without money and price, so suited to the poor, to the empty-handed, to the ruined, and to the outcast; without money come to Jesus Christ and buy; and then, whenever received, so welcome, so precious, so advantageous, so blessed, so that wheresoever this dew or influence descends, there the weak one becomes strong in the Lord, the timid one becomes bold and courageous, the halting one goes on his journey refreshed, the distant one draws nigh his God and Father, so this is a very important promise, and when realized, marks out the recipient as a favourite of heaven, as a child of the great Family, as a follower of the great Master, connected with the eternal throne, covered by the gracious Hand, sheltered in the bleeding side, and is one that no evil shall befall, no storm shall injure, no foe destroy, for where the dew has fallen, there no condemnation can come. Dew and damnation cannot alight on the same spot, settle on the same head, come on the same person; so if we can prove He has been as the dew unto us, then He is our Friend and Brother, and Portion, yea, our all in all.

But on the other hand, how solemn, how dreadful, how awful, to *live and die* without needing the dew, without seeking it, without receiving it; nothing but eternal darkness, desolation, destruction, and damnation, awaits such an unhappy soul. So says the Scriptures. Amen.

## "THE YEAR OF JUBILEE."

"It shall be a Jubilee unto you."—Lev. xxv. 10.

[This being our brother Robert Edward Sears' Jubilee year, the following interesting sketch of his life, which appeared in *Life and Light*, July, 1883, will, we are sure, be hailed by all our beloved readers with a hearty welcome. We sincerely wish our dear brother many more years of happy and successful labour in the ministry of the Gospel, and that at last he may be gathered to his fathers in peace, in the "Land o' the Leal," as says old Shirley—

"'Twere happy if I may find a lodging there at last,  
Though my poor soul get thither upon crutches,"

so says—THE EDITOR.]

NOTES FROM THE AUTOBIOGRAPHY OF MR. R. E. SEARS, PASTOR OF  
LITTLE ALIE STREET, WHITECHAPEL.

GOD said unto Moses, "I will make all My goodness pass before thee;" and it passes before us in *our own personal experience*, and we record it here in praise of the sovereign grace and matchless love of our covenant God. I might have been left to perish in my sin, for,—

"Why was I made to hear Thy voice,  
And enter while there's room;  
When thousands make a wretched choice,  
And rather starve than come?  
'Twas the same love that spread the feast,  
That sweetly forced us in;  
Else we had still refused to taste,  
And perished in our sin."

## MY BIRTH AND PARENTAGE.

I first saw the light of natural life on the 22nd of May, 1838, and it was my happy privilege to have parents who loved and served the Lord, both being earnest and active members of the Baptist Church, Hill-street, Dorset-square, then under the pastorate of Mr. John Foreman. I have heard my father say that when he first took me in his arms he presented me to God. It is no small mercy to commence life in a *baptism of earnest prayers*. Dear reader, have you a praying mother? Esteem her as a priceless treasure. Have you a God-fearing father? Honour him and obey him in the Lord, for this is right.

Forgive me, reader, if I pause to lay

## A GARLAND ON MY PARENTS' TOMB.

Dear and gentle *mother*, thy Robert loves thee still; long gone from sight, but always a living reality in the shrine of memory. Thy children call thee blessed; and *blessed be God* for all the holiness, gentleness, patience, and beauty of thy life! Honoured *father*, thy counsels are not forgotten; thy prayers God continues to answer; and in thy footsteps we fain would tread.

## CHILDHOOD.

Very early in life I had convictions of sin and desires after God; but they were of a transient nature; they came and went like the dew of the morning. When only nine or ten years of age, "Janeway's Token for Children," and "Bunyan's Pilgrim's Progress," were read with deep interest. I used nightly to repeat the prayer my mother taught me, and sometimes I added a few words of my own. When quite a little boy my mother was very ill; and I believe that "Lord, spare my

mother," was true prayer, for God answered it. When about twelve years of age I left off my form of prayer; but, even then, conscience accused me, and often I was constrained to repeat the words in bed.

## SIN A BURDEN.

At the age of fourteen years, God was pleased to deepen my convictions, so that sin became a burden; and from that time I was never left to give up seeking the Lord. The instrumentality employed was *an address by my own dear father*. (Blessed be God that my ministry has been blessed to at least five of my dear children). The subject of my father's address was the *last judgment*, and it was given in the Sunday-school at the close of the afternoon teaching. Oh, the longing I had to be one of God's people, so that at the last day I might hear the welcome, "Come, ye blessed of My Father." I knew that God's people were a praying people; and on returning home I went to my room, and kneeling down I cried, "*Lord, teach me how to pray.*" And now I began to see my lost and ruined state as a sinner in God's sight; and I resolved to be good and serve the Lord; for alas! although brought up under a free grace ministry I was full of free will. It seemed so reasonable to me that I should do what I could; for, thought I, How can I expect God to bless me unless I do what I can? Oh, the wretchedness and misery of those days! The more I tried the worse I became. I longed for the light, but darkness far more dense encompassed me. The day when a fresh resolution was made was sure to be a day of greater sin. How I longed for some friendly hand to guide me; but I dared not reveal my feelings to anyone. Many and many a time did I shut myself in my room and bitterly weep over my sad state. I wanted to be a Christian, but feared I never should be; and what seemed so strange to me, there were times when I seemed to have no burden and very little anxiety. Then came the suggestion—doubtless from the devil—You had better think no more about religion: if you are to be saved you will be saved. But He who had begun the good work in me would not leave me. God was preparing me to receive salvation as a *free gift*. He was preparing me to prize *salvation all of sovereign grace*. God was showing me the worthlessness of my own works that I might be saved by *the work of Christ alone*. Well do I remember one night thinking over my sad state, for I had been trying for a long time, and had miserably failed in everything; and I thought, I never shall be one of God's people; *but oh, how I longed to be*. My hope that night was gone. No star of promise shone to cheer me; and, falling prostrate upon the ground, I could only groan, "*God be merciful to me a sinner.*" It was God's work to bring me to that. He humbled me that He might exalt me; and now I had

## THE MORNING STAR OF HOPE.

I attended a Bible-class, of which I was a member, conducted by Mr. Tinson, now the superintendent at Hill-street. The subject that Thursday evening was "Mercy," and "I obtained mercy," and could sing,—

"Is Christ the Door? then here I'll wait;  
Thanks to His Name! 'tis not too late;  
Though late I come, and vile and poor,  
God will receive me at this Door."

(To be continued.)

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

*Tell Me Not of "Jesus Only,"* A poem by E. Wilkinson. As precious as his sermons.

*Ebenezer: A Service of Praise.* Compiled by Albert Steele. An excellent arrangement, and worthy of being frequently recited.

*Boston Monday Lectures.* By Joseph Cook. Grand and good; but not our style altogether.

*Twentieth Century Tracts: 7. Utterance.* By F. J. Brown, 46, Swallow-street, Birmingham. This tract utterly confounds us. Either we are woefully dull, or our author is profoundly deep. The fact is, if Mr. Brown had more *doors of utterance* opened to him, he would find less time than he does for writing such mysterious papers as the one before us.

*The Doctrinal Basis of the Strict Baptist Church at Orford-hill, Norwich.* Compiled by the pastor, Mr. George Pung. Well done, brother Pung. May many more of our pastors and Churches, go and do likewise.

*Metropolitan Association of Strict Baptist Churches' Annual Record, 1888, &c.* The report of the joint secretaries (Mr. John Box and Mr. John Harris) for the year 1887 is full of encouragement and signs of progress. The Churches at Watford, Clapham (Courland-grove and Bedford-road), Brixton (Tabernacle), and Sutton-at-Hone have been added during the year, and the associated Churches now number fifty. The statistics show the totals to be—members, 3,779; baptisms, 171; Sunday-school teachers, 562, and scholars, 5,996. The financial condition of the Association continues to rise, and the Magazine, the E. V. and G. H., "is securing the patronage of an increasing number of readers." This is indeed cheering. The *Annual Record* contains memorials to the Queen and Prime Minister respecting the dispatch of Her Majesty the Queen to the Pope; and to the Royal Commission on the Education Acts. These were read at the 17th annual meeting by the worthy president, Mr. John Hunt-Lynn, and highly applauded. In addition to these excellent and timely memorials, the report contains a summary of the president's address, also an outline of Mr. W. K. Dexter's address. The first part of Mr. G. W. Shepherd's address delivered the same evening we published in our last issue, and which is continued in the present number. For the addresses which have already appeared (see April and May Nos.) in our Magazine we have received many kind and appreciative testimonies. Mr. Dexter's address shall appear in due course. We hope that in the next *Annual Report* the *Doctrinal Basis and Rules* of the Association will be given, as formerly. It is more necessary than ever that they should be kept prominently before the Churches.

*Notes on the "Down Grade" Controversy; Being a New Church Contribution towards its Settlement.* By J. Deans. Our author is evidently a new theology man by his bold assertion on page 5 with regard to the old doctrines and the new. His view of the *atonement* (page 6) puzzles us. Mr. Deans leaves the difficulty where he found it.

*Creed or No Creed? With a Prefatory Note* by C. H. Spurgeon. The writer of this pamphlet bases the question he places before the Baptist Union upon certain statements drawn from the writings of "the late venerable Dr. Steane and the redoubtable Andrew Fuller." If our readers wish to know more about the *question* at issue, they had better write to Passmore & Alabaster, Paternoster-buildings, E.C., enclosing 1½d.

*Jesus Christ, the Resurrection Life and Glory of His Body the Church.* By J. Godsmark. London: R. Banks and Son, Racquet-court, Fleet-street (price 2d., post free 2½d.). This is a very sound and appropriate production for the times. In it Mr. Godsmark powerfully shows the nature of the spiritual resurrection in the new birth, and the future resurrection and final destiny of the ungodly. We earnestly ask our friends to give Mr. Godsmark's pamphlet a quiet and prayerful reading.

*Shiloh: A Few Meditations on the Person, Work, Offices, Character, and Names of Jesus Christ.* By Alfred H. Wood, of Hastings. To be had of J. C. Pembrey, 164, Walton-street, Oxford, and W. Wileman, 34, Bouverie-street, London (price 1s.). This neat little volume of sacred poetry is brim full of the sweet spirit of Christ. It will be appreciated by lovers of evangelical hymns.

*The Plenary Inspiration of the Holy Scriptures.* By Dr. Gausson; with Prefatory Note by Rev. C. H. Spurgeon. London: Passmore and Alabaster, Paternoster Buildings (3s. 6d.). This work will prove of immense value to Bible students in the present sceptical age. Dr. Gausson bases his work upon the splendid facts that "all Scripture" (*passa grapha*) is divinely inspired, and that all prophetic utterances are given by God. "No restrictions; all Scripture is in such wise a work of God, that it is represented to us as uttered by the divine breathing, just as human speech is uttered by the breathing of a man's mouth. The prophet is the mouth of the Lord" (see page 60). Dr. Gausson's book had become scarce, which necessitated the publication of the present edition. The work is a library in itself, and will be found invaluable in the study of the sacred Scriptures. We sincerely hope that every minister of the Gospel will speedily become possessed of a copy of this masterly work.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### THE DARK SIDE AND THE BRIGHT SIDE.

BY JOHN WATERS BANKS.

*Being a few lines addressed to Samuel Foster on the late J. S. Anderson, and the cause at Providence, Islington.*

MY DEAR BROTHER,—Samuel Foster,—I thank you for your kind, spiritual note in reference to the removal of our much loved friend and brother, J. S. Anderson. Yes, it is true, as you say, "the Churches of truth will miss him." He was like a father among us, and was frequently appealed to for advice and counsel, in things spiritual and temporal, and I, for one, can testify that he was ever willing to give the benefit of his ready mind, on matters touching the Church of God, with which his long experience had made him familiar. God in His providence gave him a cool, deliberate, yet very pleasing manner, and when he had well-weighed any question that was brought before him he pronounced his opinion in a kind, forcible, telling way, at the same time quite devoid of cold, empty sentiment, with a "Well, brethren, I think you cannot do better than—." It had become quite natural among us, in any case where superior judgment was required, to "ask Mr. Anderson." He will be missed in this particular sense, as well as, to all intents and purposes, in every society connected with Churches of truth. This you no doubt will find more fully entered into in the editorial article by our esteemed brother Winters. We most earnestly pray the Lord to send in amongst us men whom He has qualified for the ministry similar to those whom He has taken to Himself. There is a severe shaking now going on in the Open Communion camp; there are some excellent men among them, and should it please the Lord to force any into the Strict Baptist circle on account of principle they would be welcomed in His name. We cannot go to them; nor will we forego that which we hold dear for the sake of courting the smile of any. Our hope and prayer is, that God will speedily and graciously fill the spaces so unexpectedly rendered void in our Churches.

These are very solemn times with us as a denomination. But there is a bright and dark side to every picture; the bright side of this bereaving dispensation is with our translated brother; the dark side is with his widow, the Church at New Cross, and the causes of God generally. Nevertheless, while we mourn, we will not murmur, for, while there are great gaps made in our community, we have much to be thankful for, because the Lord has not left Himself without witnesses. There are men who do not shun to declare the whole counsel of God. May these be streng-

thened spiritually, mentally, and physically, and their number increased.

Among the list of successful pastors in the present day might be mentioned, PHILIPS REYNOLDS, AT PROVIDENCE, ISLINGTON, whose labours the Lord has highly honoured. Just before Mr. Reynolds came, eight years ago, some thought the doors of old Providence must be closed; but from the first of his coming until now, the cause has gradually grown, and a new sanctuary erected, where, on the 1st of May, the eighth anniversary of Mr. Reynolds' pastorate was held. Mr. John Hunt Lynn preached in the afternoon, and a public meeting was held in the evening, presided over by Mr. E. Harris, of Shouldham-street, and addresses were delivered by Messrs. Cornwell, Lester, Parnell, Welsh, Dexter, Reynolds, and Willey. Now, Samuel, there is no minister or Church of truth in all the land more highly favoured than is Mr. Reynolds' with excellent Christian deacons, they work together, for the benefit of their pastor, the good of the cause, and the glory of God, most harmoniously; and God's blessing rests upon every institution connected with the Church. Ever since Speldhurst-road was disposed of, I had not joined any place, till very recently, when, to the Church at Providence, for membership I applied; and, after I had stated before them a reason of the hope I have that God has put His grace and fear in my heart they gave me a hearty welcome; and I was publicly received into full communion, and my pastor, Mr. Reynolds, on giving me the right hand of fellowship, said the word he had laid on his mind for me, was a prayer which he found in Philippians i. 9, 10, 11. No better desire could be expressed for anyone than is contained in this very comprehensive prayer. Look at the words, Samuel, and you will find them to be full of savour and sweetness, and when it is well with you, plead with the Lord that they may be verified in my dear pastor, in the deacons, and every member of the Church at "Providence," and in the whole of the Church of the living God. In the world there is nothing but unrest; it is, therefore, consoling under all the changing vicissitudes of this life to be able to mix with a quiet, united, and loving people as those at Highbury-place, and worship the Three-One God, in concord and true peace.

Should Mr. Reynolds, in his numerous travels to dispense the word of life, come in your direction this summer, I will get him to give you a visit.

Now may the God of all grace comfort, sustain and support you in your lonely affliction, is the prayer of yours in the hope of the gospel,—JOHN W. BANKS.

SIGNS OF BLESSING RESULTING  
FROM THE "DOWN GRADE"  
CONTROVERSY.

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

MY DEAR SIR,—I deem it right and proper at once to communicate information concerning my change of views to one who is Editor of the magazine which represents the opinions of that branch of the Baptist denomination to which I am about to seek admission. I herewith send you a copy of a letter which I have written to Mr. C. H. Spurgeon, which you may insert in the E. V. & G. H., if you think any good is likely to result therefrom. It will be the means of explaining the way in which I have been led to abandon those things wherein I had erred.

Some time ago I announced my intention of resigning my pastorate in Tunbridge, which terminated at the close of the month of March. I intend residing at Portslade-by-the-Sea (3 miles from Brighton) until in the providence of God I am led to another settled sphere of labour. After the 1st of June I shall be willing to serve the Churches in the way of preaching the Gospel. That God may greatly bless the "Down Grade" controversy to the opening of the eyes of many, is the prayer of

Yours in Gospel bonds,

R. THOMSON.

EXTRACT OF LETTER TO PASTOR C. H.  
SPURGEON.

DEAR MR. SPURGEON,—As the result of prayerful and prolonged study, extending over many months, I have this day been led to resolve upon applying, at an early date, for admission to the fellowship of those who are known as Strict and Particular Baptists. For several reasons I have selected you as the first (outside my own family circle) to whom this decision should be communicated. Your personal kindness has placed me under deep obligation. Although not indebted to you for my ministerial education, yet I cannot forget the favours which, from time to time, I have received at your hands. Your words of encouragement and approbation have often comforted and cheered me.

To the series of papers on the "Down Grade" question which you published in the *Sword and Trowel* I am indebted for the awakening of misgivings with respect to the perfect soundness of that creed which until of late I held in common with yourself. The matter presented itself to me in this way. Here, I said, is a branch of the Baptist denomination whose doctrinal sentiments were at first shaped under the powerful influence of Andrew Fuller, and which has for many years past been drifting farther and farther away from the teachings of the Puritans, of the Reformers, of Christ, and His apostles. What if, after all, it

should be found that in the theology of Mr. Fuller (whose system I have hitherto regarded as in full accordance with the Bible) there was that "little rift within the lute," so soon to "make the music mute!" I shall afresh examine the foundations of my creed, and, if in anything I have erred, may God be pleased to put me right.

I at once began the work of re-investigation. I re-read most of Mr. Fuller's treatises, together with a good deal of Hodge and Stock; and on the other side I read John Stevens' reply to Fuller's "Gospel worthy of all acceptance" (entitled, "Help for the True Disciples of Emmanuel"), certain of the works of Mr. Gadsby, &c. I endeavoured, to the best of my ability, to compare what I read with the law and the testimony, and the conclusion to which I have come is, that the practice of exhorting all sinners indiscriminately to exercise spiritual faith in our Lord and Saviour Jesus Christ is not only unscriptural, but is that thin end of the wedge which slowly but surely tends to destroy the fabric of divine truth. Mr. Fuller pleaded for universal invitations, and these universal invitations have obviously and inevitably paved the way for the promulgation of universal grace, universal atonement, universal love, universal fatherhood, yea, universal salvation. It has thus come to pass that at the present moment there are very few preachers indeed, outside the ranks of Strict and Particular Baptists, who faithfully and constantly declare those blessed doctrines concerning God's electing, redeeming, calling, and preserving covenant grace.

I am also convinced that the practice of open communion receives no sanction from the Scriptures, and that it tends to weaken considerably our testimony in behalf of the ordinance of believers' baptism.

In making up my mind on this matter, I have not forgotten to count the cost. I know that I am about to join a branch of the denomination which is everywhere spoken against, to whose adherents such terms of reproach as *hyper* and *antinomian* are commonly applied. But the same God of all grace, Who directed me six years ago to leave the ministry of the Church of England (one of whose priests I had been for some eight or nine years) will doubtless supply all my need, and enable me to rejoice and be exceeding glad, when reviled for the truth's sake.

It is my earnest prayer that beyond all your hopes and expectations, God will prosper the present crusade against deadly error—even that crusade which He has appointed you to inaugurate.

I remain, dear Mr. Spurgeon,

Yours &c., (signed) R. THOMSON.

[By the above letters, it will be readily seen that the "down grade" controversy has begun to yield fruit. It is with

unfeigned pleasure we commend Mr. Thomson to our Churches needing ministerial help. We believe our friend is about to apply to one of the Brighton Strict Baptist Churches for membership. It is our sincere hope that he will meet with a hearty reception. Should friends require further information respecting Mr. Thomson, we beg to refer them (by his wish) to Mr. A. H. Neve, sen., Cornwall House, Tonbridge. We are also gratified in knowing that Mr. J. Cattell, pastor of Besseles-green, is personally acquainted with Mr. Thomson. We much regret the unavoidable delay in the publication of Mr. Thomson's letter.—ED.

### REPLIES TO QUERIES.

#### CANDIDATES FOR MEMBERSHIP.

W. WESTON asks for Scriptural authority for bringing candidates for membership before the Church. The authority of Scripture is plainly and solemnly clear for casting upon the Church the responsibility of duly ascertaining, to the best of their ability, that the candidate for membership is both a subject of grace, and also grounded in the truth as in Jesus. The duty of ascertaining whether the candidate has the knowledge of God, and is perfectly joined with the body, in judgment, and speaks the same thing, is not the pastor's duty only. He may be a bad man, he may have his own motives for swamping the Church with numbers at any cost, and he may take himself off, and leave the Church with his wonderful additions, at any time. No! emphatically no, this is the Church's duty, from which it may not shrink without sin.

Now if W. Weston admits the obligation, I ask him how the duty of the Church can be better performed? Would he have the candidate interviewed by every member, separately, for bear in mind, every member is equally responsible with every other in this matter? I grant him that some times timid Christians shrink from the ordeal, but I submit that this mostly arises from a wrong conception of what that ordeal really is, and a little judicious handling of such cases usually disposes of the difficulty. The prating hypocrites he so much dreads, certainly get into the Church much more easily when the Church abandons its functions than when it rigidly insists upon them. Finally, I ask W. Weston for information whether he ever knew, in all his life, a poor person make any objection to come before the Church, and whether it is not a fact that usually this question crops up when some one, very respectable, wants to come in by the side door. I have known the Church to be opened to admit the Mayor of the town, and the water of the baptistry to be warmed to accommodate a wealthy tradesman, but I never

knew a concession to be asked by, or granted to, an old washer-woman.—THE EDITOR'S BROTHER.

IN reply to the query of your correspondent contained in March Magazine, in relation to candidates coming before the Church, &c., another question arises in my mind, are there not many things practised in connection with the Church of God, and proved to be useful, instructive, and edifying, which are not in exact words commanded to be observed? As, for instance, monthly Church meetings; Sunday-schools; order of conducting services. As to preaching sermons and many other things which are based upon the word, which "are lovely and of good report," though not particularly defined, there are instances which at least imply the necessity and benefit of such a course. The apostle Peter, in his first Epistle to "the elect strangers," exhorts them to be always ready to give an answer to every man that asketh them a reason of the hope that is in them. If so, every man surely to the Church of God, on their introduction into personal union and communion. David says, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." The ministers of the Word in the apostles' days, gathered the Church together, and rehearsed all that God had done with them, and did it not create a sacred joy and spiritual pleasure, and tend to knit their hearts together? And are there not ten thousand witnesses that can attest to the great benefit derived to the Churches by this long continued and blessed practice? Suppose some do by their fair speeches deceive the hearts of the simple. Did not Simon Magus deceive Philip? But was baptism to be ignored and set aside because of its abuse by some? And is it not more likely to deceive by persons coming in by letter or by recommendation of one or two than by consent of the whole Church? I for one must be a witness of the great and blessed benefits derived from the old-fashioned practice. Having been deacon and secretary of a prosperous and spiritual Church for about 20 years prior to entering upon the ministry, and having heard, I may say, between two and three hundred relate their experience before the Church, although many of them came with fear and trembling, and often with many tears, yet they afterwards would not but have so come. And then how frequently at such solemn and sacred seasons has a union been formed of a spiritual nature between the incoming member and the Church never to be broken, and how many of the actual members of the Church, on hearing the different relations given, have had their own evidences afresh confirmed? The spiritual benefit derived, and the honour and blessing conferred thereon by the Lord, is to me a sufficient warrant for

its observance; and in these solemn and dreadful days of declension and departure from the "good old paths," I trust all our truthful Churches, in this and in all other respects, will abide fast in the faith.—GEO. BURRELL, Watford.

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

DEAR MR. WINTERS,—I have to travel some distance, as do many in our rural districts, there being a famine, not of bread, or of water, but of hearing the words of the Lord; and if your correspondent who subscribes himself "A Lover of the Sabbath" is also a lover of the gospel, and feels he cannot do without it, he will most assuredly be found where the Lord has promised to meet with His people, and in this case of emergency he will not be studying the law of Moses, but be following in the footsteps of the flock that hear His voice and follow Him. If I overtake a poor pilgrim on the road who is travelling on the same errand as myself, I give him a lift by the way. By thus doing, I have found that on "going up to the temple of God together," in spiritual and mutual intercourse, "our hearts have burned within us by the way," and have been so lifted up, that I have felt holy pleasures and spiritual joy in commencing the service. I am accustomed to drive about three miles to hear the gospel four times, and my Sabbath-day's journey is 12 miles. In this day of new theology and modern thought, and numerous other inventions of the devil, I feel favoured that I have no further to travel, but if I had I should feel quite free to do so by that liberty through which Christ maketh free.—W. M. C., Essex.

STEPNEY.—The forty-fifth anniversary of the Rehoboth Sunday-school, Wellesley-street, was held on Easter Sunday, April 1st. Brother W. Waite delivered two very excellent sermons, that in the morning from Matt. xi. 29. Our brother took his evening discourse from Luke xxiv. 11. On the following Monday afternoon, brother Philip Reynolds preached from Psa. li. 15. Our brother said: Firstly, we notice the Psalmist acknowledges his inability to praise God without God's help; secondly, we see his prayer, and thirdly we have his praise. There was a good company of friends from neighbouring Churches. Our neat little chapel was well filled downstairs, the good assembly of people reminding us of old times. The school children sat in the gallery, and sang suitable pieces for the occasion. A good tea was partaken of by 120 friends, including ministers and teachers; also 99 children partook of the same in the school-room. The evening meeting, for the third time, was presided over by our good brother W. Kempston, who read the interesting account of Elisha and the Shunamite (2 Kings iv. 8), after which

brother Lovelock offered prayer. The superintendent's report shows an increase of scholars still in good attendance of 37 since last year, making the number now on the books 111. This represents nine classes. There are nine teachers, who attend regularly. One of our old scholars, who until recently was a teacher, has lately been received into Church fellowship, and we have reason to believe there are others who are qualified to do likewise, but have not at present come forward. At the conclusion of the report, the chairman, on the behalf of the senior boys in the first and second classes, presented the superintendent with an album, which he accepted with deep feelings of pleasure, thanking the lads for their token of love. The following brethren took part in the meeting—F. C. Holden spoke from Prov. xxvii. 8; P. Reynolds, Jer. xxxi. 33; A. J. Margerum, Peter i., last clause of ver. 6. I. R. Wakelin, G. J. Baldwin, H. F. Noyes, and W. Waite made warm and encouraging speeches to teachers and children, which concluded a very pleasant and profitable meeting.—HAYTER SCRIVENER, Superintendent.

CLAPHAM.—This beautifully quiet suburb of London, is highly favoured for causes of truth. At Courland Grove, Mr. W. H. Evans is sowing the Gospel seed in faith: at Bedford-road, Mr. W. Tooke and the Church are working on peacefully, pleasantly and prosperously; at Ebenezer, Wirtemberg-street, our honourable and beloved friend, Mr. Henry Hall, was never more happy in the work and among his people than now; this is no small mercy after thirty years' pastorate. On Tuesday, April 17th, Mr. Hall's 30th anniversary was held, and we were exceedingly gratified to see the high esteem in which he is held by his friends after so many years' pastoral work. At these services, the Chapel was full afternoon and evening. Sermons were preached by Mr. Dolbey, of the Surrey Tabernacle, and Mr. J. Bush, of Kingston. It was truly a hallowed time to many, and the Lord's own dear family were helped to go on their way rejoicing, and praising God for speaking through His servants. Mr. Dolbey preached from the words, "And a man shall be as an hiding place from the wind, and a covert from the tempest," &c. (Isaiah xxxii. 2.) Mr. Bush took for his text, "Sanctify them through Thy truth: Thy word is truth" (John xvii. 17). In the two discourses we had experience, doctrine, and precept, clearly expounded. We were truly glad to see our good friend Mr. Hall so well on this occasion, and happy in the service of his Master, and, although he has been enabled to devote thirty years to the cause at Ebenezer, we pray that his valuable life may long be spared to the cause.—J. W. B.

**WOOLWICH.**—The sixth anniversary of our dear brother, W. K. Squirrel's pastorate at Enon Chapel, was celebrated on Tuesday, May 1st, when brother F. Shaw, pastor at the Church at Gravesend, preached a soul-refreshing sermon in the afternoon. The company at tea was not so large as usual, owing to the interment of brother J. S. Anderson the day before. Mr. J. P. Barradell presided in the evening, and opened the meeting with the well-known hymn, "Kindred in Christ." Brother J. Falkner, of the Church at Soho, offered earnest prayer. The Chairman having read Psalm ciii. made a few preliminary remarks occasioned by the meeting, and called upon the beloved pastor to speak. Brother Squirrel then addressed the friends in a calm and loving manner on his labours in their midst during the past seven years, since he first came amongst them. The Church was in peace, and realised much of the presence and blessing of the Lord through the word preached. During the past year 26 had been added to the Church. The Lord's-day services were well attended, and Thursday evening there were generally from 80 to 100 persons present. Brother S. T. Belcher, of Watford, interpreted the meaning of the word **SQUIRRELL** in a very interesting manner. Brother F. Shaw was excellent on temporal and spiritual expectations. Brother W. H. Evans, of Clapham, dwelt powerfully on the government of Christ. A few words were given by Mr. Abrahams, after which, "All hail the power" was sung, and the benediction closed another happy anniversary meeting at Enon. The Sabbath-school, we understand, is in good working order, and the deacons are united and energetic in their work of love. May brother Squirrel and his good deacons long be spared at Woolwich in usefulness and honour, for the glory of God, and the everlasting good of immortal souls, prays—**THE EDITOR.**

**BROADSTAIRS.**—Providence Baptist Chapel, after being closed for some time for repairs, was re-opened on Easter Sunday. Sound Gospel sermons were preached morning and evening by Mr. John Moat, of Adisham, Kent,—son of the late beloved pastor of Mount Ephraim, Margate. On Easter Monday, re-opening services were held in the afternoon. Mr. W. Sharpe, of Ramsgate, preached an excellent sermon. A large number of friends—some from Margate—sat down to tea in the school-room. We were cheered by the presence of E. Mote, Esq., of London. In the evening a public meeting was held, E. Mote, Esq., presided. J. W. Carter opened the meeting by giving out a hymn and reading a short portion of the Word of God; Mr. C. Dennis offered prayer. Addresses followed by Mr. M. G. Walker, Mr. Vincent, Mr. J. Moat, Mr. Haffenden,

and Mr. Dennis. The chapel is very much improved, and does credit to all who did the work. All lovers of God's truth visiting this healthy sea-side resort during the season, are lovingly invited to our now neat and comfortable meeting-house. Our chapel was erected in the year 1790, enlarged 1815, and will accommodate about 250 persons.—**J. W. C.**

**BORO' GREEN.**—On Good Friday the recognition services in connection with the settlement of our pastor, W. Dennee, were held. Brother Shaw, of Gravesend, preached in the afternoon, after which a goodly number sat down to tea. In the evening the recognition service proper was held. Mr. Wakelin, of London, ably presided, and the Master's presence was realised in a very marked manner, directing the chairman and speakers, and shedding a sweet influence over the whole meeting. Brother Beecher offered the recognition prayer. Brother Betteridge then gave a brief account of the leadings of Providence in the call of Brother Dennee to the pastorate. Brother Dennee having given an interesting, though brief, narration of his call by grace and to the ministry, also the leading of Providence in his acceptance of the pastorate, brother Shaw joined hands, saying a few appropriate words, and invoked the divine blessing on the union. Brother Dalton spoke in his usual warm-hearted manner, wishing both pastor and people God-speed, telling how much he had been helped and cheered by the prayers of the brethren in the little vestry before the services, when he had come to supply from time to time. Brother Patterson also spoke in his usual hearty manner, saying how much pleasure it gave him to welcome our brother into Kent, especially after hearing the Lord's dealings with him in grace and Providence. Brother Beecher followed, and, being at home, was able to give some loving and valuable advice and counsel to both pastor and people. Then brother Shaw, in the name of the neighbouring Churches, gave him a warm welcome. A cordial vote of thanks to the chairman for coming to help us, also a vote of thanks to the lady friends, brought a very happy meeting to a close.

**SOMERSHAM, SUFFOLK.**—The recognition and welcome of Mr. W. H. Ranson to the pastorate of the Baptist Church in this village took place on March 28th. Mr. S. K. Bland presided. Prayer was offered by Mr. Edgar Haddock. The late pastor (now settled at Blakenham), read a paper on the nature and constitution of a Christian Church. The usual questions were then asked by Mr. Reynolds, of Wattisham, of which Church only and until then brother Ranson had been a member. The answers given were considered clear,

satisfactory and gratifying. The senior deacon, brother Luffin, then, in a very homely, feeling way, confirmed brother Ranson's statement, and a unanimous uplifting of hands of the members gave open sign of their hearty reception of their new pastor. Brother Kern, of Ipswich, joined the hands of pastor and deacon, and offered fervent prayer for God's blessing on the union. At the evening meeting, brother Reynolds gave a very suitable charge to the pastor founded on the words—2 Tim. ii. 15. "Study to shew thyself approved," &c. Brother Kern addressed the people on their duties and privileges. Brother Northfield, of Hadleigh, also spoke words of wisdom, and brother Haddock very kind ones of cordial welcome to his successor. Mr. C. Clover also gave a very warm testimony of the regard he had always felt for the new pastor, and closed these cheering services with prayer, which may the Lord answer in His own abundant way.

**CAMDEN HIGH SCHOOLS.**—The members and friends of the above Church held interesting services on Good Friday, March 30th. In the afternoon, brother W. Winters very sweetly expounded the truth to us. At 5.30, a substantial tea was provided, to which a goodly number sat down. In the evening, a public meeting was held, at which Mr. Geo. Webb presided until the arrival of our esteemed friend, Mr. W. Kempston. Our brother in his opening remarks wished us well, and gave us a very liberal donation. Brethren Griffith, Hall, W. Hazleton, Sears and Vincent were the speakers. A good collection was taken, after which the choir sang a sacred piece.—P. H.

**THE RETIREMENT OF MR. W. J. STYLES.**—In connection with the retirement of Mr. W. J. Styles from the pastorate of Keppel-st. chapel, an interesting meeting was held on March 26th. Mr. J. S. Anderson, who occupied the chair, referred in eulogistic terms to the ministerial and literary abilities of Mr. Styles, and then called on Mr. A. Steele, who briefly reviewed the nine years' labours of Mr. Styles, touching on his devotion to the work in spite of much weakness of body, and the highly spiritual and intellectual character of his ministry among them. After bearing testimony to the ladylike grace and purposeful earnestness with which Mrs. Styles had fulfilled the duties of a pastor's wife, Mr. Steele presented them with an illuminated address, signed by the deacons on behalf of the Church and congregation, together with a purse containing thirty jubilee sovereigns to Mr. Styles, and a handsome Epergne to Mrs. Styles. Mr. Styles, in the course of a spirited reply, thanked the friends for

their gift, and intimated that the money should in part be devoted to making himself member of one or two philanthropic societies connected with the denomination. The meeting was subsequently addressed by Messrs. Box, J. E. Hazleton, and Willey, who all bore testimony to the esteem in which Mr. Styles was held. Messrs. J. Harris, Dodswell, and Harold Cooper also took part in the proceedings, which were pleasantly terminated by a hearty vote of thanks to the respected chairman.

**WESTMINSTER.**—The first special services, in connection with this new cause, was held at the Meeting-room, 50, Rochester-row, on Easter Monday. In the afternoon, brother H. Hall, of Clapham, took as the basis of his discourse, Psalm lxxvii. 2. After tea, a public meeting was held, Mr. George Holland, pastor-elect, presiding. Brother Brookes offered prayer, after which the chairman said they had met together to talk of the goodness of the Lord, and the acts of God on the soul, which was a great work, and as they met in this way truly he could say, "Happy art thou, O Israel." Brother Turner spoke on the "work of the Spirit," that salvation was not to be obtained by worshipping Christ in the flesh, but it must be in spirit and in truth, and God would always honour the men who preached the truth fully and freely, and when the Lord spoke the servant must go forward and talk of His grace. Brother Runneckles dwelt on the "God of all grace," &c., and His unchangeableness and watchfulness over the people of His grace, and he believed it to be no use preaching if Christ was not in the text. Brother T. J. Hall took as his subject, "Grieve not the Holy Spirit," and said the desire of the soul was for a pouring out of the Holy Spirit, and that the sealing of the Spirit, denoting security and secrecy, was unto the day of redemption, &c. Mr. G. Palmer next spoke on the "Wall of fire," and "The desire of the Spirit-taught soul to know if it was a living stone." The service and meeting were well attended, and a very profitable day was spent, for which we heartily bless the Lord.—T. W.

**WELLINGBORO'.**—On Easter Monday, Mr. John Piper, a gentleman of colour, preached two full, free-grace sermons to good congregations at this chapel. About 80 friends sat down to an excellent tea, given by friends in the Church and congregation. The dear Lord provided just the amount required to pay half year's interest on mortgage of the chapel. Our good brother Piper, although of another nation and colour, has been deeply taught by the blessed Spirit in divine things. The Lord be with him continually in his work, is the prayer of yours,—A. BLISS.

**PENROSE STREET SUNDAY-SCHOOL, WALWORTH.**

Once more the committee of the above Sunday-school are indebted to the pastor and deacons of the Surrey Tabernacle for their kindness in granting that place of worship for the Sunday-school anniversary services, which were held on Good Friday last, and although now rather late to record the event, there may be some friends who have looked or are looking for a brief report of the same. As, however, a full and verbatim report of the whole proceedings is published, the secretary of the school, Mr. John Green, of 1, Brunswick-road, Brunswick-square, Camberwell, will be most happy to send a copy on receipt of a stamp for postage; and doubtless after reading such a sermon as that delivered by Mr. Dolbey, and the suitable speeches made by the different speakers, they will wish the school God-speed, and enable the committee still to follow the apostolic injunction of keeping out of debt, and therefore out of danger.

In the afternoon of Good Friday Mr. Dolbey preached a sermon from the words, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The discourse was in full harmony with the Word of God, and pleasure and profit were derived by many who heard it. Tea was served up at 5 o'clock, and again, as in other years, willing hands were found to give the needed help. At the evening meeting the chair was taken by Mr. John Piggott, the superintendent of the school, which position he has occupied for sixteen years, and we most heartily re-echo the wish of Mr. Dolbey's, that he may, if God will, retain that position for another sixteen years. After singing and prayer, Mr. John Green, the secretary, gave the report, which from a financial point of view, was certainly encouraging, there being over £6 to the good. Well done, Mr. Green! Next to Mr. Piggott, the success of the school is due, under God, to his unwearying efforts and hard work. The esteemed secretary has great hopes in these anniversaries, for he said: "As a good breeze from the sea would invigorate the body, so there was a breeziness about the anniversary services which had a very bracing effect upon the minds of the teachers. The institutions of the school were in good working order, the Band of Hope and the Penny Bank being well looked after by the persevering efforts of Mr. W. Wakely and Miss Moyce. If one is not persevering themselves, they like to see that grand qualification in others; and at these annual services these two hard-workers can see the results of their plodding toil.

The chairman then made some appropriate observations on "Is it nothing to you?" Mr. Piggott invariably calls a spade by that well-understood appella-

tion, and so on this occasion he spoke to the meeting there present, not drawing his bow to take a venturesome shot at an assembly at the Antipodes. His address was personal, pointed, and peculiarly pertinent to the occasion. Mr. Albert Boulden followed the chairman. Mr. Boulden always gains a good hearing at the Tabernacle. There is no pretending oratory, uttering nothing but vague theories and unsound doctrine, about the senior deacon of this place of worship. He spoke from his heart words of encouragement and spiritual truth. Mr. Mitchell is a good friend to Sunday-schools, and on this occasion gave some Gospel-like remarks on Christ's words to Peter, "Feed My lambs." Mr. John Mead has attended the sixteen anniversaries of this Sunday-school, and has therefore proved himself a friend indeed. Mr. Thomas Green is a steadfast lover of God's truth, and has always manifested that love by his actions, and if in a Gospel sense actions speak louder than words, then Mr. Thomas Green is indeed a Boanerges. A fluent ready speaker is Mr. Thomas Carr, and his short discourse on "What is truth?" was well received and thoroughly appreciated. Still another Thomas had to speak—this time Mr. Thomas King, who briefly addressed the meeting on the words, "So He drove out the man." It is a great mercy that whereas sin drives from—often with a loose rein—the Gospel draws to God; as the testimonies of Mr. Dolbey, who followed Mr. King, amply testify. Time was now getting short, but Mr. D. goes straight to his subject, sticks to it, and always gives something new on it. "From a child hast thou known the Scriptures," &c., was the burden of his remarks. He managed to say a few words to the children as well as the meeting generally. The meeting closed by singing "All hail the power of Jesus' name," which the committee of the Sunday-school could heartily join in with, as by His powerful Name, and that only, have they been kept pursuing, though oftentimes faint.

ROBERT STOCKWELL.

**BETHNAL GREEN.**—The half-yearly meetings were held at "Hope," on Tuesday, May 1st. For years past, Mr. J. Hazelton has preached the afternoon sermon of our May meetings. We had a conditional promise from him for this year, but the Lord negated it by taking our beloved brother to Himself. We then obtained the promised services of Mr. J. S. Anderson for this day, but the icy hand of death robbed us of this pleasure. The sweet preacher's tongue lies silent in the grave. The known absence of our advertised preacher, the interment of his mortal remains on Monday, April 30th, the friends not knowing who they would hear if they

came, and the number of other meetings held to-day, influenced our attendance the wrong way. However, our kind brother, Mr. Dexter, preached a well thought-out practical sermon from Heb. vi. 11, 12. We are thankful to Mr. Dexter for so kindly filling up the gap. Mr. H. Clark presided over the evening meeting with his usual pleasantries, aptness, and generosity, which swelled the collection to £10. Brother Kemp led us to the throne of grace. Brethren Dexter, Wileman, Holden, and Dearsly, gave us some weighty and savoury thoughts on the one grand subject of the evening—"Things pleasing to God."

**FOREST-GATE.**—The friends connected with Claremont House, Woodford-road, held their second anniversary on Lord's-day, May 6th. On Tuesday the 8th, the services were continued in the Norwich Hall, Romford-road, when Mr. Philip Reynolds preached an instructive and experimental sermon in the afternoon. A good number of friends partook of an excellent tea. In the evening, Mr. George Turner, of Elim, Limehouse, occupied the chair, and called upon Mr. H. Welch to offer prayer. The chairman, in a very neat and timely speech, dwelt on the value of truth. The older he grew, the more his love of God's word strengthened, and the more error grated upon his ear. It was the ministers' privilege to point to the slain Lamb as John did, as the only ground of a poor guilty sinner's hope. Mr. F. C. Holden gave a capital address on salvation, as a present and eternal blessing; Mr. Kemp gave out a hymn; W. Winters spoke on Christ, the sinner's Rock of Ages; Mr. Maycock was warm on the subject of earnestness and decision in the cause of truth; Mr. G. Lovelock dwelt on the covenant of love and peace; Mr. G. J. Baldwin, Mr. Saville, and Mr. Margerum, spoke many sweet and precious things pertaining to the kingdom of grace and glory. There were present Messrs. J. Lee, H. Lee, R. Ash, J. Haines, F. H. Noyes, J. D. Fountain, Bradman, C. L. Kemp, Howard, Brown, Turquand, and others. We were free, and much enjoyed the meeting.—*Ed.*

**ILFORD.**—The 52nd anniversary of Ebenezer was held on April 22nd, and it was the best we have known. A host of ministerial brethren came to see us, and to encourage us with kind words. Mr. C. Cornwell was the preacher on Tuesday afternoon; his text from the words, "I must work the works of Him that sent me." The preacher handled the matter wisely, and all felt profited thereby. The evening public meeting (tea, of course, as usual) was presided over by our esteemed friend and brother Kempston, who, after reading Isaiah lxii., called upon brother Baldwin to ask the Lord to bless us and to crown the meeting with divine suc-

cess. The ministers who addressed the assembly were Messrs. Holden, Cornwell, Burbridge, W. H. Lee, Palmer, Morgan, and Pardoe. Messrs. J. Lee, Turner, and Scott, with friends from far and near, made our hearts to rejoice by their kindness and presence again.—*J. D. FOUNTAIN.*

#### THE SUFFOLK STRICT BAPTIST CHURCHES.

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

MY DEAR BROTHER W. WINTERS,—Seeing brother Bonney's queries to the secretary of the Suffolk and Norfolk Association of Strict and Particular Baptist Churches in the March No. of the E. V. and G. H. I felt that he would not be able to answer the questions of our brother, unless he corresponded with each particular Church associated, to elicit from each the stand each one had taken relative to the queries propounded, seeing that we have no rule in the Association for his guidance as to the answer he might give the queries. I for one wish there were some definite rule upon the matter, such as, "No Church considered eligible for union in membership with the Association admitting persons to communion who are not members of Churches of the same faith and order." I would gladly vote for such a rule. If the Lord's Supper is a Church Ordinance, let us preserve it as such by admitting to it only those whom we could receive into our Churches, *that is*, members of Churches of the same faith and order; but if it is only a believers' ordinance, then admit all kinds of believers—whether they be Mormonites, Congregationalists, Wesleyans, or members of the Church of England; we have no right to choose. I am one of those who believe that only members of Churches of the same faith and order should be admitted to the Lord's table. Some think it right to receive baptized believers to the table, and yet would neither give to nor receive from the Church to which that person belongs, a letter of dismission—how strange? It's very much like "straining at a gnat and swallowing a camel." May the dear Lord rouse us up to a sense of our responsibility, that we may be honest and true to our principles.

J. ANDREWS.

Waldringfield.

**WANDSWORTH.—WEST HILL.**—On May 1st, the annual meeting in connection with the building fund took place, the event being marked with peculiar tokens of divine favour and prosperity. The Church here desire to recount the Lord's goodness to them in such a signal manner, inasmuch as the most sanguine hopes of the friends have been exceeded. The ladies held their annual sale of useful needlework and fancy articles, a

goodly number of the latter being contributed by the members of the Young Men's Christian Association. The amount realized was £30 15s. 2d. The ladies' work with the amount on collecting cards produced the sum of £11 11s. 1d.; the amount of collection, with the tea, £7 13s. 8d. A special appeal having been made to our friends in order that the mortgage debt of £500 might be speedily extinguished, met with a most cheerful and hearty response, the result of which is £99,—these sums, together with £131 2s. 3d. in the bank, and petty cash in treasurer's hands, making the handsome total of £280 2s. 2d. towards the completion of the object in view. The sums, so cheerfully given at the public meeting by the friends present, varied from £15 to 10s. Wm. Kempston, Esq., presided on this occasion, and read a portion of the "Holy Writ." One of the ministerial brethren present, offered earnest prayer, and appropriate and scriptural addresses were delivered by Messrs. Myerson, Wise, Crutcher, and Waite. Both deacons and members did their utmost to bring this meeting to a successful issue. "Truly God is good to Israel." It is earnestly hoped the finishing stroke will soon be put to this work, and should any friends from neighbouring Churches feel a desire to assist in this worthy enterprise, their contributions will be thankfully received by the deacons. A cordial vote of thanks was accorded the chairman, who closed this happy event with prayer.—BENJAMIN DRANE.

#### CHRISTIAN BAPTISM.

DEAR BROTHER WINTERS,—In last month's issue of the E. V. & G. H., brother J. D. Fountain endeavours to support the view of brother Kern on the above subject, which appeared before the public in December last. I should be sorry to force my belief upon any one. We must agree to differ. Permit me to make the following observations, in connection with this subject, which possibly will answer brother Fountain's objections. (1) John Baptist declares from whence he received his commission, and the design of his baptism: John i. 6, 25, 26, 30 to 34; Matt. iii. 3, 7 to 12. And our Lord supports this testimony: Matt. xxi. 25 to 28. (2) Either John Baptist or Jesus Christ introduced Christian baptism. If John did, then Christ did not; if Christ did, then John did not. If both introduced baptism, then there must be a distinction between them. And this difference is revealed in the Word, viz., John comes preaching repentance, and administers the baptism of, unto, or into repentance: Matt. iii. 11; Acts xiii. 24; xix. 4, 5. Christ, at least three years after, institutes another baptism and commands His disciples to observe it: Matt. xxviii. 19. This baptism was for disciples only (*i.e.*, learners of

Christ); it was declaratory of faith in the Holy Trinity, and an acknowledgment of unity and interest in Christ—in His death, burial and resurrection: Rom. vi. 3, 4, 5. But John's baptism was preparatory to the manifestation of Christ; hence, when Christ appeared, John began to "decrease": Jno. iii. 30. Moreover, the baptism of John was never accompanied with the gift of the Holy Ghost, except in the case of our Lord: for He was not sent, until Christ ascended to the Father. Therefore, when He is about to leave His disciples, He tells them, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John xvi. 7). And it is further remarkable, these disciples were in utter ignorance of the object of Christ's mission, until the Holy Ghost was given: Acts i. 4-8. (3) With respect to Christ being our example in connection with baptism, Scriptural proof is wanting. The *mode* was certainly the same, but the design entirely different. Christ tells us His purpose in being baptized: Matt. iii. 15. When a believer is baptized, does he "fulfil all righteousness?" (4) I maintain that regeneration is the way into Christ's Church: John iii. 3. All who are regenerate are in that Church; all who are not, are outside. And confession is the only external, visible, authorised door of admission: Rom. x. 9, 10. Make baptism (*i.e.*, water baptism) a door into the Church, and at once you cut off and excommunicate thousands of really gracious souls. Please allow me, dear brother Winters, to say, in conclusion, that the twelve in Acts xix. 7, were, I think, re-baptized. Yours fraternally.

G. W. MORLEY.

N.B.—I should like it to be clearly understood that I am not an Open Communionist, but a *Strict* and Particular Baptist.

WALTHAMSTOW.—Twelfth anniversary of Zion, Maynard-road, on Wednesday. The brethren, Smith, Pledger, James, and the little Church here are plodding on prayerfully, hopefully and cheerfully; notwithstanding the difficulties they have had to encounter, their gatherings are on the increase; their prayer meetings are favoured seasons. Mr. Dearsly preaches to them occasionally on the week evenings. This anniversary was well attended, and felt by some to be a spiritual feast. Addresses were given by brethren Dearsly, Flegg, Holden, Hughes, and Harris, which were hearty and savoured of the Gospel of Christ. J. W. Banks presided; brother Pledger sweetly poured out his soul in prayer; the hymns of praise went melodiously; the finances were what was needed; there was no ostentation, and we separated praising God.—A LITTLE ONE.

**MARGATE.**—It has long been a source of comfort and consolation to those concerned for the welfare and prosperity of the Church at Mount Ephraim, that the Lord has left it on record that He will never leave nor forsake those that put their trust in Him. And so, looking alone to the Lord for help and guidance, the bereaved Church has, thus far, been supported and upheld. Acting upon the voice of the Church, we have asked our brother Beddow to minister to us during the next six months, commencing on the 20th inst., an invitation which, after much prayer and heart-breathings to the Lord for direction and guidance, he has accepted. We trust and believe our brother is sent to us of the Lord in our necessity, and if such is the case, we may indeed hope for blessing, for we can say, as "Billy Bray" said concerning his new suit, "He knows our requirements exactly."—E. M.

**WALTHAM ABBEY (EBENEZER).**—Hearty soul-inspiring services were held in this clean and neat sanctuary on Thursday, April 26th, at the re-opening of the Chapel after renovation, and 64th anniversary of the formation of the Church. Mr. O. S. Dolbey, pastor of the Surrey Tabernacle, preached in the afternoon from Tit. iii. 4-7. This portion of holy writ, Mr. Dolbey opened up in an expository manner, according to the natural arrangements of each consecutive passage, and which greatly delighted our heart, and the hearts of others present. A good company of friends partook of tea in the school-room; and in the evening, Mr. James Lee (who is always much appreciated at Waltham Abbey, and other places, for his firm adherence to the grand old gospel of the blessed God) occupied the chair. Mr. Lee opened the meeting with the hymn,—

"My hope is built on nothing less."

Mr. G. Lovelock offered earnest prayer, and Mr. Lee made special allusion to the keeping love and power of God, which had been realised during the 64 years of existence of the Church, and spoke of his high esteem of the pastor, Mr. W. Winters, for his faithfulness in the truth. The pastor then stated that the Chapel had been renovated; and thanked the chairman for his kindness in coming to help them, as also Mr. Dolbey, Mr. Holden and his friends, with others, for their sympathy and support. Mr. J. W. Banks spoke appropriately and lovingly on the unity of the brethren. Mr. C. Hewitt made a speech full of strength and beauty; Mr. F. Silvester dwelt with great savour on the everlasting love of God; Mr. W. Horton, enlarged with power of thought on the words "Hitherto has the Lord helped us." Mr. J. Parnell gave vent to his full soul on the unchangeableness of God. Mr. J.

H. Dearsly dilated graphically on spiritual translation. Mr. F. C. Holden, said, we had had the cream of preaching and of platform-speaking that day, and powerfully spoke on the glory of God. Mr. O. S. Dolbey finished up the meeting with a right noble speech on the material and spiritual heavens. Messrs. G. J. Baldwin, H. Lee, and G. Turner took part in the services. Brethren Alfrey, Casey, and Hitchcock were present. The hearty thanks of the meeting were accorded to the beloved chairman, also to brethren Banks, Hewitt, Horton, Holden, Silvester, Parnell, Dolbey, and others, for their help and presence on the happy occasion.—ONE WHO WAS THERE.

**BIGGLESWADE.**—The anniversary of the cause at "Providence" was held on Good Friday. Mr. R. Adams, of Dudley, preached two experimental sermons in the morning and evening; and in the afternoon, Mr. W. Wilson, of Shefford, Beds., gave a practical discourse from Isaiah xxxii. 18. There were good congregations all day. The tea was well attended; about 100 friends partook of it. We very much need some help to put the chapel and schoolroom in good repair. Will any kind friends help us? A Bible class has been formed through the kindness of Mr. John Bonney, late of Guildford, who has recently come to reside here, which he very ably conducts on Friday evenings; and Mrs. Bonney has kindly started a Dorcas Society in connection with the chapel. May this be the beginning of better days for "Providence," so prays—E. S. KING, a Deacon.

**CLAPHAM JUNCTION.**—Public services in connection with the 12th anniversary of the cause at Providence Chapel, were held on Tuesday, 27th March. Brother E. Mitchell preached a sermon in the afternoon, deep and experimental. The secretary of the Building Fund Committee gave a brief account of the progress of the cause, and its present spiritual and financial condition, stating that in financial matters, the cause had for some years been free from any oppressive burden, that the average reduction of debt during the past nine years, owing to rapid strides made in the early history of it, has been at the rate of nearly £100 per annum. During the last few years only steady repayments have been made, and the debt question has not been allowed to come to the front in anyway to hinder other and better work. It is now suggested to make one last and vigorous effort to clear off the small remainder of about £150. Brother Mitchell, who was associated with the debt in its earliest stages, afterwards expressed his readiness to preach the funeral sermon over it. We have not now a pastor, but we have the

evidence of the Lord's presence and blessing, heartiness and earnestness in all departments of our work, and members being added to the Church. On the Sunday previous to the meeting, seven brethren were baptized. Brother Cornwall took for his subject the great love of God. Brother Tooke spoke from Zech. iii. 17: "The Lord thy God in the midst of thee is mighty: He will rejoice over thee with joy, He shall rest in his love, &c;" brother Evans spoke from the words, "I will love them freely, for Mine anger is turned away;" brother Parnell followed from the words: "Where the Spirit of the Lord is, there is liberty;" and brother Mitchell remarking on the remarkable agreement of the speakers, the oneness and appropriateness of the one theme which had occupied all their minds, closed a very enjoyable and profitable meeting.—G. C.

**MAIDSTONE.**—The anniversary of Providence Baptist Chapel was held on Easter Monday. Two excellent sermons were preached by Mr. J. Parnell. It was quite cheering to see so many friends from other Churches. About 80 friends partook of tea. The presence of the Lord was realised in our midst on that day.

**RUSHDEN.**—Special services were held at Succoth Baptist Chapel on Monday, May 7th, when Mr. Philip Reynolds paid his first visit to this place, and favoured us with two sermons. A large company assembled at a public tea, provided between the services.

#### STRICT BAPTIST MISSION.

##### MR. NOBLE'S VISIT TO JAFFNA.

It is very gratifying to learn from Mr. Noble, who is still at Jaffna, that on Saturday evening, Feb. 4, last, he had the pleasure of baptizing six persons, who, on the following (Sunday) afternoon, were formed into a Church—the first Strict Baptist Church at Jaffna, a peninsular in the North-west of the island of Ceylon. Their place of meeting at present is a rude thatched building at Udiville. Both services were very impressive; but the greatest manifestation of the Lord's presence was reserved for the evening, when, after the usual service, this little Church met for the first time to partake of the memorials of the Saviour's dying love. Mr. Noble remarks:—

"As His matchless sufferings and ignominious death were being faintly depicted, the emotional feelings which had been stimulated by the services of the day, rose to a high degree, finding vent only in sighs and tears. But when the emblems of Christ's broken body and shed blood had been partaken of, the scene was overpowering and general, men and women, physically strong, fell

prostrate with their faces to the earth, giving vent to their feelings of deep grief and holy joy in sighs, groans, and tears.

"Such a scene I never before witnessed in any assembly of believers. To me it was indeed a blessed season; for the Lord's presence was realized to a wonderful degree, and I was led to exclaim with one of old, 'Lord, it is good for us to be here.'

"I am fully persuaded that the scene I have attempted faintly to describe was not the effect of mere excitement or sensationalism, but something far higher and holier; yea, it was to me bordering on the experience of the beloved Paul. 'Whether in the body or out of the body I cannot tell.'

"May the Lord be pleased to keep these simple-minded native brethren and sisters faithful to the end.

"By the blessing of our covenant God I anticipate a rich and glorious harvest of precious souls from this our Jaffna field. Besides the present candidates, there are many inquirers after truth, and I am scarcely a day without receiving visits from persons desiring to learn the points of difference between us and other denominations."

#### THE CALVINISTIC PROTESTANT UNION.

On Friday, May 11th, the first annual meeting of this union was held in the theatre of the Young Men's Christian Association, Aldersgate, which was crowded to excess. The chair was taken by C. Stirling, M.A. After the forty-fifth Psalm had been read, the chairman said the only people that the Roman Catholic Church could not conquer were the Calvinists; and so between them there was an everlasting antagonism.

Mr. J. Sinden (the hon. secretary) read a comprehensive report of the year's work of the union, and pointed out how Popery had advanced, especially during the past sixty years. The income of the year was £49 8s. 11d. There was a balance in the treasurer's hands of £2 3s. 7d.

Mr. J. P. Wiles, M.A., moved the adoption of the report. This was seconded by Mr. G. W. Shepherd, of Paddington, who made a tirade against the order of baptism in the Church of England, which caused some dissent.

Mr. A. J. Baxter pointed out that though a Dissenter, he would remind Nonconformists that to the Church of England they owed the Bible. Adam Smith said Rome's Church was the most gigantic system ever raised against private judgment and the liberty of the subject.

Mr. J. Bourne reminded his audience of the words uttered by Sir Robert Peel 50 years ago, "The time will soon come

when the Reformation will have to be fought over again."

Mr. T. Hull, of Hastings, moved a resolution to the effect that the Thirty-nine Articles should be maintained, and that all idolatrous ornaments should be removed from the Church of England.

Mr. J. Vaughan, of Hackney, seconded the motion, which was carried.

Mr. Sinden announced that the collection amounted to £12.

The benediction brought the proceedings to a close.—*City Press*, May 16, 1888.

#### ASSOCIATION GATHERINGS AT LAXFIELD.

To the Editor of the *E. V. and G. H.*

DEAR BROTHER WINTERS,—I hope to have the pleasure of meeting you here on June 6. Our London friends cannot do better than book to Halesworth Station. There will also be a convenient train leave there for London on the Thursday evening at 6.30. I said I would just remind you that "Glasgow" will be the tune to the old hymn as usual. I suppose Mr. Banks will have a supply of the leaflets.

Yours in best bonds,  
E. MARSH.

Pastor's Lodge, Laxfield.

[Brother J. W. Banks will (D.V.) be at the Association meetings, and will supply friends with copies of the *old tune, gratis*. May Heaven's richest blessing rest upon the long-looked-for occasion, and crown it with glorious success.—ED.]

#### DECEIVERS DECEIVED.

To the Editor of the "*Earthen Vessel and Gospel Herald*."

DEAR BROTHER WINTERS,—Surely we are in the line of fulfilled prophecy, and this fact is becoming more and more manifest. Are we not now in the "perilous times" spoken of in Timothy? False prophets have arisen, and seem to be "waxing worse and worse," one or other of them denying almost every fundamental truth of the Gospel of God. We would not on any account be uncharitable towards any, but fidelity to Christ and our fellow-men compels us to break silence. Able men, for whom—apart from their teaching—we have the most profound respect, have deceived themselves, and are terribly assiduous in their efforts to deceive the unwary, and would, in fact, "if it were possible, deceive the very elect." Unestablished believers have need to be on their guard against these insidious errors. The skill and perseverance shown by these apostles of evil are, indeed, marvellous. They, in many cases, clothe their errors in language most beautiful, and by the fascination of words and metaphor, they introduce their deadly doctrines like "sugar-coated pills," where otherwise they

could find no entrance. I have been startled again and again at what I have seen and heard. The deadly leaven is influencing many, unknown to themselves, and so the evil spreads on every hand. Nothing would suit the purpose of these learned seducers and enemies of righteousness and truth better than for us to be silent; but if this were so, the blood of the slain would be upon our skirts.

I have read some of their pamphlets, and it is, indeed, marvellous what dexterity is displayed in *warping*, and *twisting*, and *perverting* Scripture to suit their purposes. The cleverness of their reasoning, and the causticity of their arguments are, indeed, most seductive and deceptive. Sure I am Mr. Spurgeon has not over-stated by a single jot the facts of the case, but he has fallen short in his description of the evil, alike in its extent and its malignity. Can nothing be done to check-mate this terrible miasma of the pit? Surely it becomes us all to bow the knee, and veil the face before God for this terrible scourge which has been permitted to come upon us in the name and guise of religion. The existence of sin is largely denied. The Son of God is reduced to a *mere man*, and the blood of Christ is scornfully trampled under foot as an unholy thing. Shall not God appear for these things? Surely God will yet appear and work His holy purpose! Meanwhile, let us by every means in our power stand up for "the faith once delivered to the saints," and true in our allegiance to Christ.

I know that you and your Magazine are set for this defence. May the God of the everlasting hills bless both it and you. So prays, yours in the bonds of the unchanging covenant of grace,

W. ROWTON PARKER.  
Crowle, May 9th, 1888.

DRY DRAYTON.—On May 15 special services were held. Mr. W. Kern, of Ipswich, preached. There was a good company of friends. Brother J. Simkin, of Stapleford, and several of his friends were present, and enjoyed the services much. To God be all the glory.

#### AN ACROSTIC.

Jesus, Thou King of kings, who reigns victorious,  
Eternal God, life-giving Prince, all glorious,  
S weet are Thy smiles, O God—unchangeable Thy love;  
U nparalleled Thy mighty power, which Thy works prove;  
S avour divine, whose purposes no power can move.  
C ompassionate unto the people of Thy choice,  
H ow blessed to them through Thy Spirit is Thy voice—  
R efre-hing, comforting, consoling to the soul:  
I mmensely rich Thy blood, cleansing and making whole,  
S afe guide, stronghold, firm rock, Thy people's meat and drink,  
T rue to the last—will bring them home, not one shall sink.  
Clapham Rise, W. TOOKER.

**CROYDON.**—**DEAR BRO. WINTERS.**—We are now making most strenuous efforts to obtain the money for our much-needed vestries. We shall be most grateful to any friend or friends who will kindly help us in this matter. Donations may be sent to **J. CULLINGFORD**, 60, Queen's-road, West Croydon, which shall be duly acknowledged.

**KENSINGTON HALL.**—**Brother C. H. Flint** having frequently supplied for us at Jireh, Kensington Hall, Nottingham, and latterly for three months with a view to the pastorate, has accepted an affectionate invitation from the latter Church to settle down amongst them. Our brother commenced his pastorate on May 6. A recognition meeting will be held at the first opportunity.—**C. E. GREEN.**

### In Memoriam.

**DANIEL MATTHEWS**, born June 12th, 1803, fell asleep in Jesus, April 1st, 1888. He was the faithful minister at Providence Chapel, Rowley Regis, for 59 years, and also acted as minister of Providence Chapel, New-road, Willenhall, for 47 years of this period. Interred in the family vault, Providence Chapel, Rowley Regis, April 7th, 1888. "O death, where is thy sting? O grave, where is thy victory?"

In loving memory of the wife of **E. WELLS** (of Mill-road, Cambridge), who, after much suffering, died on Sunday, April 29th, 1888. She was born at Bottisham Lode, August, 1830. She was convinced of her state as a sinner before God under the ministry of the late Mr. Edward Child, who was then the minister at Lode. She attended the ministry at Eden Chapel, and also Mr. Daniel Smart's chapel at Lakenheath. Mr. Jull visited her in the early days of her affliction, but towards the end she was unable to see or converse much. Mr. Jull conducted the burial service, and also preached a funeral sermon on Sunday evening, May 6th, when some of the favourite hymns of the departed were sung.—**E. WELLS**, 18, Mawson-road, Mill-road, Cambridge.

**DEATH OF THE WIFE OF MR. W. LEGGETT, IPSWICH.**—My dear wife, who after five days' severe affliction, passed away to her heavenly home without a struggle. She was the second daughter of **Thomas and Elizabeth Bedwell**, of Brandiston, Suffolk, and was baptized at Otley about 50 years since by Mr. Ezars, the pastor. She was very fond of reading from childhood, and had acquired a large amount of good information before her call by grace, and afterwards it deepened till

her mind was well stored with Scripture truth. Since our union, which existed 38 years, I have found her a true help-mate, and wise counsellor, of choice spirit and life, living out the truth which she loved, as set forth by such men as the venerable **G. Wright**, **S. Collins**, **J. Cooper**, and other good men. I have no dying utterances of hers to communicate, for she finished her course quite in a state of stupor, in which she had been for 24 hours. Her age was 74. I have no doubt of her being safely landed among the redeemed host before the throne of God on high.—**W. LEGGETT**, 19, Ainslie-road, London-road, Ipswich.

**DEATH OF MR. G. DIFFEY.**—Our dear friend and pastor, **Mr. Diffe**y, suddenly called home on April 22nd, at 12 o'clock, in the vestry of the chapel. He had gone to chapel as usual, but was too ill to preach, and in a few minutes after the prayer-meeting closed, without a word or hardly a sigh, his ransomed spirit was before the throne of God. It was such a sudden and unexpected stroke we can hardly realize that he is gone.—**F. HOSKINS.**

Our brother **Garnham** writes:—Our friend, **Mr. George Diffe**y, of Ringwood, who for about 16 years was the beloved minister of the Baptist chapel at Poulner, passed into the heavens on Lord's-day, April 22nd. The last time the late **C. W. Banks** preached for me it was at Poulner chapel. It was kindly lent to me on the occasion of my farewell meeting at Ringwood. Poor dear **Diffe**y struggled on, without fee or reward from men, amongst the rustic population near the forest. When I was without a shelter to say farewell to the few poor friends at Ringwood, in consequence of that evil spirit of division, my friend placed his little sanctuary at my disposal. Great waves of bitterness and scorn rolled over his head. When we formed our Church in Bournemouth, he again lent us his chapel and pools for baptizing. May the God of Jacob provide for his sorrowing widow and children and his poor little Church, many of whom are close upon the narrow brink, 'twixt here and heaven.—**DAVID B. GARNHAM**, Bournemouth.

**THE LATE MARIA MINTON.**—The late **Richard Minton** was deacon at Chadwell-street from the time of the formation of the Church till his death (about 30 years). He was well-known and highly esteemed as a kind, loving, affectionate Christian, by all who knew him. He died Feb. 16th, 1831. The following account of the departure of his widow, written by his daughter, **Mrs. Charlton**, will be read with interest:—Our dear mother, **Maria Minton**, was born Jan. 14, 1805, and was married Feb. 4, 1822. Our parents lived together in Christian love and fellowship 59 years. Our dear

mother's death was a very triumphant one, her faculties being clear until a few hours of her death. She was baptized by Mr. Peacock, in Spencer-place, Goswell-road, in 1822, and was a Sunday-school teacher until her second child was born. She was one of the oldest friends in London of our late beloved pastor, Mr. John Hazelton. She was a member at Chadwell-street till her death, and being of a happy and grateful temperament, and of a Christ-loving spirit, she was esteemed by all who knew her. She only kept her bed a fortnight, and when asked if she was afraid to die, she said, "Oh, no, dear, I am not; I want to be with Christ, which is far better; to be Thine, dear Lord, for ever Thine." "Precious Jesus!" was constantly on her lips; and in answer to a question, she replied several times, "He interposed His precious blood." She scarcely knew what it was to be free from pain, through dropsy, which she bore with patience, constantly asking the Lord to be with her, and thanking and praising Him for never having left her forsaken her, saying, "Oh, Lord, abide with me at eventide." Two mornings before she died she called my sister and myself to her bedside; she then took us each by the hand, and held us tightly, and said, "I have spent such a beautiful night; I have seen your dear father; he put out his hand to me; he has been watching us." Then, after a short pause, she repeated Watts' sublime verse:—

There I shall see His face,  
And never, never sin,  
But from the rivers of His grace,  
Drink endless pleasures in.

and added,—

On Christ the solid Rock I stand.

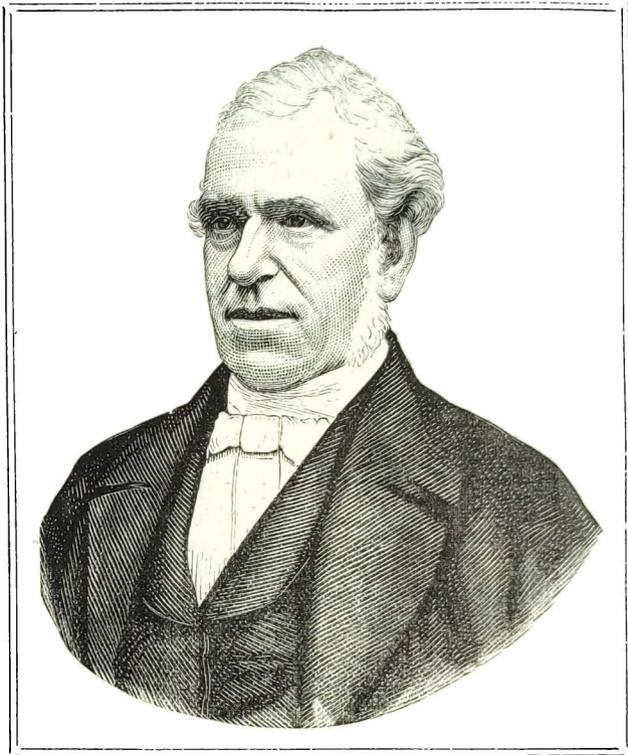
After giving us good counsel and advice, she laid her head on one side, and very feebly said, "Now I have done," and she sweetly fell asleep in Jesus at twenty minutes to 11, on Friday evening, April 13, aged 83. My dear sister and I keenly feel the stroke, always being with her, and members of the same Church. May our end be like hers. Her remains were laid by her husband, in the family grave at Highgate. Mr. Philip Reynolds, of Providence, kindly officiated. Mr. J. S. Anderson was to have preached her funeral sermon, but as he too was taken home, our friend Mr. Oliver did so in Chadwell-street, on Sunday evening, April 22nd. I have been spared to nurse both my beloved parents up to their last moments, and have felt it an honour so to do: and having lost a beloved husband at 24, I have learnt the truth of the word, "It is through much tribulation," &c. The Lord support my dear sister and myself, and help us to say, "Thy will be done.—Yours in Christian love, AMELIA LAURA CHARLTON.

[May the Lord graciously sustain our bereaved sisters until they shall meet their beloved parents, and see their

Saviour face to face in the home of many mansions.—ED.]

On April 1st, ELLEN LOUISA WADE fell asleep in Jesus. She was born on June 24th, 1830, and was called by grace in early life when attending the Church of England. The Lord gradually gave her clearer views of His truth, and several years since she united with the Church at Bethesda, Ipswich, where she profited under the ministry of Mr. Kern. She took a lively interest in Sabbath-school work, and was ever solicitous for the Lord's poor. About eighteen months ago she became afflicted with cancer, and underwent an operation, but never fully recovered. Having expressed a wish to be near her cousin, Mrs. Hazelton, she was with difficulty removed to Lewisham. The Lord's presence was much enjoyed, and her soul seemed to live at the gate of heaven. She would often say, "Pray for me; but be careful, ask the Lord to give me patience, and His will be done." The imputed righteousness of Christ was a subject on which she delighted to dwell. On one occasion she exclaimed, "I am not afraid, His robe completely covers me. What could I do if now I had to try and make my peace with God? it would be impossible; but bless His dear name, it was all done before I was born, and when I see His face, I'll get close beside Him, and tell Him how unworthy I am. "O what love, 'tis wonderful!" Often would she ask those around her to sing, and would try to join in the song. As she became weaker in body her spiritual joy increased, and often would she long for the coming of her Lord. Those around her bed have been melted to tears when she has tried to sing, or has spoken of the unchanging love and faithfulness of God. On Lord's-day, March 25th, the writer was privileged to baptize two disciples. She asked about the service, and seemed quite animated in speaking of the joy she had experienced in that ordinance, exclaiming, "Dear Jesus, on my dying bed, how glad I am that I have been with Thee in the baptismal pool." When she had nearly lost the power to articulate, she said, "Rock of A—," but could not express herself further: her lips, however, continued to move. At length, on April 1st, the happy spirit winged its way to the mansions of light, where she sees Him whom she loved so well face to face. Not lost, but gone before!—W. HAZELTON.

Through information received from our good brother, Mr. J. R. Debnam, we record with sincere regret the death of our dear friend, Mr. PLANT, of Horham, Suffolk, which solemn event occurred on Thursday, May 17, at 8.45 a.m. May the Lord sustain and comfort the kind widow and bereaved relatives and friends.—ED.



## The Late Mr. John Foreman.

HIS EARLY CAREER AT LAXFIELD, SUFFOLK.

WITH the exception of a few recently-built dwelling houses, we presume little change has taken place in the pretty rural village of Laxfield since the youthful days of the late Mr. John Foreman, of blessed memory. Mr. Foreman was evidently, from his own testimony, a bold and intrepid man when in the world, and equally so, in after years, when called by divine grace. His name ranks early on the roll of pastors of the Church at Laxfield, which Church has long been favoured with ministers of truth and of unblemished repute.

MR FOREMAN'S LIFE, AS RELATED BY HIMSELF.

On the occasion of the jubilee of Mr. Foreman's pastoral labours at Mount Zion, Hill-street, Dorset-square, London, October 10, 1865, he (Mr. Foreman) received, in recognition of his past services, a valuable

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gold watch and a handsome silver salver. Mr. Foreman, in acknowledging the gift, related the following interesting account of his own life, which we extract from the *Gospel Herald* of that date:—

“I am told that I was born on the second of April, 1791. I was certainly put to a little school for several years, but having to go out at gleaning and other times, I did not manage to glean much learning. I was a parish boy, and was put out at eleven years of age as a rough sort of hand. I left that place in the year 1807, and that very year the Gospel was brought into Laxfield. I had been and was a great black-guard till upwards of twenty-one years of age; but on a Lord's-day, in the month of July, 1812, the Lord stopped me through the discharging of a gun I was out shooting with; and

#### A DEAD SHOT

it was to the course of life I had pursued. Then there was so great a change, that one notoriously ungodly man said of me, ‘If there were anything in any man's religion, certainly that was the young man.’

“In the year 1813 I joined the Church at Laxfield, and in 1815 the Church appointed me to speak at the prayer meetings. I did so three times, but felt I could never go again; the deacons flogged me for not going, and I again tried. On March 10, 1816, the minister, a Mr. Taylor, left, and the people unitedly requested me to take the table pew for a few Lord's-days, to see what the will of the Lord might be concerning them as weak and deep in debt, and which I did on the 17th of March, 1816, till the 14th of the following December, during which time the people often urged me to take the pulpit, which I dared not to do, for it seemed to me too awful and sacred a place for me to tread.”

#### MR. FOREMAN'S FIRST APPEARANCE IN LAXFIELD PULPIT.

“Towards the end of the months in the table pew, the people gave me a call for six months, and God helping me, I ventured into the pulpit, and preached my first sermon from the words, ‘By the grace of God I am what I am.’ It was soon noised abroad that the parish boy was preaching, and the people flocked to hear what sort of a preacher their ‘public-house sportsman,’ as I was called, could be.

“I started on a begging tour through thirty-two counties, travelling 2,750 miles, and gathered up almost £300. You may judge how I travelled when I tell you my total expenses were £10 2s. 6d. How well I remember my dear old mistress coming under my ministry; and the word was blessed to her soul; and one of her grandchildren is now a member with us at Mount Zion.”

#### HE LEAVES LAXFIELD FOR BUNGAY AND CAMBRIDGE.

“Well, I continued at Laxfield until April, 1821. I then went to preach for a few weeks to a people at Bungay. They had no chapel then, but gathered together in a room. In July, 1821, I went to Cambridge. There I preached out the old lease, and was the means of building a chapel, and collected almost £500 out of the £800 which it cost; and I thank God there is now a good cause of truth at Cambridge.”

#### HE REMOVES TO LONDON.

“I came to London the first Lord's-day of May, 1827, and for a good many years it was a tremendous up-hill struggle—the building and different enlargements of the place costing about £3,400. My income,

for the first eleven years, never exceeded £100 a year; and with a wife and five children, no wonder some said to me, 'Mr. Foreman, I can't imagine how you manage to get on;' [neither did I] but having obtained help of the Lord, I continued to this day. We have, as a Church, risen in number of members from thirty-six to over five hundred, and I believe there is not a Church in the kingdom that enjoys more peace, and, as brother Holmes says, we work in thorough harmony. We have no lord deacons nor lackey deacons—each takes his turn in presiding at prayer and Church meetings when I am absent, so that there shall be no room for pre-eminence. I have been supplied all my way through from hand to mouth—even from God's hand to my mouth. I have always had to pray my way into my work. No wonder that Paul said he died daily, for what he lost one day was restored the next."

MR. FOREMAN'S METHOD OF STUDYING FOR THE PULPIT.

"People have often said, 'When *does* Mr. Foreman study?' At any time and at every time; from one end of the country to the other. With my reference Bible under my arm, I often go out under sealed orders, and sometimes get a word within a few miles of my destination. This I take as from the Lord, and find it a sweet portion to my soul, and often a blessing to the people. This unexpected gift of your kindness is not the first token I have received. In 1848 I received a purse of 100 sovereigns, and a Bible of the value of 100 shillings. Some time after that I received a time-piece, value £16, at least; and now but little time since I received a beautiful inkstand from the dear children of the Sunday-school. I believe, dear friends, you give it not unprofitably, for when love meets love good fruit is brought forth. Friends, you have my love."

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ANNUAL MEETINGS OF THE SUFFOLK AND NORFOLK  
STRICT BAPTIST ASSOCIATION HELD AT LAXFIELD,  
SUFFOLK.

THE Association services held at Laxfield, on June 6th and 7th, were both pleasurable and profitable to many precious souls. The whole of the proceedings of the two days were carried out in a systematic and satisfactory manner. Hungry and tired, we arrived at Halesworth on the morning of the first day's meeting soon after 8 o'clock, just as the workmen of the town were going to their breakfast. At the station a vehicle awaited us, and we were soon steadily conveyed through some of the most pleasant parts of the beautiful county of Suffolk. On our way a good brother pointed out to us the princely mansion of Lord Huntingfield, surrounded by romantic waters and woodlands, mainly used for the preservation of game. Many were the fine stalwart oaks we passed, which had braved the storms of seven or eight centuries. As we meditated upon the charming scenery the lines of old Quarles flashed across our mind:—

"With nob'es of this earthly ball,  
I'd not exchange my lot for all;  
Their wealth is counter to my coin,  
The world is theirs, but Christ is mine."

On turning the corner of the road, before entering the village of Laxfield, we saw through the trees the lofty tower of the old parish

Church, charitably dedicated to "All Saints," and under the patronage of Lord Huntingfield. The ancient dwelling houses on both sides of the road reminded us of the days of John Noyes, the Laxfield martyr, and of later times when John Foreman sowed his "wild oats" in the village and in its pleasant surroundings. Passing along the main street to the tent our eye caught the most notable building in the whole of the parish, namely, the Baptist Chapel. Not far distant from this fine old substantial sanctuary, and on the same side of the road, stands the pretty little homestead, known as "THE PASTOR'S LODGE," covered with the verdant garments of nature, and as quiet as any poet's bower in the country. Brother Ebenezer Marsh, the firm, energetic, and loving pastor of the cause resides here with his good and kind wife, and dear little family.

"Christ is their shade, and Christ their Sun,  
Among them walks the King,  
Whose presence is eternal noon,  
His smiles eternal spring."

#### LAXFIELD BAPTIST CHAPEL AND ITS PASTORS.

Laxfield Baptist Church is one of the largest communities in the Suffolk and Norfolk Association, and has been favoured with several ministers of high reputation, of whom the present pastor is a worthy successor. This Church appears in the Annals of Evangelical Nonconformity, as early as 1797, at which time two members of the Church at Diss occasionally preached in the neighbourhood. These brethren were frequently assisted by the renowned pastor of Horham Church, Mr. Manser, whose ministry many of the Laxfield friends had previously attended. In 1807, Mr. Jonas Smith, of Kenninghall, Norfolk, became the regular preacher, at which period a room was fitted up and used as a chapel. In the following year, eighteen persons received their dismissions from the Church at Horham, and were formed into a Strict Baptist Church by Mr. Manser; Mr. Smith being their chosen pastor. The Word of the Lord was blest, and the room soon became too small, this resulted in the erection of the present commodious chapel, which was opened in 1810, at a cost of £836. Mr. Smith resigned his pastorate in 1811, and was succeeded, but only for a short time, by a Mr. Collins, from London. He gave place in 1813 to Mr. Stephen Taylor, of Grundisburgh, who held the pastorate until 1816, and was followed by Mr. John Foreman, who, in after years received the familiar title of "honest John." Mr. Foreman was the means of doing a great work in the cause at Laxfield, and having finished his work he resigned his pastorate April 22nd, 1821; after which the cause became greatly reduced. Mr. Spratt, of Fressingfield, a worthy man, did his best to assist the friends until Mr. James Tottman came amongst them. He laboured successfully from 1831 to 1858. Our beloved brother, Mr. R. E. Sears, entered upon his work at Laxfield in March, 1859, and was publicly recognised as pastor, May 3rd, 1860. During his pastorate many were added to the Church, and much good realised. In 1877, Mr. Sears resigned his charge, and was presented by the friends with a purse containing £23 15s. Our good brother, Mr. George Webb, now of Dover, was the next pastor, and after his resignation in 1879, the pulpit was supplied by various brethren. In the latter part of the year 1880, our dear brother Mr. E. Marsh preached several times with much acceptance, and was publicly recognised as pastor in the April of 1882, and which sacred office he continues to hold to the profit of the people and to the glory of God.

## THE ANNUAL SERVICES.

Our beloved brother, Mr. J. W. Banks, arriving at Laxfield on the day previous to the meetings, spared no pains in exhibiting in every available part of the village, large posters announcing the publication of our Magazine, and the interest taken by us in the Association gatherings. Several of our kind friends, under the guidance of Mr. Banks, distributed gratis 3,000 circulars, each one containing two tunes, one of which, "Glasgow," was sung as usual, at the close of the meeting.

This year the place of the assembly was a spot about equi-distant from Saxmundham, Halesworth, Framlingham, and Stradbroke. The occasion was marked by the usual signs of festivity. Over the entrance to the field were inscribed in large letters the following words:—"Unto Him shall the gathering of the people be." The tent was pitched on a meadow, kindly lent by Mr. J. Flatman. Twenty-one years have passed since the last assembly of the kind was held in this large village, and as the weather then was most unfavourable—those who remember it still speaking of the two days' rain—so it was far from propitious on this occasion. An early morning prayer-meeting on Wednesday was well attended; but it was a few hours later that the people began to assemble in their strength. At the annual business meeting at 10.30 there were some 500 persons present. The Moderator (Mr. F. S. Reynolds, Wattisham) presided, and beside the pastors and messengers there were many members and friends of the cause. Several ministers outside the Association were present. The proceedings opened with singing and prayer.

## MR. F. S. REYNOLDS' ADDRESS.

The Moderator, in his annual address, expressed his thankfulness that, though the day dawned unpropitiously, the rain had held off. The number that had gathered together showed that the people of Suffolk took an interest in the good old cause, which they had been led by divine grace to espouse. They were looked upon as an old-fashioned folk, somewhat out of order at the present day, and, since the down-grade question had been in every person's ears and in every person's mouth, the question might naturally be asked, what position did they hold in the professing world, and more especially in the Baptist denomination? He did not know he should be able to answer that question to their satisfaction or to his own, but he should like to say a word upon it. They were commonly regarded as Dissenters, which was a name he did not own. To own himself or his brethren of the cause they represented as Dissenters would be a libel upon their religion. Looking around them, they had not far to go to find dissenters. In the apostate Church of Rome, for example, they very evidently found dissenters. Or if they looked to the Church of England, by law established—he would not say the English Church, because it was not—they could easily find dissenters. In the school of what was called modern thought again they could find dissenters. He made bold to assert that they themselves were the assentors. They assented to the doctrines of the Bible, believing it to be inspired, and accepting its teachings as the Word of God. They assented to the glorious doctrine of the Holy Trinity, and they had not far to go to find those who dissented from that. They believed in a three-one God—three persons dwelling together in a perfect essence of unity which consisted in their identity of life. The Father loved,

elected, set apart people for Himself; the Son loved and redeemed those the Father had given Him by the sacrifice of Himself. The Holy Spirit loved and quickened those whom the Son had redeemed. And whilst there were three persons, they, the assentors to this glorious doctrine, gave equal honour to each person. As assentors to the teachings of the Bible, they believed and assented to the doctrine of the great substitutionary work of Christ. They need not look far for those who dissented from that and looked upon it almost as theological nonsense, but they assented to this as the teaching of the Word of God. They believed that the sinner was in judgment before God, and that under the moral law of God his sins were transferred to Christ. They also assented to the great doctrine of justification by faith, not that they looked upon faith as the efficient cause or as the moving cause. That was the grace of God; nor did they look upon it as the matter of justification, for that was the imputed righteousness of Christ. But faith was their means of the perception and knowledge of their justification through the imputed righteousness of Christ; it made them conscious of the justice of their sentence, and made them bow their necks to the sword. The Moderator claimed for the Strict Baptists the position of conservators of the faith once delivered unto the saints. They were conservators of the New Testament order of the Churches inviolate; and as conservators it behoved them to be watchful and to be prayerful, and to be up and doing. They must be careful of the locks and bolts of their doors, that the truth might be preserved unto them. There was one door of which he should like to make a great point. The New Testament taught that baptism by immersion was the door into the Church. Modern thought said something else. Why, the New Testament pointed it out as the only way approved of God into His Church as a organized body. Modern thought said something like this: If you wish to be baptized we will sprinkle you; but if you wish to go to the Lord's table without it we will accept you with all our hearts. He would repeat, let them be careful as to the locks of their doors. There was another door that wanted to be carefully guarded, and on this point he addressed himself to the ministry. The Church of Rome boasted of apostolic descent. He did not know much about the Church of Rome, but from what he did know of its faith it had not the apostolic ring about it. They, as Particular Baptists, held to the faith that was proclaimed by the apostles themselves. Let ministers, therefore, be careful to conserve the truth, to preach the Gospel to the people, and never to be ashamed of it. There was another door: the Sabbath-school. He was a lover of Sabbath-schools—looking upon them as one of the most important doors of the present day. He feared there were many children allowed to go out of the Sunday-schools with the impression that it was in their own power to accept or refuse their own salvation. It behoved them as teachers to be careful in setting the simple truths of the Gospel before the children. It was quite possible to enable them to comprehend them. Many young men and women left their cause, alleging that the truth was not preached. That was because they had been allowed to grow up under wrong ideas. He, therefore, urged them to instruct their children in the full truths of the Gospel.

#### THE ASSOCIATED CHURCHES.

The Moderator then read the articles of faith, and the Secretary of

the Association (Mr. S. K. Bland) read the reports from the various Churches.

*Wattisham* reported a year not so prosperous as could be desired, only one having been added to the Church.—*Beeches* reported the baptism of 14 members.—*Halesworth* recorded the resignation of the pastor after years of unflinching integrity in the cause of Christ.—*Rattlesden* noted the faithfulness and love with which the Word was preached.—*Friston* stated that the venerable pastor (Mr. Brown), who had been in that position for 55 years, was still indisposed.—*Grundisburgh*. Encouraging signs through the ministry of the pastor.—*Waldringfield*. Prayer-meetings good and blessings realised.—*Lasfield* heartily welcomed the Association, and 13 distributors were engaged in the village leaving tracts from house to house, that the Mission-room at *Framlingham* was well attended, and that nine persons had been baptized during the year.—*Somersham* reported the acceptance of Mr. W. H. Ranson from the *Wattisham* Church as pastor.—*Stoke Ash*, the scene of Mr. C. Hill's labours, stated that eight persons had been admitted to the Church during the year.—*Sutton* concluded an unsatisfactory report with the words, "Turn our captivity, O Lord."—*Cransford*. Congregations better; prayer-meetings hearty.—*Occold*. The Gospel preached by the pastor much valued.—*Rishanges*. Pastor's health fairly maintained; school and village stations good.—*Bungay*. Hopeful signs of good being done.—*Charsfield*. More spiritual power wanted; the cause, however, was well maintained.—*Hadleigh*. Thankful for refreshing seasons. The Word was much blest through the pastor.—*Tunstall*. Evidences of blessing realised.—*Fressingfield*. Unity and peace enjoyed; much cause for gratitude.—*Howne*. The Word preached greatly appreciated.—*Aldringham*. Pastor had closed his labours and gone elsewhere with the prayers of the Church.—*Bradfield-St. George*. Thankful for the continuance of a blessed and faithful ministry.—*Norwich, Orford-hill*. Favourable signs attended the pastor's labours: twelve baptized.—*Stowmarket*. Thankful for truthful supplies and help from the Association.—*Mendlesham*. Congregations good; school prosperous.—A great many of the Churches complained of small congregations on Sunday morning. The summary of the statistics contained in the reports showed that during the past year 78 persons had been baptized, and 29 received into the Churches of the Association, two had been restored, 22 dismissed, 31 separated, 50 removed by death, leaving the total 2,122 members, 2,034 scholars, 261 teachers, 72 village stations, and 14 itinerant brethren helping the pastors to preach the Word.

Mr. Reynolds announced hymn 603, and Mr. Bland read a letter from Mrs. Elizabeth Harris, in which was enclosed £5 for the Association. The benediction closed the morning service.

#### THE AFTERNOON SERVICE

was opened by Mr. J. R. Debnam, pastor of Horham, announcing a hymn; Mr. W. Winters read Isa. xliii. and offered fervent prayer. Mr. W. Hazelton, of Lewisham, who was very unwell, preached an excellent sermon, based upon Isa. xliii. 13. The preacher divided his subject as follows:—(I.) The text in relation to the great Speaker Himself. (II.) Its relation to His saved and beloved Church. (III.) The individual experience of God's dear children. Mr. Hazelton appeared much exhausted when he sat down. Mr. R. E. Sears gave out hymn 31, and Mr. Hazelton concluded with prayer.

Mr. F. S. Reynolds opened

#### THE EVENING SERVICE,

by announcing hymn 154, which was heartily sung, and Mr. Charles Wilson, a deacon of Hill-street Church, London, read Psa. cxlv., and offered sincere and earnest prayer. Mr. J. Jull, of Cambridge, preached a good experimental sermon from Heb. x. 25, and which he divided into two parts—viz., (1) The object of worship, and (2) the admonition given. Mr. R. E. Sears announced hymn 341, and offered prayer, which concluded the first day's services. The visitors then resorted to their respective lodgings for the night, which had been procured for them by Brother E. Marsh, and his band of willing workers.

## THE MORNING OF THE SECOND DAY

We understand that a large number of friends attended the six o'clock prayer meeting, and found it to be a most refreshing season. At ten o'clock the ministers' prayer meeting commenced, under the presidency of Mr. J. Beddingfield, who read Psa. xxiii. Prayer was offered by brethren Berry, E. Haddock, S. Haddock, Colls, Field, and Woodgate. By this time the tent was crowded to excess. The regular service commenced by Mr. W. Dixon giving out a hymn; Mr. R. A. Huxham read Job ii., and offered fervent prayer. Mr. Haddock (Occold) gave out hymn 440, and Mr. Charles Hill preached a brilliant sermon from Job ii. 6. Every word of this sermon was taken down, and will be separately published shortly, *in extenso*.

Mr. Reynolds gave out hymn 37, and Mr. Jull closed the meeting with prayer.

## THE LAST SERVICE OF THE OCCASION

was opened by singing hymn 509, announced by Mr. Colls:—

“Come, Thou fount of every blessing,  
Tune my heart to sing Thy praise.”

Mr. B. J. Northfield read Psalms xlvii. and xlviii. Mr. D. Dickerson gave out hymn 323, and Mr. Charles Suggate preached a very blessed sermon from Psa. xlviii. 2, which he treated under the following heads: (1) The people distinguished by the term Zion; (2) the position occupied; (3) why designed as a mount; and (4) the fruits she bare in the world. At the close of the service Mr. S. K. Bland gave a brief statement of what had been transacted at the business meeting on the preceding day, and stated that the circular letter, written by himself, was on the subject of “Justification,” and would be published in due course. £65 had been voted in grants to the poorer Churches, while the collections were larger than they had been before, with one exception, being £41 1s. It should also be added, that this sum includes £5 given from a lady in London, and £2 2s. from a gentleman from Leicester.

Votes of thanks were passed to Mr. Flatman for the use of his meadow, and the malting for dining purposes, and to the numerous friends in Laxfield for their hospitality. This was heartily acknowledged by Mr. Marsh, on behalf of the Laxfield Church.

Brethren Colls and Northfield were appointed to preach the Association sermons next year. In case of failure of either, brother Marsh. The next meeting will (D.V.) be held at Somersham, a few miles from Ipswich. Mr. Marsh announced the final hymn—“Blest be the tie that binds”—which was heartily sung to the favourite tune, “Glasgow,” of which every person in the field had a copy. Mr. Marsh offered earnest prayer, and pronounced the benediction. The friends then separated reluctantly, hoping to meet again. God grant His richest blessings to rest upon the precious services of the two happy days, and upon all those dear friends who laboured hard to make all the visitors comfortable.

The pastors and appointed messengers of the various associated Churches, nearly all present, were as follows:—

*Beccles*—Messrs. Colls (pastor), Welton, and Stannard (messengers). *Halesworth*—Messrs. Suggate, Stone and Brabben. *Rattlesden*—Messrs. Huxham, Stern, and Garrcd. *Friston*—Messrs. Brown and Berry. *Grundisburgh*—Messrs. Gill, Shimman, and Tyler. *Laxfield*—Messrs. Marsh, Seaman, and Easy. *Waldringfield*—Messrs. Andrews, Garrcd, and Brett. *Somersham*—Messrs. Ransom, Lafing, and

Parker. *Cransford*—Messrs. Cook and Cooper. *Occold*—Messrs. Haddock, Hawes, and Kitchen. *Stoke Ash*—Messrs. Hill, Knights, and Whistlecraft. *Sutton*—Mr. Curtis. *Rishangles*—Messrs. Harris, Peck, and Chapman. *Bungay*—Messrs. Manning and Johnson. *Charsfield*—Messrs. Field, Nunn, and Wright. *Hadleigh*—Messrs. Northfield, Catling, and Pilbury. *Tunstall*—Messrs. Glasgow, Meadows, and Savage. *Pressingfield*—Messrs. Broom, Crane, and Cutting. *Home*—Messrs. Hawes and Rayner. *Aldringham*—Messrs. Botwright and Nicholls. *Bradfield*—Messrs. Dixon, Bland, and Scarfe. *Norwich, Orford-hill*—Messrs. Pung, Hovell, and Tuck. *Stowmarket*—Messrs. Mayes and Baker. *Mondlesham-green*—Mr. D. Dickerson. Also R. E. Sears, I. Smith, J. A. Ward, J. Berry, P. E. Woodgate, J. W. Banks, W. Winters, W. Hazelton, J. Cordle, W. Large, J. Cullingford, Beddingfield, Brooks, I. Burrows, J. R. Debnam, W. H. Ransom, W. Harris, Dearle, J. Grimwood, Dillaston, Pooke, and others.

“When we asunder part, it gives us inward pain;  
But we shall still be joined in heart, and hope to meet again.”

The devotional services; also the sermons, provisions, and collections, were extraordinary good. To God be all the praise. Amen.

W. WINTERS, *Editor*.

Church Yard, Waltham Abbey, Essex.

PERSONAL TESTIMONY OF THE PLEASURE AND PROFIT REALISED AT  
THE SUFFOLK AND NORFOLK ASSOCIATION.

DEAR BROTHER WINTERS,—I do not think it would be right if I did not bear my testimony to the uniform kindness and exertion manifested by all the workers in connection with the annual meetings of the Suffolk and Norfolk Association. The indomitable perseverance of Mr. E. Marsh, and the brothers Goldspink, with their numerous band of workers, to make all comers welcome and comfortable, is worthy of more than a passing remark. We know that all worked willingly, and we have no doubt that each one was influenced by love to the cause of truth. When we reached Laxfield, on the Tuesday afternoon, the first to welcome us was Mr. R. E. Sears, who seemed quite at home on the scene of his first pastorate. Then, after we had made arrangements for the next day's proceedings, we journeyed on another two miles to “Trust Farm,” where we were hospitably entertained by Mr. Symonds and his devoted spouse. May God reward all the friends at Laxfield, who so sedulously laboured for the comfort of the numerous visitors. It was worth travelling 100 miles by rail and eleven by road, to witness the one harmonious spirit for the good of the cause of Christ, then and there existing.

At one time it was estimated that there were no less than three thousand people present. All the services were favoured seasons, not excepting the six o'clock prayer-meeting on the Thursday morning, which we attended. God bless the Suffolk and Norfolk Association, is the prayer of yours faithfully—JOHN W. BANKS.

CHRIST WALKING ON THE SEA.

(MARK VI. 47—51).

*Notes of a Discourse by MR. J. TAYLOR, Baptist Minister, Sheffield.*

IN the record of the miracle preceding our text, the power and glory of Christ as He was, God manifest in the flesh, is blessedly made known to us. He broke the bread, and distributed the few fishes, multiplying them as He brake them. Out of His fulness have we received grace for grace. How often has He done this for us—multiplied our little stock until there has been more than sufficient—that we might know the God of our salvation in Him! But, like the disciples, how slow we are to perceive His goings in our hearts and lives; yet doth He again and again show us His power and love. Let us

First observe, the disciples were on the sea in the storm. After He had shown them His power He sent them away in a ship, remaining

Himself on the land. When even came He went into a mountain to pray. He was out of their vision, if not out of their remembrance for the moment. But all the while His eyes were upon them in the mount. Ah! was He not praying for them there? Now, the sea is a proper emblem of this life, our time-state. Its afflictions and troubles are as waves, boisterous and strong, tossing us on high, or hurling us into the depths below. They were on the sea. So are we, and at times we know it. They were on the sea in the darkness. No sun threw its glorious light down upon them, the moon was obscured, the stars gave not their light, and probably if they had any artificial lights they were all gone out, for the wind was up. How often is it so that God's people walk in darkness, and have no light. The Sun of Righteousness, their light by day, shines not in the night season. The moon, the Church and her ordinances, yield them no comfort, and the stars are all out of sight. God's ministers bring no joy to them. It is night, and the wind is contrary.

They were on the sea in the darkness, toiling with the ship and its tackling. This may represent the heart in its first awakenings by the Spirit under the discovery of sin. It may represent the believer in conflict with the flesh, or the Church struggling in a storm. A lumbering, dead, heavy thing was that ship. The storm had more power over it than had the disciples. Yet it sank not; and the gear and tackling would be provoking and awkward in the extreme. How real is the experience of the Christian in this respect, labouring with the flesh, and contrary winds, toiling in the darkness in the midst of the sea, making no headway, standing still in the midst of the conflict, or, rather, at the point to be swallowed up with the ungenerous sea! They were toiling for the bread that perisheth for their loved ones at home. How much will men endure for their own flesh and blood; but when sanctified by the blood and grace of Christ, how it enlarges our natural affection and creates a real home of unity and love. But for what, Christian, art thou toiling, in the work of faith and grace in thee? Not for the bread that perisheth, but for everlasting life and immortal glory. Oh, remember that the sufferings of this life are not worthy to be compared with the glory that shall be revealed in thee.

Secondly, let us briefly notice the contrary winds crossing our course, impeding our progress—winds, whirlwinds, boisterous, strong, noisy forces of the night sweeping o'er us, and sending the spray into our vessel, and in our faces. How hard to get the ship along, to manage to steer her on the sea! The sailors are at their wits' end. They see His wonders in the deep. The apostle speaks of winds of doctrine. These winds defy the power of young and inexperienced Christians to manage in the midst of them. Simple and ignorant minds are easily turned aside by false teachers, and many expert and well-instructed grace-taught Christians are baffled and buffeted until they are confused by them. Terrible winds are these, stirred up by Satan around us on the sea. Winds of affliction and trouble, of strong temptation and adversity, Job of old tells us he had to contend with. How many have fellowship with him, and long to see their Redeemer's face! We must have the winds while on the sea. All have had them. Winds of persecution are piercing, cutting winds, trying and fierce, tearing asunder the ship, and

scattering its tackling. Winds of passion, anger, malice, and envy—oh, how they stagger the sailors and hinder our progress! Poor creatures are we when left for the moment to man the ship in a storm. Nothing reveals our natural impotence and want of power so much as these winds when whistling in their fury around us. Poor disciples! they found out in the storm that they could do nothing without the Lord. When shall we learn this great lesson, to trust in Him, and in Him alone? But be of good cheer.

Thirdly, the Lord came unto them on the sea. Yes, for a small moment He forsook them, but with great mercies He gathered them. Those boisterous waves knew the tread of their King, and fell beneath His feet. His eyes were upon them in the mountain; His heart bore them before His Father in the long dreary hours of the night; His power upheld them in the storm. The trial was long, reaching to the fourth watch, near the morning. But He came unto them. Yes, in His own time He did indeed come right into the vessel, with words and deeds of comfort and power. Bless Him, He is ever the same. When He has taught us our weakness and utter insufficiency to get along without His grace and power, then does He come in to lift up our heads. Oh, there is none can teach like Him. He brings down the pride of man by great and terrible things of righteousness. The haughty are laid low, and the proud are humbled by His power, and He alone is exalted in that day. Have we not been in the storm? Have we not learned of Him? The facts of our spiritual life are stubborn things. Bare-head knowledge is nothing. Christ and His power in our heart and life is what we need. The time of our distress has often proved the time of His coming. He may delay to bring our own strength to naught, but He will come. Oh, yes, to His own He will come, upon the sea in the darkness, toiling with the ship; and when He steps on board, the morning cometh. Gentle as a mother, pitiful as a father, faithful as a brother, wise in His council, strong in His power! Blessed Jesus, have we not found Thee so? Oh, Church of the living God! oh, struggling souls for immortal life! He will come to you, and will not tarry. Wait, then, I say, upon the Lord, for at His coming your hearts shall rejoice. Praise ye the Lord!

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## “THE YEAR OF JUBILEE.”

*(Continued from page 181).*

**B**UT this happiness was of short duration, for, not understanding the way of God's working and the nature of His kingdom, when I lost my joy I lost my hope. I then thought that God's children were always happy; that they never had any darkness of soul. But if I lost my joy, I had not lost my desire; and therefore I continued seeking Him whom I desired to love. Again, and again, I cried,—

“Rock of ages, shelter *me!*  
 Let *me* hide *myself* in Thee?  
 Let the water and the blood,  
 From Thy wounded side which flowed,  
 Be of sin the double cure;  
 Cleanse *me* from it guilt and power.”

About this time I heard a sermon by Mr. Foreman, which was very

encouraging, from the words, "Go again seven times." My language was—

"I can but perish if I go;  
I am resolved to try;  
For if I stay away I know  
I must for ever die."

#### A DARK CLOUD OF SORROW.

The first watch-night service I ever attended was at the close of the year, 1854, and what a happy season it was to me. Truly God was in the place, and joyfully we sang—

"With grateful hearts the past we own;  
The future, all to us unknown,  
We to Thy guardian care commit.  
And peaceful leave before Thy feet."

God was preparing me for *the coming sorrow*. On returning home my dear mother was taken very ill; and little did I think, when I helped to carry her to her room, that she would never join the family circle again. Three weeks passed, and then—all we had on earth was the cold clay tenement of one of the best of mothers. But what a lesson for me as I witnessed the holy triumph of her soul. Even now the sunbeams from her death-bed shine across my pathway! Writing this record brings the solemn scene to view; we are living over again those days of mingled joy and sorrow. The stillness of the death-chamber we feel afresh, and we seem to hear the hushed voice, saying—

"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?"

As I witnessed the triumphant departure of this happy saint I thought; this is the religion for me; and again and again I prayed that my mother's God might be my God. Dear reader, have you a religion that will stand the test of a death bed?

I was helped to carry *my first great sorrow* to God in prayer; pleading His own promise, "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me." Blessed be God, He did deliver me, for, about six weeks after my mother's death, I went one Lord's-day evening to hear Mr. Spurgeon in Exeter Hall, and what

#### A BURST OF SUNSHINE

God sent to cheer my sorrowful spirit! The text was, "The cup which my Father hath given Me, shall I not drink it?" (John xviii. 11). Very vividly did he describe the sufferings of Christ. Among other things he pictured Christ standing with the cup in His hand, saying, "Shall I not drink it?" Looking down to hell, Satan said, "Don't drink it, for it is bitter." But, looking up to heaven, Jesus saw the hosts of the redeemed who had gone to heaven upon the credit of His sufferings; and He heard them singing, "Unto Him that loved us, and washed us from our sins in His own blood;" and then, with one mighty draught of love, He drank it up, even to its dregs! Then I could say, "FOR ME." Then

said the preacher, "We have our cups to drink. *Perhaps there is a young man here who has just lost a mother!* Brother, your Father has given you that cup; drink it up! You will find sweetness at the bottom!"

## A FEW WORDS TO THE YOUNG.

I now see it would have been a great mercy for me if I had joined the Church at that time. But I was afraid to take the step; and no one spoke personally to me about it. Dear young friends, if you love Jesus, and are trusting only in His finished work, join the Church at once; for the fold is the place for the lambs. If no one speaks to you, speak for yourself; for *He is worthy for whom you should do this*. As it was, I got into a cold and dark state; prayer was often only a mere formality, and there was but little enjoyment in the services of the house of God.

## REVIVAL.

God was merciful, and would not leave me, although I had left Him. Being on a visit to Thame, in Oxfordshire, my friend Mr. Elton, who has just been called home, said to me, "We shall expect you to give an address in the school to-day." I replied, "I cannot do that." Then, said he, "I shall call upon you to pray." I refused; but now I was thoroughly aroused, and began again to seek the Lord with all my heart; and resolved, if God would bless me again, I would come out and join the Church. Under a sermon by Mr. Foreman, from the words, "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved," I was again brought into liberty; and now, profiting by past experience, I, with a dear brother with whom I had taken sweet counsel, spoke to Mr. Foreman about joining the Church *that very night*. On Lord's day-afternoon, December 9th, 1855, I gave my testimony before the Church at "Mount Zion," and was heartily accepted.

## THE NIGHT OF MY BAPTISM.

The last Lord's-day in January, 1856, I, with 18 others, was privileged to follow the Saviour in His own ordinance; and what a holy and hallowed time it was! Oh, the joy of that night! I could always see baptism by immersion to be the only baptism of the New Testament; *but that night I saw baptism in a new light*; and if any persons wonder why I am such a thorough Baptist, I can only say, *My Lord made me so by the overwhelming blessings of that night!* Believers little know what they lose by disobedience to their Lord's command.

"Sweet the sign that thus reminds me,  
Saviour, of Thy love to me;  
Sweeter still the love that binds me,  
In its deathless bond to Thee.  
O, what pleasure  
Buried with my Lord to be."

The following Lord's-day I was received into the Church at Mount Zion Chapel, Hill-street, Dorset-square. But our space is filled, and we stay our pen. We may perhaps, if the Lord will, relate His dealings with us since then, another time. May God bless all our readers with the blessings of His saving grace, for, "Happy is that people that is in such a case; yea, happy is that people, whose God is the Lord."

## WE SHALL SEE THEIR FACES NO MORE.

By JOHN WATERS BANKS.

THE Lord has seen fit in His all-wise providence to take to Himself four beloved friends, with whom we were more or less intimately acquainted. Each in their time had filled the niche in the Church of the living God for which grace had distinguished them. Our sorrow is because we shall see their faces no more. Should it be our happy privilege to meet them in "the city not made with hands," we shall behold them free from sorrow, free from pain, in the image and likeness of our most glorious Lord. We delighted, more than words can express, to meet and converse with them here, but they have passed the boundary—the mark which divides time from eternity; and, as it is not possible for them to return to us, our hope, our prayer, and our desire is, that when it is our turn to leave these earthly shores, we may join them, unite in the never-ending song, and, as the late Daniel Smart was wont to say, "when I get to heaven, if any poor sinner can sing louder than I, they may and welcome; I mean to do my best." Our attention is first drawn to

## THE LATE MRS. W. APPLIGATE.

Mrs. Mary Ann Applegate was the wife of Mr. William Applegate, of Trowbridge, who has been for about 30 years deacon of "Zion" Chapel in that town, and superintendent of the Sunday school connected with that place for about the same period. In all his endeavours to promote the welfare of each institution connected with "Zion," he found a cheerful helpmeet in his devoted and loving but now translated partner. They were united in the double tie of husband and wife, and Church members for nearly a half a century, and it could be truly said of them, in business matters, in domestic life, and in the affairs of the Church, they had one heart. Mrs. Applegate was baptized by the late John Warburton in the year 1850, and from the time the Lord first revealed Himself to her as a poor lost sinner, till the date of her death, was an unwavering adherent to the truths of the Gospel, the ordinances of His house, and Zion at large. As a subject of Divine grace, she gave all the praise and glory to God for what He had made her, and done for her, and for what she was enabled to do for others. Being highly favoured with the blessings of this life, it was her custom for the past twenty years to administer, systematically and periodically, to the needy of the "household of faith." She was not an empty talker, her faith was manifest by her works. It was our great privilege to be intimately acquainted with her, and we have often noticed, as we sat by her side in the house of God, with what pleasure she listened to the word of life, and the lines of David Denham (hymn 996) were strikingly true of her,—

"His gospel she heard with delight,  
And set to her seal it was true."

We cannot forbear our own personal testimony to her uniform Christian kindness and gentleness, and that of her beloved husband and noble family, toward us ever since we became connected with them. Our deceased sister-in-law had a numerous family (some of whom have long since gone to rest), leaving four sons and four daughters to mourn their loss, and whom we know will do their best to console their widowed father. For the past six months Mrs. A. had been under medical treatment, during which time fears and hopes alternate rose. On Saturday, May 26th, her husband took her out in the carriage for a change of air. Sunday, 27th, she took tea with the family; Monday, 28th, at 4 a.m., the nurse noticed a change, the family were summoned, and on Wednesday, May 30th, 1888, the angelic host ushered her ransomed and redeemed soul to her home above, to be for ever with the Lord. For some hours previous to her departure she laid apparently unconscious, occasionally opening her eyes and casting a sweet smile on the loving ones, who were watching

and weeping as the mortal powers were gently and gradually failing; articulation had ceased, but upon her husband saying to her, "you are going to a better home, my dear," she assented with a nod, and a countenance full of radiance. Mr. Applegate, in begging of the Lord for a confirming word as to her safety, had the following words come with great power, "She shall be Mine, saith the Lord of hosts, in that day when I make up My jewels," also, "I have loved her with an everlasting love," which passages left no doubt of her being "safe in the arms of Jesus." The funeral took place on Monday, June 4th, when the mortal remains were interred in the family grave, at Trowbridge Cemetery. Mr. Schofield and Mr. Moxon officiated. The funeral procession was very long. After the family came the deacons, and Sunday-school officials, and a great number of the Church and congregation following the line of mourning and private carriages. Most of the shops and houses in the town had shutters up and blinds drawn. She was borne to the grave on the shoulders of Messrs. Applegate & Son's workpeople. May the Lord help father and children to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

The second one we refer to is the late

ELIZABETH SEARLE HILLMAN,

widow of the late Mr. J. C. Hillman, for forty years a minister of the Gospel in the Baptist denomination, fell asleep in Jesus, May 29th, 1888, at the residence of her son-in-law, Mr. P. Reynolds, pastor of Providence Chapel, Highbury-place, London. She had just passed her 78th birthday. For nearly sixty years she had been a consistent follower of the Lamb. In her youth she was fond of worldly gaiety, fashion, dancing, &c., but Divine grace arrested her through the instrumentality of a poor old woman, who stopped the giddy girl one day with the message, "The fashion of this world passeth away." The impression made upon the mind never wore off, and she found peace through the atoning work of Jesus, of which she never tired in speaking.

Twenty-three years ago her dear husband, a faithful and intelligent Gospel preacher, was taken home; and all those years she cherished his memory, and proved herself "a widow indeed."

Deeply taught in Divine things, and uncompromising in her adherence to the distinctive doctrines of our most holy faith, she yet manifested a loving spirit to all she came in contact with, whatever sect they might belong to. She was a true help-meet to her dear husband in his pastoral work, and was greatly loved by the members of his flock.

On Saturday, May 26th, she complained of pain, and soon after commenced to vomit. The pain increased, until her sufferings became intense; and, after forty-eight hours of agony, she succumbed to the attack of peritonitis, and passed away to the land where there is no pain. For the last hour-and-a-half of her life she was unconscious; but up to that time she frequently ejaculated, "Precious Jesus!" And once she said, "This is nothing to what Thou didst suffer for me." A little while before she became unconscious, a dear friend whispered into her ear, "Underneath are the everlasting arms." She looked up with a sweet smile, though suffering much, and, in a clear voice, repeated the other part of the text—"The eternal God is thy refuge."

She will be greatly missed by her sorrowing children, and especially by Pastor P. Reynolds and his wife, with whom she had lived ever since their marriage more than twelve years ago. She was a lively, yet spiritually-minded Christian, and ever thinking of others before herself.

Her remains were taken into Highbury-place Chapel on Saturday morning, June 2nd, 1888, where a funeral service was conducted by Pastor W. Hazelton, of Lewisham, after which the funeral *cortège* proceeded to Waterloo Station, en route for Guildford, in Surrey. The deacons of Highbury-place Chapel provided a coach for them and their wives, and

followed; thus showing their love and respect for the departed. At Guildford Station the mournful procession was enlarged by many friends, among whom were Pastor E. Mitchell and his deacons, who had also provided a coach, in which they followed the remains to the cemetery, where they were deposited in the same grave in which the remains of her dear husband were placed twenty-three years before. Mr. Mitchell conducted the service at the grave, and many tears were shed by the numerous friends who had gathered round—tears not of regret for her *home-going*, but tears because of the void the *home-going* had made down here.

#### HENRY ADAMS

was for over twenty years deacon of Providence, Islington, and was one of the number who originated and formed the Church near forty years ago. A few years since he went to reside at Barnet, for the benefit of his wife's health, and assisted in establishing a cause of truth in that place and was chosen to the office of deacon. Four months ago the Lord took from him his partner in life, while our brother was on a bed of affliction. During the past few months he sorely suffered from great darkness of mind; he was frequently visited by his beloved son, Mr. P. Reynolds, Mr. Willey and others, who read the Word and prayed with him, but it yielded no immediate comfort; "Satan (as Mr. Reynolds said in preaching the funeral sermon) tracked his path severely," but a little while before he expired, the Lord came, and he cried out, "I am trusting in Jesus," and thus the promise again proved true, "At evening time it shall be light," and on Thursday, May 31st, at the age of 60, he entered into the joy of his Lord. His remains were taken into Providence, Highbury-place, on Monday, June 4th, where a funeral service was conducted by Mr. Reynolds, amid a large number of sorrowing relatives and friends, and afterwards taken to Abney Park Cemetery, and laid in the grave by the side of those of his wife. Sunday, June 3rd, was a very solemn day at Providence; our pastor, with a heart full of grief, referred to the loss of his mother and Mr. Adams. The morning sermon was about heaven, from the words, "And there shall be no night there," &c. (Rev. xxii. 5); in the evening, "O death, where is thy sting," &c. (1 Cor. xv. 55, 56, 57); at the "table of the Lord's supper," with much feeling, Mr. Reynolds adverted, with solemn and suppressed feelings, amidst many weeping hearts, to these very touching, bereaving dispensations.

The fourth removal from our midst is that of our dearly beloved brother,

#### JOHN MUMFORD,

who fell asleep in Jesus, June 2nd, 1888, aged 77 years. Our departed brother was a solid, staid, lover of the truths of the Gospel, and for years stood deacon of "Hope," Bethnal Green, and afterwards was a member and officer of the Church at Speldhurst-road. He was one who loved plain, straightforward, experimental preaching, and was wont to say, "Prophecy not unto me smooth things." Empty, frothy, wordy preaching yielded him no comfort. He died as he had lived, depending on the free and sovereign grace of God. We loved him sincerely for the truth's sake, and for his constant, unabated attention to our late dear father during his illness. We were on our way to visit him when we heard of his departure to his home above. A kind note from his daughter-in-law, Mrs. W. Mumford, we much prize, tells us his remains were interred in Abney Park Cemetery, June 7th.

Thus the Lord has removed from us four useful, honourable, workers in His vineyard. The voice speaks very loudly, "Be ye also ready." The Lord prepare us all for the solemn event.

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#### THE LATE DANIEL SMART, OF CRANBROOK.

The Strict Baptist Church has sustained another loss in the person of

our beloved brother Daniel Smart, of Cranbrook, Kent, who was well-known in London, and in the East, West, North, and South of England. Mr. Smart's ministry was of the experimental line principally, though he declared the whole counsel of God, neither courting the smiles, nor fearing the frowns of men. He felt the importance of the work he was called to, and his chief concern was to deliver the message God gave him with a clear conscience. His ministry was greatly blessed to the tried ones of the household of faith, among whom we mention our late beloved father, who, in the early numbers of the *EARTHEN VESSEL*, and previous works, most affectionately referred to Daniel Smart. The following brief account of his origin is all our limited space will allow us to give at this time:—

Daniel Smart was born at Devizes, in Wiltshire, April 27th, 1808. On the death of his father in 1823, he was apprenticed to an ironmonger in Marlborough. He was brought to a knowledge of the truth in the year 1824, and was impressed with the important work of the ministry in 1830. After speaking in the Lord's name at various places with signs following, Daniel Smart's first pastorate was at Grove Chapel, Wantage, Berks, where he remained four years. In 1836, he removed to Welwyn, Herts, and occasionally supplied at Zoar, London, Brighton, &c. In 1850, he was settled at Lakenheath, Suffolk, where he remained fourteen years, removing from thence to Cranbrook, in Kent, where for nearly twenty-five years he preached the Gospel, and finished his earthly career, departing this life April 27th, 1888, being within two days of eighty years of age—fifty-eight of which were spent as a faithful minister of Jesus Christ. The *Kent Examiner* says of him:—

“The late Daniel Smart was a minister strikingly original in his lines of thought and speech, and one who sought to bring home to the minds of his hearers the truths of the Gospel in a way which few modern preachers of our day would care to follow; but the fruit of his work was evidenced by the crowded congregations which his impassioned extempore discourses and teachings brought together. In his daily life he was ever on the outlook for the needy and the distressed, whom, to the last penny of his income, he was ready to assist, and when lying on a bed of sickness, his enquiries were still for those who were struggling and in need of help. Of humble mind, as became a worker for the great Master, his earnest, simple, and gentle nature won many souls to Christ.”

#### THE FUNERAL.

On Monday, April 30th, the same day that Mr. J. S. Anderson's remains were laid to rest, the funeral of Mr. Daniel Smart took place. A letter from brother Jabez Whitteridge, says he was favoured to go down and attend with many others his funeral, which is very aptly described by the local paper as follows:—

“The mortal remains of Daniel Smart were interred in Cranbrook Churchyard, in the presence of nearly 700 spectators. The day was beautifully fine, and many came from long distances to be present, carriages awaiting the arrival of the trains at Staplehurst station. The time fixed for the funeral was three o'clock; at that hour those following assembled at Dearn Villa, deceased's residence, to the number of nearly 400. The mournful procession walked four or five abreast, the younger members following last. Every mark of respect was shown by the inhabitants; business places being closed and blinds drawn throughout the town. The coffin, which was of polished oak with handsome brass mountings, bore the simple inscription, “Daniel Smart, born 27th April, 1808, died 25th April, 1888, aged 80 years.” It was the wish of the deceased that he should be laid to rest in the Churchyard at Cranbrook, and the funeral service in the Church and at the grave, performed by the Vicar, Rev. A. H. Harrison, M.A., which was accordingly done. No wreaths or flowers were visible, but there stood around his grave mourners of all denominations and creeds, testifying to the personal worth of the departed, to the

good and earnest life he had lived, and to the love that was borne him during the long term of 58 years he had laboured in the ministry. After the funeral a service was held at Providence Chapel, conducted by Mr. Wakeley, of Sittingbourne, and at which there was a crowded attendance."

Many of our readers, in different parts of this and other lands, will be glad to learn that this highly honoured and useful servant of Christ was laid to rest amid so many tokens of affectionate regard.

For eighteen months previous to his death he was quite unable to occupy his pulpit, through bodily weakness; and during his last few days on earth he had no desire whatever to talk to anyone. He had no fears, but felt firmly fixed on the Rock of Ages; his only wish being that he might feel more of the love of Christ in his soul.—JOHN WATERS BANKS.

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

*Preparations for Pulpit Exercises.* By Charles Stovel. Edited, with Introduction, &c., by W. Willis, Q.C. London: E. Marlborough and Co., 51, Old Bailey. We shall not soon forget hearing Charles Stovel preach on one occasion. Although not of our order and way of thinking altogether, he was nevertheless a truly great preacher; and Mr. Willis has acted wisely and well in publishing the work before us. In it will be found many valuable illustrations necessary to be known in preaching Christ acceptably. Mr. Stovel used notes in the pulpit to a large extent. A specimen of one of his manuscript discourses is given in the present volume. Certainly we have no belief in a continuation of incoherent ramblings in the pulpit. If a minister finds assistance in the use of notes in the pulpit, let him not hesitate in using them, but not to an unlimited extent. The *Introduction* of the work, by Mr. Willis, will be read with much interest by many, and especially by those who knew Mr. Stovel and his happy pastoral labours in Little Prescott-street Meeting-house.

MAGAZINES.—*The Monthly Record* continues to show up the base practices of the mother of harlots, the Papal Church.—*The Gospel Magazine*. The May number is very interesting, as it contains an account of Dr. Doudney's 48 years' editorship.—*The Olive Branch*, a half-penny monthly, devoted to the interest of the

Strict Baptist Mission. Mr. Doll's notes on "Exclusion from Caste" are most instructive.—*Monthly Letter of the Protestant Alliance* (May). This letter, by A. H. Guinness, places the Defeat of the Spanish Armada in its truest light.—*The Regular Baptist Magazine*. The amount of real good wrought by the wide circulation of this well-conducted magazine can only be known by God Himself. We heartily wish it success, as also its readers.—*Life and Light*. Who would be without *Life and Light*, when both may be found (within four sheets monthly) by applying to Mr. R. E. Sears, 50, Grove-road, Bow, E.—*The Cave's Adullam Messenger*. "The Valiant Men," narrated in historical verse month by month, cannot fail to be read with interest.—*Amateur Gardening* (price 1d.), unrivalled both for quality and quantity. To be had of all booksellers.—*The Fireside*. The May number is one of the best ever published. *Home Words, Day of Days, and Hand and Heart* are equal to any before issued.—*The Mission of Christ*; Joseph Irons's last sermon, prefixed to which is Irons's prayer before sermon. To be had of D. Fisk, 6, Brighton-place, Brighton.—*The Silent Messenger* for May contains an interesting account of its late respected Editor, Mr. J. S. Anderson, which will be read with tearful eyes by many who cherish his memory for truth's sake.

## THE AROMA OF CHRIST.

I WONDER much what Paul would say  
If he could only hear  
How the wise preachers of to-day  
At his confessions sneer:  
For these self-righteous men of earth  
Won't preach the dear Redeemer's worth.  
To view our modern teachers' ills,  
Which make the faithful sigh,  
It seems to me this man of God  
For very grief would die:  
Oh, might his living counsels prove  
A barrier to their downward move!  
Their well-strung tones eclipse the grace  
Which through Redemption flows;  
For oh! their teaching does not yield  
The scent of Sharon's Rose.  
Methinks, had they this treasure found,  
Their hearts would breathe its fragrance round.

Brighton.

They seldom use the terms we love  
Concerning Calvary,  
But cast upon the cross of Christ  
Their polished enmity:  
Atoning love they seek to hide,  
Beneath their own exalted pride.  
Ye who have known the sacred joy,  
The name of Jesus brings;  
Whose ears have heard the pleasant sound  
The Gospel message rings—  
Seek mercy for the sinful throng,  
Whom such have taught to hold the wrong.  
Oh, lift your hearts, ye praying souls,  
With supplicating tear,  
That the sweet odour of His name  
Be wafted far and near;  
Till each one steeped in error brings  
True homage to the King of kings!

CARRIE LIGHT.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### THE SURREY TABERNACLE.

THE first anniversary of the settlement of Mr. O. S. Dolbey as pastor of the Surrey Tabernacle was commemorated on Wednesday, June 13th. There was a large congregation present in the afternoon to hear Mr. E. Mitchell, of Guildford, who is a tried friend of the cause at the Surrey Tabernacle, and was one of the most valued supplies when the Church was without a pastor. Mr. Mitchell preached a sermon abounding in Gospel truths from Rom. viii. 23:—"And not only they, but we ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." A tea followed, and a public meeting in the evening. Mr. Dolbey occupied the chair, and it must have cheered his heart to see the chapel so well filled. He was supported by brethren Dearsly, Mitchell, Bush, and Holden, and the deacons. Mr. Dolbey opened the meeting by reading Psa. cxxxiii. and cxxxiv., after which Mr. Dearsly implored God's blessing upon the meeting. Mr. Dolbey rose and said: "My dear fellow-labourers, Christian brethren, and friends, I must say that I greet you heartily in the name of the Lord, and I trust that we may be favoured, in answer to His servant's prayer, to realise His gracious presence, so that we may indeed be encouraged still to hope in His mercy, and go forward in those paths into which He will be pleased to guide us. To me this is a very unusual service, for although I have been in the ministry ten years, this is the first pastor's anniversary of my own that I ever had the privilege of seeing. In Yorkshire pastors have no anniversaries of their settlement. So this is my first, and I am thankful that I have been privileged to live to see this day, for my great concern, when I hoped the Lord inclined my heart to come among you was, "Shall I wear?" When you go to purchase certain articles that may be very pleasing to the eye, you ask, Will they wear? That was a great concern with me. I had worn something like nine years in the country, and I believe the people that I left would say that I had not worn out. Still we know there are different roads that people travel that make a wonderful difference to their shoes—ministerial shoes; so that we may be able to walk country roads, but to walk (shall I say?) city roads is quite another thing. The word of the Lord which expresses my feelings you will find in Acts xxvi. 22: "Having, therefore, obtained help of God, I continue unto this day." This, to me, must be a time of acknowledgment, and I feel that

I am greatly indebted, not only to you, but to our covenant God, for without His help I should not have continued unto this day. What! say you, not one year? No, not one year, or half a year, apart from the help of God. Our brother Mitchell spoke very nicely this afternoon in relation to some of the experiences of God's servants. He said they look very happy sometimes in the pulpit, and the people in the pews would envy them; but we do not dwell in the pulpit, we have to come downstairs, as well as go upstairs, and this going down means a great deal to the minister. When he gets home he thinks how many things he might have said, and the few things he did say have been so poorly said. There is a wonderful going down, that sometimes he is tempted to say, like Jeremiah, "I will speak no more in the name of the Lord." But the Lord has helped us with a little liberty, helped us out of our bondage, so that in some measure God's people have been edified. He had been helped many times by the prayers of his people, sometimes by the presence of God's people, and if he might interpret their presence aright, it meant, "We are not tired of you: we wish still to hear you." And so by your presence to-night we feel we have obtained help of our God. I have been encouraged again by our beloved deacons. I have found our brethren a wonderful help in every possible way and manner. May God, in his infinite mercy, bless our testimony more and more, so that you may bless and praise His glorious name who has not forgotten you, but remembered you with the favour He bears to His people.

Mr. Albert Boulden gave out the hymn, "Now to grace as debtors we."

Mr. Holden gave an address from the words, "Master, it is good to be here." It was good because (1) the place was good, for it was apart from the world; (2) the company was good; (3) the conversation was good; (4) the vision was good. Many can truthfully appropriate the apostle's words and say, in respect to the Surrey Tabernacle, "Master, it is good to be here."

Mr. Carr followed with an outspoken address on one of the names of God's people, viz., sheep, and the Great Shepherd of their souls; and as sheep must have something more substantial than wind to feed upon, so, said Mr. Carr, the pastor during his first year had been enabled to provide food for the old sheep, the aged of His people; the young sheep had received their portion, and the lambs had been fed with that food most convenient for them. Mr. Carr could substantiate all he said, as the sheep had often betrayed their character in his

hearing, Mr. Carr not being a man who is likely to mistake the cry of a sheep from the noise of a wolf, although dressed in borrowed clothing.

Mr. Bush observed that he was pleased to be there, for in that place he felt not to be either "a stranger or a guest, but like a child at home." He made some observations from the words, "For the Lord God is a Sun and Shield," &c. (Psa. lxxxiv. 11). Mr. Bush's remarks are always to the point; his affection for the people of the tabernacle is deep and lasting, and he is highly esteemed among them for his work's sake.

Mr. Mitchell spoke from Psa. cxxxv. 3: "The Lord hath done great things for us; whereof we are glad," making passing reference to the tercentenary of the destruction of the Spanish Armada, also to the bicentenary of the Revolution of 1688, that great landmark in the civil and religious history of this country. Great things had God done for us as a nation, as individuals; great things had he done for the Church at the tabernacle, for which they desired to thank Him; and this meeting was but the utterance of a grateful heart, thanking God for His past mercies, in which, said brother Mitchell, they were like the old divine who observed, "When you come to God for fresh mercies, don't forget to bring the receipt for the old ones with you." Mr. Mitchell is as good on a platform as he is in a pulpit.

Mr. Rundell bore truthful testimony to the mindfulness of God towards His people, from the words, "The Lord hath been mindful of us." Between 16 and 17 years had He been mindful of them as a Church, keeping them together, holding to His truth, still preserving them to praise Him for His goodness, both individually and as a people.

Mr. Albert Boulden rejoiced at the satisfactory state of things at the tabernacle, testified to God's goodness, to the love of the people for their pastor, and echoed the wish that it might so continue for years to come.

To the tune of Miles' Lane, that grand old hymn was sung, "All hail the power of Jesu's name." We would heartily recommend those few good folks who as a rule do not care for public meetings, not to fail to attend the next at the Surrey Tabernacle, when we venture to think they will be agreeably disappointed.—(From notes kindly supplied by Mr. Walter Keast and Mr. Robert Stockwell.)

RISHANGLES, SUFFOLK.—Services were held in this chapel on Good Friday. In the afternoon C. Hill preached an impressive sermon from Psalm xlviii. 9. In the evening a very pleasant meeting was held, consisting of singing, recitations, addresses, and prayer. Many felt it good to be there. This chapel is now being renovated.—P. BARRELL.

#### CORRESPONDENCE BETWEEN MR. THOMAS JONES, PASTOR-ELECT, AND THE CHURCH AT SLAITHWAITE.

*The Church of Christ, Meeting for Divine Worship at Providence Baptist Chapel, Slaithwaite.*

DEAR BROTHER,—At a Church-meeting on Sunday, April 29, specially called for the purpose, it was proposed and carried unanimously that you be asked to take the oversight of the Church at Slaithwaite and become the minister, and we hope the Lord will direct you to decide as shall be to His honour and glory. There has been many prayers sent up to the Lord that we might be guided by His counsel, and that He would send us a man which would speak the truth as it is in Jesus, and the Church has said by its act that you are the man, and we trust that He will enable you to do as His servant did of old, to take our case to Him, and if we are both guided by Him we shall not go wrong.

I now conclude, wishing you and yours every blessing and comfort a covenant God has laid up in store for His children.

Yours in behalf of the Church.

JOSHUA GARSIDE.  
(Signed) J. HIRST, }  
S. LUNN, } Deacons.

Mr. T. Jones, May 1, 1888.

*To the Church, Meeting for Divine Worship at Providence Particular Baptist Chapel, Slaithwaite.*

BELOVED BRETHREN,—Grace, mercy, and peace be unto you. I can truly say with the apostle, "I thank God upon every remembrance of you." The fellowship that I have been privileged to enjoy among you has deepened that feeling in my own soul. After much prayer and exercise of mind and watching concurring events, more especially in listening to the voice of the divine Spirit in the Word as revealed and applied to me, I can come to no other decision than cordially accepting the unanimous call given by you as a Church of Christ. Believe me, brethren, that I do so with much fear and trembling. I am conscious of my weakness and many infirmities; yet, at the same time, it is my comfort in the great and responsible undertaking to know that we are a God-fearing and truth-loving people, and that as your prayers have been many so I believe they will continue to be as fervent and as frequent as in the past, for the Lord to help me in preaching the Word, and that the Word may accomplish the gracious purpose for which it was sent both to saint and sinner.

Resting upon the promises of a faithful, unchanging God, and upon your affectionate co-operation from time to time, I pray that the union may be for

our mutual good and spiritual prosperity, that we may increase in the knowledge of Christ, our experience deepen in the things of God, and by the power of the Holy Spirit we may grow in grace, and finally, when our labours, prayers, and fellowship shall cease here, may every one, through the grace of Jesus Christ, receive an abundant entrance into the everlasting kingdom of God.

I intend, God willing, to commence my labours among you the first Lord's-day in August.

Believe me, brethren, to remain, yours to serve in the Gospel.

THOMAS JONES.

May 22, 1888.

[Our brother Thomas Jones laboured at Cubberley for eight years with much acceptance, from which place he removed, by the Lord's direction, to the highly-favoured cause at Slaithwaite, where we hope he will long remain in honour and usefulness. Our brother O. S. Dolbey is still remembered and much esteemed by the Church and congregation at Slaithwaite. The Lord be praised.—Ed.]

ACTON.—NEW BAPTIST CHAPEL.—Some few years ago a band of friends met together for worship in a room at Acton. It was soon felt, however, that this was not the place to attract a congregation, and as there was no Church of our communion within several miles, it was determined to make an effort to raise funds in order to build a suitable house of God. We are glad to say that our united effort has been very successful so far. We have bought a well-positioned plot of ground, and have erected a substantial iron chapel capable of seating some 200 persons. We are still needing about £125, and we confidently appeal to all lovers of truth to help us wipe off this small balance. The friends connected with the cause have worked nobly, and we earnestly trust that in a short time this comparatively small sum may be cleared off. Can you help us? Any small sum will be gratefully received, and will be faithfully devoted to the liquidating of this deficit.—For the Financial Committee, W. ARCHER, *Hon. Sec.*, 33, Varden-street, London, E.

HIGHBURY.—Anniversary of Providence Sunday-school was held on Sunday and Tuesday, June 10th and 12th. Sermons were preached by brethren P. Reynolds (pastor), J. H. Lynn, and Mitchell. The children, under the able tuition of Mr. Burrows and Miss Willey, sang most sweetly. Never did we hear little voices so harmoniously blended in the song of praise, which elicited the spontaneous eulogy from the brethren who addressed the evening meeting. There were tears of joy, and all united in hoping that they might be taught by the Holy Spirit to sing with the heart.

Brethren Sears, Mitchell, Lynn, Copeland, and the pastor took part. That patient, practical, loving Sunday-school advocate, I. R. Wakelin, presided, and distributed the prizes. In every way it was the best Sunday-school anniversary that has been held at Providence for many years. We sincerely hope that as the Lord is removing the fathers and mothers the children may rise in their stead. The secretary read a most encouraging report, and Mr. Adams (superintendent) was grateful for the pleasing results.—J. W. B.

RECOGNITION OF MR. WILLIAM MOXHAM, AS PASTOR OF CHATSWORTH-RD. CHAPEL, CLAPTON.

Very interesting services were held here on Tuesday, May 22nd, in connection with the recognition of our brother. Mr. William Moxham, as pastor of the Church. The afternoon service commenced with singing the well-known hymn, "Saved from the power and guilt of sin," etc. Our good brother. Mr. Adam Dalton, then read the Scriptures and prayed, and Mr. G. W. Shepherd, of Hill-street, Marylebone, preached a weighty and impressive sermon to a large congregation from Ephesians i. 22, 23, "And hath put all things under his feet, and gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all." Of this sermon, which was listened to with fixed attention, and which has been since referred to by many with great pleasure, we will not give a mere sketch. We hope our brother will see his way clear to print it, as we have requested him to do so. About 130 sat down to tea, which was very ably and satisfactorily served by the ladies.

After tea we adjourned to hold our evening meeting in the Chatsworth-road Tabernacle, kindly lent for the occasion. The meeting was presided over by our good friend, Mr. C. Wilson, in his usual hearty and cheerful manner, and commenced by singing, "Kindred in Christ for His dear sake." After prayer Mr. Wilson called upon Mr. Moxham to make his statement of belief.

[We regret we are compelled to hold this statement over for a future No.]

THAME, OXON.—On Thursday, May 10, our anniversary services were held, and special sermons preached by Mr. P. Reynolds, of London. There were good congregations, and the preacher was listened to on both occasions with marked attention. About 100 sat down to tea. The collections and profits of tea amounted to £6 1s. 5d. We feel very grateful to our friends from Wycombe, Alsbury, Askett, Sydenham, and other neighbouring villages, for their sympathy on the occasion. May the God of Israel abundantly prosper our little cause. So prays—T. TARRY.

**TROWBRIDGE.**—The scholars and teachers of Zion, numbering nearly 300, assembled in the school-room on Tuesday, May 22nd, at three o'clock. Tea was provided, after which a procession was formed, and, headed by the superintendents, Messrs. W. Applegate and G. Gore, and the late pastor, Mr. Schofield, paraded the principal streets of the town and proceeded to a field near Quarterway-lane, kindly lent by Mr. F. Garlick. The ranks of the procession were gay with banners, flags, floral devices, &c., and the juveniles brought up the rear in a brake kindly lent by Mr. Applegate. Arriving at the field, the scholars, under the surveillance of the superintendents and teachers, indulged in innocent recreation till dusk, when all were called together, and after giving hearty cheers to Mr. Garlick for his kindness in lending the field, returned in procession to the school-room. A few remarks were made by the superintendents and Mr. Schofield, and Mr. G. Gore made a very feeling reference to the illness of Mrs. W. Applegate, and his remarks were cordially endorsed by all present. After singing some hymns each scholar was dismissed with a lump of plum cake.

**WELLINGBORO' TABERNACLE.**—The anniversary of the Sunday-school of the above place was held on Lord's-day, May 20th, when sermons were preached, morning and evening, by E. Marsh, of Laxfield, who also delivered an address to the scholars and friends in the afternoon. The congregations were large, evening meeting crowded. On the following day Mr. Skelly, of Raunds, preached in the afternoon, after which tea was provided in the school-room, to which a large number sat down. The evening meeting was presided over by Deacon Dulley, who expressed the pleasure it gave him to be surrounded on the platform by men not likely to become followers of the Down Grade Company. Men who held most firmly those things, most surely believed amongst us. After some very telling remarks on the necessity of holding and contending for the inspiration of the Word, he called upon Mr. King, of Carlton, to address the meeting. Brother King "put on Christ" between the age of 14 and 15, and having experienced the blessedness of the Master's service now for many years, his words came with force and power as he spoke from Haggai ii. 4, 5. He said the words first excited gratitude. "The Spirit of the Lord remaineth among you." During the past year the beloved pastor, with others, had been removed from them, but the Spirit of the Lord remained. The speech was listened to with well-merited interest. Mr. Skelly, of Raunds, next addressed the meeting, and made some most timely remarks on the words, "Arise, shine, for thy light is come," etc. Telling illustrations were

drawn from nature, and brought forth in contrast with heaven's own command to the followers of Christ, enforced for His sake. Brother Morley, of Rushden, followed with a thoroughly practical speech on "Discipline," in which one might have thought they were listening to an aged teacher of three-score years and ten contemplating retiring from office, and issuing forth the result of his experience to the labourers left to take his place. The beloved superintendent, Mr. Lissenden, gave sound advice both to teachers and scholars in a speech that showed his heart was in his work. A very encouraging report was read by the worthy secretary, Mr. Wright, which showed there were on the books 185 scholars, with a staff of 21 teachers. Two senior Bible-classes, well attended, and in loving harmony with the school; a mutual improvement class was another cheering feature in the Christian work among the young, and the amount collected for the Strict Baptist Mission told the interest the young people took in that good society—£4 13s. 4d. being gathered amongst them. A clear financial statement was also read, which showed a balance in hand on the right side, to which from the services of the two days about £15 were added. Special hymns were sung on the Lord's-day, the singing of which told the care spent in the training of the youthful voices. We were pleased to see the aged and beloved widow of the late pastor able to be at the services, both on the Lord's-day and Monday evening. The Lord appear for His bereaved Church, prays—E. M.

**SUTTON-AT-HONE.** — Two special services were held in this little sanctuary on Wednesday, June 12th. Mr. W. Winters preached two sermons. Mr. Adam Dalton, for many years the honest and loving pastor of the Church, was present, and assisted in the services. Mr. A. B. Hall, of Meopham, also rendered assistance. Two good brethren from the Erith Church were present, also friends from Meopham. A good company sat down to tea. The hearts of the brethren and sisters of the cause were much cheered and profited. Our beloved friend and brother, Mr. Dalton, son of Mr. A. Dalton, the late pastor, labours hard in a quiet way for the good of this cause. He is also very useful in the school, and has a band of young lads under his charge, whom he instructs in God's blessed Word. We spent a short time at his residence, with his godly wife and father, and found the occasion a soul-profitable one. Our deepest thanks are due to our beloved brother A. Dalton and his good and kind wife for their hospitality. The Lord reward them (we cannot), and may the cause at Sutton revive, and prove a blessing to the neighbourhood. So prays—THE EDITOR.

**CROWLE, DONCASTER.**—Baptist Sunday-school anniversary was held on Sunday, June 10th. Excellent sermons, full of spiritual teaching, were preached by Mr. J. A. Andrews, morning and evening, to good congregations; and a special service for children, parents, and friends was held in the afternoon, which was also well attended, and at which Mr. J. A. Andrews presided. Recitations, dialogues, etc., of a sound and excellent character, were given by the children, interspersed by singing. Special hymns were sung at all the services. On Monday, June 11th, a social tea was provided in the school-room, to which a goodly number sat down, all the tables being full. The trays were given by various ladies and friends of the Church and congregation. After the tea a public meeting was held in the chapel, at which Mr. T. C. Horobin presided. A brief, but most encouraging report was given by pastor W. Rowton Parker (in the absence of Mr. Sinclair, the secretary), and then some excellent addresses followed, the speakers being the chairman, and Messrs. J. A. Andrews, W. M. Anderson, J. Birkitt, J. B. Le Gassick, M.A., and A. L. Jones, the pastor closing up the rear by moving a vote of thanks to the chairman, the speakers, the ladies, and all the friends who had helped so nobly in the work. The collections taken at the various services were all good, and, financially, this anniversary has been the most successful held at Crowle for years. On Wednesday, the 13th, the children walked in procession through the town, with the school banner flying, singing at intervals, and afterwards partook of an excellent tea, provided for them in the school-room. Tea over, the usual games followed in a field, kindly lent for the purpose, and a plentiful supply of sweets and nuts were distributed at intervals during the evening, the gifts of generous friends.

**CAMBERWELL.—AGED PILGRIMS' ASYLUM.**—The fifty-third anniversary of this comfortable home for 42 aged pilgrims was held on Thursday, June 7th. The day was favourable, and a goodly company of friends met at the building. The sermon in the afternoon was preached by the pastor of the Surrey Tabernacle from Psalm xc. 1—a real Gospel discourse. The chapel was well filled. About 170 friends assembled in the spacious tent for tea. At half-past six our old and valued friend, T. M. Whittaker, Esq., took the chair. After singing, prayer was offered by Mr. Whellock. The chairman then gave a few kind and loving words of welcome and gratitude for past mercies to this Asylum, the first home erected by the Society. The secretary, Mr. W. Jackson, presented his annual statement. Three of the inmates had gone to their be-

loved Lord, where He is, during the past year. The vacancies had been filled up. Mrs. Hopwood, an old and attached member of the Committee, had left for the better land, after many years' service. Several friends had manifested kindness to the inmates in many ways. The chapel services are much valued, especially by those who are too feeble to go elsewhere. The oldest inmate is near 90; the youngest 63 years of age. Mr. Jackson then referred to the Benevolent Fund in connection with the Asylum, to which the collections of the day were devoted. This fund was formed in 1859, for the purpose of supplying medical attendance, nurses where necessary, and other comforts for the sick inmates. It is under the management of the Ladies' Committee. About £100 a year has been the expenditure, and it is much wished that a few more annual subscribers to this fund could be obtained, for it has been a great blessing to many in the Asylum. Excellent addresses were delivered by Messrs. Archdeacon Richardson, Styles, Dolby, Thomas Carr, Esq., and Captain Wilson. Thanks having been voted to the chair and acknowledged, this very happy meeting terminated. The Secretary will be thankful to receive any help for the sick folks in money or kind. Our friends know what is needed in times of affliction and weakness.—WILLIAM JACKSON, 29, Marlborough-road, Upper Holloway, N. Office, 83, Finsbury-pavement, E.C.

**HACKNEY (SHALOM) OVAL.**—Special services of no ordinary kind were held in this highly favoured sanctuary on June 5th. In the afternoon a large gathering of friends convened to honour and encourage the pastor, Mr. Henry Myerson, and to hear a sermon from the lips of Mr. W. Winters, and we have reason to believe they were not disappointed, but profited and blest. The deacons and friends surrounding Mr. Myerson all seemed happy and united, and were of one heart in making visitors from neighbouring Churches welcome and comfortable. Our brother Myerson is well known throughout the Churches as a sterling man of truth, and therefore well deserving encouragement. A large body of friends partook of tea. In the evening Mr. James Lee, presiding, opened the meeting with a hymn. Mr. Margerum offered earnest prayer, and excellent addresses were delivered by the worthy chairman, and the following brethren: Messrs. F. C. Holden, W. H. Lee, C. Cornwell, W. Winters, W. Mobbs, and the pastor; Mr. C. L. Kemp assisted. Brethren W. Kempston and F. H. Noyes were present, as also friends from Wandsworth, Forest Gate, Clapton, and other places. The residue of the debt incurred in renovating the chapel was cleared off, and all present were truly gladdened. A hearty vote of thanks

accorded the kind chairman concluded these very happy and profitable meetings.—ED.

**COLCHESTER.—ST. JOHN'S GREEN SUNDAY SCHOOL.**—The anniversary services in connection with this school were held on Sunday and Monday, May 27th and 28th. The sermons were preached on Sunday by the minister, Mr. Brown, when special hymns were most heartily sung by the children and choir. At the meeting of teachers, friends, and scholars on Monday evening, the balance sheet read by the secretary showed receipts for the past year to have been £18 14s. 1d., and the expenditure, £23 10s. 3d., leaving £4 16s. 2d. due to the treasurer. The total amount received on Sunday and Monday was £11 6s. 9d. Three teachers and 23 scholars were added during the year, making the present number to be 15 teachers and 187 scholars. Twenty-four prizes were awarded to scholars for regular and punctual attendance, and sixteen for good essays on "The Life of Joseph." The singing of an anthem by the choir brought to a close a very happy meeting.

**WEST HAM.**—The Sunday-school held its fifteenth anniversary on the 13th and 15th of May. On the Sunday the sermons were delivered in the morning by the pastor, J. J. Clinch; in the evening by J. Copeland. On the Tuesday tea was served in the school-room. A public meeting followed in the chapel. Mr. I. R. Wakelin presided. The report presented by the secretary, Mr. George Oakey, showed continued prosperity. There were 313 scholars on the books, an average attendance in the morning of 112, and in the afternoon of 241. Though in the past year only one had become a professed follower of Christ, there were others who had given evidences that they were seeking the Lord. A week evening Bible-class had been recently established, so that with the Band of Hope meeting the young people were brought together on two evenings in the week. The teachers, numbering 20, were all members of Christian Churches. More teachers, however, were required. The school-room had been renovated in the interior at a cost of upwards of £12, generally borne by the superintendent, Mr. Upsdale, and the deficit with which the year begun of £5 10s. 2d. was reduced at its close to £2 6s. 8d. Periodical collections had been made by the scholars for the Strict Baptist Mission, and a cheque for £5 10s. 7d as the result was handed over to the chairman as secretary of that Society. The chairman said that though a stranger there he felt quite at home in such a gathering. Commenting on the good features of the report, he referred specially to the attendances in the morn-

ing, which he said was the best portion of the Lord's-day, and in a genial manner he gave words of counsel and advice to both scholars and teachers. Mr. Copeland then addressed the meeting on the planting of Paul, the watering of Apollos, and the increase of God. Mr. J. E. Elsey followed with an attractive and instructive address on the Gospel looking-glass. Mr. J. Griffith took for the subject of his remarks the retrospect, aspect and prospect which the report contained. Mr. J. H. Lynn spoke of joy. Mr. J. Milbourne spoke of "Be not weary in well doing," and Mr. Noyes gave some warm-hearted words of encouragement. Hymns and pieces were sung by scholars and teachers between the addresses. At the close of the meeting, which was one of the best we have ever had, Mr. Wakelin interested the children by showing them the idols which Mr. Doll had brought to England that were worshipped by those among whom he laboured.

**BROADSTAIRS.**—A tea and public meeting were held at Providence Baptist Chapel on Whit-Monday. At the evening service Mr. J. W. Carter presided, and read Psa. ciii. Brother Bloy, of Birchington, offered prayer. The chairman introduced and interspersed with suitable remarks, in the course of which he kindly and cordially introduced the two strangers, brethren Bloy and Beddow. Addresses were also delivered by W. Beddow, from the sentence, "He shall glorify Me," and brother Bloy from "As many as are led by the Spirit of God, they are the sons of God." Brethren Perry and Beddow closed with prayer.

**CRANSFORD, SUFFOLK.**—Our Sabbath-school anniversary was held on May 20. Mr. E. Haddock preached in the morning from Mark x. 14. In the afternoon the children recited various selected pieces from Scripture, &c., in a very satisfactory manner, showing that their little minds had been in lively exercise in committing them so well to memory. They also sang special hymns for the occasion. Our good brother preached in the evening from Gal. vi. 9. His words were very encouraging to the young, also to parents and teachers, and we trust they will prove a motto to each teacher in the coming year. We can say that during the past year we have proved the truth of the above text; for one dear girl has been brought out of the Sabbath-school to follow in the footsteps of her blessed Saviour; also a teacher, for which we thank God and take courage. On Monday the children had their treat in a meadow kindly lent, where they much enjoyed themselves. To God be all the praise.—A WELL-WISHER.

SOUTHAMPTON. — Tuesday, May 15th, was the first anniversary of the pastorate of W. Webb in that place. Mr. W. Kempston, of London, preached in the afternoon. A goodly number sat down to tea. In the evening a public meeting was held. Mr. Kempston presided. After the chairman's opening speech, he called upon brother Everet, one of the deacons and a good supporter of the cause, to speak, which he did in a sweet and savoury manner, giving an outline of his call by grace, etc. Then Mr. Hawkins, the other deacon, spoke of the encouragement and savour that rested upon them under the ministry of their dear pastor. He also spoke very blessedly from the words, "The Lord is there." The pastor, W. Webb, then came forth like a bottle wanting vent, and spoke from that blessed portion of truth, "Let us make three tabernacles, one for Thee, one for Moses, and one for Elias." The chairman, in his usual manner, interspersed some gracious truths between each speaker, and then closed the meeting with a speech from the words, "The law was given by Moses, but grace and truth came by Jesus Christ." The deacons, pastor, and friends returned their heartfelt thanks to brother Cornwell, of Brixton, whose meeting was being held that evening, where W. Kempston should have presided, for allowing him to come and show his sympathy with the friends at Southampton. The pastor seems a little discouraged, because in that large town with its thousands of people, and yet so few love the blessed truths of God. The chairman tried to encourage him with the truth, there was nothing too hard for the Lord. Collections were made for the pastor.

GRAVESEND.—The 11th anniversary of the ministry of Mr. F. Shaw was celebrated at Zoar on Tuesday, May 29th. Mr. W. Winters preached in the afternoon. There was a capital gathering of friends on the occasion, as also to the tea afterwards. We noticed friends from Chatham, Cliffe, Lessness Heath, and other places. In the evening the pastor, Mr. Shaw, presided, and having announced "Kindred in Christ," which was heartily sung, he read Psa. i., and Mr. West, of Erith, prayed. Mr. Shaw said the language of the hymn just sung was the language of his heart. He had been favoured to complete 11 years of happy labour with his people at Zoar, and was as united, peaceful, and prosperous as he had ever been with them. During the past year 12 had been added to the Church (eight of the number by baptism). One had been dismissed to brother Lynn's Church, one transferred to glory, and one had gone over to the Salvation Army. During the eleven years of Mr. Shaw's ministry there had been an addition of 83 mem-

bers. The major part of this number remained with them to-day. Eleven years ago there were 105 on the Church books; now there are 120, but out of this number 30 are only nominal members, as is the case in nearly all Churches. The present number of members is 90. Brethren I. C. Johnson, W. K. Dexter, A. Dalton, A. B. Hall, and W. Winters addressed the friends. The meeting was the best we ever saw at Zoar.

CHATHAM. — Re-opening services, after cleansing and renovating Enon Chapel were held on May 13th and 14th. On Lord's-day Mr. C. Hewitt preached two excellent sermons, and on the following day Mr. W. Winters preached in the afternoon. These services were well attended. Tea was served on the Monday to a good company of friends. In the evening I. C. Johnson, Esq., of Gravesend, presided, and having read Songs of Solomon iv., Mr. A. B. Hall prayed. Mr. Johnson remarked that the expenses incurred in renovating the chapel amounted to about £40, and that £17 had been contributed towards that sum by the friends of the cause. Mr. Johnson gave also a very instructive address on the garden of the Lord, which he beautifully illustrated by nature. Mr. C. Hewitt, of Ponder's-end, spoke well from the words found in Isa. lx. 13. Mr. A. B. Hall, of Meopham, dwelt on some pleasing incidents connected with several of the old pastors of Enon. Mr. W. Winters spoke warmly on the foundation of the Church on Christ the Rock of Ages; and Mr. J. Casse, sen., addressed the friends in a very suitable way from the words, "The Lord hath been mindful of us." The services were highly appreciated and encouraging. To God be all the glory.—ED.

TRING (AKEMAN-STREET).—The Sunday-school anniversary was held on Whit-Monday, and also the jubilee of Mr. T. Glover, who has done so much for the school. The chapel was made gay with flowers, lent by F. and G. Butcher, Esq., for the occasion. Before the service the children were photographed, and at 2.15 Mr. Thomas (pastor) commenced the afternoon proceedings. The sermon was from Matt. xviii. 2, "And Jesus called a little child unto Him," and the heads were, "A ministering child," "A seeking child," "Wise and understanding children," "A child knowing the Scriptures," and there were special remarks also to teachers and parents. At the close of the sermon F. Butcher, Esq., made a present of a silver tea-pot and cream jug to Mr. T. Glover, from the past and present teachers and scholars of the Akeman-street School, and made some tender remarks to his old friend and fellow-soldier in Christ. Mr. Glover made a touching reply, and referred with some

feeling to the work of the past 50 years in the school. Short addresses were given by Messrs. R. Hodges, Rawlins, and Coker, all old scholars in Mr. Glover's class. After a hearty tea, the scholars and friends proceeded to enjoy themselves in Tring Park, kindly lent by Lord Rothschild. In the evening the children and friends again assembled in the chapel, when a service of song, entitled "The Seasons" (the composition of Mr. Thomas, the music arranged by Mr. Clement), was well rendered, and a happy day was closed by singing the verse, "There is a land of pure delight," and so we thank God and take courage.

**SUDBOURNE, SUFFOLK.**—The anniversary of the Sunday-school was held on Monday, May 21st. In the afternoon recitations were given by the children. These were of an interesting character, and gave much credit, not only to the children, but also to those who had instructed them. Mr. R. E. Sears gave an address, after which tea was served, and evidently enjoyed, if we may judge by smiling faces and the buzz of conversation. Mr. Sears preached in the evening, and the Word was heartily received. The chapel was crowded at both the services. Brother W. Large, the pastor, is much encouraged in his work. We were pleased to see him looking so bright and happy. May the blessing of the Lord abound yet more and more.—So prays—R. E. S.

**HADLEIGH.**—On Lord's-day, June 10, our hearts were cheered by successful services on the occasion of our school anniversary, when sermons were preached by the pastor, B. J. Northfield. The congregations were excellent all day, extra seats having to be provided afternoon and evening to accommodate friends. The singing by the children, under the leadership of Miss Waterman, Miss Perry, and other friends, was very hearty and good. Part of the afternoon service was specially adapted to the children, who answered questions put to them in a manner that showed efficient training by their teachers. The friends liberally responded to the appeal for pecuniary aid, our collections amounting to £12 2s., which was more than three pounds in excess of the previous year. The day passed off in a most encouraging way, and we felt that we had thus another proof of the Lord's presence amongst us, and desire to praise Him.

**NEW BARNET.**—The friends worshipping here commemorated their third anniversary on Whit-Tuesday in the Temperance Hall. Mr. W. J. Styles delivered a discourse, based on Heb. vii. 25. About 70 persons sat down to tea. At the public meeting, held at six o'clock, Mr. J. Haines presided. Mr.

Toovey, one of the deacons, offered prayer. Mr. Cooper, senior, another deacon, read the report. The chairman then gave a short address. Mr. Tooke, of Clapham, in an introduction to a good sermonette, told of a young man coming to him upwards of three years ago after preaching at Watford, and expressing his wish that he might hear the same things at Barnet which had fallen from his lips. Shortly after this incident Mr. Tooke inserted a short paragraph in the **EARTHEN VESSEL**, requesting persons desirous of seeing a Strict Baptist cause established in Barnet to communicate with Mr. Roberts, the afore-mentioned young man. Readers of the **EARTHEN VESSEL AND GOSPEL HERALD** living in the neighbourhood responded to the request, the result being the establishment of the present Church. Brethren Battson, Bootle, Griffiths, and Milbourne afterwards addressed the friends. The day's collections amounted to £10 15s. 2½d. The enjoyable services of the day were closed by singing "All hail the power of Jesu's name."—T. C.

**UCKFIELD, SUSSEX.**—The 103rd anniversary, held on Whit-Monday, was a time of reviving and encouragement to the friends of this venerable cause, which has passed through many changes and experienced many vicissitudes, and has for a considerable period been under a cloud. Yet, though distressed, it is not destroyed. Great encouragement was taken from the sympathy and countenance shown by the Brighton friends. Mr. C. Masterson, of Salem, Brighton, confirmed the Christian's hope in dilating on the inseparableness of the love of God in Christ to His people, from last two verses of Rom. viii. Mr. Gray, of Ebenezer, incited the citizens of spiritual Jerusalem to "Let Jerusalem come into your mind" (li. 50). The congregations were larger than they have been for years past. Heartiness characterised the proceedings of the day. We were also glad to see brother Littleton and others from Crowborough. "Praise God, from whom all blessings flow."—C. G.

**TUNSTALL, SUFFOLK.**—The anniversary of the Sunday-school was held on Tuesday, May 22nd. The day was fine, and the large chapel was well filled. We were sorry to find the pastor, brother Glasgow, suffering from loss of voice. We pray the Lord to speedily restore, if His holy will. A large number of recitations were given in the afternoon. The children spoke out well, and there was clear evidence that the children are cared for by the teachers and others. Mr. R. E. Sears was announced to address the children, but before bro. Glasgow called upon him he had a *little surprise for him!* The school had heard that it was his 50th birthday, and they wished to congratulate him in a prac-

tical manner. Mr. Glasgow then, on the behalf of the school, presented him with a beautiful basket of flowers, and a handsome silver-plated ink-stand, on which was inscribed—*Presented to Mr. R. E. Sears, by the Baptist Sunday-school, Tunstall, on his 50th birthday, May 22nd, 1888.* Mr. Sears very warmly thanked the friends for this—quite unexpected—present, which he said he should very highly prize. He said it was his privilege to be present at the first anniversary of the school, held on Whit-Tuesday, 1872, and he had had many happy seasons at Tunstall. He prayed that God would bless all for their loving thoughtfulness. Mr. Sears then addressed the children, and after tea preached to a large congregation. God was evidently in the place. May the Lord continue greatly to prosper the Church and school, and give the pastor at Tunstall many tokens for good.—R. E. S.

RATTLESDEN.—DEAR MR. EDITOR.

—Things here have been moving on quietly with us during the past year; we still continue to be favoured with very good congregations on the Lord's days, with a good spirit of hearing, and have every reason to believe it is not only a sowing time, but that the seed being sown is germinating, and we are awaiting and longing for the harvest, not forgetful that the Master said, "One soweth and another reapeth."

Oh, for a strong and lasting faith  
To credit what the Almighty saith!

I suppose it must needs be so sometimes, we must sow, and wait for the reaping time and harvest. I was favoured to lay a poor believing sinner in the liquid grave of immersion, but have had to lay several in the grave of corruption, "Earth to earth, ashes to ashes, dust to dust," for death has been fulfilling its commission of late amongst us, both in the congregation and in the Church. Amongst the former is one aged friend, Mr. John Jewers, of Drinkston, who passed away on Dec. 31 last, at the advanced age of 82 years, after being one of the most regular attendants on the Lord's-day services, an attentive hearer of the Word, and a constant subscriber to the cause, for a period of about half-a-century. We hope we can say of him, "He was not, for God took him." We have lost from the Church three of our members of some years standing, and characterised for a life of marked consistency and godly behaviour; among them was our elder deacon, brother George Firman, at the age of 79 years. He was immersed in the year 1825 by the late Philip Dickerson. At the age of 19 years he filled the office of deacon, which he held for 30 years, and was a member for 60 years. We can say of him, he was a brother beloved, favoured with a genial temper, a loving heart, a

kindly disposition, and an attachment to God's truth and His cause. I visited him often, and found it a pleasure to sit by his bed-side and converse with him. He was favoured with a longing to be gone, and dwelt throughout his illness near the gate of heaven. On one occasion when with him, he said, "I have been thinking of these lines to-day:—

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

At another time I quoted the lines:—

On the Rock of Ages founded,  
What can shake Thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all thy foes.

He replied, "That is where I am." He peacefully passed away on April 4, 1888. Our loss is his gain. We have the places of our departed ones whom God has taken home, left vacant. May He grant others may shortly be brought forward to fill their places. So prays—Yours in the faith of Christ, R. A. HUXHAM.

BRIXTON.—At the Tabernacle on Tuesday, May 15, anniversary services were held. Mr. John Box, of Soho, delivered a solemn, gracious, experimental discourse from the words, "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Heb. xii. 3). We were glad and thankful to God that our dear brother was so far recovered from his illness as to be able to be present. The evening meeting was devoted to spiritual addresses by brethren Holden, Lee, Box, and Harsant. Brethren Lovelock and James Lee addressed the throne of grace, and brother Cornwell, the pastor, gave a financial statement of the building fund. Mr. and Mrs. Cornwell, Mr. and Mrs. Ponsford, and others of the Church and congregation, and the Sunday-school, had all united, during the past year, in doing their best to reduce the debt; the united efforts producing no less a sum than (in round figures) £280; £20 more was quickly gathered from the meeting, and thus the debt was lowered £300. Everyone worked with a will, through love to Christ and His cause. Very heartily did the people sing, "Praise God from whom all blessings flow." We went to the meeting with the strong conviction that we should get £100; but God gave us £300. We could not help saying, "I will bless the Lord at all times."—J. W. B.

IPSWICH.—The anniversary services were held at Zoar on Lord's-day, May 20th, when three sermons were preached, morning and evening by Mr. C. Hill, and afternoon by Mr. W. Kern. On the following Lord's-day, May 27th, Mr. W. Winters preached two sermons. The attendance on each occasion was large and appreciative.

STONHAM, SUFFOLK.—Very soul-cheering services were held in this sanctuary, under the pastorate of Mr. J. Grimwood, on Whit-Wednesday, when Mr. W. Winters preached two sermons to a warm and appreciative people. It did us real good to meet with the friends here once more, with their beloved pastor and his good wife. Our dear brother Wilson, of Otley, with several other friends from brother Woodgate's Church, were present, also an excellent company from Crowfield, Mendlesham, and the surroundings, brother Freeman being in the company. During our short stay here before leaving for Ipswich, we gave the friends another sermon on Friday evening, and then preached twice at Zoar, Ipswich, on the following Sunday. The Church at Stonham continues to live in peace and unity, and are fed and blest Sabbath after Sabbath by the faithful ministry of our brother Grimwood. The singing was heartily rendered on the occasion. A capital company partook of tea, and the collections were satisfactory. The Sabbath-school, under the charge of brother A. G. Hall, is growing. In this cause there are several good praying brethren. The Lord grant to all other Churches more of such men.—Ed.

BOW.—Mr. W. H. Lee, pastor, preached on Lord's-day, May 27th, in commemoration of the overthrow of the Spanish Armada. There were good congregations. In the evening he read Isa. lxii., and preached from Rev. iii. 2. In the course of his sermon Mr. Lee gave a faithful account of the history of Protestantism in England, and of its re-establishment by William, Prince of Orange. He also exhorted men of truth to stand firm on the walls of Zion, such as did James Wells, Philpot, Tiptaff, Huntington, and others.—A HEARER AT BOW.

OCOLD, SUFFOLK.—We spent a pleasurable day in this rural district on Whit-Tuesday, May 22nd. On arriving at Stowmarket we were informed by Mrs. Haddock that her beloved husband, the pastor of Occold, was not able to leave his bed, and would not be with us that day; and when we alighted at Occold a kind friend entertained us, and expressed a fear that there would be no one to give out the hymns, but on arriving at the chapel we were rejoiced to see it well filled. We preached two sermons. Brother J. R. Debnam, of Horham, and brother W. Harris, of Charsfield, were present, and each took part in the services. Our kind friend and brother Mr. W. Peck favoured us with an excellent lodging for the night, and dear old brother W. Harris drove us to Stonham, where we had to preach two sermons. We called at Brockford on our way, and had a brief chat with Mr. Charles Hill,

which we much enjoyed. Brother Freeman put us in the right way to reach the "great road." We were much encouraged with the honesty and kindness of the friends at Occold, and trust their beloved pastor will soon be restored to his wonted health.—Ed.

RIPLEY, SURREY.—In the comfortable and truly apostolic "upper room," in which brother C. Z. Turner has long faithfully preached Christ, a few dear saints were gathered on May 16th, to celebrate the usual spring meeting. Mr. W. Winters preached two sermons. A very happy company partook of tea, and the beloved pastor, Mr. C. Z. Turner, whom we have long known and highly esteemed, was present with his beloved wife, also our dear friends Mr. Smithers and Mr. Stevens, of Kingston, and Mr. P. Macdonald, of Woking. We were very pleased to see friends from Mayford and Knapp-hill. A dear friend and his godly wife, from the cause at Mayford, kindly drove us to Mr. Broughton's happy homestead, near Woking, where we were lodged the night, and enjoyed the occasion mightily. We shall never be able to repay our friends for their kindness. May the Lord reward them, and graciously establish His cause at Ripley, prays—THE EDITOR.

GRETTON, NORTHAMPTON-SHIRE.—The great Master is making His mercy known and revealing the sovereignty of His saving grace in this cause of truth. On Sunday, May 20, our brother, W. Rowton-Parker, of Crowle, was called to declare the Gospel of the grace of God here, and to baptize two dear friends who had been led by the Holy Ghost. The day was a red-letter day at Gretton, the chapel being well filled, to witness the ordinance of baptism and to listen to Mr. Parker, whose discourse was founded upon verse 15 of 2nd chapter of Matthew: "Thus it becometh us to fulfil all righteousness." This Church was for a number of years under the pastoral care of our good and able brother in the Lord, W. Skelly, now of Raunds, and the marks of his ministry here are many and manifest. The Gretton Church is very greatly cheered by this addition, it being a manifest token of the Lord's favour. Praise the Lord!

EAST DULWICH.—The sixth anniversary of the Sunday-school was held in the Board-school, Heber-road, on Lord's-day, May 27. In the afternoon interesting addresses were given to the scholars by Messrs. Harsant, Richardson, and Crowhurst. A report of the progress of the school was read by the superintendent. The school was commenced six years ago in a private house in the neighbourhood, when there were present about 10 scholars, but under the

divine blessing we have now on the registers 110, with an average attendance of 80. In the evening addresses were given to the parents and friends by Messrs. G. Clark, Boyce, and Killick (Supt.), and at the close prizes were distributed to the scholars. The superintendent and teachers were cheered and encouraged by the presence and kind sympathy shown by friends from the Churches at Nunhead and Heaton-road. During the year the Lord has been pleased to take to Himself a dear young teacher from our midst; but we can bless our God that though it is our loss it is her eternal gain.—E. C. C.

**WILLINGHAM, CAMBS.**—Our anniversary services took place on Whit-Monday. Many friends came from Cambridge and the villages around. Brother Dexter preached two precious sermons; after which 220 partook of tea. In the evening between six to seven hundred congregated in our great meeting-house, as it is called by the people. We hope the good seed sown will bring forth fruit in after days. The result of the anniversary is most gratifying. Before the day we were in arrears nearly £20, but our gracious God knew we had need of silver and gold, and He disposed friends to give bountifully. Our kind brother Frohock gave us a gift of £9 12s. Altogether we had come to hand £26. As a people we have cause to say, "I will extol Thee, O God, my King."—H. E. SADLER.

**TOTTENHAM. — PARK MISSION.**—The friends here are greatly encouraged by the success of the special services held at Whitsuntide, when our young brother Brooks, of Foot's Cray, preached. Mr. J. Hunt Lynn in the afternoon had many new things to say respecting the name which "alone is most excellent." On the following day (Bank Holiday) Mr. John Box gave a masterly and spiritually-intellectual discourse upon the words, "He shall make peace between them both." After a substantial tea, of which about 75 persons partook, Mr. I. R. Wakelin presided. Our venerable brother Flack spoke solemnly respecting the departure of four of his fellow-warriors of nearly 40 years' standing—viz., Messrs. Williamson, Bull, Hazelton, and Anderson. Mr. Flegg, as one who frequently labours at Park, testified to the Lord's presence in the work. Mr. Thomsett encouraged those who were cast down in the fight and were ready to cry, "I shall one day perish," &c. Mr. Boulton brought some sweet, quiet thoughts upon the Pentecostal blessing. After a short and solid address from S. Banks, the beautiful hymn, "Abide with me," heartily sung, brought to a close a joyful and happy day—a day that has, under the blessing of our covenant God, assured the success of Park Mission.

**MIGHELL STREET, BRIGHTON.**—Tuesday, May 15th, was a day to be long remembered with pleasure, being the tenth anniversary services in commemoration of the opening of this chapel. The afternoon preacher was Mr. P. Reynolds, who came as a stranger to most, but speedily found his way into the hearts of his hearers, and left as a brother dearly loved in the Lord. In his prayer Mr. Reynolds referred to the recent falling of faithful standard bearers. Long may Mr. Reynolds be spared to the militant Church, to spend and be spent in the cause of his Divine Lord! In the evening brethren Turner, Masterson, Virgo, sen., and Reynolds spoke, Mr. E. Hinkley presiding. The report read by Mr. Virgo, jun., acknowledged the upholdings of God in the past, but lamented the lack of great prosperity. Our friends at this little cause are labouring under great and manifold difficulties. For want of helpers, interest is greatly lost by many; elder scholars are leaving because of the lack of teachers; and the increased activity of the Established Church in poorer districts, backed up by means and influence, has a baneful effect upon the almost single-handed efforts of this cause. The balance sheet shows a deficit of over £10, notwithstanding that the treasurer generously wiped off at the commencement of the year a previous debt to him of more than £50, so that the friends here need the help of the prayers and practical sympathy of the Lord's people. The Lord grant them the favour of His presence and blessing, and the power of the Holy Ghost to attend them, prays their sincere well-wisher,—C. G.

**COLCHESTER. — ST. JOHN'S-GREEN CHAPEL.**—At the close of the service on Wednesday evening, June 6. Mr. H. S. Dennis rose and said he wished to address a few words to their minister. Mr. Walter Brown, and then said several of the friends in the Church and congregation had thought that their pastor deserved and needed a little rest and change, and this they expressed by a brief circular to the greater part of the persons who attended and appreciated the ministry, asking for free-will offerings to enable Mr. Brown to enjoy the needed holiday. He then asked the senior deacon, R. Wigley, to make known the result of the appeal. Mr. Wigley said it afforded him pleasure to hand to the pastor a cheque for £18 10s., cheerfully given by those who esteemed him for his work's sake. He believed that in honouring the servant they honoured his Master. They had, he said, grown up together from a small beginning; Mr. Brown having been with them thirteen years, and they were not yet tired of him. He hoped he would be strengthened both in body and mind by a little change. Mr. Brown expressed

the surprise he felt at what had taken place, for the secret had been well kept. He heartily thanked them for this another proof of their kindness and liberality, but he would not promise them that he would abstain from preaching on the Lord's-day, although he would endeavour to rest during the week between.

**M E O P H A M.**—**PROTESTANT SERVICES.**—Appropriate sermons were preached on Sunday, May 21, in the Baptist Chapel, by A. B. Hall, pastor; and on Monday following a tea and public meeting took place to commemorate the defeat of the Armada and the acceptance of William III. The chair was filled by I. C. Johnson, J.P., who introduced the above topic in a telling speech. An exhaustive, informative, and interesting lecture was delivered by an ex-Indian judge, Lonio Leisching. Many of the sentiments were enthusiastically applauded. An address to Her Majesty was submitted for approval by Mr. T. Cogswell, of The Lances, at the close of a spirited address. J. W. Bettie, of Snodland, emphasized the utterances of the chairman and preceding speakers. Mr. Dalton, in a few earnest words, moved a vote of thanks to the lecturer. This was seconded by J. Box, whose deep-toned evangelicalism found a ready response. The learned lecturer briefly replied. The thanks of the meeting were heartily accorded to the chairman. After remarks from F. Tuck, of Gravesend, and A. B. Hall, Mr. Johnson made a suitable acknowledgement. Many of the visitors were most hospitably entertained, and some of them housed by Mr. Cogswell, who spared no pains to render the re-union a success.

**TRING, WEST END.**—The 48th anniversary was held on May 8, when two sermons were preached by Mr. Cornwell. Afternoon: Isaiah xxxiii. 24. 1st, the inhabitants; 2nd, where they dwell; and 3rd, their condition. After which a good number sat down to tea. In the evening we had a good number, when our brother Cornwell gave us a sound Gospel sermon from the words in 2 Cor. iv. 13. We were privileged to glean amongst the sheaves, and our brother let fall some handfuls of purpose, and told us to take them home and thrash them out as Ruth did. We thank the kind friends who came to help us. Our collections, £3. May the blessing of God be with us and increase our number with such as shall be saved. So prays—**S. KENDALL.**

**RICHMOND.**—We hear that the friends have erected a new chapel, and in which they now worship. All the brethren who have preached in it speak of it as a commodious and comfortable sanctuary. The Lord be praised.

**WILLINGHAM.**—A valedictory service was held on the 27th of April. Our elderly brother John Frohock, after a membership of forty-eight years, and a deacon nearly twenty years, has gone to reside at Bedford. Many of his old friends think it a mysterious providence. Others like David are dumb. The pastor would submissively say, "The Lord gave and the Lord hath taken away." We heartily hope that our esteemed brother is being guided by a Father's hand, though we cannot now say it is the right way. Changes are sometimes desirable and advantageous to God's ministers; and changes are needful to God's saints. Our dear brother has retired from the conflict, hardship, and the responsible position he held so many years, more especially during the last ten years. The battle may easily be imagined, when we inform our readers, that the population of this village is about 1,600 inhabitants. There is a large Episcopalian Church, a Wesleyan, a General Baptist, the Army, and our own place, which will accommodate eight hundred. If it were not for a love toward Christ, and His people, we should be inclined to cast away our shield of faith, and give all up for lost. Faith rises, and despondency sinks. Fear enquires, "Who is sufficient for these things?" Faith answers, God is. Before we could let our brother depart from our midst, we convened a special meeting. Brother Morling, of Over, was present, so was friend Cannon, both brethren came to comfort our hearts. The pastor presented Mr. John Frohock with a family Bible, as an acknowledgment of his faithful services, and great support to the cause of God's truth, in the Church of the living God.—**H. E. SADLER, Pastor, Willingham, Cambs.**

**GRAYS.**—We had a good meeting on Whit-Monday. A good number from brother Myerson's Church came down. Mr. Maycock preached an excellent discourse from Jude, "Contending earnestly for the faith." Sound addresses were given by brethren A. Pardoe, J. Sanders, and Maycock. Brother Crispin opened with prayer. Thus we spent a good day in Zion, at the Grove.—**W. H.**

**PIMLICO, REHOBOTH.**—The seventeenth anniversary was held on Whit Monday. Mr. E. Langford preached an excellent sermon in the afternoon from Isa. xxii. 23, 24. A large number of friends stayed to tea. In the evening a public meeting was held, Mr. A. Oakes presided; Mr. Miller prayed. The chairman hoped that the Lord would bless the labours of Mr. W. Harris. He and brother Harris had laboured together in Sunday school work, and they hoped to live to see the fruits of their labours. Brother Head said that the Lord first commanded the light of Divine truth to shine into his soul in Rehoboth, Pimlico.

Brother Dearsly spoke some good things from 2 Cor. ii. 4. Brother Langford made some profitable remarks from Isa. xii. 6. Brother Cornwell spoke lovingly from Matt. xi. 25. Brother Lynn spoke from the words, "We have the mind of Christ." Brother Vincent encouraged the weak and feeble ones from Isa. xxxv. 4. Brother Harris said he felt the happiest man in the company. One of the deacons gave a statement of the progress of the Church since 1871 to the present time. Thus ended one of the happiest meetings at Pimlico.—S. W. BALL.

CROYDON. — SALEM, WINDMILL-ROAD.—We feel we must add our anniversary on Whit-Monday to the many happy seasons of the kind that we have enjoyed in the service and worship of God in our neat little sanctuary; on this occasion our dear brethren Cornwell and Harsant were the preachers. Our brother Cornwell came before us with a familiar text; but by divine help he brought up thoughts that were not familiar, the outcome of which were to us sweet morsels of the bread of life. A pleasant tea followed; after which our brother Harsant gave us a Christ-exalting, soul-cheering sermon. The Lord bless him is our prayer. We do thank you, dear Editor, for your last kind mention of our urgent need with respect to our vestries, and we wish to add that our esteemed pastor, W. Horton, whose address is Sydenham-road, Croydon, is with many others, hard at work, as well as the humble writer, and will most gratefully acknowledge any donation sent to him, while we all unite in most grateful thanks to all who have already so kindly and nobly responded to our appeal. We have, however, a considerable sum still required, and toward which we humbly ask donations.—J. CULLINGFORD.

BILSTON, BROAD STREET.—The teachers of the above place held their usual tea meeting in the schoolroom on Monday, May 7th, when a very pleasant and profitable evening was spent. The chair was occupied by the kind superintendent, Mr. S. Lloyd, who although at a great age, continues on this blessed work. May our prayers be that there may rise those from our Sabbath school that will be such strong pillars in the Church of God. Amongst our number was also our beloved minister, Mr. D. Smith, who gave us very great encouragement in our labours. Addresses were also given by most of the male teachers. As our labours have been successful in the past, may our prayers be that in the future they may be far more successful. After proposing a vote of thanks to our chairman, and also to the ladies for providing tea, the meeting was brought to a close with singing and prayer.—J. BASSFORD.

ACTON.—The Memorial Stone of Beulah Baptist Chapel, Acton Lane, Acton, W., was laid by C. Wilson, Esq., on Wednesday, May 16th, 1888. Service commenced at 3 o'clock, by singing, "Behold the sure foundation stone which God in Zion lays." Brother J. C. Boswell prayed. The stone being laid, the president, Mr. R. E. Sears, W. Archer, pastor, J. H. Lynn, and I. R. Wakelin addressed the meeting; as the rain was falling, we hope there will be showers of blessings. The stone was presented by F. Morter, Esq. (the treasurer). After an excellent tea, a public meeting was held, when C. Wilson presided, and the following brethren took part in the service—W. Archer, S. T. Belcher, H. Cooper, P. Davies, J. James, J. Kingston, J. H. Lynn, and R. E. Sears.—W. ARCHER, 33, Varder-street, E.

#### "THE LORD REIGNETH."

*A solemn, if not profitable, season at Stonehouse, Devon, March 10th, 1888,—  
"Ebenezer."*

ON the day that the Emperor of Germany died the news was brought to one of our young men, that his mother in going to the well for a bucket of water, fell in and was drowned. He came to Chapel—230 miles from his home—cast down and distressed. My lot was to read the three Psalms—commencing "*The Lord Reigneth*," which sunk deep into his heart and comforted him. "The Lord Reigneth"—a truth of universal application and acceptance. The text given me was, "The Lord on high is mightier than the noise of many waters, than the raging waves of the sea." The whole service seemed as if it had been prepared for the poor troubled one's case—yet none knew of it—we only knew that an Emperor had left our world. In the midst of the howlings of men's voices—over the world, which are as the sound of many waters and mighty floods—there is still heard a *silent voice* which is mightier than them all. It is a voice of power—such as was heard on the sea of Galilee—"Peace, be still," and there was "a great calm." Our glorious King Jesus—"Eternal, Immortal, Invisible," the only wise God and "*our Saviour*," to Him be glory for ever and ever, Amen.

WILLIAM

Stonehouse, Devon.

WATTISHAM, SUFFOLK. — The anniversary was held on Lord's-day, June 10. Three sermons were preached by R. E. Sears, of London. The chapel was crowded, and all felt that God was in the place. The collections amounted to £26 11s. 8d. Brother Reynolds is happy in his work; the Word is being blessed; and we pray that it may abound yet more and more.

GOOD OLD JOHN FOREMAN AT  
STAPLEFORD, CAMBS.

DEAR FRIEND.—The enclosed letter brings vividly before my mind the days of my childhood, when the writer came annually to my native village, Stapleford, to preach the anniversary sermons in my grandfather's large barn. A waggon was then drawn across the midsty, in front of it, and in the side mows were the congregation. A sack-ladder served as a staircase to the novel pulpit, some baize or a few coloured table-cloths being hung round the waggon to hide the unsightly wheels, and some green boughs on the door-posts and beams, to hide the cobwebs, completed the sanctuary. I think I see the venerable features now of Aunt Stevens, Mrs. Forester, Mrs. Skinner, William Matlock, and other aged saints, long since gathered into the heavenly garner, who were sure to be present on those occasions, and whose memory is still revered. Mr. Foreman and a select few took tea with grandfather in his house, and the rest of the company were served in the orchard under the trees. These were happy days, now for ever gone. I remember the dear old man saying, "one of the first evidences of life in a soul was crying." He said you would not believe the report if you were told that Mrs. So-and-so was lately delivered of a still-born child, yet, as you passed the door, you heard the child crying. There are no still-born children in the Lord's family, and dead children do not cry, so when you hear the cry for mercy, you may safely say, "There's a living child!" Though the letter is short, I consider it very characteristic of the man.

I am, dear friend,

Yours very truly,

R. HEFFER.

A LETTER WRITTEN BY THE LATE JOHN  
FOREMAN.

DEAR FRIEND.—I was glad to receive your letter this morning. As it is the wish of the friends and yourself that I should visit S— once more, I have been long waiting for a letter from you, and that in case I should be desired to come again in my great Master's name I marked off a day some time ago to prevent its being engaged elsewhere; and I have fixed, with the goodwill and tender mercy of the Lord, on Tuesday, July 9th, to be with you, and do my poor best to serve in our great Master's name. Pray for me, for I want all the help I can get from the court above, and my wants increase with my age, having now entered my 77th year, so that it is evident I shall soon have to give up my wide-spread labours and my home work too, altogether. But I have had my day, and have been greatly favoured with health and strength, having laboured as

hard as any man in the kingdom, now upwards of 51 years. I have sadly stood, and do stand, in the way of turn-coat, mixed-medley men, some of whom say, "If we could get rid of old Murrell, old Foreman, old Milner, old Palmer, and a few more such, we should get on." Poor creatures! I was in the field of gospel labours before some of them were born, and by the good will of my ever blessed Lord and Master, I mean to stay and plague them all as long as ever I can with the truth of free grace and Christ All in All!

My Christian love to yourself, yours and all friends, and wishing you all well, and most richly blest of our God. I am, dear friend, by the grace of Christ Jesus our Lord,

Yours truly,

JOHN FOREMAN.

12, Westbourne-villas, Harrow-road,  
W., April 10, 1867.

LEWISHAM, COLLEGE PARK.—The fourteenth anniversary of this cause was celebrated on Sunday, May 6, when two sermons were preached by the pastor, Mr. W. Hazelton. On Tuesday, May 8th, the afternoon sermon was preached by brother Edward Mitchell to a large congregation, from Deut. viii. 2, and in the evening the public meeting was presided over by Mr. G. Sawyer, and a most profitable evening was spent, as some of the finest of the wheat was brought forth. Good, sound, cheerful addresses were given by brethren Evans, Mitchell, Reynolds, Welsh, Dexter, and Hazelton. Collections exceeded £12, and so we were once more able to "Praise God from whom all blessings flow."

STOKE ASH, SUFFOLK.—We held our quarterly Sunday-school prayer-meeting; the children sang heartily and the friends prayed earnestly. It proved a refreshing season. Our superintendent was once again present with us: we were pleased to see his face and hear his voice. Our school is now in a prosperous condition under the superintendance of Mr. L. Moss: there are signs of spiritual life in some of the dear children. May the Lord add His blessing, and His name shall have all the praise.—P. BARRELL.

WELLINGBORO'.—ZOAR.—On Whit-Monday, May 21st, two good discourses were preached by our earnest and genial brother, Mr. A. E. Realf, to very attentive congregations; some of whom sat down to an excellent tea, provided by the lady friends. We have reasons once more to thank God and take courage.—A. BLISS, 88, Newcomen-road, Wellingboro'.

[Memorial Notices we are compelled to hold over till next month.]



## Bi-Centenary of the Death of John Bunyan.

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**M**UCH of the liberty we now enjoy as Christians is owing to two great historical facts which transpired in the years 1588 and 1688—the defeat of the Spanish Armada, and the accession of the Protestant dynasty to the throne of England. We, however, dare not withhold at the present moment stating our firm conviction that the iron hand of

ROMANISM WILL YET AGAIN PREVAIL

and reign in this country, at least for a limited period. It is not difficult to imagine what the state of England would be if the sacred Scriptures were as rigidly forbidden to be possessed and read by the public as they were in the Middle Ages. God defend the right.

JOHN BUNYAN'S DEATH, AUGUST 12TH, 1688.

We owe a great debt of gratitude to God, and to the memory of the glorious old Bedford Dreamer, John Bunyan, whose immortal spirit passed to the regions of untold bliss on the 12th of August, 1688, just two hundred years ago. His happy departure from the "City of Destruction" to the "New Jerusalem" was indeed a blessed one. His soul, as a writer observes, "having been all along there, in holy contemplation, pantings, and breathings after the hidden manna and water of life, as by many holy and humble consolations expressed in his letters to several persons in prison." He died at the house of his London

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friend, Mr. Straddock, a grocer, at the "Star," on Snow Hill, aged 60 years.

Who has not read with delight his marvellous experience as recorded in his autobiography, "Grace Abounding"?

HIS PRISON THOUGHTS.—THE "PILGRIM'S PROGRESS."

A few years ago John Bunyan's good name was shamefully abused by certain Roman Catholics, consequent on the supposed discovery made by Miss Cust that he (Bunyan) was simply an impostor, and not the author of the "Pilgrim's Progress," which forced us to publish a small work upon the subject in 1874.

The "Pilgrim's Progress," by which John Bunyan is so well known to-day, was thought out (at least the first part of it) during his incarceration in the miserable "Den" over the river Ouse, as he tells us in the commencement of his "Progress." But here he found rest to be sweet, as did his contemporary sufferer, Richard Lovlace, who composed within the walls of Westminster Gatehouse a sweet song, "To Althea, from Prison."

"Stone walls do not a prison make,  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for an heritage."

This famous work of the Bedford Baptist preacher has stood the test of criticism for two centuries past. There is no presumptive evidence existing to prove that the work was not entirely his own, as he faithfully tells us in the annexed curious lines prefixed to his "Holy War":—

"It came from mine own heart, so to my head,  
And thence into my fingers trickled;  
So to my pen, from whence immediately,  
On paper I did dribble it daintily."

These lines terminate with an anagram, made, says a writer, "in noble contempt of orthography":—

"Witness my name; if anagram'd it be,  
The letters make NU hony in a B."

TRUTH SHALL PREVAIL.

The author of the "Pilgrim's Progress" has been suspected of plagiarism, and is held up to scorn as a mere copyist. In the preface of "The Booke of the Pylgremage of the Sowle, translated from the French of Guillaume de Guileville," edited by Miss Catherine Isabella Cust (1859), the writer remarks that "the twilight in which the early Christians walked was twilight still in the days of De Guileville; its shadows were unremoved in the time of John Bunyan; and if we are nearer to the dawn, the difference is, as yet, scarcely perceptible."

There were pirated editions of the "Pilgrim's Progress" published by Brady, none of which are known to be extant. The so-called *third part*, first printed in 1692, and of which a sixth edition appeared in 1705, is a spurious and contemptible production.

In Bunyan's own time it appears that a certain class of persons had strong misgivings about the genuineness of the tinker's real literary talent and inventive genius. But the "Pilgrim's Progress" was un-

doubtedly the "child of John Bunyan's own fancy," as Dr. Adam Clarke writes, and as the well-known lines appended to his "Holy War" indicate—

"Some say the 'Pilgrim's Progress' is not mine,  
Insinuating as if I would shine.  
In name and fame, by the work of another."

Dr. A. B. Grosart thinks that "John Bunyan's immortal 'Holy War' (1682), second edition only, if second to his 'Pilgrim's Progress,' also shews reminiscences of the *Purple Island*," written by P. Fletcher, B.D., and published in 1633. Dr. Adam Clarke expressed an opinion for which he produced no proof, *i.e.*, that the plan of Bunyan's "Pilgrim's Progress" and "Holy War" were *very similar* to Barnard's religious allegory called "The Isle of Man; or, Proceedings in Manshire," published in 1627. Also, this great man considered that Spencer's "Faery Queene" gave birth to the work in question!

The most likely work we know of that may have suggested to Bunyan's mind the subject matter of his immortal dream is the book he possessed in early life, namely, "The Plain Man's Pathway to Heaven," a copy of which we saw, a short time since, in the library of our kind friend, Mr. E. C. Sayer, of Ipswich. It is a wonder that good old Dr. Thos. Fuller's "Holy War," published in 1638, has not been held up as the prototype of Bunyan's more popular book, simply because the titles are similar.

#### GRACE MADE JOHN BUNYAN HONEST.

Bunyan seems to have laboured continually under a certain apprehension that the reading public thought his published works were not the real fruit of his own heart and brain, assisted only by the divine power of God. We find in one part of his work he says: "I dare not presume to say that I know I have hit right in everything; but this I can say, I have endeavoured so to do. True, I have not for these things fished in other men's waters; my Bible and Concordance are my only library in my writings."

We have ample testimony, in the whole of his sixty books which he composed, that his natural powers were of no common order, and, as recipients of influence, "they qualified him to be either a widewasting plague or a general blessing." George Doe, who wrote "The Smuggler," which was published in the first folio edition of Bunyan's collected works, 1692, tell us that the "Pilgrim's Progress," in his day, "had been printed in France, Holland, New England, and in Welsh, and about a hundred thousand in England."

#### BUNYAN AND HIS PRISON FRIEND, THOMAS MARSOM.

One of the very individuals of the little captive group incarcerated in the Bedford "Den" was Thomas Marsom. He was the man who, we are told, "frequently stated to his family that when Bunyan had finished the manuscript of the first part of the 'Pilgrim's Progress,' he read it to his fellow-prisoners with a view of obtaining their opinion as to its publication. The singular descriptions of some of the characters introduced very much disturbed the gravity of his auditors, and at the first reading some of them doubted the propriety of printing it.

"Some said, 'John, print it'; others said, 'Not so';  
Some said, 'It *might* do good'; others said, 'No.'"

But, on reflection, Mr. Marsom requested permission to take the manuscript into his own cell, to read it quietly alone—fancy the first reader of the ‘Pilgrim’s Progress’—and on this perusal he discovered its value, and strongly advised Bunyan to print it.” Bunyan accordingly fell in with the advice of his friend, and printed it, and thus, by this agreeable act, he did more through the grace of God, to immortalize his name than he did by the composing of all the rest of his other works besides.

We cannot but blame the amiable Christian poet Cowper for withholding Bunyan’s name in his poem entitled *Tirocinium*:—

“Ingenious dreamer, in whose well-told tale  
Sweet fiction and sweet truth alike prevail,  
*I name thee not*, lest so despised a name  
Should move a sneer at thy deserved fame.  
Revere the man whose PILGRIM marks the road,  
And guides the PROGRESS of the soul to God.”

We pity the author of the “Night Thoughts,” who (it is said) saw nothing in the “Pilgrim’s Progress” “to distinguish it from the dreary prolixity, the leaden liveliness of a French poem of 6,000 pages by D’Urfé.” Bunyan has left to posterity a rich, undying testimony of his rare gifts as a writer; and as a preacher of the Gospel we have only to consult his works and the opinion of the learned Dr. John Owen, vice-chancellor of Oxford, who told King Charles that he would give up all his learning if he could preach like the Bedford tinker.

#### THE BENEFIT OF SANCTIFIED WISDOM.

Mr. Offor, speaking of John Bunyan as a “poor, unlettered, preaching mechanic, guided only by his Bible,” contrasted with the learned sages of the pre-Reformation period, further says: “Sanctified learning is exceedingly valuable; yet the productions of an unlettered man, wholly influenced by the Holy Oracles, shines resplendently over the laboured, murky productions of lettered men; who, forsaking the simplicity of the Gospel, are trammelled with creeds, confessions, canons, articles, decretals, fathers, and, we may almost add, grandfathers.”

We may here venture to assert, with all charity, that those persons who are willing to attribute the pure work of Bunyan to Cervantes, Dante, Guileville, or to any other author, to such the “Pilgrim’s Progress” will ever remain an unintelligible allegory in the same sense as the parables of old of which the Saviour speaks: “Unto you [the disciples] it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables,” &c. (Mark iv. 2). If a professed Christian cannot understand the spirituality of the “Pilgrim’s Progress,” he can know but little of true godly experience, or of the Holy Scriptures.

W. WINTERS, *Editor*.

Churchyard, Waltham Abbey, Essex.

#### “I WILL TRUST AND NOT BE AFRAID” (ISAIAH xii. 2.)

THOUGH man may try to do me harm,  
The God of grace protects me still;  
With Him I need fear no alarm,  
Their rage cannot frustrate His will.

The path in which I have to tread  
Is fixed in God’s all-wise decree;  
Man could as easy raise the dead,  
As he could hurt or injure me.

Clapham.

God’s purposes can never change,  
All that He wills must come to pass;  
Let man against me plans arrange,  
My God will cut them down like grass.  
Should all the world against me join,  
While God’s my Friend I need not fear:  
To such a mighty Friend as mine  
Even devils dread to venture near.

W. TOOKER, Sen.

THE PLACE AND POWER OF THE PRECEPTIVE  
WORD IN THE LIFE, GROWTH, AND SERVICE  
OF THE REDEEMED.

*A Paper read at the Annual Gathering of the Metropolitan Association of  
Strict Baptist Churches, held at Soho Chapel, Shaftesbury Avenue,*

BY W. K. DEXTER, PASTOR, DACRE PARK, KENT.

OUR subject is invested with much importance. The persons of whom it speaks are the most honoured of created intelligences. In a special sense, they are God's inheritance—a dwelling-place, chosen by Him for Himself. The lively stones, built up into a "spiritual house," upon that one all-glorious foundation which He has laid in Zion; and so built up, that unto the principalities and powers, in heavenly places, might be known by the Church the manifold wisdom of God. To arrange for and effect their redemption, the essential perfections of the Godhead have been, and ever will be, so displayed, that in their life, growth, and service, Jehovah, in all His Persons, will ever be glorified. Whatever may tend to advance that life, growth, and service, must consequently have a special claim upon the attention of every pious soul.

The phrase, "The redeemed," in its fullest sense, includes the ransomed host of God's elect. But, for the purposes of this paper, it is used chiefly in reference to those of them who, though still upon earth, have personally and actually experienced the efficacy of Christ's redeeming blood in their regeneration, emancipation, justification, and sanctification. Like other men, they were once "dead in trespasses and sins," and were as little able to discern or appreciate spiritual things as a blind man is to perceive light, or a dead body to enjoy life. Regeneration was, therefore, essential, ere they could enter into the spiritual kingdom of our Lord. Some time ago we heard that a minister had said, "Regeneration is a very good thing in its place, but it is far better never to need it." Now all the redeemed certainly did need it; and the regeneration of their souls was as much a part of their redemption as the resurrection of their bodies will be. In both, redeeming grace, in its purpose, purchase, and power, reigns through righteousness unto everlasting life. Most glorious is that life which the redeemed receive in their new birth. To assert that it is no more than a continuance, for eternity, of our natural life—a guarantee of our immortality—is to libel the glorious issue of Christ's redemptive acts. The eternal life He gives is, inconceivably, more blessed than that which Adam had in Paradise. For Christ came that His sheep might have life, and that they might have it more abundantly. Like all other life, it originates with God. But herein lies its special distinction, that it is an actual participation in that spiritual life which is hid with Christ in God. To this life Paul referred when he said: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by faith upon the Son of God, who loved me, and gave Himself for me." This, this is the life the redeemed enjoy, by vital union and communion with Christ. They are not deified, but yet are made partakers of the Divine nature. As joint heirs with Christ, each enjoys the whole inheritance with Him. They have no divided share. The life dwelling in Him, as the Head of His

Church, is not parcelled out, but each member participates, with every other, in the whole. Hidden mysteries these! None can solve them. Their solution, however, is not essential to the enjoyment of the life itself. This mysterious life, being spiritual, has to do with spiritual things. Carnal things oppose and oppress it, yet afford an opportunity for the manifestation of its vitality, in its persistent and ultimately triumphant conflict with the world, the flesh, and the devil.

Participating in the complete righteousness of Christ's obedience, it is out of the reach of condemnation. Pregnant with the sacred principles of divine law engraved upon it by the Holy Spirit, it can never enter into compact with sin, but ever urges its possessor to press forward towards perfection. Amidst its very struggles and groans, in its warfare with that corruption to which it is chained, its joyous anticipations of complete deliverance even prompt the grateful and triumphant song: "I thank God, through Jesus Christ our Lord." Containing in itself, its own essential properties, whatever its changes, it is always, essentially, the same. Its perpetuity is guaranteed by the risen life of the Redeemer, who Himself says: "Because I live, ye shall live also."

Now life implies growth; and, if healthy, growth proportionate, and not partial; continuous, and not intermittent. Cessation in growth is the commencement of decay. Where the manifestations of life stop, there the ravages of death begin. The life of the redeemed, in its most wintery season, unfolds. Its apparent decay is often but the preparation for such a display of its vitality as had not before been given. Its growth is, indeed, proportionate; for to faith is added virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. It has no limit assigned to it. The acorn, after it has developed the full-grown oak, can do no more. That is its definite boundary. But this life has potentialities unbounded. Neither is its growth ensured by a mere passive and unconscious yielding to arbitrary laws, but by an intelligent and vigilant use of divinely-ordained and, therefore, appropriate means, means which become identified with, and incorporated in, the life itself. The result of its growth is service. This is the fruit borne. Fruit, consecrated to Him to whom the life is indebted for its origin, its expansion, its beauty, its produce, and its perpetuity. One of the means employed in this growth and fruit-bearing, is that preceptive word which has its place and power in the life, growth, and service of the redeemed. But what do we mean by the preceptive word? It is the aggregate of those directive precepts given by God, to guide men to, and in, a certain course. The word precept has in it the idea of a trust committed, or charge given to man, as an intelligent and accountable being, and the violation of which is sin. The preceptive word embodies all such precepts, and is inseparably interwoven with what the Apostle Paul referred to when he wrote: "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 (or perfected), thoroughly furnished unto all good works." To this preceptive word (in all its parts) the redeemed owe allegiance. Certainly, they are subject (in a sense presently to be specified) to those divine precepts, which are founded on necessarily

existing relationship between the Creator and the creature. Precepts, declaring and demanding obedience to those just claims which the very nature of the Creator demands, and which, therefore, can never be either rescinded or relaxed. These precepts also include all that which Jehovah recognises as justly due from man to his fellow-man.

Our Lord has, therefore, well summed up the two tables of the law in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbour as thyself." Our thoughts, purposes, and conduct towards God, or one another, must ever be judged, as to their character, by this standard. Weighed in such a balance, who shall not be found wanting? The redeemed, however, have, by their Redeemer, been delivered from the law as a covenant of works. By His obedience unto death, and His atoning sacrifice (the acceptance of which has been divinely declared in His resurrection), He has satisfied the law on behalf of His redeemed, and borne the penalty of their sins; thus legally procuring for them a righteous salvation, which, by grace and not works, they receive and enjoy. This was what Paul gloried in, when he wrote: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin (or, as a sacrifice for sin), condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Freedom from the law, as a covenant of works, does not, however, imply immunity from its authority as a rule of life. By this rule the ensnaring maxims and customs, &c., of the world must be tested, together with the principles, temper, spirit, and practice involved in them. The evil which men call good, and the good which men call evil, must thus each be set in its own proper place, as commended or condemned of God. Thus tested, many erroneous teachings will also be unveiled in their true character; and among them, the pernicious error of perfection in the flesh, with the awful presumption which lies at its root. A spiritual perception of the broad extent of God's law, will not only guard the redeemed against this error, but will also endear to them the perfect example of their Lord, whose faultless piety in the full-souled love it displayed, alike to God and man, certainly warranted the language of Dr. Watts, when he wrote:—

" My dear Redeemer and my Lord,  
I read my duty in Thy Word;  
But in Thy life the law appears,  
Drawn out in living characters."

Illogical as is the conduct of those who deny that the moral law has anything to do with their life, but who, at the same time, claim Christ's teachings and example as their only law and pattern, it is well not to contend against them; for better far it must be to see God's revealed will in the face of Christ, and the glories of Calvary, than to see it *only* in the face of Moses, and the terrors of Sinai. But when men have to be dealt with, who boast of a liberty which will not brook any divine rule, and who practically illustrate their boastings, it surely can be no breach of charity to say to each such: "I perceive thou art still in the gall of bitterness, and in the bonds of iniquity." To the statements already made, in reference to this part of the preceptive word, we shall only add the wise and appropriate words of John Newton:—"The law is good to

them that use it lawfully. It furnishes them with a comprehensive and accurate view of the will of God, and the path of duty. By the study of the law, they acquire an habitual spiritual taste of what is right or wrong. The exercised believer, like a skilful workman, has a rule in his hand, whereby he can measure and determine with certainty; whereas others judge, as it were, by the eye, and commonly make a random guess, in which they are generally mistaken. It likewise, by reminding them of their deficiencies and shortcomings, is a means of making and keeping them humble; and it exceedingly endears Jesus, the law fulfiller, to their hearts, and puts them in mind of their obligations to Him, and of their absolute dependence upon Him every moment." If such are the sanctified effects of using the law lawfully, they cannot but prove beneficial in "the life, the growth, and service of the redeemed."

(To be continued.)

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LINES WRITTEN TO MR. G. WEBB,

*Minister of Pentside Baptist Chapel, on his 60th Birthday, April 18, 1888.*

DEAR pastor of our little flock,  
Who by the Word on earth below  
Hath led us up to Christ, the Rock  
From whence the living waters flow:

Who often by the Spirit's aid,  
Hath led us into pastures green,  
To be at peace within the shade,  
Where Christ, the Shepherd Chief, is  
seen.

We call to mind the peaceful hours  
We've had together in the fold,  
When heaven has dropped its blessed  
showers,  
More dear to us than gems or gold.

And thus with hearts of grateful love,  
We wish thee holy joy to-day;  
A joy that's born from heaven above,  
And time will never take away.

Thy earthly way may yet be rough,  
But Christ has trod it all before;  
He soon will say, "It is enough,"  
Thy weary feet shall walk no more.

And He shall lead thee into rest,  
More sweet because of weary hours;  
Thy soul, by cares no more oppress,  
Shall roam in peace through Eden's  
bowers.

And thou shalt know (though oft cast  
down),  
Thy labour here was not in vain,  
For Christ will give thee a victor's crown,  
Enriched with much of golden grain.

Then, brother, gird thy armour on,  
Our prayers ascend to God for thee;  
While we besiege our Father's throne,  
In Him thou shalt a victor be.

And Satan's hosts shall backward go,  
Before the arm of Israel's God,  
To realms of everlasting woe,  
E'er scarce the battle-field we've trod.

Then faithful be thy latter days,  
And soon this earthly strife shall cease,  
And thou shalt sing in joyful lays,  
The precious blood that's bought thy  
peace.

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DOWN GRADE AND UP GRADE.—We learn that, owing to the recent Down-grade controversy and compromise, Mr. H. S. Smith, of Fenny Stratford, has resigned his pastorate, and is seeking a settlement in the Strict and Particular Baptist denomination. The Lord be praised!

PROSPERITY.—The church at Limehouse (Elim) under the pastoral care of our dear Brother F. C. Holden, continues to realize signs of divine approval: 12 have been added to the church during the present year, 8 by baptism and 4 by experience. Death has however visited this church, and taken away a few of God's eternally chosen ones to glory. This cause is very highly favoured with a good sound gospel pastor and godly deacons. Peace prevails, souls are blessed, and God is glorified. Amen.—ED.

## SOMETHING ABOUT THE ATONEMENT.

(Communicated by MR. P. B. WOODGATE, *Pastor of Otley, Suffolk.*)

“He being dead, yet speaketh.”

HOW frequently these words are true in reference to departed friends, whose words have reached our hearts, and been a blessing to our souls; the name, ministry, and person of John Foreman will not soon be forgotten in Suffolk, and in many other places. The doctrine of the atonement has of late been dreadfully assailed, and attempts to fritter away its meaning been made. A brief extract from an address delivered at Mead’s-court Chapel, by Mr. Foreman, about twenty-six years ago, may be of some use, and prove a blessing to the readers of the *EARTHEN VESSEL AND GOSPEL HERALD*. The following are his remarks:—

“Then the atonement. The offence caused a separation between God and man. There must be a sacrifice to appease God’s justice. Sin would lead us to think there would be a jar between love and justice, but the sacrifice offered did not fail; justice is satisfied, God’s claims are met. The plan which wisdom devised was just suited to the punishment demanded, and the saved soul is as pure as if it had never sinned. Therefore, before God, Christ stood as a sacrifice under the law; He was man’s complete representative. There was an exactness in all the types and shadows; and if so much exactness were required in all the types and shadows, was there less exactness in Him who came as their great fulfilling end, as the sum and substance of all that had gone before?”

“Under the Old Testament dispensation, when a man did wrong, he could not participate in any of the advantages of peace, he was looked upon as a dead man. We might see him standing without, see him shunned. We might say, ‘What is the matter?’ Their answer would be, ‘There is guilt standing between him and God.’ Such must not come near the mercy-seat, where God has said, ‘I will meet with you and commune with you.’ The fault separates the man; this separation was at death; the man was afar off, he was shunned. Until this guilt is completely removed, not partly, there can be no access. Then if we stand awhile, we see a lamb being led to the altar; we enquire what is to be done with this innocent lamb. It is laid upon the altar as a harmless, innocent sacrifice. Thus the innocent dies for the guilty. This is substitution. If we watch the altar while the process is going through, the sacrifice is consumed, sin is put away, and the man is welcome; his fault is taken away, he is received among his brethren. So Christ, our great Surety, came to deliver us from our offences. ‘For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.’

“There have been various ideas of the atonement; some tell us the Bible is not a verbal inspiration, it was only the subject matter which was inspired. Men make words, say they; even good men have the habit of speaking their own words. Then they say, we make too much of words, and that the apostles and prophets wrote figuratively. Thus is it sought to prepare the way for some new idea—some new persuasion. So they think, by degrees, they shall get rid of this fatal dream of original sin, the natural condition of us all, and thus of the necessity of the atonement, and then of the efficacy of the atonement. What! shall we speak of the great atonement as one that does not atone—that does

not appease! the great reconciliation as not reconciling! This would be a contradiction in terms. After all, my dear brethren, let me say, if you would see what ceremony was under the law, look into the 4th, 5th, and 6th chapters of Leviticus, there we find an atonement was made for sin, and if the atonement was not accepted, there could be no forgiveness. This is recorded as a great fact, not as a nonentity, but to show God's way of pardoning the offender, and putting away guilt. This was the great fact, thus we consider of the atonement made by the Lord Jesus, by the blood-shedding of the Son of God. Was Christ made the curse for sin, and shall we say only partially: Did Christ bring merely the material for atonement, but it was not effectually to put away sin? and that to make the atonement effectual we must add faith and repentance—we must believe? No; our repentance and our religion does not atone for us, nor add to the efficacy of the atonement, nor obtain for us reconciliation or peace. No, my brethren, Christ came to do the will of His Father, and He finished the work before He left this earth. We are also reconciled with Christ; all He hath done He hath not done for Himself: it was for the salvation of sinners, and Jesus Christ hath done it heartily and securely. His work is invaluable: so good, too, that I do not want anything done better for my own soul than that which is already done by Him for the glory of the Father.

“You will find the word ‘atonement’ forty-four times in the Old Testament. You will find it a fact, not to be converted into a fact by our doings. The Lord does not say, ‘I will bring the material into Zion,’ but, ‘I will place salvation in Zion for Israel My glory.’ The salvation is already placed there. Thus, Christian brethren, if you look at Job xxxiii., ‘Deliver him from going down into the pit: I have found a ransom.’

“The term, ‘propitiation,’ is used in the New Testament in several passages. In Rom. iii. 25, where we might leave out the translators words, ‘to be,’ and read, ‘Whom God hath set forth a propitiation through faith in His blood.’ In 1 John ii. 2; iv. 10, ‘He is the propitiation for our sins;’ ‘God sent His Son the propitiation for our sins.’ Christ offered the great propitiatory sacrifice for the sins of His people, God accepted it, and we receive the great blessing of reconciliation thereby. Paul says, ‘We joy in God, through our Lord Jesus Christ, by whom we have received the atonement,’ or the reconciliation: for God receives the atonement, and His people receive the reconciliation. My brethren, we may read in the whole Word of God, of His sacrificial, and sealing, and propitiatory work. Paul, in writing to the Romans, in reviewing the benefits of the atonement, seems something like a man going to the top of a monument: as he ascends, he looks around him; in the distance he beholds salvation; around are trials, tribulations, and oppositions; but brighter prospects open, he has hope in Him to whom he is reconciled through the death of the Son, by whose great mercy he is saved. Then he gets to the top, and not only sees mercy, but is enabled to rejoice in the Lord Jesus Christ, by whose rich atonement mercy is secured,—an atonement but once rendered, long prefigured; but when the Saviour came on the earth, He went to the end of the law, in fulfilling which He prepared a righteousness in which the soul enters heaven perfect. In fact we cannot understand the Word of God unless we know something about

the Lord Jesus. If we know Christ, to see the Scriptures in His light is the best view we can have of them, and the only way of understanding how the offence was put away. Then we read what the Legislator demanded. There must be something done to make amends for sin: if we take away God's mode of reconciliation, then we take away the only hope of communion, the only means of access to the Father; our only hope of being saved is destroyed. God bless you. Amen."

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### FIRM STANDING.

BY C. HEWITT, OF PONDERS END.

"Stood firm."—Joshua iii. 17.

THE functions of the Levitical priests were typical of the services of our Great High Priest, as also of the spiritual work and devotions of the Christian believer. And the special office of the Levites in carrying the ark of the covenant, as well as the peculiar incidents occurring in their marches, are alike prefigurative of the labours of the Christian minister of to-day. The place where those honoured ark-bearers rested their sacred burden is instinct with instruction. That unique spot was firm, stony ground, and graphically portrays the substantial foundation existing beneath every servant of God. On such a sure basis the feet of the priests stood firm. The word firm is but infrequently mentioned in the Old Testament, and still even less often in the New. In this connection it conveys the meanings of *established*, *prepared*, *set up*. In Job xli. 23, 24 it is rendered *solid*, the idea being that the scales and the heart of behemoth were *solid* and *hard*, like unto molten metal when cast. By these renderings we infer that the ground on which the feet of the priests were planted was solid, fixed, and hard. The word most resembling firm is the word *stedfast*; and, as a typical word representing steadiness of Christian principle, it also is expressed by various interesting meanings. In Ruth i. 18 the idea couched in the phrase *stedfastly minded* is, the strengthening of oneself. In Psa. lxxviii. 8, *stedfast* signifies faithful, steady; while in the Epistles it usually represents, in the Greek, fixedness, stability, settledness of purpose or principle. The firm footing of the priests in Jordan is, therefore, highly suggestive of that firmness and resolution, the exemplification of which is so urgently needed by Gospel teachers and preachers, and indeed by all who love and practice the laws and ordinances of our Redeemer.

We start the enquiry—When in any bygone era was it ever really more essential for the ministers of Christ to stand firm than at this present critical period? To-day, on account of the numerous defections from the faith, as witnessed by the repeated instances transpiring of those who have embraced the "Down Grade" delusions, the prevalence of ritualism and superstition, together with the frequent attacks made upon the citadel of truth, it is more incumbent than ever upon the faithful watchmen on Zion's walls to continue firm in their vocation.

First—*The characters that displayed this firmness.* They were the guardians and immediate custodians of the symbolic chest. These led the way into the midst of the river. The stranger, traveller in a foreign country, commits himself to the wisdom and care of his attendant guide

for safety and direction. The common soldier relies upon his leader to conduct him in the battle to positions of least impending danger. And the pupil confides in the instructor to teach him with efficiency. So the disciple of Christ reposes implicit trust in his spiritual shepherd to lead him in the paths of truth, and to direct his soul beside the living streams of Gospel consolation. A blind and infatuated confidence in Popish priests, however, we utterly abhor; but in relation to every heaven-ordained minister we urge and advise that supplication at the mercy-seat be presented for such that each one may remain firm. As spiritual ark-bearers may they all be crowned with the presence of the Lord, even as the priests of old were graced with the glorious Shekinah-cloud they supported on their shoulders.

Secondly—*Where this firmness was exhibited.* The inspired record assures it was in the midst of Jordan, intimating that it was in the centre of the last great peril and difficulty which beset those Hebrew wanderers ere they arrived in the Canaan of rest. There, with the surging flood suddenly arrested, and its waves heaped up far away, the road through the river bed being unimpeded, those holy servants stood adhered to the spot, and staunchly abode by the ark until the hosts of the ransomed had effectually completed their march past the sacred shrine. Likewise now, amid scenes of Church-trouble, changes, perils, and temptations, it behoves the ambassador of the Cross to remain faithful and immovable. And the one-man-ministry (contemptuously so styled) shall never fail to experience the Divine aid, or its services cease to be appreciated and rendered to the Church, until the sacramental host of God's elect are landed in safety beyond the Jordan of death.

Thirdly—*Wherefore was this firmness maintained?* No more cogent reason can be assigned for it than that it was expressly commanded by Jehovah through His servant Joshua (Joshua iii. 8). It follows, therefore, since our adorable Lord has given us injunctions concerning the steps we are to pursue, that we as His disciples are bound to obey. Requesting His ancient people in jeopardy to "stand still," as they confronted the Red Sea billows, they halted, and speedily beheld the salvation of the Lord. Paul, in writing to the Galatian saints, admonishes them to "stand fast" (Gal. v. 1); and in addressing the Ephesians he urges them to stand (Ephes. vi. 14). Christian men, professing faith in Christ, are solemnly pledged by that profession to cling tenaciously to the "truth as it is in Jesus." Confessedly we are built upon the Scriptural and doctrinal foundation of the apostles and prophets (Ephes. ii. 20). Let us, then, unswervingly continue "stedfast in the apostles' doctrine" (Acts ii. 42).

Those doctrines, succinctly stated, without superfluous elaboration, are simply these:—The glorious Trinity and equality of the Godhead; Divine sovereignty; eternal and personal election unto everlasting life; the free justification of the believer before God, by the obedience and sacrifice of Christ; the regeneration of the heart by the grace of the Holy Ghost; the vicarious atonement offered to Divine Justice as a ransom price to redeem all God's chosen family; the final perseverance of the saints; the endless felicities of the righteous, and the everlasting misery of the unsaved. We strenuously hold and maintain the doctrine of believers' baptism by *immersion alone*, considering all other modes of baptism antagonistic to Scripture. We also advocate strict communion

in relation to the ordinance of the Lord's Supper, believing this to be the only solution of the vexed problem, How to maintain the purity and order of our Churches. For, inviting all indiscriminately who are denominated as Christians is to welcome numbers who encourage those fatal errors which so sorely perplex and grieve many gracious men in this age; and in restricting the participating of Christ's ordinance to those holding evangelic and apostolic truth, and who have also been buried with their Lord in baptism, we follow intact the New Testament order of Church fellowship.

*Stedfastness on these vital points is commendable.* Firmness is a qualification necessary to the explorer, by the successful merchant, or the youth setting out in life. It was exhibited on the plains of Waterloo, when the brave British squares were ready to waver through the repeated charges of the French Cavalry. Then, when the form of Wellington was visible for a moment, the warrior veterans became rooted to the spot. It was strangely apparent on that fatal day when the city of Pompeii was overwhelmed many ages ago. There at their posts stood stedfast at the gates the Roman sentinels, and would not fly when the citizens rushed through the portals for safety; but those guards remained until covered and suffocated with ashes—"faithful unto death."

Stedfastness will be rewarded. As in the cases of Joseph, Moses, Daniel, and a host of others, who endured for conscience sake a great fight of afflictions, so in ours; if called upon to suffer for the truth, we, in our measure, shall be remunerated with the blessing of God here, and in the world to come with joy everlasting. Let the feet of our faith and hope continue firm, the feet of our love and consecration to the holy cause remain fixed and confident until our service be entirely ended.

## THE NEW BIRTH.

*Notes of a sermon preached at Cottenham, Cambs,*

BY MR. R. C. BARDENS, PASTOR.

[MY DEAR BROTHER WINTERS, —I felt a desire to write you a few lines upon a portion of God's word which I took for a text some time since. May the Lord give His blessing upon the same, and He shall have the praise.]

"That which is born of the flesh is flesh, and that which is born of the spirit is spirit; marvel not that I said unto thee, ye must be born again" (John iii. 6, 7).

**F**IRST.—*The blessed doctrine of Regeneration.* "That which is born of the spirit is spirit,"

*Secondly,—Its Necessity.* For no man can go to heaven without it. "Ye must be born again."

*Thirdly,—The evidences of the new creature.*

I.—*Regeneration.* This is evidently not an act of the creature, nor can it ever be, for the Word of the Lord decides the matter: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Now the kingdom of God is spiritual and eternal, not temporal and changing. It is an everlasting kingdom, and therefore all that are prepared for that spiritual kingdom must have a spiritual life to correspond; and God alone must give it, for the flesh will never be anything else than flesh, whatever garb the old man or the flesh may be

dressed up in, or however beautiful it may appear to the human eye, it is only the same thing still.

Now what is *regeneration*? It is a Divine change wrought in the soul by the power of the Holy Spirit, through and by His sovereign grace, by which he becomes a new creature in Christ Jesus. We have it clearly stated in John i. 13, "Which were not born of the blood, nor of the will of the flesh, nor of the will of man, but of God." How beautiful is the language, "but of God." The Lord is become to us our salvation, and our song. Now our sinful flesh will never love that song, and hence the warfare, the deep conflict of the children of God, as it is written, "the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would" (Gal. v. 17); and Paul says again, "In me, that is, in my flesh, dwelleth no good thing" (Rom. vii. 18). Now all spiritual blessings are given to the soul that is born of God in Christ Jesus, as it is written, "God hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. i. 34). Now this gracious act of Jehovah is set forth in emblem as the wind in verse 8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit."

1.—We have here the free, distinguishing influence of the Holy Spirit; we could not live without air, neither can we live spiritually without the breathing of the Spirit of God in the soul. How refreshing is the breathing of the Spirit within, how gladdening to the downcast one, the tried and troubled one, when it brings into the soul the doings and sayings of Jesus in His mediation, His precious blood and righteousness! It is the blessed Spirit that is like the wind, and which brings into our souls the treasures of the Cross and of Calvary.

2.—It is powerfully made manifest "thou hearest the sound thereof;" sometimes what devastations are brought about by the wind, what massive trees are rooted up, what houses are overturned and inhabitants are left without a home! and so the blessed Spirit of Christ; how many a poor sinner has He rooted up out of the world, and destroyed his determination not to have the Christ the glorious Saviour to reign over him? How many a brand has it blown out of the fire, and how many a poor sinner has had all his fig-leaf dress, and all his self-righteousness turned out of doors, and have had nothing left, but "God be merciful to me a sinner"? Blessed Spirit that performs such wonders, and that makes a monster of iniquity; a child of God and an heir of glory!

3.—It is mysterious, and so is the work of the Holy Spirit; it comes to whom, and when and where, it pleaseth, and none can turn His eternal designs, or cause His work to become a failure, for His work is perfect, and the more we know of the blessed influence of the Holy Spirit, the more we need the sacred power in reading God's precious Word in prayer, in speaking His Gospel, in hearing and in singing the praises of Jehovah, that all may be done to His glory.

II.—*Its absolute Necessity.* For no man can be saved without it. All men are lost, ruined by original and actual sin, and in that state they must have gone down to hell had it not been for the amazing love and mercy of God; for as sinners we have all gone our own way, and our

way is going from God and Jesus Christ, and heaven, but God in mercy stopped us, and turned our faces heavenward by the water of regeneration and by the blood of the Lamb, and now our song is, "Unto Him that loved us, and washed us from our sins in His own blood." What a delightful theme! Angels sing of the conquest, but sinners sing, He saved a sinner like me. How is it with you my dear friends? have you seen its necessity in your own souls safety, happiness and glory?

III.—The properties of the new creature.

1.—The soul that is born of God will be spiritually minded, and to be spiritually minded is life and peace, and hence it thirsts for God, the living God, nothing that is dead will do for the living soul, it must have a living Christ, and the living, purifying blood of a living Saviour. It wants heavenly things, and the Lord hath said for their comfort, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." To be spiritually minded is to have a living fountain within which will be ever sending forth its living desires after Christ and His Gospel, after holiness and heaven.

2.—The second mark of the new birth is *love to the saints*; this is one of the standing marks and evidences of our being the children of God, "Hereby," saith Christ, "shall all men know that ye are My disciples, if ye have love one towards another" (John xiii. 34, 35); and John says, "We know that we have passed from death unto life, because we love the brethren" (1 John 3—14). Again, "If we love one another, God dwelleth in us, and His love is perfected in us."

3.—Another mark of regeneration is *doing righteousness*; by this fruit the children of God are manifest, as it is written, "Know ye that every one that doeth righteousness is born of God." The child of God hates sin and wickedness, and longs to walk with God in Christ Jesus. May the Holy Spirit bless these truths to our souls, that we may know that we are fruit-bearing trees, and to our God in covenant be all the praise.

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### THE LATE MR. WILLIAM BROWN, OF FRISTON, SUFFOLK.

**M**R. W. BROWN, the oldest of our Suffolk ministers, was called home on Saturday evening, June 9th, at the ripe age of 82, and was buried in the ground of the meeting-house on the following Saturday in the presence of a concourse of fellow-members, friends and others, from far and near, for he was greatly respected—and valued. The funeral service was conducted by Mr. S. K. Bland and Mr. W. Large, of Sudbourne,—Mr. Harsant, of Peckham (formerly a member at Friston) engaging in prayer. Mr. Bland preached the funeral sermon on the following day—the quaint old six-sided chapel being packed to excess and overflowing. His text was Job v. 26, "Thou shalt come to thy grave at a full age, like as a shock of corn cometh in in his season."

At the close, Mr. Bland read the following account of our departed brother:—

Mr. William Brown was born at Benhall, Suffolk, February 19th, 1806, baptized by Mr. Daniel Wilson at Tunstall, Suffolk, February 5th, 1824. While living at Benhall he worked hard in the cause of the Redeemer; preaching on the Lord's day at Ordford, and on week days in the villages and cottages around.

In the year 1831 he had a call from the Church at Bardwell, and preached his first sermon there September 18th, 1831, and last, November 11th, 1832.

He came to Friston and preached his first sermon here November 18th, 1832, and his last, January 29th, 1888, from the text, 2 Cor. iv. last verse, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

During the long pastorate of 55 years he was abundantly blessed in his labours of love and in winning souls for Christ. He preached in season and out of season—notably during a large part of his ministry indefatigably at the chapel and villages around; spending and being spent for the Lord; living more for others than for himself; putting his feet in other people's shoes; making their cares and difficulties his own; a helper of many in many ways.

Being a man of energy and purpose he became a land surveyor. This he made subservient to the Master's work and cause at Friston. He measured and mapped out ten parishes for the Tithe Survey; surveyed part of the Great Eastern Railway; laid down the base line of the Manchester and Birmingham, Walsall and Tamworth railways.

He also applied himself to the study of botany, and obtained a certificate to practice Dr. Coffin's Botanic System of Medicine, January 28th, 1850, in which he soon distinguished himself. Being eminently successful in his treatment of disease, he was eagerly sought after. In this, also, his life was spent for the Master, giving his time, energy and skill for the good of the bodies of the people, as well as seeking the higher interests of their souls.

Good Friday was the last time he was able to go up to the chapel. He took tea in the chapel with the friends, and was obliged to return home directly after. Although not confined to his room, he was unable to get out all the winter, yet looked forward to fill his place, and used to say he had got his sermon ready and felt a strong desire to preach to his old friends, if only once more. We always found him happy, and he often told us the last year had been the happiest of his life.

An old friend called to see him and said, "Dear brother, how do you feel in your mind?" He said, "I am only waiting;" lifting his hand up, he said, "The path is an untrodden one, but it is all right; it is up there somewhere."

Mr. Roe, his son-in-law, said to him a few days before he died, "Do you still find Jesus precious?" He replied, "Only waiting His call; it won't be long now. The last struggle will soon be over. It is all right: my Father holds the helm."

Mr. Large came to see him the day before he died. He was pleased to see him and said, "My old friend Large, I am glad to see you." Mr. Large replied, "You will be home first now, dear brother." He answered, "Yes, bless God; and you will bury me, won't you?" He was unable to say any more, being exhausted. Feeling his end was near, he took an affectionate farewell of his wife and daughter. Just before his end, Mrs. Brown said, "You are on Jordan's stormy banks, dear." He looked up with a gentle smile, but could not speak, and peacefully passed away to the rest that remaineth for the people of God, to be for ever with the Lord.

In the *Gospel Herald* for July, 1834, occurs the following note:—

On Good Friday, March 28th, Mr. Brown was publicly recognized as pastor of the Baptist Church at Friston, near Saxmundham, Suffolk. The services were conducted by the following persons:—Mr. Clark, of Saxlingham, Norfolk, reading and prayer; Mr. Collins, of Grundisburgh, stated the reasons of dissent, and described Scriptural constitution of a Gospel Church; Mr. Gowry, of Halesworth, offered ordination prayer; Mr. Wilson, of

Tunstall, gave the charge, founded on 1 Cor. iv. 2; Mr. Wright, of Beccles, addressed the Church from 1 Thess. v. 12—14. The meeting-house was crowded to excess, and the prospects of this rising interest are very encouraging.

The *Circular Letter* of the Suffolk and Norfolk Association, for 1834, gives the annexed interesting notice of the church and pastor of Friston:—

1834.—The congregations here and in the neighbouring villages are remarkably good; the prospects are encouraging, and indications of the Lord's presence and approbation have been realized. "The fig tree putteth forth her green figs; and the vine with the tender grapes give a goodly smell." Brother Brown has been ordained pastor, and a friendly harmony has been established between the Church and the Churches with which it originated.

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

*The Voice of the Year.* By Andrew Simon Lamb. London: J. Nisbet & Co., 21, Berners-street. The work before us is not inferior to any previously published by our author. Much solid truth is ably set forth under the following heads:—*Inconsistency, Retrogression, Proofs, Prospects, Bondage, Causes, &c.* Mr. Lamb dwells largely on the nature and attitude of the Romish Church. We heartily welcome the little volume and wish it success.

**SERMONS:**—*Truth Came by Jesus Christ.* By J. Warburton. London: F. Kirby, 17, Bouverie-street, Fleet-street (price 1d.). This sermon (preached at the Strict Baptist Meeting-room, Margaret-road, New Barnet) is a plain, homely, and truthful one. *Obedience and Joy.* By Philip Reynolds. This discourse is based upon an Old Testament text (Isa. xlvi. 18), and is opened up by the light of the New Testament. Salvation is stated to be absolutely free, but the joy of it purely conditional. This is consistent with the experience of every real believer. *A Good Foundation.* By C. Cornwell. A comforting and soul-establishing discourse. *The Triple Process.* By J. Parnell. The text is well-handled, and the subject-matter clearly divided and sustained throughout. *Strong, yet Destroyed.* By P. Reynolds. This sermon must not be read hastily, but prayerfully and calmly. The mysteries of divine providence, rather than of grace, are set forth in a way peculiarly adapted to persons of position and substance. *The Brethren Accused.* By C. Cornwell. Our brother gives the devil his due, by rolling his accusations back upon his own pate. God bless this sermon to precious souls.

**MAGAZINES:**—*The Regular Baptist Magazine* contains many valuable articles suitable for Christians both young and old. The worthy editor also provides for the wants of the Sabbath-school in the form of Biblical Questions and interesting anecdotes. Brother Robert Bowles has issued in the name of his Church a *Declaration of Faith and Practice, with Rules for Church Government*, to be observed in Ebenezer Chapel. Hertford, of which he is pastor. This act of our brother is highly commendable. We wish every Church would follow his example. *The Bible Treasury.* Papers interesting, but too long. *Gospel Magazine.* Highly spiritual and solid. *The Cave Adullam Messenger.* The editor's remarks relative to "a new cause at Bournemouth" are worthy of consideration. *The Silent Messenger* contains the substance of a sermon preached by Mr. John Box on the occasion of the death of Mr. J. S. Anderson. *Life and Light,* a most useful little monthly for free distribution. *Australian Particular Baptist Magazine.* Clear as a bell, and firm in the truth as a rock. *The Day of Days:* Evangelical. *Home Words:* Very instructive. *The Fireside.* The June number contains a beautiful portrait of Dr. Horatius Bonar, with an account of his life. *Hand and Heart:* "Without o'erflowing, full." *Cheering Words* for June is adorned with a neat little portrait of Augustus M. Toplady. B.A.; July No. contains a portrait of Phillip Doddridge, and the August No. a portrait of John Newton. Price One Halfpenny each. London: Robert Banks and Son, Raquet-court, Fleet-street.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### OPENING OF NEW BAPTIST CHAPEL, ACTON.

The friends in the locality of Acton have now a more public place of worship than they ever before had devoted to the Strict Baptists, for the proclamation of the distinguishing doctrines of grace, and to contend for New Testament order. For the past six years a few friends have been meeting in a private house, occupied by Mr. and Mrs. Ferres, who were put to considerable inconvenience thereby, yet never complained; but found firing, light, and provision for the ministers, cheerfully, for the sake of the cause. It was thought the time had arrived when a house should be erected for God in this extensive and thickly-populated suburb. A short time ago a fund was started, and an iron chapel has been put up to seat about 150 persons, and which was publicly opened on Tuesday, July 10, for the worship of God, according to the faith and order of the Strict Baptists.

Mr. Charles Hill, of Stoke Ash, preached in the afternoon from John iii. 13, 14. In the evening a public meeting was held, at which the Surrey Tabernacle was well represented in the persons of Messrs. Dolbey, Piggott, Carr, and several others; there were also many more present from various parts of London. Mr. Archer, who is the pastor, was the means of originating the cause and (to the praise of God, and for the encouragement of our brother, we record it, this is not the first cause of truth he has been instrumental in starting) we hope and pray he may live to see it prosper, and many of God's living ones brought together, so that the "little one shall become a thousand, and the small one a strong nation" (Isa. ix. 22).

Mr. Cooper, one of the speakers, very pointedly urged the friends to continue to unite in prayer; the building they opened that day was given to them in answer to prayer, and if the Holy Spirit united their hearts at the throne of grace (as Mr. Dolbey hinted in his telling address), and they prayed for the "peace of Jerusalem," the cause of God would prosper.

Mr. John Piggott, who presided, founded his opening remarks on the words, "This gate of the Lord, into which the righteous shall enter" (Psa. cxviii. 20).

Mr. Dolbey dealt out some wholesome and spiritual counsel from the 122nd Psalm, dwelling principally upon the first verse, "I was glad when they said unto me, Let us go into the house of the Lord."

Mr. Carr was full of holy fire as he spoke on "The Church of the living

God." I feel sure (said Mr. C.) this is a part of the Church of the living God; it is not a material Church, but a living Church, composed of the election of grace for whom Christ shed His blood; and with increased earnestness the speaker said: What a blessing to be one who forms part of this Church! it is built on a sure foundation, which is Jesus Christ, and all the forces of hell shall not prevail against it.

Mr. J. H. Lynn, speaking of the definiteness of the Gospel, said: You who have taken this step for the defence of the truth, have taken a responsibility, and may the Holy Spirit enable you to walk as becometh the children of God.

Mr. Cooper gave a few words on prayer. He thought that honourable mention ought to be made of the names of Mr. and Mrs. Ferres, in whose house this cause had been carried on, and where many earnest prayers had gone up to God for the erection of this place. These remarks were supported by Mr. Martin, the deacon.

Mr. I. R. Wakelin gave some sweet words on Beulah, as he understood the place was to be known as "Beulah" Chapel, and closed his savoury remarks by urging the friends to get some little ones together and commence a school at once.

The chapel is erected on a piece of freehold ground, which has been paid for, and a great deal has been done by the few who form the Church. There is a debt of a little over £100 only, and as they have done well themselves, they are scripturally justified in soliciting others to help them in removing this balance of £100 due to the treasurer. Mr. W. Archer, 33, Varden-street, Commercial-road, London, E., would gladly receive and acknowledge anything forwarded to him.

Among others who took part in the services of the day were brethren B. Woodrow, Preston Davies, and Voysey.

JOHN W. BANKS.

CLAPHAM.—The all-day services at Ebenezer, Wirtemberg-street, on Tuesday, July 3, were well attended and much enjoyed. The prayer meeting before breakfast was a savoury season to many. At 10 o'clock another prayer meeting was held, with a short address by W. H. Lee, of Bow. At eleven and 6.30 two savoury Gospel sermons were preached by Mr. John Piper, of St. Albans, with much pathos and liberty. Though weak in body) he exalted his Lord and Saviour; the fervour with which he spoke of the love of Christ implanted in the heart of a poor sinner by the power of the Holy Ghost, knitted the attention of his hearers. With 30

much emphasis (enforced by his native eloquence) did he speak the joys of salvation through a "precious, precious, precious Christ" that it proved to be a soul-melting time to many of God's aged saints. The afternoon of the day was devoted to several short sermons by brethren Battson, Dearsly, Evans, Har-sant, Myerson, Parnell, and Tooke. Mr. J. Crutcher occupied the chair, and gave an outspoken address on the joy and pleasure of meeting in the Lord's name, and holding communion together on the great theme of salvation by grace. There were also present Messrs. Sylvester, H. Welch, H. F. Noyes, Aaron Miller, and others, who came together to thank God and encourage our highly-esteemed friend Mr. Henry Hall, the pastor, in keeping the 27th anniversary of the opening of the chapel. Breakfast, dinner, and tea, were served in the schoolroom. To many it was a very happy day, and we hope much good was done. Part of the money collected was given to the Aged Pilgrims' Friend Society. Mr. Hall, at the close of the evening service, thanked his neighbours and friends from a distance for their presence.—J. W. B.

**BERKHAMSTEAD.**—Soul-animating services were held in the Assembly-rooms, on Monday, July 2nd, when two sermons were preached by Mr. W. Winters. Brethren John Wheeler, S. Kendall, W. Wood, J. Hitchcock, and the pastor, Mr. S. R. Shipton, assisted in the services. The cause here is extremely low. Brother Shipton has laboured hard in the interest of the cause for the past 19 years without any remuneration in the shape of £ s. d. for his pains. The dear Lord, we know, will not allow him to lose his reward, though he may have to wait until he gets home to glory before he realises it. The friends, we understand, will have to leave the rooms in September, but the beloved pastor has secured a small room for them to meet in till another door opens. We are afraid that unless the Lord speedily interposes, this cause must come to grief. It will be a sad thing if it should, seeing that this old town is so thickly populated. There is plenty of room here for a good cause of truth. Certainly brother Shipton has kept the doors open by his free services for many years, but we should like to see signs of progress, and a change for the better before the cause quietly breaks up. We were much cheered in meeting with Mr. Monger, Mr. Pierce, and Mr. Beauchamp, also friends from Chesham, Two Waters, and other neighbouring places. Although the day was a very wet one, a capital number attended the services, and partook of tea. Mrs. Sills and her energetic daughters made us heartily welcome under their hospitable roof. May the

Lord very blessedly reward them for their kindness to one so unworthy.—  
ED.

**SAFFRON WALDEN.**—Anniversary services in connection with London-road Baptist Chapel were held on July 3rd, when Mr. F. C. Holden preached two good faithful sermons. The text in the afternoon was Psa. xvi. 3. The preacher divided his subject: 1st, Christ's estimation of the saints; 2nd, Christ's feeling towards them; and 3rd, their excellency. After which about 100 sat down to tea; several of whom were young people connected with the Sunday-school, being kindly invited by a friend. In the evening the preacher seemed greatly strengthened in discoursing upon Acts ix. 17. He divided his subject thus:—(1) A message of relationship; (2) A message of confirmation; (3) A message of illustration; (4) A message of satisfaction. The attendance and collections were very encouraging. It cheered us much to see our friends come over and help us from Stapleford, Ashton, Langly, and several other places around. God be praised for His great goodness to us.—A. G. FERRING.

**RATTLESDEN.**—[We heartily thank our dear friends, M. H. and A. H. H., for their notes on the services of the day on July 8th. We learn that it was the Sunday-school anniversary, and that our dear brother F. C. Holden preached three excellent sermons on the occasion. The note below forwarded us by our brother Holden, although not sent for publication, we have very great pleasure in giving it publicity, as we fully enter into the spirit of it.—Ed.]—The Lord graciously helped me through a long and exciting day last Sunday, at my old home-village, Rattlesden. Congregations were overflowing all day, but especially in the afternoon, when many could not get inside at all. Collected about £23. Many had a good day, and some said at the close of the day they should never forget it. As for myself, being surrounded by scenes calling to memory events connected with my childhood and youth, combined with the fact that in the graveyard adjoining lay the dust of both my grandfather and grandmother, my own dear mother, and other relatives, I had some difficulty in restraining and overcoming my feelings. But as Philip did when he went down to the City of Samaria, so I tried to do, viz., preach Christ unto them, and I hope not in vain. It was more than 30 years since I had been inside the chapel.—F. C. HOLDEN.

**STOW MARKET.**—NEW CHAPEL.—Brother F. C. Holden preached here on his return from Rattlesden, July 11th, and was well heard. A good company of friends were present.

THE AGED PILGRIMS' ASYLUM,  
HORNSEY RISE.

JAMES ORMISTON ON PREACHING THE  
GOSPEL.

A SPECIAL service in connection with the 17th anniversary of the Aged Pilgrims' Asylum, Hornsey Rise, was conducted at three o'clock last Friday in the chapel of the Asylum, which was crowded to excess. The sermon was preached by Mr. James Ormiston, rector of St. Mary-le-Port, Bristol, his subject being the commission of Christ to His disciples—"Go ye into all the world and preach the Gospel to every creature" (Mark xvi. 15). Mr. Ormiston proceeded to contrast this commission with that previously given to the Apostles when the Lord forbade their preaching to others than the Jews. The resurrection of Christ from the dead introduced Him to universal dominion. In His humiliation He had been sent to the limited "lost sheep of the House of Israel." In His exaltation "all power was given unto Him in heaven and earth." Therefore, the Gospel must be preached to "every creature"—to the world of both Jews and Gentiles. Christ, who had now fulfilled all righteousness, laid claim to the earth and its fulness. His message must be heralded amongst all nations "for a witness," and then "the end" should come. It was one, and only one, Gospel for men of all nations alike. The proclamation of salvation through faith in Him, the Son of God, who died "the just for the unjust," was the appointed instrumentality employed by the Holy Spirit to quicken and bring in the flock for which Christ meritoriously died. The Gospel of the free grace of God was no experiment. It was the ever efficient means of realising the purposes and counsels of Jehovah. The Gospel needed no adjuncts or accessories to assist it. The Holy Spirit was the secret power which gave the preached Word of God's truth its resurrection virtue in the hearts of sinners. Mr. Ormiston laid special stress on the wording of the Divine command—"Preach." He feared that many professed heralds of the Gospel were little better than apologisers for some of the distinctive doctrines of the Gospel. If they spoke of God's fleeting mercy and the decrees of the everlasting covenant, it was either to modify their sovereign character, or to imply that they ought not to be generally proclaimed and insisted upon. But Christ did not send His ministers either to apologise for or to apply the doctrines of the Gospel of His royal grace, but simply to "preach" it. The Holy Spirit would "prove" the truth of it in the hearts and consciences of God's elect people—poor, needy, perishing sinners. Sinners really convicted of their guilt, whose hearts were broken indeed by the Spirit and the Word, needed no persuasive rational arguments to lead

them to Christ crucified, for He was infinitely suitable and therefore unspeakably attractive in the esteem of such. Thus had the Gospel worked its wondrous way for 1,800 years throughout a fallen world, and the old, old story was as fresh and as full of virtue as ever. Might they never be ashamed of it, but in season and out of season might they witness it and contend for it. Yet a little, little while and the Christ of the Gospel would come in all His glory to claim the "travail of His soul." A variety of facts pointed in the direction that the end of all things was at hand, and when the end came it would be found that, so far from the Gospel of God's sovereign grace having "failed," the entire multitude of the objects of Jehovah's everlasting love had been sought out and brought in to salvation's blessed fold, that "not a hoof had been left behind" in Egypt.

NORTHAMPTON.—The 37th anniversary of Providence Sunday-school, Abington-street (pastor, J. Walker), was held on June 24. The writer endeavoured to exalt a crucified, risen, and ascended Saviour, morning and evening, and addressed more especially the young in the afternoon. Collections, £5 9s. 7d. We were favoured to speak with much liberty and personal enjoyment, though not in good health at the time. The young people sang their hymns remarkably well, reflecting credit on the care of Mr. Neville, who, with Mr. Battle, is co-superintendent. We hear that God is blessing the labours of our dear brother J. Walker. The congregations keep up, the debt is being paid off, and some have recently been added by baptism. This rejoices our heart, and we shall be glad to hear more of such good news. Mr. S. Hull, who has been necessitated to resign the office of superintendent, evinces as much heartfelt interest in the young as ever. He lent valuable aid at each of the services, and especially in the afternoon, when he cheerfully and efficiently assisted by reading the Scriptures and prayer.—A. E. REALFF.

DUNSTABLE.—An interesting baptismal service took place on the morning of Lord's-day, July 1st, when two male and two female candidates were immersed publicly, after a discourse from John xv. 10. In the evening they were received into the fellowship of the Church at the Lord's table, and so were privileged for the first time in their lives to commemorate their Saviour's dying love. It is particularly interesting to note that they are all young persons, that two of them are children of existing members of this Church, and that they are all associated with Sunday-school or Bible-class work. God bless our young men and maidens in all the Churches of truth.—A. E. REALFF.

A KIND LETTER, WITH PRACTICAL HELP FOR THE LORD'S POOR SERVANTS, FROM PASTOR DANIEL ALLEN, OF AUSTRALIA.

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

DEAR BROTHER IN THE LORD,—Love, mercy, and peace to you, and your godly readers, from Him, for ever.

Enclosed you will find a draft for £5 from my dear aged brother Dickson, Bondi, for the Lord's dear aged sons and servants, who have loved Him fervently and served Him honourably, and who are now hanging upon Him in humble trust for their daily bread. Our dear brother is well pleased with the manner of your distribution of his communications heretofore; and desires an interest in the prayers of the Lord's people in England, as he suffers much in bodily pain, and darkness of mind, under Satan's vile assaults upon him, from time to time.

A member of the late Mr. C. Drawbridge's church used to hear me at one time in Victoria; and he told me much of dear good brethren who were called "village preachers;" and as such, toiled hard all the week, and then would walk 6, 8, and 10 or 12 miles on Lord's-day mornings, to carry the blessed truth of God into some lone hamlet for Jesus' sake. Also, that these dear men of God, were rather overlooked than encouraged by the greater preachers. Oh, my brother, let us remember these beloved helpers in the Gospel. Let them not want in the times of old age, when their strength faileth. Would to God that I could send them £1,000 a year! If I possessed it, I would send it flying among these blessed men.

I remember seeing in Suffolk, 55 years ago, when old men and women, from 60 to 70 years of age, were found at the Sunday schools, to learn to read God's Holy Word, after He had called them by His grace. Is there enough humility in the earth now, for that work? If so, let ministers of positions, and abilities, hold village preacher's Bible classes for the improvement of the language of these good men, and of their knowledge in the literal sense of types, patterns, similitudes, and parables, taken from customs so foreign to our English ways and manners. I know a good man who can talk well upon divine things, and I heard him say that he went to a merchant for a gross of corks: the merchant said, "That is an 144." Then said the good man, "I then saw what Isaiah meant by 'gross darkness covering the earth,' he means, darkness 144 times thick." Let these good men be well instructed in these things, for the sake of our laughing boys and girls.

Thus, let our Churches bear these dear servants of the Lord up in their prayers

before the throne of God and the Lamb, that their labours may be abundantly blest of the Lord. This is the plan we are now struggling to carry out in these colonies. Brethren, pray the gracious Lord to help us in this our *Home Mission Work* in the Gospel.

PASTOR D. ALLEN'S MISSIONARY TOUR.

I have just returned from a journey of about 3,000 miles, to Victoria, Melbourne, South Australia, and Adelaide. In these cities and colonies I have held forty-six public services; in eight chapels, seven houses, one ship, and once beneath the shady trees; and only away five Lord's-days.

This has been one of the most prosperous journeys in the Gospel I have ever had. I had ten more churches and houses open to me, but I could do no more. All I did was in our own denomination. The gracious Lord blest me in all the forty-six engagements very much; and made me a blessing, as you can see by our magazine.

Yet this was all in the face of above fifty lying slanders uttered against me, to destroy my usefulness, under the censure of "more experience." One brother told me that he could have had a bribe of £50 if he would have joined them against me.

A brother minister assured me, that such had been the foul letters sent to him, that he had wrote them back again that their conduct was worse than the pickpocket who put his hand into other people's pockets to steal their purses, which was but trash compared to the treasure of brother Allen's good name. This was rather hard for them, coming from one whom they thought they had oiled down to be their prey. It is no longer a question of experience, spirituality, or doctrine, or religion,—it has become a question of base immorality, known lying, to be punished by Him who bears not the sword in vain (Rom. xiii.).

In the face of all this malice God has blest the Gospel by me to poor sinners more than ever: He blest it before by me, for which many do bless His dear name.

I have had such loving receptions everywhere, and seeing that so many have desired to hear the Gospel in its simplicity, I have a great desire to become a travelling preacher in the colonies, to gather together the people of God scattered abroad in these lands.

A hard and dry preaching of election, predestination, &c., is not the thing the people need, but those holy things which come out of these—*life* in the soul, put there by the Holy Spirit. A description of its needs, its pinings, its thirstings, its hungerings, its love, its faith, its hope, its repentance, its pardon, its fellowship, its exercises, its prayers, its songs, and its sympathies. Yet all these

traced to their source is good, the love, choice, and predestination of God, in covenant, from all eternity, is what is required: never flinching from using these terms.

I do believe the old columns of Rome, and her colleague, Arminianism, will soon begin to bow before the glorious splendour of the Gospel. May this old barlot fall, and smash her hands of vile practice, her skull of malicious councils, and her feet of much blood, and her body of foul lust, upon the threshold of her temple of damnation, that her worshippers shall not be able to enter, but be filled with loathing for her rottenness, and turn away to Mount Zion—ever beautiful for situation, the joy of the whole earth, the city of the great King, and our everlasting home.

In the fervent love of that King, and the people of that city,

I remain,

Yours in that fraternity,

DANIEL ALLEN, *Pastor*.

Sydney, N.S.W., April 17th, 1888.

#### "A WONDER UNTO MANY."

DEAR MR. WINTERS,—It is now five months since I visited the old homestead and laid to rest all that was mortal of a good old Christian mother. On the morning after you buried my dear mother, I thought I would come to Ebenezer and hear if the Lord had any message for me. Arriving in good time, I had a good opportunity for thought prior to the commencement of the service. I was very much struck with the very comfortable little chapel, also with your Sunday-school, and I may here mention that I am a superintendent myself, and take a great interest in the work; and then the friends who came in, some known to me in my childhood, some unknown, but all very kind to me in my bereavement, and I could not but help thinking in my own mind that—

"It was a garden wall'd around,  
Chosen and made peculiar ground;  
A little spot enclosed by grace,  
Out of the world's vast wilderness."

Then the grand old hymns and tunes that I have helped to sing with you years ago. How my heart did go with them.

As I was musing and thinking that I was sitting where my dear mother used to sit, and where she loved to meet the people of God, my eyes fell upon the long footstool that used to be in the family pew at Bethel. How often have I sat upon that stool as a child, and listened to such men as Messrs. Flory, Wheeler, Green, and a host of other good men, and even now many texts come to my memory, more especially one taken by Mr. Dyer, who was afterwards settled at Harwich. And as you ascended the pulpit, I thought time had dealt very kindly with you; I really could not see

much difference, although between twenty and thirty years had passed since we worshipped together. Then the text and the sermon—that was indeed a message on purpose for me—"I am as a wonder unto many." In all truthfulness I have not heard a sermon since worthy the name. I thought if you had a "wonder" in your congregation that morning I was the one. In thought I rapidly passed over years of sparing mercy, of the time I ran away from a good old Christian home and a good master, leading a reprobate life, enlisting five times as a soldier, all to rags working in some dock unloading shipping, indeed, a very Prodigal's Son, and a host of other things too numerous to mention here, ran through my mind. Was not I a wonder of sparing mercy and electing grace? "A wonder unto many," and the greatest wonder unto myself. Why, Sir, I feed on that discourse now; there is, I believe, scarcely a day passes but what some sweet morsel of that sermon comes to my mind. And I thought to myself, well, I am not of the same order as these people, but in very truth I am of the same faith, and if it please the Lord to remove me once again to Waltham, I should be of the same order.

Now, Sir, I must close, or I shall weary you. May you have seals to your ministry, and many precious souls for your hire, is the earnest prayer of yours in Gospel bonds,

NOAH WHITMAN.

Turner's Hill, near Crawley, Sussex.

SUTTON.—The Sunday-school anniversary was held on June 22, the afternoon service being opened by the children singing, "Welcome old friends and new," after which brother J. Andrews, of Waldringfield, gave a short address, in which he claimed for himself the title of an old friend, it being 28 years since he first became acquainted with them. There was a distribution of prizes, and singing of hymns by the children. After tea there was a public meeting. Brother Cook, the pastor, gave an address on the welcome of old friends and new, in which he heartily welcomed brother J. Andrews, of Waldringfield, and brother J. Morling, of Over, as old and new friends to the Sutton cause. His testimony to the eternal verities of the Gospel were clear and distinct. Brother Andrews gave a well-timed address on justification by faith. Brother Morling then spoke from John ii. 7, "Fill the waterpots with water," comparing the children's minds to waterpots, and the water to the Gospel of Christ, an address just suited to these times of departure from the faith. After crowning our Jesus with song, "All hail the power of Jesu's name," we dispersed to our homes, praising God for His presence, help, and blessing.—ONE WHO WAS THERE.

## BROSELEY, SHROPSHIRE.

## RECOGNITION SERVICES.

On May 22nd were held recognition services on the settlement of Mr. Arthur Shinn in the pastorate of the Church, so many years ministered to by the late venerable Mr. Thomas Jones, meeting in Birch Meadow Chapel, Broseley. A very apposite discourse having been delivered on "The Nature and Constitution of a Gospel Church" by Mr. Wm. Hazelton, of London, an ample—and it was felt to be a most satisfactory—statement was given by Mr. Shinn respecting his call by divine grace and leadings into the ministry, together with a clear confession of his faith. A corresponding statement was then read by Mr. James Roden, deacon, showing the very judicious dealing of the Church in this important matter, and their cordial reception of brother Shinn as pastor, to whom the right hand of fellowship was then given by brother Clebury, deacon, and Mr. George Banks, of Willenhall, on behalf of other Churches of the same faith and order. Fervent prayer was made for pastor and people by Mr. Evans, an aged, retired minister of the town. The charge to the pastor was by Mr. S. K. Bland, of Ipswich, based on the words of Paul to his son in the faith (1 Tim. iv. 16). Mr. George Banks afterwards addressed the Church from Heb. xiii. 7, and the new pastor concluded these happy and profitable services with a few words of thankfulness and hope with earnest prayer, all which may the Lord graciously accept and answer.

We believe the following substance of the statements made by pastor and deacons will be read with much interest.

## MR. SHINN'S STATEMENT.

About eleven years since my steps were led to Birch Meadow. I cannot trace any definite work of grace in my heart before then, except that I prayed (strange petitions some of them, which, thank God, were never granted. But one was, which has been an ever present blessing). I had been brought up in a Christian home, surrounded by Christian influences; had a profound admiration of what was good, and at times a passionate desire after goodness, and in very early days thoughts of some day being a preacher. Yet I heard the Word, but it had no power in me. Youthful folly swayed me, yet was I many times prevented (I believe through divine mercy) from some extremes of sin. Once in those early days having attended some revival services I thought I was a Christian; but now can only compare it with Paul's case, "I was alive without the law once, but when the commandment came sin revived, and I died."

From about the beginning of 1878

Mr. Jones's ministry began to lay hold of me. My work in the school, and the quiet influence of a dear friend, all combined by the power and direction of the Holy Spirit to work a change in my heart, manifested by exercise of mind, conviction of sin, desire for God's guidance, and more interest in His Word. Some words remain as golden texts, "Trust in the Lord with all thine heart, and lean not to thine own understanding." "In all thy ways acknowledge Him, and He shall direct thy paths." I know now, too, that earnest prayer was offered up for me.

In 1879 I witnessed a baptism here, and am not likely to forget it. Nothing before or since struck me as that did. Service over, I made my way along a country road with a great agitation working within me. Very clearly it came before my mind that I, too, who believed in Jesus Christ as my only Saviour ought to come forward and say so. The whole matter was brought to a point then. I determined to speak to Mr. Jones, and did so. I came before the Church, but could not tell when or how the work first began. I could not trace it so well as now, and could only say, "Whereas I was blind, now I see." Mr. Jones sympathetically took me up, saying, as we could not remember our first birth, so it was not always given us to see when the second took place. I was received and baptized in November, 1879.

A new era now opened for me. I came in contact with mature Christians, and the splendid character of Mr. Jones, to whom, under God's blessing, I owe more than I can express. We became very intimate, and his conversations on spiritual subjects were very helpful to me. There was to be, however, the cross, and it came with the dawning of the blessed truths of sovereign grace. The doctrine of election, so plainly taught in the Scriptures, perplexed me—the more so, because many who I believed to be Christians either resisted or avoided it. This exercise of mind was made still more painful by the way it affected some cherished associations, but I could be satisfied with nothing but truth, cost what it may. I was deeply convinced that the Almighty knew all things—past, present, and future; that He, to be God, must be sovereign, and that He must have chosen me, or I should not have chosen Him; nor could I believe it to be otherwise with any of His people, whether they understood it or not, but I learned a lesson of humility and of dependence upon the Lord's Word, and saw that these were matters for faith, not controversy. Subsequently, I was much tried upon the doctrine of full and free justification, especially as the law in its spirituality became more plain. The Epistle to the Romans has been to me

a very precious means of establishment on that point, and now I know that to think of an imperfect justification is to deny or depreciate the finished work of the Lord Jesus Christ, for "By Him all that believe are justified from all things," etc.

Sanctification, too, has been a subject of exercise. I had prayed that I might cease from even the thought of folly, and because the natural disposition of the heart would manifest itself in pride, vanity, anger, etc., I was distressed, but was led to see that sanctification is the power of God's Spirit, dwelling within, striving against the flesh, which conflict makes the unestablished Christian doubt his Christianity. I love those words, "Bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5).

During the latter part of Mr. Jones's ministry (he died in July, 1883), I spent much time with him, and had told him of my desire to be used in the Lord's work. He advised me to wait, assuring me if it was God's will my way would be opened. A lady who visited this place that year, wrote thus to me:—

"I felt greatly encouraged at your little prayer-meeting, and wondered if the thought of yourself preaching had ever been laid upon you. If so, it will, I am sure, be a matter of earnest prayer, and searching of heart, and the Word of God. Glad indeed should we be should the Lord have such honour in store for you."

Some months after this I wrote to that gracious man, Octavius Lloyd (now in heaven), to which he replied:—

"I have thought, dear brother, of what you have said respecting speaking in the Master's name. If that inward yearning and secret longing be the produce of the Holy Spirit, implanted by His own invisible hand, He will never forsake it, but will, in the order of divine Providence bring you to the sphere, or the sphere to you, that you may labour in the cause of truth. I think you have done quite right to wait as you have done so far."

My first attempt to preach the Word was to a few cottagers in a country lane.

In 1885, by invitation of the Baptist friends at Bridgnorth, I took one or two afternoon services at one of their village stations. When in the autumn of that same year circumstances arose which powerfully impressed me I must go away, it was a great grief to part with the people here, and the school, and the deacons, with whom I had shared very happily the duties of office; but I had had a presentiment for a long time that I should see great changes. I say it, however, to the glory of God that my heart was kept daily waiting upon Him, and though I have known painfully what it is to stand, as it were, yet

the Lord has been with me, and because of His own word, on which He has caused me to hope (though Satan has harassed), I have never really doubted in my heart but that my steps were and are directed by Him.

(To be continued.)

RATTLESDEN.—On July 1st we were favoured with a most exemplary service. After preaching from Acts ix. 18 in the morning, I was privileged to immerse, upon the profession of her faith in Christ, a beloved sister in the Lord, who is in her 80th year. Although so aged, she confessed her great and loving Master with a noble confidence, and an unshaken fortitude as of youthful vigour—in fact, with more firmness and less trembling than many a youthful disciple whom I have had to conduct through the ordinance. She has been a believer for fifty years, and the set time came at last. May her few remaining days be enlivened and enlightened by the realization of His presence, who said, "I will not leave you comfortless, I will come to you." She was received into the Church at the Supper Table in the afternoon of the same day. May the dear Master constrain many more to confess Him, for there are many with us who have believed in Him and love Him who are waiting for an opportune time, which may the Lord hasten. So prays—  
R. A. H.

STOKE ASH, SUFFOLK.—The anniversary of the Sabbath-school was held on Lord's-day, June 10th, when two stimulating, Christ-exalting sermons were preached, morning and evening, by Mr. W. Winters. In the afternoon Mr. Winters gave to the teachers and scholars an address, which they much appreciated. During the day the children sang several hymns and anthems, in which no sentence was found not in harmony with Gospel truth. At all the services our spacious chapel was filled in every part, several being unable to obtain admittance. Collections made during the day amounted to £15. Our anniversary proved to be a season of sacred, holy, and happy joy—a real red-letter day to many heaven-born pilgrims. Our hearts were made to overflow with joy, as the preacher uplifted Jesus, and portrayed to us His beauty, fulness, and saving power. Many felt it good to be there, and thanked God for being permitted to sip at those streams which make glad the city of our God. We look back upon the past year of Sunday-school work with much gratitude to our God. We look forward with hope, praying that many of our dear children may be led in early days to a saving knowledge of the truth, as it is in Jesus; and while our hearts are glad, all the praise will we give to Him, to whom alone it is due.—P. BARRELL.

**SOMERSHAM, SUFFOLK.**—Sunday-school anniversary services were held on July 8th and 11th. On the 11th Mr. Debnam, of Horham, though unwell, preached three sermons, which were of a cheering and instructive nature. On the following Wednesday a tea was provided, when 70 friends partook of it. Notwithstanding the wet day our hearts were cheered. A service in the evening, presided over by the pastor. Mr. E. Haddock offered prayer. The chairman read Psa. cxxii, and made a few remarks, speaking of school work. Then followed an address by our worthy and esteemed friend, Mr. Bland; also Mr. Warren, of London; Mr. Kern, Mr. Reynolds; Mr. Willis, of Bilderton; and Mr. S. Haddock, Occold. Prayer was offered by Mr. Bland, which brought the happy services to a close. Congregations and collections exceeded those of previous years. On the following day (Thursday) the children had their tea and sports, and each scholar received a present. Thanks are due to our friends for their kindness, to superintendent, pastor, teachers, and children. Trusting this to be the droppings of more copious showers—W. H. R.

**TWO WATERS.—SALEM CHAPEL.**—

The 70th anniversary of this cause was held on Tuesday, July 10th, when Mr. J. Newman, of Redbourne, preached in the afternoon from Rom. v. 5, and Mr. J. Warburton, of Southill, Beds, in the evening from Isa. li. 14. There was a large number in attendance, both afternoon and evening, but many more in the evening. There was an excellent tea provided, to which a great many sat down; in fact, the chapel seemed full; and as one looked upon them all, and saw the weather-beaten faces of the majority, it appeared that very many were a good way on in their pilgrimage to the celestial city, and had had many trials to encounter, and no doubt fought some hard battles. And it is only such who feel their own weakness and poverty and the great strength of their enemies that will prize the Gospel of the grace of God, not merely as proclaimed from the pulpit, but as coming down from heaven into their hearts, and so suiting their particular cases, as said the Psalmist, "I was brought low, and He helped me;" "Return unto thy rest, O, my soul, for the Lord hath dealt bountifully with thee" (Psa. cxvi. 6, 7). Mr. Warburton experienced some measure of the truth of this in a temporal sense on the day named; for when he arrived in the morning at Boxmoor, he was very poorly in body, and was afraid, before he started, he should be unable to come at all; but the Lord was better to him than his fears, for he said, at the close of his sermon, that he must testify before he sat down of the Lord's goodness to him in bringing him through the day;

and surely he proved it so by the strength he appeared to have in speaking to the people. There were several ministerial brethren present, and there was also a good collection. But, oh, how much more would our hearts rejoice if the Lord would please to arise and cause dead souls to live, and to anxiously "enquire their way to Zion with their faces thitherward!" Alas! alas! how few there are who seem concerned about their never-dying souls! May the Lord hasten it in His time, and make little Salem the birth-place of many souls!

**ENFIELD.**—The 25th anniversary of this cause was held at Putney-road, on Wednesday, July 4th, when Mr. F. C. Holden preached a savoury sermon in the afternoon. A capital company sat down to tea. In the evening Mr. G. Lovelock presided, and read Psa. lxxxiv., and Mr. Boreham offered prayer. Mr. Lovelock having expressed the pleasure it gave him to be present, dwelt on the benefits arising from attending the house of God. Mr. R. Bowles spoke well on Numb. vi. 24, 25, 26, showing the source, channel, recipients, and nature of the blessings. Mr. C. L. Kemp entered solemnly into the course persons were walking, some up and others down, but all were travelling to eternity. Mr. W. Stringer dwelt sweetly on the word "nevertheless," as found in many parts of Scripture. Mr. J. Haines announced hymn 445. Mr. J. Sampford was grave and good on the abiding presence of God (Luke xxiv.). Mr. J. Sanders spoke fluently on the value of attending the means of grace. Mr. F. C. Holden blessedly set forth Christ as all in all to the seeking sinner. After a few words from the writer, Mr. R. Alfrey, the pastor, thanked the friends for their kind presence and help on the occasion. The chairman announced that the sum of £12 8s. 0½d. had been collected, which rather more than covered the cost of renovating the chapel. The little sanctuary now looks in every way clean and comfortable. The Lord be praised.—Ed.

**BRADFIELD-ST.-GEORGE, SUFFOLK.**—

We held the 38th anniversary of our chapel on Whit-Sunday and Monday. Our good brother, S. Haddock, of Occold, preached on the Sunday to full congregations. On the Monday brother P. Reynolds, from London, preached two sermons, afternoon and evening. In the afternoon our brother dwelt upon our Lord's prayer at the grave of Lazarus (John xi. 41, 42); and in the evening from the words of the Master in Mark xi. 22, 23. These sermons were full of the soul-comforting and Christ-exalting truths of the everlasting Gospel. One dear brother has borne testimony to this; he was much depressed and cast down; he came some distance to hear our brother; the word was indeed to

him as the balm of Gilead. About 160 took tea with us. Brother Huxham, from Rattlesden, and brother Morling from Brockley, were with us, and took part in the services. We are painting and repairing our chapel and vestries. The money required to do this and to pay off a debt of near £4, was £20. Our collections for the two days amounted to over £8 (nearly £12 were collected by the pastor). Services closed by singing "Praise God from whom all blessings flow."—W. D.

STAPLEFORD.—Special services were held in this pretty little sanctuary on Thursday, June 28th. Mr. W. Winters preached two sermons, which to all appearance were much enjoyed. The evening service was well attended, the chapel being packed full. Several friends were present from Cambridge, Saffron Walden, Sawston, Ashden, and other surrounding places. Our brother, Mr. John Simkin, pastor, has laboured in this cause many years; and although it is not large, much good has been effected by his ministry. Our brother is well supported in his work by the mutual help of his faithful deacons. Mr. J. Howell and his son are energetic in the cause. We shall not soon forget our brother Howell's visit to Waltham nine years ago. The Sabbath School at Stapleford is working well. We were sorely grieved at the affliction of pastor, who was seized with gout in his leg after the service. The Lord graciously restore him and continue him with his beloved co-workers in physical and spiritual health. Brethren Simkin (pastor) and Parsonage, of Saffron Walden, assisted in the services, and Miss Simkin played the harmonium. Many partook of tea, and the collections were satisfactory.—Ed.

MENDLESHAM GREEN.—Sunday-school anniversary services were held recently at the Baptist Chapel, when three excellent sermons were preached by Mr. J. Whatmough (our late pastor) to large and attentive congregations. Special hymns and anthems were sung by the children in a praiseworthy manner. Our brother, Mr. H. Squirrel (a member of the Wattisham Church), is our superintendent, and the school is increasing. On May 29th the children had their annual treat, which was enjoyed by all. We were pleased to see our brother, Mr. J. Cordle, of Chelmondiston, with our esteemed minister, Mr. D. Dickerson. After prayerful consideration the Church here has given Mr. Dickerson a cordial invitation to supply the pulpit for twelve months, which he has accepted, and commenced his labours on the first Lord's-day in July. May the Lord continue to bless our Church and Sunday-school, is the desire of—H. T. H.

WALDRINGFIELD.—The anniversary of our Sunday-school was held on June 21. The afternoon service commenced with singing by the children. The pastor, Mr. J. Andrews, gave an address, followed with prayer, after which prizes were distributed to the children by the pastor, and brethren Morling, of Over, Keeble, Oliver, and Wright, of Ipswich, each gift being accompanied with sound counsel and advice, interspersed with singing by the children. There was a large congregation, a good collection, and the service thoroughly enjoyed. The children were then regaled with a good tea, after which the congregation sat down to an excellent tea. The evening meeting was opened with singing and prayer. Brethren Keeble, Wright, and Oliver gave addresses of encouragement and counsel to teachers and parents, followed by brother J. Morling with loving words of exhortation to the Church and deacons to seek to uphold and strengthen the hands of both pastor and teachers in their labours of love. We concluded with singing, "Praise God from whom all blessings flow."

WALTHAMSTOW, EAST AVENUE.—Dear Brother Winters,—Kindly permit me to call the attention of the readers of the E. V. & G. H. to the progressing and persevering section of the Church of Christ meeting for worship in the above place. They have recently started a building fund, and are putting forth every effort among themselves to raise the money, in order that they may have a place of their own, where they can worship the Lord God of their fathers. All monies will be invested in the joint names of three trustees, and when they obtain or erect a suitable place to meet in, it will be duly placed in trust. Will the large circle of your readers assist them? If they will send a donation, however small, to Mr. Sharpe, secretary, 90, Maynard-road, Walthamstow, it will be thankfully received.—I am, yours very affectionately in Him, ROBERT HOWARD.

HIGH WYCOMBE.—Mr. W. Winters. Dear Sir,—Allow me, through your valuable periodical, to record the love and faithfulness of our covenanted God and Father in Jesus Christ, the Church's Bridegroom, for His overruling power, and His manifested presence again in our little Zion at Wycombe. Tears of gratitude were shed by strong, robust, godly men on Sunday, May 27th, when brother Tilbury, of Wooburn-green, led two sisters down into the pool. We have lost pastor and deacon, Brother Ives was helped to lead us into the banqueting-room at the ordinance on the first Sabbath in June. It was an overwhelming time to many of us. We have a chapel and school-rooms, &c., all

free of debt, by the will of our late much-respected deacon, Mr. R. Collins with £400 in hand to place at interest to support a minister. We are praying, watching, and waiting for our God to send amongst us one of His own (qualified servants for the pulpit, and who shall instrumentally be useful to the comforting, establishing, and ingathering of His children. Please insert this in next month's E. V. & G. H., if you can, that friends, ministers, and even our enemies, may see what God has wrought for us.—AMOS AUSTIN, *Deacon*.

#### A VOICE FROM THE FAR NORTH-WEST.

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

DEAR BROTHER WINTERS,—No doubt yourself, as well as many friends, are anxiously waiting for some information of my position and movements. As it is simply impossible for me to write to my friends individually, I would hereby greet them from the far North-West, and thank them for their interest in and kindness shewn to me in the past. The journey hither, with all its varied incidents of pain and pleasure, I do not, at the present time, at least, pretend to describe. One fact, however, I must note as a special favour in the Lord's providence, the unvaried kindness that has appeared to await us on all hands, and from almost everyone. I cannot give particulars about anything yet, beyond the fact that myself and my son have each of us taken up a certain amount of land, of course with the intention of commencing farming. I want all our friends to understand that we shall prize very highly any and every letter from "home," as England is, and, I think, ever will be to me. No one must suppose that because he or she has not been written to, that there is no call or necessity for their writing. No greater mistake could possibly be made.

And now, brother Winters. I want to see May and June E. V. & G. H. I think that you had better try and make up a small parcel monthly, for a time, from your Free Distribution Fund. I will see what I can do to push it and make it known. Only you must not forget that we are on the Canadian prairie, with our neighbours miles apart. I preached last Lord's-day in the Raven's Lake School-house, and I have engaged to preach next Lord's-day at Shoal Lake.

With Christian love to friends in general, and special love to particular friends at Homerton and elsewhere, and earnest request for them to write, I remain, very faithfully, yours in our loving Lord,

J. BENNETT.

Address—Post Office, Raven's Lake, Manitoba, Canada, N.W.

[WE are delighted to hear from our brother Mr. John Bennett, and to know

a little of his position and circumstances. It will afford us very great pleasure to supply him with a parcel of E. V. & G. H. for free distribution as funds come in. May the Lord graciously prosper our brother and his family in the wilds of the far North-West.—ED.]

NORWICH.—DEAR MR. EDITOR,—We have an excellent Bible-class connected with our cause at Orford-hill, which was instituted about three years since, and is ably and efficiently conducted by our good friend and brother, Mr. Maskell, who has been its tutor since its formation; and it has steadily grown under his management, until it now numbers from 25 to 30 males and females, of whom ten are members of the Church, and others (who are godly characters) we hope may soon be led by the Holy Ghost to cast in their lot with us in Church life. We feel both thankful and happy in having the services of so worthy a man, and one who entwines around him the affections of so many young people. The class had a great wish, in some tangible form, to show their appreciation of his services; therefore, on April 29th, they gave me the privilege of presenting to him in their name a very handsome reading-lamp and coal vase. Mr. Maskell, who evidently was affected, replied in godly and suitable terms, and our prayer is that he may long be spared to devote his energies to so good and noble a work of imparting Scriptural instruction to young thoughtful people.—GEORGE PUNG, *Pastor*, Romany House, Queen's-road, Norwich, June 15, 1888.

HORNSEY-RISE.—Sunday-school anniversary was celebrated at Elthorne-road on Sunday, June 10th. Sermon in the afternoon by Mr. W. Wileman—subject, "Shepherd and His sheep" (Isa. xl. 11), and public meeting on following Thursday evening. Mr. Dearsly presided. Annual report was read by H. Goodhew, which indicated various branches of operations, with progress made, which on the whole was encouraging, and stimulated to continued efforts in the good work of instructing the rising generation in Bible truths. Balance-sheet showed a goodly sum well spent, leaving a small balance in hand. Brother H. J. Wileman spoke in support of the report, and remarked on the need of Sabbath-schools and the discouragements encountered by the teachers, but who were helped over them. Several portions of Scripture, &c., were repeated from memory by scholars in a praise-worthy manner, after which interesting addresses were given by Mr. H. Boulton and Mr. T. Cooper. The goodly number of friends present raised the sum of £5 to our fund, for which we were thankful, and hope they, as well as ourselves, felt it good to be there. "Praise God from whom all blessings flow."—H. G.

## MR. FOREMAN AND THE COMMUNION QUESTION.

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

DEAR SIR.—Some years since I was member of the Strict Particular Baptist Church at D—. On a certain Lord's-day I had taken my place to commune at the Lord's table, when one of the deacons said, "Two friends will commune with us who have both been baptized." I knew they were neither of them members of any Church, and as I was fully persuaded Church membership was a scriptural pre-requisite to communion, I could not under the circumstances commune. In consequence of this I was waited upon by the minister and two deacons. I could not satisfy them that I had acted rightly, and the case was brought before the Church. I thought the opinion of some noted Baptist ministers, of whom the Church thought highly, might have some weight with them, so, amongst others, I wrote to the late J. Foreman. He kindly complied with my request, and I have now forwarded a copy of his letter.

Yours in Gospel bonds and for the truth's sake,

J. P. BANE.

Ingham, Stalham, Norfolk, June 5, 1888.

MR. JOHN FOREMAN'S REPLY.

DEAR FRIEND,—My hands are very full; but I hasten to give you a brief reply to yours.

1. Baptism does not make members of Churches, for they were baptized and added to the Church after they were baptized (Acts ii. 41).

2. They never partook of the bread of communion till they were added to the Church and stood members of the Church (verse 41, 47).

3. The New Testament knows nothing of communion but on the ground of membership in the Church present, or in some Church of the same faith and order.

4. This is the truth and order of the Word of God, and whosoever wants to go contrary to it, by admitting to communion those who are not members anywhere of any Church of the same faith and order, they want what the Word of God does not allow, and they would not get it with us, for we should not hesitate for one moment, but promptly and at once deny such a request.

5. If membership be not held as the limit of Church fellowship at the Lord's table, then membership is at once made merely nominal, for persons not being members would have the same rights in the Church as those who are members.

6. If the Church is to admit persons into communion at the table who are not members anywhere, as above, merely because they have been baptized, then the Church would be altogether defenceless against the demands of the most

worthless and base characters who may at some time have been baptized.

7. As membership is so plainly in the Scriptures the only known ground of fellowship, I wonder that there should be one word for or about the contrary. The great confusions and contradictions in the professing world about religion have entirely arisen from the departure from the Scripture authority of the sacred text, and if that authority is not to be regarded in the order of communion, then the Church has no longer any rule for good order, nor shield against any disorder at the table. With us communion, or table fellowship, is entirely governed by membership as the true household order of God's house.

Dear friend in Christian love,

Yours in Christ Jesus,

J. FOREMAN.

8, Paddington-green, May 15, 1888.

LIMEHOUSE.—ELIM.—Fifth anniversary of stone-laying was held May 27th. Sermons were preached, morning and evening, by the pastor, F. C. Holden, and in the afternoon by Mr. P. Reynolds. On Tuesday following a sermon in the afternoon by Mr. Hull, when there was an excellent attendance, and our brother's discourse was much appreciated. After tea a full meeting was presided over by Mr. Haines. Addresses were delivered by brethren Hull, Lee, Harsant, Sears, Baldwin, Kemp, and Lovelock. Spiritual power characterised all the services, which were felt to be profitable, and through the liberality of the chairman and other friends, the financial result was sufficient to meet our present needs. The Lord be praised for His goodness.

HORHAM, SUFFOLK.—One of the best and most successful of anniversary days in connection with the Sunday-school here was held on Lord's-day, July 8th, when three sermons were preached to overflowing congregations by Mr. W. Winters. Collections £8 15s. 7d., the largest realised for many years. These services were continued on the following Wednesday, and notwithstanding the heavy rain which fell during the day, a very large number of friends gathered together from various parts of the county, and filled the spacious chapel in every part. A number of suitable mottoes were arranged on the galleries, with evergreens, exhibiting considerable skill and good taste. Some of the mottoes were: "Trust in the Lord," "Abide in Me," "The Lord bless our pastor," "The Lord bless our deacons," "God is Love," "Ebenezer," "Hallelujah," &c. The beloved pastor, Mr. J. R. Debnam, presiding, called upon Mr. Berry, of Hoixe, to read and pray. A hymn having been sung, several of the school children recited suitable portions of prose and

poetry in a very creditable manner, and which were interspersed with hymns heartily sung by the choir and children of the school. Mr. Colls, of Beccles, gave a short address to the teachers and scholars of the school, and the pastor closed the afternoon service with prayer. Tea on a very large scale was served at five o'clock. 650 persons were well accommodated with an abundance of provisions, and all appeared happy and comfortable. In the evening Mr. Colls preached a sound Gospel sermon based on Zech. iv. 6. Brethren E. Marsh, of Laxfield, Berry, of Hoxne, J. R. Debnam, pastor, W. Winters, and others were on the platform. At the close of the services, the pastor publicly thanked the brethren who had come to visit them, and the ladies, who had rendered great help in making the meetings a success. He regretted that they were over, but hoped all present would be spared to meet on a similar occasion next year. The beloved deacons, superintendent of the school, and teachers, with the Church and kind pastor, all work in harmony together. The cause is more prosperous than it has been for many years past. The Lord be praised. Our kind friend Mrs. Plant entertained us right nobly and well during our stay at Horham, for which we feel more than grateful.—Ed.

**NORWICH, ORFORD HILL.**—The anniversary services held in this sanctuary on Monday, July 16th, were both pleasurable and profitable, the best we ever realised in Norwich. In the afternoon Mr. W. Winters preached to an appreciative audience. A splendid tea was served at six o'clock to a good company of friends. At 7.30 the pastor, Mr. George Pung, presiding, read a part of Gal. vi., and offered earnest prayer, after which a suitable hymn was well sung. The chairman, in his introductory address, spoke with great mental and spiritual strength on ministerial fidelity and the necessity of standing firmly and faithfully to the teaching of the New Testament in preference to the creeds of men. It was preaching the truth and living it that caused Jesus Christ to lose His life. There was great need for ministers to combine together in every legitimate way for the defence of the grand old-fashioned Gospel of the blessed God, as truth never changed. Mr. Pung's able speech won the thanks of all present. Mr. Winters enlarged upon the upgrade influences of spiritual doctrine, which was followed by an anthem, beautifully rendered by the choir. Mr. Colls, of Beccles, dwelt with great power on the beneficent operations of the Holy Ghost. Mr. Bullimore spoke well on the doctrine of the substitution. Mr. Isaiah Smith, of Claxton, was firm and fluent on the constructive character of Christian teaching. Mr. Muskett, of

Yarmouth, set forth most blessedly the ordinances of God's house, and the necessity for new-born souls in our congregations giving their serious attention to those ordinances in conformity to the Master's appeal: "If ye love Me, keep My commandments." Another anthem was then given. Miss Howell presiding at the harmonium. The chairman heartily thanked the friends who had so nobly helped by their presence and gifts to make the anniversary a success. The doxology closed one of the happiest meetings ever realised in Orford-hill Chapel. Collections, £8 0s. 7½d. This cause continues to realise, by the blessing of the Lord, much prosperity. The pastor, deacons, and members of the Church work peacefully and harmoniously together; to God be all the glory. We thank our dear brother, Mr. R. Howell, and his good wife for their united kindness to us during our very short stay in the locality. It grieved us much to see Mrs. Pung, the pastor's wife, so greatly afflicted in body. The Lord grant her a speedy restoration, and bless her beloved husband and family. We saw Mr. Pooke, and Mr. Hupton, of Norwich, in the congregation, also several friends from Claxton, Lowestoft, and other neighbouring places.—Ed.

**HOXTON.—BETHEL, NEWTON-ST.**—Special services were held here on July 5th, to welcome Mr. J. T. Bootle to the pastorate of the Church. In the afternoon Mr. Dolbey preached a solid sermon from Acts xvi. 17; although unwell, the preacher was helped to go through the subject in a masterly way. An excellent number sat down to tea, after which the evening service was commenced by our highly-esteemed and beloved brother, Charles Wilson, Esq., taking the chair, who, after a hymn had been sung, and the divine blessing and presence had been implored by Mr. Thomas Cooper, junr., announced the special object of the meeting. Brother Jolly, one of the deacons, in a maiden, but very forcible and effective speech, described how the Church had been for sometime past in a low, struggling condition. Many prayers had been sent up to a throne of grace—trials, struggles, and darkness had been encountered, but the Lord had appeared and answered their prayer for a pastor. Brother Jolly stated, in a concise way, how one thing after the other had led the Church to believe that Mr. Bootle was the right man in the right place; and, in answer to their invitation, consented to supply for six months. During that period the Lord evidently made it clear by blessing the Word. Two dear sisters came forward and were baptized, and added to the Church. The attendance has gradually but surely increased. A spirit of union and love exists among the friends. The minister is helped to

unfold a precious new covenant salvation from time to time. The word is blest, and generally speaking, great encouragement has been gathered, and all concerned have good cause to thank God and take courage. As this service was not intended to be a formal recognition one, but for the purpose of welcoming in a brotherly way, the pastor elect to his pastorate, Mr. Bootle briefly related the Lord's dealings to him. A desire was experienced soon after being called by grace to tell out to others what the Lord has done for his soul; this most weighty matter was not lightly undertaken. Many prayers were offered for it, then a conflict set in, and prayer was offered that the Lord would crush all desires if it were not of His implanting; but a door of entrance into His Word, a door of utterance, a door of usefulness, and a door of entrance into his hearers' hearts, and the Lord blessing the Word in a clear manner in different parts of the country, quite settled it in the speaker's mind that he was in the right place. Having it made clear, and having been brought so far, and maintained by Divine love and power, he intended, by God's grace, to stand, trusting alone to the same covenant God for future spiritual supplies. Warm, hearty, and loving speeches were then delivered by brethren Copeland, Brown, Griffith, Lynn, Waite, and Cooper.

**BOW.**—At Mount Zion, on Tuesday, June 26th, anniversary services were held, Mr. Dolbey, of the Surrey Tabernacle, preached in the afternoon, and Mr. Rundle, one of Mr. Dolbey's deacons presided at the evening meeting, and gave a sound, experimental address on the work of the Holy Spirit in quickening, and the love of Christ redeeming, and the grace of God reigning and ruling in the heart of the child of God, and referred with much fervour to the various exercises of the soul in his pilgrimage journey. Messrs. Cornwell, Dolbey, Holden, and others followed in the same strain. Mr. W. H. Lee, the pastor, gave a favourable account of their position as a Church. Mr. C. L. Kemp offered prayer. The collections and congregations were good.—J. W. B.

**YARMOUTH.**—At York-road Baptist Chapel, Great Yarmouth, on July 3rd, by Mr. E. Marsh—uncle of the bride—assisted by the pastor, Mr. J. Muskett, Alfred George, fourth son of Mr. Thomas Gray, of London, to Clara Pittock, eldest daughter of Mr. Samuel Rainer, of Great Yarmouth. The ceremony was witnessed by a large gathering. The presents, amounting to upwards of 80 in number, were valuable and useful, including a very handsome striking clock from the teachers of the York-road Sunday-school, among whom the bride had been a very active worker,

as well as officiating at the harmonium; also a valuable present from the clerks in the Thames Conservancy Company, in which body the bridegroom holds an important position. Our beloved brother the bridegroom, is a member and active worker with others of the family in the Church, under the pastorate of brother J. H. Lynn, while the bride is a member of the Church at Yarmouth. Seldom have we been to a "wedding breakfast" of such a truly spiritual character; it was soul-cheering to hear the bridegroom relate the dealings of the Lord in happy union just consummated in His house. O that all our young friends would more deeply study to be united only "in the Lord." [See *Cheering Words* for August.—ED.]

**HITCHIN.**—The 27th anniversary of Mount Zion was celebrated on June 14th, when Mr. Wilson, of Shefford, preached in the afternoon, from Psalm lxxvi. 1, after which the friends were provided with an excellent tea. In the evening Mr. F. C. Holden, of Limehouse, gave us a thorough good discourse, based upon Zech. xi. 7. It was a time of refreshing from the presence of the Lord to many that were present. Mr. R. Bowles, of Hertford, assisted in the service. May the Lord still shower down His blessings upon Mount Zion in the desire and prayer of—G. LOVELOCK, 7, Park-terrace, Devons-road, Bromley, E.

**WESTMINSTER.**—On Thursday, June 14th, a solemn and interesting service was held at 50, Rochester-row, in the room temporarily occupied by the Strict and Particular Baptist cause, recently commenced in this district, the occasion being the formation of the Church. After reading and briefly expounding a portion of Acts ii., by brother H. Hall, brother G. Holland engaged in prayer. Brother Hall then addressed the friends from the 2 Cor. viii. 23, last clause, in a lucid manner peculiar to him, defined the nature of a New Testament Church, and how it reflected the glory of Christ, and closed his address in a pointed manner as to the method that should be adopted by those believers about to form the Church, in carrying out the ordinances and duties peculiar to a New Testament or Christian Church. He then called upon the friends to mutually and severally give themselves to one another in ties of Christian fellowship, upon the doctrinal basis set forth. This solemn part of the meeting was fervently carried out with silent prayer. After singing (792 Denham), the newly formed Church and friends assembled from other Churches of the same faith and order, partook of the ordinance of the Lord's Supper together. In closing the service, brother Hall earnestly invoked the Divine blessing on this little cause, that it might be a light in a dark place, and that many through the Divine Spirit

might be led to come and speak of His work in their souls to glory of Christ, and the increase of the Church just formed, which petition was heartily responded to, and our desire is that the Lord will be graciously pleased to look down, and cause to flourish this little vine, which we believe His hand has planted in this large district, there being no other of the same faith and order.

**ASKETT.**—MY DEAR BROTHER WINTERS,—We held our anniversary services on Thursday, May 31st, 1888. Our dear brother Reynolds was to have preached, but the morning post brought in a letter to say that owing to the sudden death of his dear mother, he could not come. He says, I have obtained for you to supply in my place, Mr. W. Hazelton, of Lewisham. I had the pleasure of entertaining him, and I am glad to say we had a grand day. The friends from Aylesbury, Thame, Wycombe, and Tring came in good numbers, and the house was filled. Mr. Hazelton was enabled to preach two excellent sermons to the joy, comfort, and consolation to the large company gathered; all went away rejoicing; as to myself, I felt something of that feeling of heaven below. The next morning we had a little walk on our Chiltern hills, which he enjoyed very much. On our return he complained of pains in his back, and I am deeply sorry to hear since that he has been prostrated by a severe illness. May the Lord restore him to his family and flock for many years is the prayer of yours—JOHN READ, Bledlow, Princes Risborough.

**THE LATE MR. ANDERSON.**—We understand that the Church and congregation at Zion Chapel, New Cross, have instructed Mr. D. C. Preston, of Nunhead, to erect a marble obelisk over the grave of their late pastor, at Brockley Cemetery, and also to prepare a mural tablet of the best statuary marble, to be erected in the chapel.

**PRITTLEWELL.**—DEAR MR. WINTERS,—I send you a slight account of the baptism, administered by Mr. G. Lovelock, at the Strict Baptist Chapel, Prittlewell, on Lord's day, May 27th. Mr. Lovelock preached from John xvi. 27. The sermon was very impressive and to the point. I felt it a good day to my soul.—J. CHANDLER, Deacon and Sec., Great Wakering, near Southend, Essex.

**GRANTHAM.**—The learned and eloquent preacher, Mr. Wakefield, from Birmingham, was here, in labours more abundant, from May 11th to May 15th last, both days inclusive. During that time he preached seven times, besides preaching at Birmingham on the 9th and 17th May last, or nine sermons in eight days.—X.

## In Memoriam.

Died on May 23rd, 1888, Mr. DANIELLS, and on June 19th, Mr. KELTON. Both were members of Elim Chapel, leaving a good testimony behind them. They died in peace; obtaining the victory through the blood of the Lamb. Both buried in Bow Cemetery by their pastor, F. G. HOLDEN.

In affectionate remembrance of JOHN BURGESS, who died May 17th, 1888, in his 15th year. "Shall not the Judge of all the earth do right." Interred in Chelmsford Cemetery. Thus my eldest son passed away, after twelve years' sufferings. We are thankful that we have cause to rejoice in his translation. His last words, as he gazed steadily upwards, also pointing with his finger, were, "Look! look!!" What he saw we know not at present.—F. G. BURGESS, Chelmsford.

In loving memory of LYDIA, the beloved wife of DAVID STOGGLE, late of Walton, Suffolk. After a long season of bodily affliction this dear aged saint peacefully fell asleep in Jesus on Saturday, the 14th April, 1888, having, by the grace of God, for upwards of 50 years lived those truths which she professed and so much loved.—E. E. BAXTER.

In loving memory of GEORGE HOWES, of Wilby, Suffolk, who, after only fourteen days of patient suffering, passed away to his eternal rest, April 21st, 1888, to be for ever with the Lord. He was for 27 years a most consistent member of the Baptist Church at Horham, Suffolk; a true lover of a free grace Gospel, and full of desire for the spiritual welfare of the cause of the dear Redeemer. It may be truly said of him, "he was a just man and devout." His mortal remains were committed to the silent tomb, on Saturday, April 28th, by his pastor, Mr. J. R. Debnam.

Our dear friend MR. H. PLANT, of Red House, Horham, Suffolk, with whom we have conversed many times with pleasure and profit, when preaching in the neighbourhood, passed away to his eternal rest on Thursday, May 17th, 1888. We are favoured to receive the following brief outline of the illness and death of Mr. Plant. Our kind correspondent says, "We do feel his loss most keenly; it is very sad to part with those we so love; he was quite like a child, and for so many years we were constantly watching him, and thought, as the cold weather was gone, he would rally for a time, though we could daily see him altering. He was looking forward to July, when he hoped to have had the pleasure of seeing you. He would often say, 'I fear I shall never live to see Mr. Winters.'"

The little book entitled "Fruit from the Tree of Life," by J. Smith, of Cheltenham, was a great pleasure to him; he would often ask for it to be read. It is a great consolation to know he is safe in the bright world above. We have no reason to doubt it. He spent much time in prayer, and would often say, "The Lord is able, but best of all, He is *as willing as He is able*." Those words were a great comfort to him. Mr. Plaut was born May 14th, 1810, and died May 17th, 1888. He was born, lived all his life, and died in this house. In 1859 he married the widow of the late Mark Pettitt, of Braudeston. He has been heavily afflicted for the last four years, his left side being paralyzed. He was seized with a fit of apoplexy on May 4th, and was unconscious most of the time, not able to say but a very few words to us, and passed away very quietly indeed, not even a struggle, with a pleasant smile upon his countenance. The remains of our dear friend were interred in the chapel ground on Thursday, May 24th. Mr. J. R. Debnam, pastor, officiated in an appropriate manner at the grave. His end was peace.

On May 25th, 1888, our sister, Mrs. SARAH ELLIOTT, of Belton, Rutland, calmly passed away to her eternal rest. She had been a member of the Particular Baptist Church, Belton, about 26 years. Her 88th year of mortal existence had just been completed when the Lord called her home. The interment took place in the chapel yard, on May 29th, when our brother, Mr. W. Rowton Parker, of Crowle, formerly pastor of the Church at Belton, officiated by special request. "Blessed are the dead which die in the Lord."

RACHEL BALME, for many years a member of the Church at Providence, Kingston, fell asleep in Jesus on Monday, May 28th. Her end was peace. I committed her mortal remains to the silent tomb on the following Thursday; and on Lord's day evening, June 3rd, referred to her death from the last words I spoke to her, which was on the Saturday preceding her death, viz. "My presence shall go with you, and I will give you rest" (Exod. xxxiii. 14). When I addressed them to her little did I think how soon she was to realize that perfect rest. Our sister was kind and thoughtful of the Lord's poor. Her age was 76.—J. BUSH.

Our esteemed brother, HENRY CARR, a deacon at Salem, Bond-street, Brighton, fell asleep in Jesus on July 5th, after a short illness, aged 74 years. Further particulars (D.V.) next month.

Mr. T. J. EWING, late pastor at Kenninghall, died May 16th, and was buried here on the 19th.

ARTHUR BONE died May 15th, aged 67 years, after a short illness of a few weeks, which he bore with exemplary resignation to His *Lord's will*. During the last fortnight of his affliction he fully believed that he was going *home*, where he should "bathe his soul in seas of heavenly rest," &c., and, which verse he repeated to a brother, and he seemed to enjoy the sweet fact couched in the *verse*. Our departed brother was a member of the Church at *Shouldham Street*, being with his wife the first to be baptized on the friends removing from the Hall to the Chapel. Our brother will be greatly missed, as he led the *song of praise* in the worship, and, was constant at all our *prayer meetings*. He was truly a *lover of Zion's welfare*, and a *father in Israel*. He leaves a widow, two sons, and two daughters in this ever changing scene. His remains were interred at Willesden Cemetery, by Mr. P. Reynolds, on May 18th.—H. B.

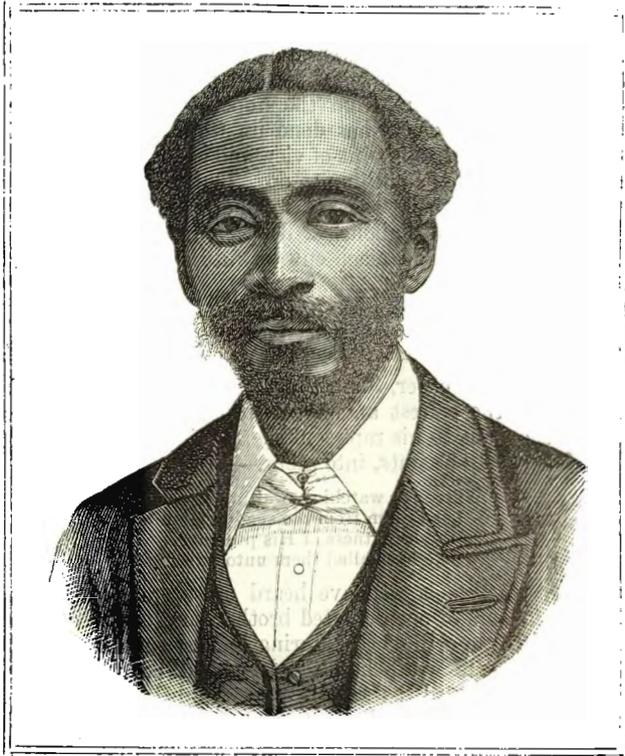
MRS. LACK, of Grays, passed away to her rest on May 30th. Her remains were interred in Grays Charchyard on Wednesday, June 6th. We have lost a friend to the cause, although she was unable to attend the chapel for some time past. Her late husband was a leader in the cause at Tooting, and afterwards at the new chapel at Balham.—W. HEYMER, The Grove, Grays, Essex.

On the sixth of June MR. McDONALD, of Edmonton, passed from a world of sin and suffering to his eternal rest. Mr. J. Maynard visited him a little before his departure. At the time of his death, he seemed very happy, and his face was illuminated with delight. His remains were interred at Edmonton Cemetery, on Monday, June 11th. His end was peace.

On July 9th, Mr. JOHN COX, of Rushden, peacefully entered his rest, as a sheaf of corn fully ripe, in his 84th year. He has been a consistent member at Succoth Chapel for 59 years.

Death of Mr. JAMES JONES, youngest son of Samuel Jones, Camberwell. It is with the deepest regret I have to announce that my dear daughter, after having been raised up from a serious illness, has just lost her most excellent husband, Mr. James Jones, almost suddenly, leaving her in charge of eight dear little children. Truly this is blow upon blow, but the Lord God Omnipotent reigneth. In deep affliction, yours, H. HALL.—London, July 21st, 1888.

On 25th June, after many years of suffering, paralysis, and finally apoplexy, at 17 Grayshott-road, Lavender-hill, S.W., THEODOSIA ORTNER, in her 56th year: "Neither shall there be any more pain" (Rev. xxi. 4).



## The Late Mr. John Piper,

BAPTIST MINISTER.

"Death is swallowed up in victory."—1 Cor. xv. 54.

WE have been led for many years to regard death (in any form) as a solemn event. There is a fearful mysteriousness about death which no living person can fully describe, the sting of it being unpardoned sin! Thus it is sin that gives to death its sad significance. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Death, with which we all must grapple, only to surrender in the end to its cruel force—unless the Lord shall prevent by His glorious appearing—is doing its grim work in our midst to-day—

"One by one we cross the river,  
One by one we're passing o'er;  
One by one the crowns are given,  
On the bright and happy shore."

The fact of the large number of ministerial brethren having been taken from us this year, must be acknowledged as a serious calamity, and a reminder, too, that we are mortal, and must, in due course, face the sword of the "King of terrors." There is nothing pleasing in our view about death itself. The thought of separation, the fatal throes, and the last struggles for the mastery, together with the cold and gloomy grave in the distance, can, we think, afford no joyous emotions in the breast of any person, apart from the hope of being with Jesus in immortal felicity when death has done its work. But with death as regarded from a mere natural point of view and as an object of terror, we, as Christians, have little or nothing to do. The late Dean Alford wrote, not long before his death, that as "believers in, and servants of One who has in these senses abolished death, our schemes and hopes are not terminated by death, but reach onward into a state beyond it."

"O the rest for ever, and the rapture!  
O the hand that wipes the tears away!  
O the golden home beyond the sunset,  
And the hope that watches o'er the clay!"

With our beloved brother, John Piper, death was but a gentle sigh, a falling asleep on the softest and sweetest of all pillows, the bosom of Jesus. Dissolution was to his rapt soul the appointed order of admission, with other blood-bought saints, into glory.—

"Where the watching, waiting angels  
Lead them from the shadow dim,  
To the brightness of His presence  
Who has called them unto Him."

In our many recent travels we have heard of several pleasing accounts relating to the labours of our departed brother, and of the calm resignation of his mind to the will of God during his last sufferings. We were deeply affected with the words he uttered in his discourse at Mr. Henry Hall's Chapel, on July 3rd, as recorded by our beloved brother, Mr. J. W. Banks. Speaking of the joys of salvation, the dying preacher remarked that they came "through a precious, precious, precious Christ!" (See page 246). Truly, as an old favourite poet sang:—

"Heaven was in him,  
Before his spirit entered there!"

We are obligingly indebted to our kind friend, Mr. W. Paul, of Herne Hill, for the interesting account he has furnished us with of the late Mr. Piper, and which we insert below.

W. WINTERS, *Editor*.

Church Yard, Waltham Abbey, Essex.

#### A FEW PARTICULARS OF THE LAST ILLNESS, DEATH, AND INTERMENT OF MR. JOHN PIPER

(Late of Demerara, West Indies).

BY W. PAUL, OF HERNE HILL.

Mr. J. Piper was present a few weeks back as the guest of Mrs. Lett, of Dulwich, on the occasion of the annual gathering of the Aged Pilgrims, when we last conversed with him. We were struck with his altered appearance as he sat close to the fire, being distressed with that hollow cough which was doing its certain and fatal work. Every kindness was

shown him during his further stay, even to calling in medical opinion, the testimony of which was "that he was very ill." He, however, preached in Woodbridge-street Chapel on the following Lord's-day, shortly after which he preached at Clapham, on the occasion of Mr. Henry Hall's anniversary, with power, but in much bodily weakness. This increased on his return to St. Albans, causing much anxiety. He took to his bed on the Tuesday week before his death, suffering much pain. He rose suddenly on the following Lord's-day morning, to the surprise of his wife and friends, stating that he had a message from the Lord. He was led into the pulpit, and dropped on his hands and knees, in which posture he continued while preaching his last sermon upon "The Bread of Life." A great change was noticed on his countenance, and towards the last his words were incoherent and his mind evidenced signs of wandering. He again took to his bed, when the consolations of Christ abounded over his sufferings, for those present said that it was precious to hear him for

## THREE DAYS BLESSING AND PRAISING GOD,

wishing them to see and feel what he did. On a friend entering the room, he said, "The Lord bless and keep you;" "The Lord sent you;" "I am bad."

On Saturday he showed signs of approaching dissolution, his mind wandering and very restless in body. About mid-day on Monday he opened his eyes, and with a heavenly smile, gazed around and immediately fell asleep in Jesus.

Rapid consumption and pleurisy are said to have been the immediate cause of death, but it is well-known that for a long season his mind had been heavily burdened with monetary cares and difficulties, in connection with bricks and mortar.

The following was a favourite hymn of his:—

"I have a treasure which I prize,  
Its like I cannot find;  
There's nothing like it on the earth—  
'Tis this, a quiet mind.

But 'tis not that I'm stupefied,  
Or senseless, dull or blind,—  
'Tis God's own peace within my heart,  
Which forms my quiet mind.

I found this treasure at the cross,  
'Tis there, to every kind  
Of heavy-laden weary soul,  
Christ gives a quiet mind.

My Saviour's death and risen life,  
To give this were designed,  
And that's the root and that's the  
Of this my quiet mind. [branch

The love of God within my heart,  
My soul to Him doth bind;  
This is the mind of heaven on earth,  
This is my quiet mind.

*I've many a cross to take up now,  
And many left behind;  
But present troubles move me not  
Nor shake my quiet mind.*

And what may be to-morrow's cross,  
I never seek to find;  
The Saviour says, 'leave that to Me,'  
And keep a quiet mind.

And well I know the Lord hath said,  
To make my heart resigned:  
That mercy still shall follow such  
As have this quiet mind.

I meet with pride, and wit, and wealth,  
And scorn, and looks unkind;  
It matters nought, I envy not,  
For I've a quiet mind.

I'm waiting now to see the Lord  
Who's been to me so kind;  
I want to thank Him face to face,  
For this my quiet mind."

## THE FUNERAL.

The interment took place in St. Albans cemetery, on Saturday, August

4th, being witnessed by a large concourse of people. Nine mourning coaches followed the hearse. Beside the principal mourners there were many from the country as well as from London, including Messrs. Josiah Crutcher, Hall, Sweet, Othen, Mr. and Mrs. Head, Mr. and Mrs. Peacock, besides his bereaved and sorrowing congregation.

The services in the chapel and at the grave were conducted by Messrs. Taylor, Grey, and Dr. Morris, of St. Albans.

After seeking the Lord's presence, the hymn, "Why should we mourn departed friends," was sung, portions of Scripture were read—viz., Psalms, John xiv., 1 Cor. xv., and Thess. xv. Another hymn was sung at the grave, expressive of the commitment of the dust into the Lord's safe keeping till the resurrection morn, and addresses were delivered by Mr. Taylor and Dr. Morris.

The coffin bore the inscription:—

JOHN PIPER,  
*Of Demerara, West Indies,*  
DIED JULY 30TH, 1888, AGED 45 YEARS.

On the following Lord's-day Mr. Head preached to the sorrowing congregation from the words, "This is the Lord's doing, and is marvelous in our eyes."

TO THE EDITOR.—DEAR SIR,—I will (D.V.) forward you particulars of the late Mr. Piper's call by grace, voyage to this country, &c., which I received from his lips when spending an hour or two at his house. They made a deep impression upon my mind, and may be very interesting to your readers.

Yours sincerely,

W. PAUL.

191. Shakespeare-road, Herne Hill, S.E.

## FALLING INTO THE MARCH OF GOD.

*A Paper read at the Baptist Board, Furnival Street, Holborn,*

BY PHILIP REYNOLDS,

*Pastor, Highbury Place, Islington.*

THE march of God!" Is the expression deemed singular and questionable? It but brings before us in another form a grand idea which is frequently presented in the pages of Holy Writ. Listen to Israel's sweet singer:—"O God, when Thou *wentest forth* before Thy people, when Thou didst *march* through the wilderness, the earth shook, the heavens also dropped at the presence of God." The sublime conception of the inspired poet is that of Jehovah personally leading His redeemed heritage while the world feels His mighty tread, resounds with the echoes of His footfalls, and shakes as He pursues His onward march. Cold, false philosophy may argue that this is not a right view to take of Jehovah, but her arguments, drawn from the supposed indifference of God to earthly things, can have no weight with those whose minds are flooded with Bible-light and whose weary souls feel the rest which comes from leaning upon the invisible arm of their Almighty Companion. To us God is a personal Friend, a trusty Leader; and our whole life, since

He has drawn us to His side, is one grand endeavour, through the strength of inwrought grace, to fall into His march. The world has never contained many at a time who have fallen into the *steady* march of God; and even that few who have been thus privileged have not always kept step with Him. It is a very difficult accomplishment, but our God often accepts the will for the deed, and ever makes excuses for the weakness of the flesh when the spirit is willing.

God must always take the lead. Many of God's people follow Him afar off, and strain their weeping eyes to catch a glimpse now and again of their glorious King. How few are those who press near enough to their Father to feel His heart beat! If we have not pushed ourselves into the ministry, but have been "called of God, as was Aaron, we shall feel it our sacred duty to draw, by every means possible, our people nearer to God. This is our life work, to bring men to God. To draw men, instrumentally, to the Cross of Jesus is only one branch of our work. That will prove us to be true evangelists, but much more than that is necessary to make us good pastors. It is ours, as pastors, to keep a watchful, yet kind eye upon our flocks; and, whenever any flag, to endeavour, by exhortation, reproof, and loving help, to get them into better step with their Lord. But to do this, we must be careful ourselves to fall into the march of God. We may learn what a true servant of the living God should be by the Divine description of Levi, given through the prophet Malachi:—"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity."

I cannot resist the temptation which offers itself, just at this point, of reminding you of the nature of pulpit-work. Forgive this *slight* digression: we will speedily return to the main argument. Pulpit-work is not an exercise for mere ordinary Christians. Many a man would have made a good tinker, carpenter, stonemason or college-tutor (these are only *slight* differences of profession, gentlemen), who is a miserable failure in the pulpit. If a man is destined to be a cobbler, it is far better for him to cobble *shoes* than to cobble *souls*. Reports from the other side of the Atlantic agree with our painful experience at home, and strengthens a conviction which has been forcing itself upon my mind for a considerable time—the conviction that quite a number of men are in the ministry who have no business there. We shall have another social problem to solve presently—the condition of unemployed parsons. Some are beginning to blame the colleges for the prevailing state of things, saying that the market is glutted, and that the constant supply of young men, smart or otherwise, is far beyond the demand. I think it would be a wise thing if most of the colleges were closed, for a time, at any rate, and the funds which go to support them were used by the Church of Christ in the practical philanthropy of feeding the hungry and clothing the naked. After all, however, the one great remedy for the present state of things will be found in keeping before men's minds the true and glorious mission of the pulpit. The pulpit is not intended to be the pedestal upon which a man may display his wonderful attractions. If a man glories in theatrical performances, let him take himself off to another quarter.

Let us never forget that the proper ministry of the pulpit is to open men's eyes, to turn them from darkness to light and from the power of

Satan unto God. For this ministry more than human learning is necessary. Hearts at white heat with Divine love, men filled with the Holy Ghost: these are the best occupants of the pulpit. While I thus speak, however, I would not have you imagine that I despise learning. The Church needs, the world demands, educated preachers—not parrots, but men; not novices, but men apt to teach. I have nothing but withering scorn for those mountebanks who shield their laziness and incapability behind this phrase, “The foolishness of preaching.” My hand hitches to tear away their shield and discover their nakedness. According to these presumptuous mortals, the preacher will be all the better for no education. He must not study grammar; he should eschew the newspaper; and book-shelves, with well-arranged volumes, ought never to be found in his house. The Bible is his only companion, and all commentaries are to be contemptuously thrown away. He must ascend the pulpit-stairs with no thought of what he has to say, open the Bible, and claim to be inspired on the spot. If people leave the pews empty, and refuse to “sit under” such a ministry, the good man will console himself by saying, “Tru-eth allers ded offend, but I *are* detarmined to praach what the blessed blessed Lord have gived me.” Out upon such presumptuous blasphemy! The term is not too harsh. How much short of blasphemy is it for a *maan* to pretend that the Lord gives him a premium for his ignorance and laziness, and then grants him the inspiration promised to persecuted believers in peculiar situations. “It shall be given you, *in that same hour*, what ye shall speak.” The grand mission of the pulpit can never be fulfilled by such a character as this. The great work of the pulpit is the proclamation of the Gospel, the publishing of the glad tidings of pardon, justification, holiness, and heaven, through the finished work of the Son of God. The pulpit should be constantly overshadowed by the cross. It is never beautiful, unless wrapped in the bloodstained banner of Jesus. That pulpit which neglects or ignores the atonement of Christ and the power of the Holy Ghost, and substitutes carnal reasoning and scientific blundering in their stead, is only a heathen altar, or, at best, the platform of a performing clown.

(*To be continued*).

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## THE PLACE AND POWER OF THE PRECEPTIVE WORD IN THE LIFE, GROWTH, AND SERVICE OF THE REDEEMED.

*A Paper read at the Annual Gathering of the Metropolitan Association of Strict Baptist Churches, held at Soho Chapel, Shaftesbury Avenue,*

BY W. K. DEXTER, PASTOR, DACRE PARK, KENT.

(*Continued from page 233*).

**P**OSITIVE institutions and ordinances, originating not from any necessity of the Divine nature, but in the supreme authority of the Divine will, which decrees their character, design, and period, are revealed and regulated by the preceptive word. Carnal reason ridicules their apparent simplicity. Faith accepts the revelation, and submits to the regulation, recognising the infinite wisdom which establishes the

minutest particular of each rite. To mutilate, add to, or otherwise alter, any such institution, for the sake of convenience; or, in order to rid it of any ordained detail, or to tone down, reshape, or improve upon, any such detail, which may be repulsive to refined taste, or obnoxious to pride, is one of the most presumptuous and defiant insults which can be offered to the Majesty of Heaven—an insult which He has repeatedly resented by awful and miraculous inflictions of His anger. The insult is no less abhorrent in His sight, even when He restrains or defers His wrath. To Him, the just and jealous God, the offender must ultimately render his account.

Now the preceptive word, which regulates these positive rites, is not without its place and power in the spiritual benefit of the redeemed. Even the precepts relating to the fulfilled and abrogated rites of the Levitical Dispensation (when these precepts are spiritually discerned by the light of the Gospel), afford so clear a view of the glory of Christ's person, the interest His people have in Him, and the spiritual blessings which flow from union and communion with Him; that thereby, spiritual life is strengthened, spiritual stature advanced, and spiritual service animated. Not less sanctifying are those precepts which regulate Baptism and the Lord's Supper. The two New Testament ordinances, designed to set forth the fact, that Christ was delivered for our offences, and raised again for our justification; and also to declare that union with, and actual participation in Him, are absolutely essential to salvation.

The maintaining of these sacred truths is now specially important: assailed and denied as they are, not by infidels alone, but even by many so-called Christian teachers. The bigotry, straitlacedness, and narrow-mindedness, of which the large-hearted charity of the present day accuses us, relate therefore, not to a question of little water, or much water, or anything in itself so insignificant, but are really the fruit of loyal attachment and steadfast fidelity to fundamental truths, and to ordinances which have been divinely appointed and designed, for the express purpose of exhibiting, emphasizing, and exalting those very truths. We believe, and act consistently with the belief, that for such a purpose God has appointed but "one Baptism." We believe, and act consistently with the belief, that as the Lord's Supper is pregnant with such divine intentions, the Lord's Table as His, and not ours, must be therefore regulated, not by the sickly sentimentality which oft displays itself in a false and carnal charity, but by His own Word alone. Bearing in mind these special designs of the Ordinances, it is difficult, at times, to cherish patience towards those who decline to observe one or other, or both, of these rites, because they deem them non-essential to salvation—conduct which, in our opinion, exhibits (unwittingly, it may be, yet really) the radical principles of Antinomianism and Arminianism combined. We must, however, leave these persons in the hands of Him who enquires: "Why call ye Me Lord, and do not the things I say unto you?" So decided a stand is taken in relation to these Ordinances, because we believe that the redeemed, in a strict observance of this part of the preceptive word, have often had, and yet often will have, their spiritual life refreshed, their graces expanded, and their service in the cause of God made more active and joyous, in and by an inward realization of their union and communion with Christ, in

His death, burial, and resurrection, with the blessed results that therefrom arise.

Another important branch of "the preceptive word" consists of precepts expressly given for the daily direction of the redeemed. They are abundant, all comprehensive, and are founded upon such bases, and enforced by such motives as—relationship, doctrinal truths, spiritual privileges, Christ's example, future rewards of grace, Divine promises, and the blessedness of the ultimate destiny of the redeemed. The more exalted the truths taught, the more practical the lessons given; intimating, that doctrines rightly received in the heart, will display their power in the life. If men will go on in sin, that grace may abound, the fault is with them, and not with the religion of Christ; for no other religion, so practical in its demands, influence, or aim, has ever been promulgated or received.

"What, if we trace the globe around,  
And search from Britain to Japan,  
There shall be no religion found  
So just to God, so safe for man."

What can be more practical than the following precepts, which are based upon the relationship of the redeemed to Christ, their regeneration, their future hope through Him, and their election by God to all these privileges?—"Set your affections on things above, not on things on the earth. Mortify, therefore, your members which are upon the earth: fornication, uncleanness, inordinate affection, and covetousness, which is idolatry. Put off the things in which formerly ye walked and lived; anger, wrath, malice, blasphemy, filthy communications, out of your mouth. Lie not one to another. Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another; if any man have a quarrel against any, even as Christ forgave us, so also do ye: and, above all these things, put on charity, which is the bond of perfectness." Precepts these, introducing others suitable to all human relationships. The motives and appeals enforcing all these, are just those which that spiritual life appreciates, upon which the law of God is written in its inward parts, and which is moved to action, advanced in growth, and excited to service, not by coercive threats, but by moral suasion, spiritual considerations, and the all-constraining love of Christ. The law of precept is in the word; the law of love is in the heart. The one answers to the other, delights in it, fulfils it, and thus finds, not bondage, but liberty; as by the power of the Spirit of God accompanying the Word, spiritual strength is imparted, the sluggish will excited, the force of corrupt inclinations broken, and the darkness removed which corruption and sin had brought upon the mind; thus calling forth obedience, watchful, careful, filial, uniform, and habitual; such obedience as evidences the life of God in the soul. Thus we have endeavoured (we trust not unsuccessfully) to show that the preceptive word is as much intended to promote the spiritual life, growth, and service of the redeemed, as are any other parts of God's Word.

And now for the conclusion of the whole matter. Is it not this, that he who really values his spiritual life, truly seeks its growth, and is anxiously concerned for the glory of God, in and by its active service, cannot afford to ignore divine precepts; nor can he be satisfied, except as such precepts have a place and power for good, in his heart and life.

There is a lesson also for each Gospel preacher and teacher. Since the preceptive word is so important, it surely must not lack its proper place in our ministry. An abstract and exclusive preaching of precepts would be most objectionable, unscriptural, and unprofitable. But to either doctrinal or experimental truths, the same remark would apply. Truth, generally, must be preached discreetly, in its own Scriptural harmony and proportions, if our ministry is to be, I will not say popular, but, honoured of God, and blessed to souls, which is of far more consequence. As to the preaching of the preceptive word, some mistaken, but well-meaning persons, will doubtless denounce it as legalism, and others will rail at it, because too much light will be flashed upon their crooked ways, thus disturbing their presumptuous slumbers. But, notwithstanding, the faithful preacher will enjoy a conscience void of offence, knowing that he is declaring important truths, which God has committed to him; and satisfied, that the preceptive probing of a conscience, stupefied by secret and presumptuous sin, is far more in accordance with his ministerial position than the singing of lullabys to soothe the already slumbering conscience of the presumptuous sinner. A minister once told me, that having been requested to preach a comforting sermon, he had prepared to do so, taking for his text the words: "Comfort ye, comfort ye, My people, saith your God." But a short time before the service, he was inwardly and powerfully prompted (why, he knew not) to select another, and very different, text: "Be sure your sin will find you out." He listened to the Divine voice, and acted upon its promptings. Afterwards, the man who had proffered the request for comfort, said to him: "I see, Mr. Carter, you have found out all about me"—an utterance which led to vigilant enquiries in the locality, and resulted in the exclusion of the individual. Verily, an emphatic warning, or a searching precept, may sometimes be more needful and useful than the most consoling doctrine or promise. For men, like children, sometimes crave for sweetmeats, when what they really need is physic. We have another illustration of this in the case of the man who, in a state of intoxication, thus accosted his minister: "I say, Mr., I really cannot hear your preaching any longer, and don't mean to. You don't seem as if you can enter into my experience at all." The good man replied: "I really cannot; I have never had your experience, and pray God I never may." The real cause of complaint was probably some faithful, preceptive teaching that had entered, not into the man's experience, but his conscience, and roused the enmity he manifested against his minister.

Brethren, we must not, however, prove unfaithful in preaching the Word, because unfaithful hearers cannot abide it. Whether men hear, or whether they forbear, the message the Master gives, be it doctrinal, experimental, or practical, must not be kept back. In looking over an old memorandum book of my father's, I found this speech, which a negro made to him, after a practical sermon had been preached: "Ah! massa; sometimes de Word of God be berry saucy; but what's dat to do wid you or wid me? Preach it, massa, as you find it, and me must take it as it comes." Surely this should be the rule for both preachers and hearers. The sauciest precept is sometimes the surest, and has no mean place or power in the life, growth, and service of the redeemed.

John Newton, writing about the consistent sense running through

the whole Scriptures, remarked: "I desire to be governed and influenced by it all. Doctrines, precepts, promises, warnings, all have their proper place and use." He subsequently added, that in his opinion, many of the inconveniences which obtained in his day, sprang "from separating those things which God has joined together, and insisting on some parts of the Word of God, almost to the exclusion of the rest." Now, the same consistent sense still runs through the whole Scriptures. Each Bible student should desire that he may view revealed truths in their proper place, apprehend them for their proper use, and be blessed by their combined and sanctifying influence. Each should heartily endeavour to avoid and avert the mischievous practice of separating what God has, in his Word, joined together, and of insisting, almost exclusively, on some parts only of that Word. If truth be dealt with in the manner Newton deplored, errors in doctrine, or practice, or both, will almost invariably be the sequel. But shift the position, in some words, of a single letter, and the character, signification, and use of such words, will be entirely reversed. So, if the order in which God has placed the sacred truths of His Word be interfered with or transposed, no wonder if the revelation itself should become obscured, altered, or perverted. Verily the body of revealed truth has a place and use for its every member, and it is essential that every member be in its place, in order that God's design in it, and in the whole body, may be effected. May He ever incline our hearts so to set it forth, and the hearts of our people so to receive it; then, by His blessing, the redeemed will be benefited in their life, growth, and service, and He be glorified.

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### ANGELIC MINISTRY.

*Read at one of the Monthly Meetings of the Strict Baptist Ministers' Association.*

BY S. T. BELCHER, PASTOR, WATFORD, HERTS.

#### PART I.

**I**N the midst of wide-spread error and rampant unbelief, the Word of the Lord remains the same for ever! It ever spake of angels; and tells us what and whence they are. It speaks of good angels and bad angels, of hosts of holy, heavenly beings elect of God, who fly to do His will (Psa. ciii. 21)—of those who have not kept their first estate reserved in chains for judgment. (Jude vi.)

We often hear amidst poetic lyres that God's most noblest work's an honest man, but such is hard to find, for sin played havoc with us all (Rom. v. 12). Herein is mystery, that sin should be permitted, deep unfathomed mystery, and yet—'tis true!

But! mystery deepens still when sinful angels come upon the scene. 'Tis strange! indeed, 'tis wondrous strange, that God should ere reserve a host as countless as the stars to worship Him, and others left to fall.

Angels, like men, were created by our God; for the Word of inspiration says, "Thou hast made the heavens with all their host, the earth, and all the things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee" (Neh. ix. 6).

That there are different orders of angelic hosts the Word of God

again is very clear. Isaiah saw the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly (Isa. vi. 2). Jude speaks of Michael, the arch-angel, contending with the fallen angel's prince about the body of Moses; and who shall also with his subordinates fight against the dragon in the latter day (Jude 9; Rev. xii. 7). 'Tis also stated, in prophetic chart, that he, a prince of angels, nay, the chief of princes, appearing unto Daniel (Dan. x. 13).

And hence it pleases God to place them in their ranks. Satan, the leader of the fallen, was once, 'tis thought, a leader of some rank, and that he fell through pride. Hence the apostle urges bishops to take good heed of pride, lest they should come into the condemnation of the devil (1 Tim. iii. 7).

For God spared not the angels that sinned, but cast them down to hell (2 Peter iii. 4). And Christ—the angel of the covenant—Himself declared, that he saw Satan as lightning fall from heaven (Luke x. 18). And thus he comes to be the author of our fall.

And hence we think that by the knowledge of his pre-existent state, he sought to tempt the Lord of life and glory (Matt. iv. 3).

He still presumes to oppose the work of God, as seen in Zech. iii. 1, and causes some to turn aside (1 Tim. v. 15), but the time is yet to come when he all with his shall take their place with never-ending flame (Matt. xxv. 41).

But I must not forget my subject is, "*Angelic Ministry*," and hence I quote my text: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14).

"For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psa. xci. 11, 12).

Hence, first, you have "plurality"—all angels, ministering spirits: secondly, "their commission"—sent forth; thirdly, "their mission"—to minister; fourthly, "the glory of their mission"—"To minister for them who shall be the heirs of salvation."

What a theme! We, the subjects of sin and death, are the objects of angels' care!

Let us notice, first, their plurality. Their name is legion—nay, twelve—nay, more still. "Thinkst thou, said Christ, that I cannot now pray to My Father, and He shall presently give me *more* than twelve legions of *angels*?" (Matt. xxvi. 53). And again it is written, "*Angels* came and ministered to Him" (Matt. iv. 11). "The chariots of God are twenty thousand, even thousands of *angels*: the Lord is among them, as at Sinai" (Psa. lxxviii. 17).

Jacob said, when *angels* met him, "This is God's host" (Gen. xxxii. 2). And so Job enquired, "Is there any number of His armies?" (Job xxv. 3).

Brethren, ye have not come to the mount which might be touched, though even there the law was given by the disposition of *angels* (Acts vii. 53). And it was ordained by *angels* in the hand of a mediator, Moses (Gal. iii. 9). "But ye are come unto mount Sion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company (myriads) of *angels* (Heb. xii. 22). The word spoken by *angels* was steadfast (Heb. ii. 2). And some have entertained *angels* unawares

(Heb. xiii. 2). How sweet the thought, supremely sweet, for they have lodged with man (Gen. xix. 3), and yet behold the face of God in heaven (Matt. xviii. 10).

Then, they do also lodge with Christ, for Christ has entered heaven itself, there to appear before the face of God for us (Heb. ix. 24).

And long before the great I AM became a man, *angels* of God were seen ascending and descending the ladder Jacob saw (Gen. xxviii. 12). But when the ladder's antitype—the Saviour—Jesus, came, speaking with His usual wont, in tones of tenderest love.

To one of heaven's heirs He saith, "Hereafter ye shall see the heaven open, and the *angels* of God ascending and descending upon the Son of God (John i. 51). And then to cheer a poor repenting soul, He said, "There is joy in the presence of the *angels* of God over one sinner that repenteth" (Luke xv. 10).

We read of *angels* which excel in strength (Psa. ciii. 20); of *angels* greater in power and might (2 Pet. ii. 11); of many *angels* round about the throne (Rev. v. 11); and of all the *angels* of God which worship Christ (Heb. i. 6). Christ was seen of *angels* after His death (1 Tim. iii. 16), and the apostle saith that we, who follow in the wake of Christ's sufferings, are made a spectacle unto the world, and to *angels*, and to man (1 Cor. iv. 9).

And then another mystery breaks upon the soul, for saith He, "Know ye not that we shall judge *angels*?" (1 Cor. vi. 3).

Again, *angels* are the executors of God's judgments, "I heard a voice," said the exiled John, "saying to the seven *angels*, Go your ways, and pour out the vials of the wrath of God upon the earth" (Rev. xvi. 1). *Angels* are wise (2 Sam. xiv. 20), holy (Matt. xxv. 31), and mighty (Psa. ciii. 20), but with limited wisdom and delegated power. Hence the Saviour said, "Of that hour knoweth no man, no, not the *angels* which are in heaven" (Mark xiii. 32). But when that hour shall come, then the Son of man shall come in His glory, and all His holy *angels* with Him (Matt. xxv. 31). And He shall send forth His *angels*, and they shall gather out of His kingdom all things that offend (Matt. xiii. 42). And He shall be revealed from heaven with His mighty *angels*, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ (2 Thess. i. 6).

Secondly, "Their commission"—sent forth. Perfect submission is the unvaried characteristic of the angel host (1 Pet. iii. 22), hence they only act as they are bid (Psa. ciii. 20).

Servants they are, and messengers, guardians, instructors (Gen. xvi. 7; Num. xxii. 35), but this is all; they are never sent to save, nor yet to rule. These are the prerogatives of the Son of God.

For God sent the Son, *made* of woman, *made* under the law, to redeem (Gal. iv. 4) us from the curse, being *made* a curse for us (Gal. iii. 13); *made* in the likeness of sinful flesh, that He might condemn sin in the flesh (Rom. viii. 3); *made* a little lower than the angels, for the suffering of death, crowned with glory and honour, that He by the grace of God should taste of death for every man (Heb. ii. 9). And having by Himself purged our sins, sat down on the right hand of the Majesty on high (Heb. i. 3), as a Prince and a Saviour, to give repentance unto Israel, and remission of sins (Acts v. 31), and to rule in the midst of His enemies (Psa. cx. 2). God sendeth all things; and all things must sub-

serve His purpose. He sendeth the rain on the just and on the unjust (Matt. v. 45); He sendeth waters upon the fields (Job. v. 10), and springs into the valleys (Psa. civ. 10); He sendeth grass for the cattle (Deut. xi. 15), the corn, and the oil and the wine (Joel ii. 19); the birds of the air, the fish of the sea, the cattle upon a thousand hills; wild beasts (Lev. xxvi. 22), pestilence (Ezek. xxviii. 23), famine (v. 16), swords (Jer. ix. 16), serpents, &c. (vii. 17). The blast (2 Kings xix. 7), blighting, and mildew, have all been sent and used by God, and all advances His glory, and minister for His people, and so Paul saith, "All things are yours, life or death, for ye are Christ's and Christ's is God's" (1 Cor. iv. 22), and of the angels he saith, "Are they not sent forth to minister for them who are about to inherit salvation?"

It has ever been a mystery to me that mortal man should ever question God—His Being, His will, His ways, His purposes, or His Word. The latter tells us what He is, what He wills, what He does, how He does, who and what He uses, and, as the great I AM, it is His prerogative to commission all His agents; hence, He maketh His angels spirits—His ministers, flames of fire (Psa. civ. 4; Heb. i. 7), To Pharoah He said, "I will send all My plagues upon thine heart" (Exod. ix. 14). And He sent the blood, the frogs, the lice, the flies, the murrain, the blains, the pestilence, the hail, the locusts, the darkness, and death (Exod. viii.—xii.). To the Canaanites, the Hittites, &c., He sent fear, locusts, and desolation, and His angel to go before His people to drive the enemy out (Exod. xxiii.).

He sent His prophets to foretell the coming, the sufferings, and the glory of Christ; He sent His messengers to prepare His way before Him (Isa. xl. 3), but He sent His angel to announce His advent (Luke ii. 10). God, therefore, uses who and what He will, hence angelic commission—sent forth.

*(To be continued.)*

## HISTORICAL NOTICES OF THE RISE AND PROGRESS OF THE CHURCH MEETING IN MOUNT ZION CHAPEL, CHADWELL STREET, CLERKENWELL, LONDON.

*(Concluded from page 144).*

SHORTLY afterwards, a letter in reply was received from Mr. Hazelton, accepting prayerfully and hopefully the invitation of the Church to become its pastor. This letter was returned to Mr. Hazelton at his request to copy, and has not since been found; so that we have no record of it in the Church book. It contained, however, a cordial and affectionate reception of the Church's invitation, and breathed earnest desire and prayerful solicitude for the continuation of the Lord's manifested favours, which had been already so unmistakably apparent. The pastorate was accepted, and entered upon at once, without any public notice or recognition, except the recognition of our gracious God. We have cause to believe the union was spiritual, formed by God Himself, recognised by His gracious smile, and followed abundantly by tokens of Divine favour and approbation. The first-fruits of this union soon appeared in the ingathering of many precious

souls, so that the little chapel became too small for the attendants, and the voice was heard, "The place is too strait for us, give place that we may dwell." Frequently were 300 people crammed into the little place, and that in the warmest weather, while others were unable to enter; so that the Church was placed in a fresh, though pleasing difficulty, for want of convenient room. In this little hive much sweet gospel honey was gathered from the flowers of grace opened by the Sun of Righteousness, by the spiritual bees that swarmed thither, and the little place will be remembered by those who were favoured to meet there with grateful recollections: for though our stay was short, yet the manifested presence of the dear Lord in our midst oftentimes rendered the little place a very Bethel.

The Church, in seeking a larger place of worship, was led to look for Divine direction, as heretofore, and on the 16th of July, 1852, a preliminary meeting was held to take into consideration the propriety of obtaining a more suitable and convenient place of worship. A committee was formed for the purpose of raising the money necessary to build or procure a larger chapel: £3 were collected there and then, to commence with. From this period the friends were constantly engaged in looking up to the Lord for direction, and looking out for a place to meet in. Searches and enquiries were made in every direction in the parishes of St. Luke, Clerkenwell, and Islington, but nothing suitable could be found.

On the 22nd of September, 1852, a public meeting was held in "little" Mount Zion, to lay before the friends a report of the proceedings of the committee, and cards and books were issued with a view to raise money towards the necessary object. We consulted, prayed, and sung—

"Now let the feeble all be strong,  
And make Jehovah's arm their song."

A spirit of united believing prayer was granted, and great as the mountain appeared before us, we were encouraged to believe that before our great Zerubbabel it would become a plain. Some months passed in fruitless search, but they were months of great mercy to the Church; constant additions were being made, which demonstrated the necessity of our removal from so small a place—when at length, in the month of August, 1853, our attention was called to a chapel in Chadwell-street, Clerkenwell, which was shut up and had been offered for sale by auction. Enquiries were made, and it was ascertained that the chapel and house adjoining were for sale, and the money required for the purchase was £1,230. On the 5th of August some of the friends went to look at the chapel, which appeared both suitable and commodious, though there seemed no possible way of obtaining it; but in this our great need, the Lord in His own time appeared, and opened the way. A sister in the Church, having money at her disposal, was induced to come forward and lend a part of the money without security, on payment of interest guaranteed by some of the friends, and it was ascertained that if we accepted this, the remainder of the purchase-money could be obtained from a building society on mortgage of the premises. Many meetings were held from time to time; difficulties were presented, mountains high, and again removed: sometimes we relinquished the idea of taking what appeared to many so rash and presumptuous a step, and yet we could not give it up entirely. On the 9th of September, 1853, our pastor (Mr. Hazelton) first visited the place, with some of the friends, counted the

seats, and entered the pulpit and read two or three verses out of the third chapter of Lamentations. Nearly all despaired of being able to obtain the place; but some hoped and believed the day would come when we should sit in it and hear the word. On the 18th of September a Church-meeting was held, to decide as to the practicability of taking any further steps in endeavouring to obtain Chadwell-street Chapel, at which meeting the greatest objections were raised; but at the close of which a change of opinion was expressed, further steps were taken, and a united effort was made in the strength of the Lord to go forward and obtain the place. The money was borrowed of our kind friend, and of the building society, and an engagement entered into to pay the building society back by monthly instalments of £6 18s. for the term of 15 years. The step was taken by faith and in prayerful dependence upon the Lord our God, and though we wondered then how the means would be realised, and who would live to see the debt paid, yet, through the mercies of our ever faithful God, many of us have lived to see the whole performed; and to join to bless and praise His name.

On December 4, 1853, we met for the last time in "dear little Mount Zion," to commemorate the Saviour's dying love; on which occasion three friends were received into full communion, making in all about sixty additions to the Church. We closed by singing—

"Grace all the work shall crown," &c.

Many souls were born there, and nourished by the everlasting gospel. Peace and prosperity attended us, and with grateful feelings as a Church, we were constrained to exclaim, What hath God wrought!

On Lord's-day, December 11, 1853, the opening of Mount Zion Chapel, Chadwell-street, took place, when a special prayer meeting was held at half-past nine in the morning. The first hymn, given out by Mr. Hazelton, and sung by the friends on that occasion, has been so richly experienced in our history as a Church, that perhaps it is worthy of note—Hymn 332 in the Selection, commencing—

"Mount Zion's faithful King,  
Proclaims in faithfulness," &c.

Mr. Hazelton preached in the morning from Exodus xxxii. 13, 14: "Now therefore, I pray Thee, if I have found grace in Thy sight, shew me now Thy way; that I may know Thee, that I may find grace in Thy sight, and consider that this nation is Thy people. And he said, My presence shall go with thee, and I will give thee rest." In the afternoon, Mr. Foreman preached from Isaiah xiv. 32: "What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of His people shall trust in it." And in the evening, Mr. Wyard preached from the words (Psalm lxxxix. 15): "Blessed is the people that know the joyful sound." The place was well filled, the word was blessed, and £27 3s. were collected in the course of the day. This was a good and gracious beginning. On the following Tuesday evening, a tea and public meeting was held, when about 300 persons sat down to tea, and Mr. Hazelton, who presided, gave a short outline of the Lord's gracious and providential dealings in bringing us into the place. On the 14th of December, 1853, the purchase of the property was completed, amounting in the whole to the sum of £1,252 12s.

## THE HAPPY DEPARTURE OF TWO BELOVED DEACONS.

MR. GEORGE GRAY.

THE Church at Dacre Park, Lee, has sustained a serious loss by the decease of one of its Deacons, our brother, George Gray, of Blackheath, who entered into his eternal rest on the 2nd of August, aged 36 years. He succumbed to a severe attack of pneumonia and pleurisy, resulting in consumption. During a long illness, most patiently and uncomplainingly endured, he repeatedly, and with much calmness, expressed his confident hope concerning a glorious immortality. Such sentences as these: "I know I am all right for eternity." "I have for a long time had a good hope." "On Christ, the solid Rock I stand;" often fell from his lips. On July the 6th, a few hours after he had ruptured a blood vessel, he said to his pastor: "I am not afraid to die; 'My hope is built on nothing less than Jesus' blood and righteousness.'" "I know the old Book is quite true." "Everything now is settled, and I must leave all in the hands of my Father." The next day, having been reminded of the sympathy of Christ, by his brother, Mr. S. Gray, of Brighton, he replied:

"This was compassion like a God,  
That when the Saviour knew,  
The price of pardon was His blood,  
His pity ne'er withdrew."

Other blood vessels having been subsequently ruptured, perfect quiet was enjoined, and everything done that human skill could suggest; but all in vain. As he drew near to his end it was a sad pleasure to listen to his dying words, painfully, but calmly, and emphatically uttered. Two days before he died, he said to his pastor: "I have never felt Jesus so precious to me as I have done since this illness, nor so known the consolations of the Gospel. Great as my sufferings have been, this room has been a very Bethel to my soul. I know I am all right, and that my hope is well founded. Tell the friends, I appreciated their sympathy and prayers, and could I live, would strive to shew how much."

In the last interview, about three hours before he died, he said: "Mr. Dexter, I am so very happy. No Christ was ever so precious as my Christ. I may not be able to say much, but He goes right beyond all that I could ever express of His preciousness. He is the same yesterday, and to-day, and for ever. His unchanging lovingkindness is the foundation which I have rested upon, and do rest." He then sent his love to his Bible-class, and this text: "Unto you that believe, He is precious." Then he said: "I shall soon now be up yonder; give my love to the members of the Church, and tell them I loved them, in Christ, to the last." He made a special request that there might be no display of mourning on the platform. On being reminded that many would expect this, who truly would mourn his loss, he said: "Let them mourn in their hearts. Don't let there be any foldings of crape for me." On being asked if he would like any favourite hymn sung at the funeral services, he answered: "If they sing, let it be the Doxology."

About an hour before he died, he said to his mother; "Mother dear, I expected you to go first, but I am going. When I get there I shall go on anticipating your coming." She said, "Heaven will make amends for all your suffering." "That's it," he ejaculated. Seeing his mother was almost overwhelmed, he said to her in his own peculiar way: "Be firm, old lady, I am going home, home; where the wicked cease from troubling, and the weary are at rest." Apparently speaking to himself, he said: "No one but God and myself know how much I have suffered, nor yet how much I have enjoyed in this room." Then turning to his wife, he said: "I am just starting." Striving to control her feelings, she said: "What, on your long journey?" "Not so long, is it?" he asked. Some one present said: "Absent from the body;" but ere the sentence could be finished,

he said: "Present with Lord. Yes, that's it." A short time before his death, he said: "I see such a bright light before me;" and then, left alone, at his request, with the loved companion of his pilgrimage, it was not long ere he entered into that country where there is no night, and that Temple of which the Lamb Himself is the light.

Our dear departed brother was baptized at Artillery-street, in 1872; was dismissed from the Church there to Dacre Park in 1873, and chosen Deacon in 1881. He ever took a deep interest in the cause, and was generally beloved. In the Sunday-school his earnest labours were in several instances crowned with success. The members of the adult Bible-class now deeply mourn his loss.

On Wednesday, the 6th of August, his mortal remains were interred in Lewisham Burial-ground, in the presence of a numerous and sympathising company of Christian friends from Lee and other places. On the following Lord's-day evening, Mr. Dexter preached the funeral sermon from the words, "Unto you that believe He is precious." It was a time of deep solemnity. May God sanctify to all concerned this sore bereaving Providence, and help them to be still, and know that He is God."

#### MR. GEORGE TOMLINS.

THE Church at West Hill, Wandsworth, have sustained a severe loss in the removal by death of a brother, beloved indeed, viz., Mr. George Tomlins, who was called to his eternal rest on Saturday morning, August 4th, 1888; aged 62 years. "His end was peace." For many years past our dear brother suffered more or less from a delicate constitution, but his most severe pains were those he so frequently endured in the head, which were so severe at times as to unfit him for his usual avocation. It is pleasing to note that the departed was a firm believer in all the appointments of his Father in heaven, especially in His providential dealings with His children. How often would he quote those precious words: "Not a sparrow falleth to the ground without His notice;" and in referring to our trouble, by the way, would remark: "If He appoint the number ten we ne'er shall have eleven." Our brother would often refer to his godly parents, and to the influence their Christian conduct had upon his life; He was brought out of bondage into liberty under the ministry of the late Mr. Allen, to whom he would refer with singular pleasure.

Removing to Wandsworth, he became a regular attendant upon the ministry of Mr. William Ball, at the Waterside. In the year 1855, he was baptized by him, and has remained in fellowship with this Church ever since that period. In the year 1862 he was chosen to the office of Deacon, and for most of that period since, to the time of his decease, has honourably sustained that sacred position. His removal was somewhat sudden, and his sufferings were at last of a severe and painful nature. The disease was paralysis of the brain.

The funeral took place on Thursday, August 9th, conducted by brother Cooper, another Deacon. The proceedings were characterised by great solemnity and respect. The *cortége* consisted of open hearse and several mourning coaches, containing the members of the family, the Deacon, and some members of the Church, who were bound to the departed by the dearest bonds of fellowship, and Christian association. Mr. Thomas Higham, a dear friend of our late brother, performed the solemn rites of Christian burial. The portions read from Holy Writ were very appropriate, and the earnest address delivered by our brother was suitable to the occasion, and was listened to by a great number of friends and spectators. After the service in the Chapel the remains were borne to the grave. A part of that sweet hymn (Denham's Selection), containing those familiar lines:—

"Part of the host have crossed the flood,  
And part are crossing now,"

was sung with mingled feelings of grief and joy. At the close of the address at the grave, that well-known verse:—

“For ever with the Lord.”

being sung, the last tribute of respect was manifested towards our beloved brother in the Lord. Among the company present were noticed ministers and friends from neighbouring Churches. The funeral sermon was preached on Sunday evening, August 12th, by Mr. Higham, from Psalm. xii. 1. The congregation was large, and the discourse was highly appreciated. The dear departed leaves a wife, one daughter, and three sons to mourn his loss. He was a kind husband, a loving father, and an affectionate friend.

BENJAMIN DRANE.

#### AN ACROSTIC ON DEAR BROTHER TOMLINS' NAME.

*By his attached friend of more than 20 years' standing.*

G one home to that mansion prepared thee above,  
E v'ry power of thy soul now dwells on God's love,  
O h, wonderful mercy! Oh, glorious grace!  
R edemption has brought thee to that happy place;  
G one are thy sorrows, thy grief, and thy care,  
E very conflict is ended, peace reigns ever there.

T o gaze on the “Lamb in the midst of the Throne,”  
O r fall at His feet, and there cast thy crown,  
M ost blessed such honour what joy fills thy breast;  
L iving waters refresh thee, how sweet is thy rest,  
I nto that peaceful home no jar gains a place,  
N o clouds will obscure thy dear Saviour's face,  
S ing sweetly for ever! Victorious through grace.

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

“*The Saved Life.*” By Charles Hill, of Stoke Ash, preached before the Suffolk and Norfolk Association of Strict Baptist Churches at Laxfield, on Thursday, 7th June, 1888. 2d. each, or 1s. 9d. per dozen. To be had of Mr. W. J. Styles, 1, College-street, Islington; or Charles Hill, Brockford, Stonham, Suffolk. This remarkable sermon, from Job ii. 6, we were privileged to hear preached in a meadow at Laxfield, on the great day of the Suffolk spiritual feast, June 7th. Never shall we forget the mellow ring of the preacher's voice on the occasion, which of course cannot be rendered in print. However, the happy provinciality of the preacher which marks his originality is carefully retained in the published discourse before us, and which no preacher of to-day can fully imitate. There is little need of a word from us as to the nature and value of this discourse: suffice it to say that the exordium is not inferior to the bulk of the sermon. The character of Job is graphically portrayed as that of a “truly grand old man.” The *permission* of God in allowing Job to be placed in the hand of Satan, and which the preacher calls “the gloomy part of the subject,” is well handled, as is also the closing scene of the patriarch's life. This sermon, we are sure, will be read with interest and profit by many of God's children, and should it fall into

the hands of a new theology professor, who does not believe in the personality of the devil, we hope the reading of it will do him good.

*Circular Letter on Justification; by the Suffolk and Norfolk Association of Particular Baptist Churches, met at Laxfield on June 7th and 8th, 1888.* This is a solid spiritual letter, one that cannot fail to be appreciated by all lovers of pure Gospel literature. The subject, “JUSTIFICATION,” is of vast importance to-day to all true believers in Jesus. Our author has followed the old lines of divine truth with great ability. We wish it could be arranged in future to publish the Association letter at the annual gatherings, as the truths usually contained therein are indeed worthy of being universally known. The Association services and collections this year were excellent, but the statistics of the associated Churches we find are rather less cheering than last year. May the year ensuing be the best ever known in the history of the Association.

*The first Annual Report of the Calvinistic Protestant Union.* The first annual report, ending May, 1888, appears very satisfactory. The Calvinistic ministers forming this Society are united in stemming the progress of Popery in this country. The report contains a summary of the speeches

delivered at the annual gathering on May 11th, 1888, also the financial account of the Society for the past year.

*Facts and Probabilities respecting the Identity of the British and American Tribes with the Lost Ten Tribes of Israel.* By Delta. R. Banks, Racquet-court, Fleet-street, London, 1d. each. The facts, etc., given in this pamphlet are well supported by Bible quotations.

*An Outline on the Past, the Present, and the Future of Great Britain, &c.* By James Keith. London: R. Banks and Son, Racquet-court, Fleet-street. Price 6d. This critical exposition of the 54th chapter of Isaiah will be found interesting to students of the Scriptures.

*Tracts for the People.* Oxford: J. C. Pembrey, 164, Walton-street. Price ½d. Full of precious reading on Biblical topics of the greatest interest.

*A Bright Example of a Christian Soldier, who showed his colours.* London: A. Holness, 14, Paternoster-row. 1d. As full of free-will as an "egg is full of meat."

*The first Baptist Church, King-street, Oldham.* A useful and suggestive manual.

*How Can I be Saved?* By H. Wreford. London: A. Holness, 14, Paternoster-row, E.C. There are many good things in this little penny book, but like others of the kind it contains many free-will mysteries which we do not understand.

*Words of Warning respecting the Jesuits, blasphemously called the Society of Jesus.* By Henry H. Bourn. London: S. W. Partridge & Co., 9, Paternoster-row. Price 6d. A faithful exposure of the subtle workings of the vile emissaries of Rome—the Jesuits.

*A Sketch of the Birth, Life, and Doom of the Papacy, and the death of St. Peter.* By R. W. Hollon. London: J. Kensit, 18, Paternoster-row. Price 3d. The history in brief of the Papacy is faithfully given by our author, who draws his support from reliable data.

WORKS AGAINST THE PAPACY (published by J. Kensit).—"One hundred Texts" of the Irish Church Missions. Much of Rome's abominable teaching is set forth in its true light.—*Ingersoll Unmasked* (price 2d.).—*The Resolve of the Believer*.—*Sermon Notes*, by Nevile Sherbrooke, M.A. (1d.).—*Words from the Waves; a memoir of Clement K. Layton* (price 6d.). An interesting account of an intelligent youth, who was drowned at Weston-Super-Mare.—*Babylon in St. Paul's*, by a retired Rector (1d.). A timely rebuke to the Bishop of London.—*Babylonianism Protected*, by the same author (1d.).—*An Examination of Rome's Modern Creed*, with special reference to the Romeward movement in the Church of England (4d.).—*A Talk with the Vicar*, by Emily S. Holt (1d.).—*Why I left the Church of Rome*,

by Father Chiniquy, ex-Romish Priest. Every Protestant should read this two-penny book.—*The Old Religion in England: a reply to the Rev. Patrick Lynch*, by George Cullwick. Our author has cut away the ground from under his opponent with considerable force and skill.—*Scylla or Charybdis, which?*—*Gladstone or Salisbury?* by the Right Hon. Lord R. Montagu (price 1s.). Of this work we have nothing but good to say.—*Startling, yet true* (2d.).—*In what way can Romeward Tendencies be most effectually counteracted and suppressed?* by John Cullen, M.A. (2d.). Full of solemn truth.—*Ritualism and Ritualists*, by J. Spencer Palmer (2d.). The villainess of the confessional system in the Church of England is plainly unfolded in this little pamphlet.—*The Pope, the Government, and the Plan of Campaign*, by Lord R. Montagu (2d.).—*The Great Revolution of 1688, and the landing of William, Prince of Orange*, by L. N. B. (2d.).—The above works may be had of John Kensit, 18, Paternoster-row. London, E.C.

SERMONS.—*No Night There*, by P. Reynolds. Sweetly consoling.—*Times and Seasons*, by C. Cornwell. Edifying.—*The Challenge, also Praise for Divine Goodness*, both by J. Irons. Sound and instructive. Published by D. Fisk, 6, Brighton-place, Brighton.—*The City Pulpit*, published by J. Kensit, 18, Paternoster-row (price 1d.). These sermons are by E. A. Stuart, M.A., and Gordon Calthrop, M.A.

MAGAZINES.—*Zion's Witness*, true to its title (2d.).—*Silver Morn*, contains the spirit of prophecy.—*Banner of Israel* (monthly parts, 7d.). Full of well-written articles on Biblical subjects not generally known. The above may be had of R. Banks, Racquet-court, Fleet-street.—*The Regular Baptist Magazine*, spiritually good and well conducted.—*The Monthly Record of the Protestant Evangelical Mission, &c.* A bold protest against the Papacy.—*The Gospel Magazine*, as usual, savoury and solid.—*The Churchman's Penny Magazine*.—*The Silent Messenger*.—*The Quarterly Record of the Trinitarian Society*.—*Australian Particular Baptist Magazine*. A staunch witness for God and truth.—*The Olive Branch* represents the Strict Baptist Mission.—*Quarterly Reporter of the German Baptist Mission*.—*Life and Light* continues to shed rays of holy light into many dark corners of the earth.—*The Carr Adullam Messenger*. Choice and experimental.—*Amateur Gardening*, with coloured plate, amazingly cheap (1d. weekly).—*Hand and Heart*.—*Day of Days*.—*Home Words*.—*The Fireside* contains facsimile plates of the first edition of Bunyan's "Pilgrim's Progress."—*The Sunday Closing Reporter* (2d.). A valuable journal in the defence of the preservation of the Lord's-day.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

**WALTHAM ABBEY.—EBENEZER.**—The pastor's anniversary was celebrated on July 26th. Mr. W. K. Dexter delivered a very blessed discourse founded upon Psalm xcvi. 1. The preacher having briefly dwelt upon the simplicity of the title of the Psalm, unfolded his subject under two heads—(1) The fact recorded in the text, and (2) The fervent exhortation based upon the fact. The sermon was highly appreciated by those capable of receiving the truth as it should be set forth. A good company partook of tea in the school-room. In the evening our beloved brother, Mr. W. Kempston, presided, and after reading Isa. xxxv., and sweetly commenting upon the same, called upon Mr. Scudder to engage in prayer. Mr. Kempston then spoke to us with loving words on the power of divine grace in the preaching of the Word, and of his long and close attachment to the pastor, Mr. W. Winters. He then called upon Mr. Dexter to address the friends. Mr. Dexter spoke very encouragingly on Christ as a guide. Mr. H. F. Noyes gave a very excellent address, the best we have ever heard from his lips and heart on the state of the king. Mr. H. Myerson being present with his good wife, made a warm and hearty speech on the power of discriminating truth. Mr. W. Tooke, senr., dwelt with force and feeling on the Vine and the spoiling work of the "Little Foxes." Mr. J. W. Banks, whose happy face and words always cheer us, spoke on the value of sovereign grace. Mr. E. Porter unfolded in a most interesting manner the great mysteries of God and godliness. Mr. Henry Lee announced hymn 313, which was heartily sung. After a few kind words from Mr. R. Alfrey and Mr. C. Hewitt, Mr. Winters publicly acknowledged his indebtedness (on behalf of the friends) to Mr. Kempston for his great and ready assistance on the occasion, and for the presence and help of the ministerial brethren and friends from a distance. Mr. J. Hitchcock closed with prayer. To God be all the glory. Amen.

**HARWICH.**—On Sunday, July 8th, the seventh anniversary of the Sunday-school was held, when two excellent and acceptable sermons were preached by Mr. W. K. Squirrel, of Woolwich; the afternoon service being devoted to the children, some 80 of whom recited portions of Scripture and hymns, etc., excepting one dear little nervous boy and he was blind, which touching incident drew forth a sympathy that spoke to the heart. Mr. Cowell opened this meeting by prayer, Mr. Squirrel gave a suitable address, and with Mrs. Cowell at the organ, the teachers, children, and

parents sang some sweet and suitable hymns. On Thursday, the 19th, the scholars, with but few absentees, still numbering over 150, had their annual outing to Michaelstowe Park, the parents, teachers, and friends adding another 150 to the company. We were well supported by the practical sympathy of many local friends and in a variety of other ways, first by the cheerful services of our friend, Mr. Jonathan Brewster; then by the kind gifts of fruit and flowers from Mr. and Mrs. Sanders, fruit also from Mr. Johnson; flowers from Mrs. Joseph Brewster, and sweets, nuts, etc., from our staunch friend, Mr. Thompson.

**STONHAM.—BETHEL.**—The 25th anniversary of the Sunday-school in connection with this cause was celebrated on Sunday and Monday, July 29 and 30. On Lord's-day Mr. W. Winters preached three sermons, and notwithstanding the heavy rainfall nearly the whole of the day a large number of friends gathered at each of the services. In the afternoon and evening Mr. A. G. Hall, superintendent, called upon a few of the scholars to recite special pieces at intervals during the services. The collections exceeded those of previous years. On the following day the children met at the chapel at 2 o'clock, and after singing and prayer and few exhortative words from the superintendent, they enjoyed themselves for a short time between the showers in a field near the chapel, kindly lent for the occasion. Their beloved pastor, Mr. J. Grimwood, and his good wife and friends, united with them in their recreation. The children then returned to the chapel and were regaled with an excellent tea, in which several friends joined. The friends were then entertained by the many capital recitations ably given by the young connected with the school, assisted by Mr. Hall and Mrs. Grimwood. Special hymns were well-rendered by the friends and school. In the evening we endeavoured to preach a sermon based upon Gen. xlviii. 16. Our hearty thanks are due to our kind friends for the hospitality they readily gave us during our stay in the village.—ED.

**BIERTON, NEAR AYLESBURY.**—Anniversary services in connection with the Sabbath-school were held on Sunday, July 22nd, when two sermons were preached by our esteemed friend, Mr. W. Milbourne, of London, and a very appropriate address given in the afternoon to teachers and scholars. Special hymns were sung; Miss Norwood presiding at the harmonium. There were

good congregations, and the collections exceeded all former occasions. Although it was our brother's first visit to Berton, he evidently felt himself at home, and spoke blessedly of things touching the kingdom. On the following Tuesday the usual treat was given to the scholars—namely, dinner and tea. In the afternoon prizes were awarded for good conduct, punctual attendance, &c., after which there was a public tea, when the teachers were cheered by the presence of many friends of the school. The evening was devoted to games and amusements for the children in a meadow kindly lent by Mrs. Bonham for the occasion, thus bringing to a close a very happy day, many, both old and young, saying that altogether it had been the very best Sunday-school anniversary they had ever known. This little cause is green and flourishing, contrasting favourably with many of the lukewarm Churches around. We have a goodly number of young men and women, good hearers of the Word, earnest workers in the cause, and faithfully contending for the truth. Several additions have lately been made to the Church, and others among us are "seeking the way to Zion with their faces thitherward."—W. H.

**MEOPHAM.**—We were favoured on Tuesday, July 17th, with one of the best anniversary days that we have had for the last 60 years. Friends came from the surrounding causes, and some from London, including three of the deacons of the Surrey Tabernacle; also our esteemed brother, W. Beech, Esq., of Chelmsford, to help and encourage us by their presence. We were also favoured with the presence of nine brethren in the ministry. All day the chapel was crowded; many unable to obtain admittance. In the morning brother O. S. Dolbey preached a very precious and experimental sermon from 2 Kings xxv. 27—30. About 200 friends partook of a substantial dinner. In the afternoon Mr. Dolbey preached a Christ-exalting sermon from "Given Him a name which is above every name." In the lifting up of Christ our hearts were lifted up, and we could say, "Master, it is good to be here." About 400 friends partook of tea. In the evening our esteemed brother, G. W. Shepherd, was wonderfully helped of the Lord in reading and expounding to us Psalm xxxiii., and then by the Holy Spirit carried us up into heaven by preaching to us from the words, "So shall we be for ever with the Lord." The people then sang with much feeling and power, "When Thou, my righteous Judge, shall come." Our pastor, Mr. A. B. Hall, then thanked the friends from a distance, and remarked that it was one of the high days in Zion.—A LOVER OF HIS PEOPLE.

#### HORSELL COMMON.

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

DEAR MR. WINTERS,—If not overburdened with correspondence, I thought I should like to write you while the happy feelings of pleasure we felt yesterday still remain upon the spirit; and although the day was unpropitious as regards the weather, the holy, happy enjoyment we felt in that little sanctuary was truly heavenly and delightful. Our hearts truly were united together, and the sweet liberty given to yourself by the Spirit of God appeared gracious and divine, and, if I mistake not, I think you felt in your own heart a feeling of sacred pleasure and joy. Oh, how good and how pleasant it is for brethren to dwell together in unity!

The dear saints seemed to do everything they possibly could for our bodily comfort. May they (and I think they did) receive a large reward in their own souls. We were sorry you hastened away so quickly. After you were gone we reluctantly left the sacred and endeared spot with a shade of sadness in the thought that the day was so soon over and gone.

We hope you arrived home in safety, peace, and comfort, with the smiling approbation of your beloved Lord and Master. That you had been about His business, and while He is taking home His faithful, good, and gracious servants, may He (consistent with His will) give you a lengthened life of usefulness to His Church and people in the world.

Wishing you every mercy and blessing from the God of all grace, for body and mind, time and eternity.

I remain, yours in the faith and hope  
of our Lord Jesus Christ,  
F. WHITE.

**CARLTON, BEDS.**—On Tuesday, July 24th, two encouraging sermons were preached by Mr. Jull, of Cambridge, a former pastor of this Church, to whom and to Mrs. Jull, a cordial welcome was given by their old friends. The collections were for the present minister, and exceeded those of former years, and in addition thereto a handsome contribution was sent by friends at Wellingborough, for which we are very grateful, and do highly appreciate the kind feeling by which it was prompted. With gratitude to all friends and helpers we desire to thank God and take courage.—F. KING.

**CROWFIELD, SUFFOLK.**—We are glad to learn that the cause here, under the pastoral care of our brother, J. Dearing, continues to realise the smiles and favours of the Lord. The Church is united, and the congregations are encouraging. To God be all the praise. Amen.

"UNDERSTANDEST THOU WHAT THOU READEST?"

MR. WINTERS.—DEAR SIR,—I was much gratified in reading Mr. Shepherd's paper on "The Functions and Ministry of the Holy Ghost." It is a subject I have long had on my mind as being by thousands neglected, and by many thinking people misunderstood; and what is more important for our happiness to be understood! Certainly Mr. S. has handled it in a most masterly way. We believe in God as three Persons in one God, Father, Son, and that which proceeds from God, the Word, and the Holy Spirit which is in the Word. Another view of the Trinity, and I think an important one for us to notice, is wisdom, knowledge, and understanding. Why so important! Because it leads us to recognise that though, as Solomon says, we may have wisdom and knowledge without understanding, we fall short of the mark. "With all thy getting, get understanding." It is the chief thing. It is understanding that brings all the blessings home to our individual selves. We may by faith—hearsay faith—know Christ as *the* Saviour, but it is alone by the spirit of understanding we realise Him to be *our individual* Saviour. By the same rule God is thought, Christ the Word, and the Spirit (movement, action) the revealer. The revelation of Christ to our souls is *in toto* the work of the Holy Spirit. In Christ's day on earth people saw Him, heard Him, believed in Him, and yet for want of the Holy Spirit went back, and walked no more with Him. Why? Because the truths He uttered were too hard, according to their own experience, to grasp but through the Spirit. Then in regard to the Holy Spirit I have said it is in the Word, and it is promised to be in us as an abiding Spirit, and that for ever. We therefore search the Bible with a definite object; it becomes part and parcel of ourselves; it actually becomes our food. Christ had that Spirit without measure; we have it given to us bit by bit, clearing up to us day by day, clearing up to our minds the seemingly unaccountable things that are constantly coming before us in our passage through this vale of tears. Why am I thus? May not this be our daily question? The Bible in the spirit of it unfolds the reason. But let us see if we cannot find in God's Word somewhat to enlighten us as to the personality of the Spirit. Many people confuse conscience with the Holy Spirit, and think it is part of the Holy Spirit's work to convince of sin, which is conscience's work. Conscience is set forth under the similitude of a raven; the Holy Spirit, a peaceful dove. Elijah for a time was fed by ravens. What on! *Flesh*; but the deceitful brook dried, and the flesh failed; and when this lesson was learnt,

he was moved to where meal, ground corn, mixed with oil, became his food. This food multiplied, neither wasting nor failing. What then is the Holy Spirit but the life-imparting breath of God that was breathed into man at his formation? Come from the four winds and breathe on these slain, that they may live. We need all four winds to blow upon us ere we attain to life and understanding.

Many who read the Bible read it as a duty, and get vexed with God because they derive no pleasure. It is not pleasure we should read for, but for understanding. True, that is pleasure. But when we do read for understanding we often for a time meet with disappointment, but it does not make us angry; the rather stirs us up to sing. Ah, we say, its not the Word that is at fault, but my poor weak mind; and we sing, "Come, Holy Spirit, come; let Thy bright beams arise."

The photographs of our spiritual hymn-writers and remarks you are giving in *Cherring Words*, to me are most acceptable. I hope you will be able to continue them.

The subject of the Holy Spirit is a very full one. I hope to see more from the pens of one and another of your favoured correspondents upon it. With best wishes for yourself, E. V. & G. H., and *Cherring Words*.

I remain, yours truly,

W. W. CARR.

Light-house, Kowie, Cape Colony.

WOOD GREEN.—The friends meeting at 9, Dovecote-villas, Green-lanes, held special services on Bank Holiday, August 6. In the afternoon a Church was formed on the principles of the New Testament, and a most interesting service it was. Brother Adam Dalton presided, and brethren W. Flack, W. Osmond, W. Milbourne, C. Hewitt, J. Brain, and other friends specially connected with the cause, assisted in the service. The ordinance of the Lord's Supper was administered. Several members of Churches of the same faith and order sat down at the table with the newly-formed Church. Mr. P. Reynolds, of Islington, preached an excellent and appropriate sermon in the evening. The day proved to be a very joyous one. Collections were most satisfactory.

HOXNE.—On July 22nd the anniversary of the Sabbath-school was held, when three sermons were preached by H. B. Berry, to crowded congregations. During the services hymns were sung by the teachers and scholars, under the able leadership of Mr. Clarke, from Horham, while Miss M. P. Theobald very efficiently presided at the harmonium. On the following Wednesday, at 2 o'clock in the afternoon, various pieces were recited by a number of the

scholars, after which brother E. Marsh, of Laxfield, delivered a stirring address to the children. At 4 o'clock a free tea was provided for the children of the school, which was followed by a public tea at 5 o'clock, to which about 200 friends sat down. In the evening a public meeting was held, Mr. H. B. Berry in the chair. Speeches were delivered by brethren Broome, of Fressingfield; Debnam, of Horham; Marsh, of Laxfield; and Girling, of Stradbroke. Although the weather was very unfavourable the congregations were excellent, and the collections consequently good.—H. B. BERRY.

**BETHNAL GREEN—HOPE.**—Special services were convened here on August 6th. Brother Lynn discoursed sweetly and instructively on Rom. xi. 29. The preacher was enabled by the Spirit to prepare the hearts of his hearers for the word to follow, by his heart-moving address to the eternal Father. Many eyes were moistened. A goodly number sat down to tea with us. The public meeting in the evening was presided over by brother J. E. Elsey in a very cheerful and able manner, who proved to be no false prophet when he prophesied at the beginning of the meeting that we should have a good one. Brother Barnard sweetly led us to the throne of grace. Brethren Noyes, Griffith, Sears, Lynn, and Porter, spoke right heartily and gladdening to the subject of the evening, "Divine Gifts." The Father, the Son, and the Holy Ghost were exalted, and of course those who love the glorious and real Trinity of Persons in the Godhead were happy. The attendance was good and also the collection, which was to be handed over to the pastor to defray the expenses of his vacation. Two verses of "All hail the power of Jesus' name," brought this happy and profitable meeting to a close.—J. C.

**NASH.**—In this quiet little village is an old-established cause of truth. The pulpit is supplied on Lord's-days by various good brethren from the surroundings. Adjoining the sanctuary resides an ancient couple who have been honourably associated with the place for very many years, and are waiting to receive their reward of grace in glory. Not far distant from the chapel stands a large farm-house secluded from much of the world's vanities, and occupied by an active and loving Christian family, with whom we resided for a few hours when last we preached in the locality. Mr. W. King, a worthy godly man, the head of this rural homestead, labours hard early and late for his family, and never neglects the house of God when the doors are opened for service. On Wednesday, August 8th, anniversary sermons were preached by

Mr. W. Winters, Mr. White, a good brother who occasionally preaches in the chapel, and who is about to be settled over a cause some distance off, gave out the hymns. Several friends partook of tea, but owing to the fine weather many were engaged in the fields. Mr. Whiting, another preacher of the Gospel, was present, with other preachers, and the services were much appreciated. The brethren and sisters connected with the cause laboured to make the occasion a success, and we believe they were blessed in the deed. To God be all the glory. Amen.

#### PLEA FOR A NEW CHAPEL AT WALTHAMSTOW.

**MR. WINTERS.**—DEAR SIR,—You will doubtless be pleased to hear that efforts are being made by us as a little cause to raise the means by which to procure a suitable site (freehold), and subsequently (D.V.) to erect a sanctuary in which we may honour and praise our God. The school-room, which we have occupied for some considerable time, is unsuitable and inconvenient, to say nothing about its standing at the back of a row of houses! We hope our desires and aims are to maintain a pure Gospel in this neighbourhood, and that our all-wise God will direct and bless us in our work.

I send you one of our collecting cards for perusal, and should any of your friends feel disposed to lend us a helping hand by favouring us with a donation, however small, we should feel very thankful for the same.

Mr. C. Hewitt has been with us occasionally, and he can testify as to our case being one of necessity.

Apologising for such intrusion upon your valuable time, and may you still be helped to guide the VESSEL in a straight and fearless course, and that many showers of blessings may rest upon your editorial and ministerial labours is the desire of

Yours in hope of everlasting life,

JAMES SHARPE.

90, Maynard-road, Walthamstow.

[We shall be pleased to receive help in aid of the above object.—ED.]

**BILSTON (BROAD-STREET).**—Sunday-school anniversary, Sunday, July 15th. Two original, instructive, and truthful sermons were preached with a clear, earnest delivery by brother Wm. Price, of Whitestone, Herefordshire. A concluding sermon on Sunday evening, July 22nd, by the pastor (D. Smith) was well received. Notwithstanding the rain friends from Willenhall, Coppice, and Wolverhampton came to help us. The teachers were encouraged in their work and labour of love by good congregations, good sermons, good singing, and good collections.

WARE.—NEW-ROAD.—The 28th anniversary of the opening of this chapel (under the pastorate of Mr. John Sampford) took place on Thursday, July 19. The afternoon service was preceded by an excellent dinner, provided by the pastor and friends, which several persons, coming from a distance, much enjoyed, and were very grateful. Two sermons were preached, that in the afternoon by Mr. Cornelius Adams, of London, who based his sermon upon Psalm lxx. 1—4. In the evening Mr. William Flack, a native of Ware (now of Wilton-square, London), preached from Psalm ix. 10. Mr. R. Bowles, of Hertford, read Psalm ix. Mr. Sampford gave out the hymns. A good number of friends attended the services: many of them coming from the surrounding neighbourhood, and much enjoyed the occasion. Tea was served in the chapel to a numerous company of friends. Several ministerial brethren were present, amongst them being Mr. R. Bowles, Mr. W. Harris, and Mr. W. Winters. The collections were good, and the enjoyable day passed off in a very satisfactory manner.

#### BROSELEY, SHROPSHIRE.

##### RECOGNITION SERVICES.

(Concluded from page 252.)

AT a prayer meeting here just before I left, one brother asked that the Lord's presence should go with me, and to the mind of another brother there and then were applied the words, "My presence shall go with thee, and I will give thee rest." And the words proved all true. My removal at that time, was, I believe, the saving of my health, and rest for an over-wrought mind, from which I am not quite free, even now. For two months I found no Christian fellowship in the place I went to, but in January, 1886, I became acquainted with a little circle of Strict and Particular Baptists meeting in a town at a little distance (in "the Potteries"). The third Sabbath I met with them they asked me to preach, and the next also, and as they were a small company, and I felt quite at home with them, I did as they wished, and so continued five months. Having completed my engagement in my profession, I turned my attention to study for certificates for the Government Art Schools. The examinations were concluded, I bade farewell to the little congregation and came home. I cannot describe the exercise of mind or trial of faith I endured during those five months. I learnt what faith is, and how much which we count faith is consumed in the fire of trial. Moreover, although the Lord has graciously kept me from actual want, I was brought through sympathy with others face to face with cases of poverty, sorrow, and misery of the most painful kind, and

these experiences have made me, I believe, more considerate for my fellows, and much more grateful to my heavenly Father for His care over me. I met at this time a very singular friend, whose insight to the truths of the Gospel was in many respects remarkable.

We spent much time in spiritual conversation, often met early in the morning to read the Word and pray together; and to this friendship I owe, under God, increased zeal for the truth. When I returned home it was, as I thought, for a brief stay, although where I should go I knew not, but I had some thoughts if my examinations proved successful and no door was opened in this country, to go out to one of the Colonies. Some weeks later the results of my work, the work and study of years, came, and were calculated to crush me; so utterly had they proved a failure, although I had substantial grounds to expect otherwise. However, this blow settled in my mind that was not my way, for five or six years successively I had failed on the main points, while on others of less importance success had followed me all the way. The second Sabbath after I came home the Church here was thrown without a supply too late to obtain one, and asked me to take the services. Again a second I was asked, and so on.

Those first months were most severe to me, for I wanted to get away, but no opening could I see, and though I had had so great a desire to preach the Word, I rebelled against the idea of remuneration. This was broken down (by necessity), and I saw the Lord had ordained that they who preached the Gospel should receive carnal things of those who received spiritual blessings—first, as fruits abounding to their account, and also that the ministering servant should be kept dependent in every part of his work on his Master. In October, 1886, I was invited to continue to the end of the year; then I was again invited for six months, and at the end of that for six more, with a view to the pastorate. For years, whenever the thought of preaching came to me, I shrank from the idea of ever being a pastor. I had seen the difficulties, temporal, social, and spiritual, and had at times determined never to accept such a post. I mention this to show how differently we are led from what we think, and how we are called to pass through what our natural mind says we will not. In the spring of 1887 some very plain evidences in my work have pointed to my staying yet awhile; although I was still so unsettled in mind, that it just seemed living out what I had often advised others to do. "Live a day at a time." In April I went to preach in a suburb of London, and a young man who shortly after joined that Church attributed the deci-

sive step to my ministrations. In August a great happiness was given me as well as an answer to prayer in two persons coming forward to be baptized. The next month I again preached in London, and shortly after received another testimony to my ministrations which I believe resulted in another addition to their Church.

At the beginning of the present year, I was greatly tried whether I ought to continue. A dear friend knowing my concern asked the Lord if it should so please Him to grant a token that week. A few days after I received information from two of our congregation that they wished to join the Church. In the face of these things, and under deep conviction that it is the Lord's will I should remain for the present and in dependence upon Him alone, I have accepted the invitation of the Church to the pastorate. I have loved the work, but I wanted to be sure I was obeying the Lord, and while I have felt my natural mind desiring to be doing something for myself (as we say), I have not been unwillingly in the work."

#### THE DEACONS' STATEMENT.

This, which we cannot give *in extenso*, was a very hearty confirmation of what Mr. Shinn had narrated and told of the clear chain of evidences which led the people to choose him as the pastor, and as an answer to their united, long-continued, and anxious prayer. "He came into our school when much in need of godly teachers, and grew more and more devoted to the young, and sought out all means to help them not only to a knowledge of God's Word, but to many things which would tend to make them useful in life, and life more enjoyable, and laboured, notwithstanding the disappointment and ingratitude he had to contend with in common with most would-be helpers of the human family. After school was over he used to hurry off, and at last we found he was wont to go out into the highways and country lanes to carry the Gospel to those who met not together as we are privileged to do. Surely this is good preparatory work for a minister, and such as may, by the blessing of God, bring honour to His holy name. We also remember how our brother used to delight in sitting at the feet of the elders who have now gone to their heavenly inheritance, and who had long been in the way of righteousness; our late dear pastor, Thomas Jones; the dear old deacons Whatmore and Griffiths; and others, whose loss we still so much feel. And when we call to mind our brother's devotion to the poor and sick—that very important part of a pastor's work—we have good reason for our choice. We believe also that his preaching and teaching is fully in accordance with the inspired Word of God, and his chief aim

and prayer that he may know nothing among men save Christ and Him crucified, which has already been very helpful to those who have been led to seek the Lord, and to many who have long believed and who have been bearing the Cross in many forms.

Many instances are recorded and other good reasons given, for which we have not space. The statement closes with the conviction that—just at the time when we were (as men say) at our wits' end, the Lord seemed to shut every door to our brother Shinn also, and sent him back here, and by means which He has Himself used, we believe, made it impossible for him to leave us. Persuaded of this, that the Lord has sent him; that he has made manifest progress in the knowledge of His Word; and that the Word preached has been acceptable to the worshippers, while signs are following the whole of our brother's ministry, we have cordially and affectionately invited him to the solemn responsibility of the pastorate of this Church.

TOLLINGTON PARK.—ZOAR.—The first anniversary to commemorate the opening of the above place, was held on Sunday, July 22. Mr. Myerson preached morning and evening; attendance was good on each occasion, and the Word was accompanied with the witness of the Spirit to many of the hearers. On Tuesday, at 3 o'clock, Mr. Ashdown delivered a faithful and experimental sermon (Solomon's Song iii. 3, 4): after which tea was provided. A public meeting was held, Mr. C. Wilson in the chair, and who read Psa. cxxxviii. Brother Jones offered fervent prayer. The report of the building fund was read by the secretary, showing the progress made during the year, which was encouraging. Mr. H. Boulton (pastor) then addressed the meeting from the following words: "All my springs are in Thee;" showing the Lord to be the spring of all blessings, both temporal and spiritual, and in conclusion, moved the adoption of the report. The chairman called upon Mr. J. Box to second the report, who said he felt much pleasure in doing so, which to him appeared an excellent one. He felt glad that the friends had been assisted to erect so neat and well-finished school-room, and was confident as the Lord had helped thus far, the means would be supplied to build the chapel. The report was unanimously agreed to. Mr. Battson also expressed very warmly the pleasure it gave him to be present, and hoped ere long the friends at Zoar would realise all their desire. Mr. Hazelton gave an address on "Peace," contrasting the systems of men, the change and the unrest at home and abroad, to the immutability of the Gospel of peace. Mr. Lynn, in a con-

cise address, spoke of "Power." After Mr. Myerson had made a few remarks, the doxology and benediction brought a very interesting service to a close. Amount collected, £10. Contributions in aid of the building fund will be gratefully received by the treasurer or secretary, 83, Grove-road, Holloway.—H. D. SANDELL.

#### A VOICE FROM PLYMOUTH.

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

DEAR SIR,—I read with deep regret in your July number the resignation of Mr. F. Green of the pastorate at Trinity, Plymouth. I, with many others, consider him to be a gracious servant of the Most High, and from whose lips the weighty truths of the everlasting Gospel have sounded at various times with divine power in my ears, and touched a mysterious chord in my heart that assured me without further controversy from whence the man was commissioned, and the high office he has been called unto to sustain.

I do not exactly know who are to be blamed for his withdrawal, this only I prophecy, that a most serious blunder has been committed and an irreparable loss inflicted upon the whole of the small gathering in this waning place of truth.

I feel myself the last man that is given to praise men. I only desire to praise one man, the man Christ Jesus, and none other; but at the same time I think it only right that the qualities of a worthy servant of Jesus Christ, the King of Israel, ought to be made known in the Churches. I fully consider your valuable Magazine, that abounds with the unsullied truths of eternal realities, as the best medium, and one of the mightiest earthly means within our power to make it known to the thousands in Israel that are longing for good news from a far country—their gracious Father's house and peaceful home. "Truth has fallen in our streets," is a lamentable but true cry in the cities of Judah, and those that are sent of the Lord are usually stoned in some way or other, and so driven away. In this day of general apostasy it is a mercy to find man contending under discouragements for all the essential truths of our most holy faith, and such ought to be accepted in the congregations of the just. I feel confident our esteemed brother and pastor, Mr. F. Green, will give full proof of his ministry to the building up of the saints in their most holy faith. I cannot but highly recommend him, and sincerely trust God in His kind providence will go before him, and appoint for him that work for which he is qualified.

I beg of you, dear sir, if possible, to insert this letter in your Magazine, both

for the truth of God and as a righteous deed towards one of His servants. I enclose my name and address.—VERITAS.

#### "LEAVE US NOT."

DEAR BROTHER WINTERS,—The following is expressive of the feelings of my soul on the occasion of journeying to Lewisham on 15th ult., to supply for our brother W. Hazelton, "Leave us not" (Jer. xiv. 9, last clause). The suppliant is a lively figure of the Church in wilderness, "who passing through the valley of Baca (Psalm lxxxiv.), make it a well." Their tears are their meat day and night, and which increase by the enemy saying continually, "Where is thy God?" Not unfrequently do such heavy afflictions befall them. For a season it appears to mortal sense that their God had forgotten to be gracious; such do say, "Where are Thy former mercies, Lord?" Like sheep led to the slaughter, and that cruel enemy the wolf, Satan, with the men of the world, sons of Belial, false brethren, combining, bring the servants of the Lord at such times to feel the Lord has forsaken them.

Now we observe this gives rise to

#### ANXIOUS SEARCHINGS OF HEART,

inward communings, why are we? or why am I thus? and then the mystery is unfolded. God having given a sound mind, a good understanding, it is perceived these trials are to strengthen faith, and to chastise for sin. The wicked are the Lord's hand, and whom He loveth He chastens, and are thereby drawn from all that is hurtful to their soul's interest and welfare; such are thereby led to prove that all help cometh from the Lord.

By these dispensations also the Lord is glorified in appearing to and in delivering from harm. In answer to the many prayers indited by the Holy Ghost in the soul, we perceive by the wording of this petition, "Leave us not," that a godly fear possesses the mind. The God of their hope has promised to do for them certain things: to be with them and to direct them, to strengthen and support them in the conflict of life. And will He not bring them to Zion? Yea, everyone of them appeareth before Him with exceeding joy.

We have much cause at this time to make this petition unto our God, the God of mercies. Our watchmen are removed, the work is great and large, and we are weak; the love of some waxeth cold, seducers increase, yet the Lord reigneth, who commandeth deliverances for Jacob, who also will ere long bring His own unto His heavenly kingdom. Oh, for grace to run with patience the race set before us, prays

Yours in hope,

J. D. FOUNTAIN.

Little Ilford.

## THE TRUTH AS IT IS IN JESUS.

*Being an answer to a Colonial letter from a natural and spiritual brother.*

DEAR BROTHER H—,—I was very glad to receive your last kind and spiritual communication, and can agree with you in nearly all you stated. There are just a few exceptional points that I will now briefly touch upon. You mentioned pardon and justification. I heartily rejoice in them, but do not believe they are offered to the dead sinner. We find the Scriptures plainly declare: that they are provided, procured, appointed, and bestowed, with all their attendant blessings, by our great and glorious Head, the Lord Jesus Christ, who is head over all things to the Church, His elect body, but sometimes called the world, which denotes many who should be gathered, both Jews and Gentiles. A great multitude, whom no man could number, were seen by John in the glorious visions. Christ declares them all His people, even the feeblest and the poorest in their own eyes. They were given to Him of the Father in an eternal and mysterious covenant transaction with the three glorious persons in the Trinity, Father, Son, and Spirit. Thus they were fore-known, loved, and chosen in Christ before the foundation of the world. But they must all be naturally born in time of Adam's fallen race, and, therefore, totally and helplessly lost.

How happy are we, our election who see,  
And venture, O Lord, for salvation on Thee;  
In Jesus approved, eternally loved:  
Upheld by His power we cannot be moved.

These souls are all brought by the means God has designed to be used to believe and obey His Gospel. They are made sensible of their great need of salvation, and made willing in the day of God's power, without which they would not receive the truth or any spiritual blessing, however or whenever these things might be offered. The Gospel, and there is but *one* you know, dear brother, which bears Heaven's stamp and authority, is a free-grace Gospel, which provides all that need to be preached, not *offered* to every creature. We, who profess to be engaged in this solemn work, are called to proclaim and announce great facts, grand and sublime things, accomplished for ever, and to comfort, exhort, and build up the living family of God. If our Lord commanded and exhorted the dead and impotent ones, His Word was accompanied with Divine power, and His language was often most discriminating, although the self-righteous and carnally minded ones did not approve of it. The promises of God, and His invitations, are addressed to character, which set forth evidences of life and denote living souls. The dead know not anything: it is the living that shall praise Him. The Holy Ghost reveals to such in some measure the nature and require-

ments of the holy Law of God, and they feel their guilt and condemnation, and when the same holy and blessed teacher opens up the substitutionary work of the dear Redeemer on our behalf, as the ground of acceptance and reconciliation, our poor souls are delighted at the sound of pardoning mercy: a full, free and eternal forgiveness is then realized. To make a proposal, or to proffer the things of salvation upon the ground of certain conditions, is worse than useless. When we were made to tremble from a deep consciousness of our enormous guilt and transgression, and even after years of travelling in Zion's ways, we feel more than ever our entire helplessness to accept, receive, or believe on the Lord Jesus Christ, apart from the quickening, drawing, revealing, energizing operation of God the Holy Spirit, as good Swain says—

'Twas He that turned our hearts away,  
From love of sin and hateful strife;  
His all-creating beams display  
The dawn of everlasting life.

And all who receive remission of sins are justified by the blood of Christ, which is the procuring cause, and which is said to be bestowed freely by His grace. The Father views us as comely and acceptable in the imputed righteousness of His beloved Son. The dead sinner possesses no power of spiritual discernment to behold the excellency, necessity, and desirability of this glorious condition and standing of the justified soul. Jesus says, "Father, the world hath not known Thee, and they know not and desire not the knowledge of Thy truth or ways, therefore it is fruitless to offer them justification: they feel no need of it, for *they justify themselves.*" But we trust our divine Lord has taught us, dear brother, to greatly rejoice at times in the sweet sense of our full acceptance as His renewed, justified, and adopted children, and all such we humbly and reverently believe are sanctified and eternally glorified.

C. T. PARSONAGE.

Saffron Walden.

POONAMALLEE.—STRICT BAPTIST MISSION.—The following distant villages have been visited, viz, Parthipaidoo, Coonathoor, Govoor, Theroomashee, Daroogan-tope, Mangadoo, &c. The villages are each three or four miles distant from our station. The glad tidings of salvation have been proclaimed to lost and guilty sinners through the blood and righteousness of Jesus Christ, as the only and all-sufficient Redeemer. Tracts and hand-bills have been largely distributed. The congregations which at times were small, and other times large, have listened attentively to the preached word of truth and life. In the village of Coothempaukum the cholera has been very severe. It is earnestly hoped that

the word of light and life proclaimed will, under God's blessing, have the desired effect. Cottage meetings, Sunday services, Sunday-schools, visitation of members of the Church, have been carried on as usual regularly. The day schools are doing satisfactorily. We have 42 boys, and 15 girls on the roll. The children are making steady progress in their lessons, especially in the Scriptures.

**BAPTISMS AT POONAMALLEE.**—We have gratefully to record to God's praise the public confession of two disciples, in the appointed ordinance of believer's baptism, at Poonamallee, at 3 in the afternoon, on Lord's-day, April 15th, in a stream about a mile and a-half from our station, and in the presence of a goodly gathering. The persons baptized were two young women, one of them being the daughter of our native pastor, Abel Michael; she is seventeen years of age. On returning to the chapel, the right hand of fellowship was given to the two sisters, and the Lord's Supper was administered to the assembled Church. It was a good time and a day to be remembered for the blessing of the God of Israel.

Mr. Noble has again visited *Jaffua*, and the account given by him of the mission work is very satisfactory.

#### CANDIDATES FOR BAPTISM.

**DEAR BROTHER WINTERS,**—In your March number of the *E. V. & G. H.*, W. Weston asks if anyone can give authority from the Scriptures for bringing candidates for membership before the Church? In regard to male candidates, I see no impropriety in their appearing before the Church to give a reason of the hope that is in them, and to state their views of the doctrines of grace, faith, and practice; for the Apostle in his first epistle to the Church at Corinth (i. 10), writes thus, "Now, I beseech you, brethren, by the name of the 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," see Peter, in his first epistle (iii. 15). What better test could be proposed than the one in general use in the Particular Baptist Churches? But as regards female candidates, what saith the Scriptures? 1 Cor. xiv. 34, "Let your women keep silence in the Churches; for it is not permitted unto them to speak," and v. 35, "It is a shame for women to speak in the Church." We, as a Church, have long dispensed with the practice of bringing female candidates to give their experience before the Church. In their case, the candidate is proposed by the pastor at a Church meeting, and two members are appointed to visit the said candidate, and to report to the Church their convictions of the same; after which, on its being put to the vote,

it is decided by the majority of the eligibility or ineligibility of the said candidate for membership.

JNO. TURNER,

Pastor of the Particular Baptist Church, Lonsdale Street East, Melbourne, May 25, 1888.

**NORWICH, ORFORD HILL.**—**MY DEAR BROTHER WINTERS,**—We had a blessed day at Orford Hill, Norwich, on Lord's-day, July 15th, when our dear pastor, Mr. Pung, preached two soul-stirring and practical discourses, on the occasion of the anniversary. We had good congregations, and best of all our triune God was with us; I, for one, felt that the blessed Spirit was giving our dear pastor glorious vigour of thought upon that occasion. In the morning he spoke from Joshua xiii. 1—10, and Proverbs xviii. 18. Hedwelt chiefly upon the latter. In the evening the text was from Job xli. 18, (last clause), "The eyelids of the morning," and he showed how the Lord truly spake the Word, and bade the sun to shine upon this world from the midst of chaotic night, bringing light upon our souls after rather a dark season. As our pastor opened up his text, it was good to be there.—A LITTLE ONE.

#### QUALIFICATION FOR SERVICE.

All who have ever reached a position of eminence as servants, have endured the furnace before they enjoyed the lamp. "An horror of great darkness" passed across the spirit of Abraham. Jacob had to endure twenty-one years of sore hardship in the house of Laban. Joseph found his furnace of affliction in the dungeons of Egypt. Moses spent forty years in the desert. Thus it must be with all God's servants. They must be "tried" first, being found "faithful," they may be "put into the ministry." God's principle, in reference to those who serve Him, is expressed in those words of St. Paul, "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil" (1 Tim. iii. 6.)

It is one thing to be a child of God; it is quite another to be a servant of Christ. I may love my child very much, yet if I set him to work in my garden, he may do more harm than good. Why? Is it because he is not a dear child? No; but because he is not a practiced servant. This makes all the difference. Relationship and office are distinct things. Not one of the Queen's children is, at present, capable of being her prime minister.

One who comes forward much in public, will need a chastened spirit, a matured judgment, a subdued and mortified mind, a broken will, a mellow tone, which are the sure and beautiful result of God's secret discipline; and it will, generally, be found that those who take a prominent place without more or

less of the above moral qualifications, will, sooner or later, break down.

Lord Jesus, keep Thy feeble servants very near unto Thine own most blessed Person, and in the hollow of Thine hand.  
—O. H. M.

### JOHN'S BAPTISM.

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

WILL you allow me, dear sir, to address you as a dear brother in Christ. Up to the time of my coming here I was, and had been for many years, a member of the Church of the Surrey Tabernacle, under the pastorate of the late beloved minister, Mr. James Wells, having come here in 1848; possibly brother I. C. Johnson, Esq., J.P., of Gravesend, may remember me.

I am very desirous of having proclaimed in the pages of the E. V. & G. H. the results of my research concerning baptism, as it appears to me from Bible history, for it is quite proper that as Baptists we should be able to give a sound reason of our faith on the subject, knowing that some of our Christian brethren are antagonistic thereto.

I will therefore begin at once with the baptism of John, and show by Scripture authority that *that* is not Christian baptism. On this point our friends of the opposite profession have the advantage over John Baptists, for they know that his baptism having accomplished its purpose, came to an end, therefore, let us try to answer the interrogation—

"THE BAPTISM OF JOHN: WHENCE WAS IT?"—Matt. xxi. 25.

In doing so, no better answer can be given than that of John himself, who saith, "That He" (Jesus Christ) "should be made manifest to Israel, therefore am I come baptizing with water" (John i. 31). Hence it was from God (the quibble as to what is baptism, I leave out of the question, as Matt. iii. 16 settles that). The object of it was evidently for the manifestation of Christ to Israel, viz., Israel after the flesh, and may therefore very appropriately be called the baptism of manifestation. For He thus came to His own (the Jews), but His own received Him not, but as many as received Him, to them gave He power to become the sons of God; even to them that believed on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John i. 11—13). Thus salvation is of the Jews (John iv. 22). Please note that the interrogation is not, The baptism of God: *whence is it?* but on the contrary, *whence was it?* I know John's was called the baptism of repentance, so far as pertained to making *his* disciples, but that was not its primary object, but that he came

baptizing with water as stated by himself, that Christ should be made manifest to Israel.

In another, and more extended or comprehensive view, John's baptism was the baptism of *consecration*, which I gather from the consecration of Aaron and his sons, for Christ said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, *till all be fulfilled*" (Matt. v. 18). "Therefore, as Moses was to bring Aaron and his sons unto the door of the tabernacle of the congregation, to wash them with water, and to anoint them with oil," &c. (see Exod. xxix. 4—7). The word *wash* above is so translated from the Hebrew word, *rachals*, but I am informed by the "Gospel Ambassador" for November 1st, 1845, that 250 years before the coming of Christ the Bible was translated by seventy learned men, who rendered the Hebrew word, *rachals*, into the Greek word, *baptize*, and is a correct translation; therefore, the consecration of Aaron and his sons was by *baptism*, for their ministrations unto the Lord in the *priest's office*, consequently, Christ, in order that not "*one jot or one tittle*" of the law should fail, must also be consecrated to His official priesthood by baptism, wherefore, "Jesus came from Galilee to Jordan unto John, to be baptized by him, and John forbade Him," &c. "And Jesus answering said unto John, SUFFER it to be so now: for THUS it becometh us to fulfil ALL righteousness" (Matt. iii. 13—15).

Therefore, as Moses was commanded to bring Aaron and his sons unto the door of the tabernacle of the congregation, to be consecrated by baptism to minister unto the Lord in the priest's office under the old dispensation, so John, as the forerunner or messenger of Jesus, was to prepare the way before Him, and make His paths straight, must consecrate Christ as the great antitypical high priest for the fulfilling of the law and the prophets, of which nothing should fail Him, and was also anointed with the oil of gladness (by the Holy Ghost) above His fellows (the Levitical priests). Therefore, John came baptizing with water for the consecrating of Christ, and this done, his mission was accomplished, and his baptism no longer needed.

Now, of Christian baptism, let me ask, *Whence is it?* to which no better answer can be given than the commission of Jesus to His disciples, after He had finished His work, died on the cross, was buried, and had risen from the dead, when He spake to them, saying, "All power is given unto Me in heaven and in earth: Go ye, therefore, and TEACH all nations, baptizing them in the name of the Father, who is well pleased with Me, and of the Son, as having perfected for ever all them that are sanctified, and of

the Holy Ghost, as the witness and testifier thereof to His people.

This is therefore a commemorative, but John's a preparative baptism, for John could not possibly commemorate by baptism what had not yet taken place. I therefore call upon all my Baptist brethren to accredit to John his due, that of having fulfilled his mission, and to leave his baptism where it belongs, viz., to that of the preparation, and consecration, whereby you will do him more honour, for it was never intended to commemorate Christ's sufferings, death, burial and resurrection, but to prepare His way and make His paths straight for the fulfilling of His great and blessed mission, in going to the end of the law for righteousness to every one that believeth, and this done, the dear Redeemer went forth conquering and to conquer until He had put all enemies under His feet, and the last enemy that shall be destroyed is death, that which I am daily looking for, being now in my 80th year, and I trust through grace His dear presence will be with me, and support me in that trying hour.

In conclusion, allow me to tender to you and all who love our Lord Jesus Christ in sincerity and truth, my Christian love. Grace, mercy, and peace be with you, and all who may bear me in remembrance. Amen.

Truly yours,

WILLIAM MOTT.

New York, July 31st, 1888,  
318, West 32nd Street, U.S.A.

#### SWEATING BLOOD.

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

DEAR MR. WINTERS,—May I beg a small space in the next issue of the E. V. & G. H. Luke xxii. 44, so often misquoted and therefore misrepresented, has for many years sorrowed my heart, that I feel constrained to open the subject. The text is given (Luke xxii. 44), "And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling to the ground." Now I never could, from my first recollection, understand that it was *blood* falling to the ground, because it says, "as it were" like unto, or, so profuse that it fell to the ground. We will, for the sake of distinction, reverse the words thus: And *His blood* was as it were great drops of *sweat* falling to the ground. Would it be sweat that fell to the ground, or blood? Why, in that case we should say without hesitation it was *blood*, and why not in the other say it was *sweat*? I think this is a fair way of putting the question. If we turn to Rev. xxi. 21 we have there a like simile: "And the street of the city was pure gold, as it were transparent glass." Would it be right to infer from that, that it was transparent glass and not gold meant? Is it not to show a purity, a brightness, like unto

transparent glass? And the same with blood. Is it not to show the large drops of *sweat* that fell to the ground? If it had been blood and not sweat, I think some of the other disciples would have mentioned it, for it would have been a fearful sight to have seen the dear Lord bathed in blood. I cannot see how sweat can be called blood, or blood sweat. I think Scripture rightly quoted, and adhered unto, is of great importance in the present day. I am, dear Sir,

Yours respectfully and prayerfully,

C. H. FULLER.

22, Tasman-road, Clapham, S.W.

#### A BRAND PLUCKED OUT OF THE FIRE.

The writer, many years ago, was selecting some hymns for a week evening prayer meeting, when those solemn lines in Watts 2 Book, 2 Hymn—"My thoughts on awful subjects roll, Damnation and the dead, What horrors seize the guilty soul upon a dying bed," &c., was impressed on his mind, but considered by no means adapted for such a meeting; and accordingly put on one side, and others noted down. A retired walk of a quarter of a mile to the chapel gave an occasion for reflection and meditation. The sentiment of this hymn now and then forced itself upon the mind. The meeting commenced, the hymn was uppermost; a man entered, the vilest blasphemer, the very pest in the parish, entered; every one seemed afraid of him, of course the hymn could not be sung now, as it would drive the man away, and we did not want to do that; we should like him to hear something not so harsh, but nothing would do. The hymn was sung, the meeting broke up; weeks, months, and years passed away; the writer was removed to another sphere of labour. The old deacon wrote to him to say old Tom P— was baptized, and added to the Church; stating it was the hymn, "My thoughts on awful subjects roll," which you gave out and about which you were so perplexed, which the Lord used to bring him to Christ. This man lived and died in the faith of a living and merciful Christ. This is brought out to show how the Holy Spirit does work, and how wrong it is for any minister of the Gospel to keep back the solemn truths of God's word, bearing upon the awful state of such who are living without God in the world. It is frequently God leads the sinner by Sinai to the cross of calvary, "Say ye to the righteous that it shall be well with him, but, 'Woe unto the wicked, it shall be ill with him.'" W. P. B.

WELLINGBORO' TABERNACLE.—On July 22nd Mr. G. W. Shepherd, of Hill-street, London, preached here on behalf of the Northamptonshire Infirmary. Collections amounted to £12.—S. WRIGHT.

CHATHAM.—Highly interesting services were held on Sunday and Monday, 12th and 13th of August, to praise God for His wonderful deliverances of England in 1588 and 1688. Mr. Thomas Vincent preached two excellent sermons, which were much enjoyed. On Monday a public tea was held, after which stirring addresses were given by Mr. F. Shaw, Messrs Langford, A. B. Hall, and Cogswell, together with Major Porcelli, of the Royal Engineers (an Italian), who gave a forcible address on the abominations of Rome, as witnessed by himself in Italy, Mexico, and other countries. An address to the Queen was unanimously passed, congratulating her on her long reign, and trusting that the rights and privileges (which she swore to defend at her coronation), might still be secured to her subjects (may it reach her). The meeting closed with the Doxology.—E. CASSE.

LEWISHAM. — COLLEGE PARK CHAPEL having been closed for some weeks for cleaning, repairing, and ventilating, re-opening services were held on July 22nd, when Mr. S. K. Bland occupied the pulpit morning and evening. On the following Tuesday, the 24th, Mr. O. S. Dolbey preached to a large congregation, and after tea a public meeting was held, at which Mr. I. R. Wakelin presided. Brother King sought the help and guidance of the Lord, and after an appropriate address from the chairman, addresses were given by brethren Bush, Holden, Parnell, Reynolds, and Wilmshurst. Each one of the speakers alluded to the affliction of the Pastor, whose absence cast a shadow over the happy gatherings. Excellent collections were made, and with the amounts the friends had already subscribed, sufficient was raised to clear the cost, nearly £50. To God be all the praise!

HOMERTON-ROW.—It certainly was a highly favoured opportunity at Homerton-row, on Tuesday, August 14, being the 68th anniversary. There were good gatherings both afternoon and evening. Mr. Winters, in the afternoon, dwelt sweetly on the preciousness of Christ, in the heart and soul of the child of God—there was milk for babes, and strong meat for the fathers. The interval was spent by mutual intercourse on the things touching the kingdom of grace. Little groups of old-fashioned believers were seen and heard, "Talking of all He did and said, and suffered for them here below." In the evening, Mr. P. Reynolds seemed very happy while he spoke of the efficacy of the blood of Christ. The sermons were good, the hymns were good, everybody had a good day, and we hope the collections were good. How heartily did they sing—"Grace all the work shall crown." It

was soul-emulating. We are very glad to know that there is an improvement in the attendance. God still smile upon the cause at Homerton Row, prays—J. W. B.

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"THOU SHALT CALL HIS NAME JESUS."

*Notes of a sermon preached at Rattlesden, Suffolk, on Lord's-day morning, July 8th, by Mr. F. C. Holden, of London.*

"And thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. i. 21.)

1. We will talk about Jesus,
2. About His people,
3. About the salvation in which they have an interest.

1. Jesus is a *wonderful name*. It is full of love. It is expressive of the great love of God to poor sinners, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

It is full of condescension. In the name of Jesus, God and poor sinners meet. In that name He comes down to us, and talks with us. This name is full of power. All the perfections of the powers of God meet in that name.

It also expresses the putting forth of that power. It is expressive of the mighty power of God by which He has rescued poor sinners from hell, and rescued heaven.

This name is full of grace, mercy, and truth. What is it that invests the name of Jesus with such beauty, and makes it so precious? It is the person who bears the name. Jesus signifies Joshua, a leader or commander. It is a name of supremacy (see Phil. ii. and vi. to x.). What is the name of Jesus to you? It is the true test of your character. What think ye of Christ? God will have Him exalted in the hearts of His people, and when they are in the Spirit, they wish to have Him exalted, and they say,

How sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear.  
Dear name! the Rock on which I build,  
My Shield and Hiding-place;  
My never-failing Treasury, filled,  
With boundless stores of grace.

What a mercy to have a treasury that never fails! Christ is all and in all. His people are never tired of hearing of Jesus, and never tired of singing about Him.

2. His people. Who are they? They were given into His hands by God the Father, that they might be preserved. God never lost hold of His Church, although it lost hold on Him. We can only lay hold on God through Christ. How are they made manifest as His? The Lord knoweth them that are His, there will none be lost. Some people think that we Strict Baptists believe that only a few will be saved. There

will be a number that no man can number, out of every kindred, tongue and nation. Who are they manifested? They are brought to feel their need of the Saviour, not a saviour. If any man hath not the Spirit of Christ, he is none of His. The spirit of grace, prayer, humility, love, truth, and of the Gospel, are evidence. There are two spirits within, grace and sin. The spirit of grace shall overcome the spirit of sin. It will overcome the world. Grace will and must reign. We cannot give the spirit of grace.

3. Notice the certainty of the salvation, "Shall save." Christ did not come on the earth to try an experiment; He came to do a work, and the work was done. All His people are saved (see Daniel ix. 24). Christ ended the transgression; He was numbered with the transgressors; and all for whom He died will be dealt with by God as though they had never transgressed.—M. E. H.

### In Memoriam.

In affectionate remembrance of ANN BALLARD, the beloved wife of William Ballard, of Dockhead, who fell asleep in Jesus Saturday, July 21st, in her 63rd year, after long and painful illness. For forty-five years she had been a member of the Surrey Tabernacle, and is deeply lamented by her sorrowing family. Her remains were interred in the cemetery at Nunhead.—G. BALLARD.

On the 15th July, our highly esteemed brother, SAMUEL KENT, of Hoxne, Suffolk, passed peacefully away, at the age of 78 years. The deceased had been for some month previously confined to his room through great weakness, following three attacks of paralysis. He was baptized at Horham, in the year 1862, but shortly afterwards removed his membership to Hoxne, in which village he resided. He had previously been connected with the Sabbath school at the latter place. Not long after joining the Church at Hoxne he was appointed a deacon, which office he honourably sustained to the time of his death, although latterly he was unable to take any active part in Church matters. For uprightness and consistency of conduct he had few equals: this was allowed to be the case even by those who had no sympathy with his religion. While confined to his bedroom he experienced great pleasure in Christian fellowship with those of the brethren who were favoured to visit him. He was sometimes rather desponding, but just before the end came, light burst upon his soul, and caused him to rejoice in God his Saviour. On the 13th of July he was smitten down with a stroke of apoplexy, after which he never recovered consciousness, but the spirit passed

quietly away while the brethren were engaged in worship in the house of prayer he had so loved to attend. He leaves behind a widow of more than fourscore years to mourn her loss. He will be greatly missed by the Church at Hoxne. May the Lord raise up others to fill the vacancies caused by death in our Churches.—H. B. BERRY.

Our friend, WILLIAM TURNER, sleepeth. He passed away on the 2nd August, 1888, aged 86. By his departure I have lost my oldest friend in the Gospel. We were baptized and united in Church fellowship sixty years ago. In the year 1835, he joined the Calvinist Independent Church, under the late Thomas Hughes, of Hackney. During the last few years of his life he frequently attended the ministry of your late dear father, at Speldhurst-road. He was known to several of us as a liberal benefactor to the poor in our connection. His body peacefully rests in sure and certain hope of a joyful resurrection to life eternal, to join the great company of those gone before to praise redeeming grace.—C. GORDELIER.

We attended the funeral of our late brother, W. TURNER, which took place at South Hackney Church on the 8th, amidst many tokens of respect to his memory.—J. W. B.

Our brother, A. E. Realf, of Dunstable, writes (August 14th, 1888)—"I am going to-morrow to Gravesend, to attend the funeral of my late dear friend, Mr. GIPPS, who departed this life on Monday." The late Mr. Gipps was formerly many years pastor of the Church at Potter's-street, Harlow. His name occurs on the list of the first members of the Strict Baptist Church, Waltham Abbey, under date 1824.

Death has again visited the little gathering at Bradfield-St.-George, and taken home our aged sister, Mrs. JOHN LAST. Our sister was the last of the few that formed the Church here. She was a regular attendant at the service till the Sunday previous to her death. She had her trials, but bore them with Christian patience. I saw her the day before she died. She died on Monday, July 23rd. I said to her, "You cannot find any rest," as she knew not how to lay. She said, "No." I said, "You know where there is rest." "Yes," she said. "And you know the way—Jesus is the way." "O yes," she replied; "bless His dear name. I know He is. It is very kind of you to come and see me." I spent a few minutes with her in prayer, to which she heartily responded. So closed our last interview on earth. Our prayer is, Lord, may we be followers of them, "Who now through faith and patience inherit the promises.—W. DIXON.

# The Strict Baptist Mission.

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“Knowing, brethren beloved, your election of God—for our gospel came not unto you in word only, but also in power, and in the Holy Ghost . . . ye became the followers of us and of the Lord, . . . so that ye were examples to all that believe . . . for from you sounded out the word of the Lord.”

GLAD words of the apostle of the Gentiles to, and of, the Church of the Thessalonians! Most significant words of the Lord to the Strict and Particular Baptists to-day.

Condescending to us (well knowing how we cleave to the dust, how unworthily we walk, and how carnally self-absorbed we are) our Elder Brother, renewing the efficacious ministries of His precious blood (Eph. ii. 13; Heb. ix. 14), and giving the lie to our fears, perfectly associates us with Himself—BRETHREN BELOVED! What soothing for the sad, restoring for the errant, and pardon, deliverance and peace, identity and equality of love (John xvii. 23), of relationship and of inheritance with Himself! All the bestowments of grace are unfoldings of such precious oneness with Christ.

The Son of God bowed beneath His peoples' sins and “was made a curse for us” to bring many sons to glory. Having wrought the effectual acquirement, the eternal ransom, and the sacrificial perfecting of each, He, by the gift and power of the Spirit, identifies the called of God with redemption's finished work and operating purposes in the great commission (Matt. xxviii. 19; Mark xvi. 15).

How unspeakably precious to the Good Shepherd is the seeking and saving the lost, who constitute His Father's perfect gift to Himself (John xvii. 6); and who can unfold the blessedness, the privilege, the divine deeps of the joy of identity and fellowship with Him in such heavenly business! “This honour have all His saints.”

During recent years God has wrought among our Churches a growing spirit of apostolic desire for the spread of the truth, and for the salvation of souls, one precious fruit whereof is the *Strict Baptist Mission*. The history of this mission is most encouraging. From smallest beginnings it has grown steadily. Its stations and agencies are continually increasing, and blood-bought souls are translated from darkness to light. The financial responsibilities rest upon the home Churches, and those who share the privileges thereof do so with delight, and entreat all who know the power of sovereign grace to have practical fellowship with their joy. The mission income has just been charged with the full care of our superintendent in India, brother H. F. Doll, and his family, and with the appointment of another native agent in Madras, besides other matters connected with needful buildings &c., in various places.

The recent visit of our brother Doll was an event in the histories, both of the mission, and of the home Churches, ever to be remembered as a season of sacred intercourse and of spiritual revival; and has confirmed

the brethren in England in their love to him, and their confidence in his ardour, and in his faithfulness to the truth of God.

We gave a peep at the mission work last month on pages 287-8. *The Olive Branch*, the organ of the mission, is published monthly, at the modest price of one halfpenny. The Churches would do well to have supplies of this most interesting serial for reading and for distribution.

THE ANNUAL MEETINGS will be held on the afternoon and evening of TUESDAY, OCTOBER 23RD, at "SOHO" (see advertisement on wrapper), and doubtless the numerous friends whom we hope then to meet will enjoy a special time of refreshing from the presence of the Lord. The saints are urged to bear this sacred cause before God personally, and constantly in the closet, and particularly to seek for very great blessings on the 23rd. It is also hoped that the Churches may be constrained to hold special prayer meetings on the 22nd, or at any suitable time. Such concert of application must be fraught with blessing.

May the God of all grace so stir our hearts and renew us in love and in truth, that far more emphatically, manifestly, widely and fruitfully of the Strict and Particular Baptists it must be witnessed that "FROM YOU SOUNDED OUT THE WORD OF THE LORD."

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METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES'  
LOAN FUND.

From which loans, free of interest, are granted to *associated Churches*, to assist in the erection, or liberation from debt, of their chapels and buildings, or purchase of freehold sites. This fund has proved a very substantial help in times of need, and to many of our poorer Churches especially it has been a source of great advantage. At the present time several applications for loans are standing over for want of funds, it is therefore highly important to have more annual subscribers, and it would be very encouraging if the suggestion made at the last annual meeting, by our brother G. W. Shepherd, could be realised by the next annual meeting—viz., that the subscriptions, which now amount to about £70, should be increased to the more respectable sum of £100 per annum, which can easily be accomplished with a little co-operation.

Subscriptions of any amount will be thankfully received and duly acknowledged by the Honorary Secretary to the Loan Fund—JAMES J. FROMOW, Sutton-court Nursery, Chiswick, W.

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METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES.

TO THE EDITOR.—MY DEAR BROTHER,—Permit me to call the attention of your readers to the special branch of the work of our Association referred to in the subjoined statement. Our excellent brother, Mr. James J. Fromow, has kindly accepted, at the request of our Committee, the duties and office of Honorary Secretary to our *Loan Fund*. This appointment was rendered necessary by the rapid growth of the business of this fund, which imposed upon the senior secretary an amount of extra labour quite beyond his ability to sustain.

Our forthcoming half-yearly meeting is duly advertised on the covers of this month's issue, and will doubtless prove of interest to the friends of our several Churches.

I am, dear brother, fraternally yours,

JOHN BOX, *Hon. Sec.*

## FALLING INTO THE MARCH OF GOD.

*A Paper read at the Baptist Board, Furnival Street, Holborn,*

BY PHILIP REYNOLDS,

*Pastor, Highbury Place, Islington.*

*(Continued from page 266.)*

TRUSTING, however, that all who are here assembled have been *thrust* into the ministry by the Lord Himself, and therefore feel the solemnity and sacredness of their position, I will now return to the principal thought of this paper—the great need of our falling into the march of God, in order that we may be true leaders of His people. We are to be examples, as well as preachers; let us, then, look well to our feet.

In dealing with this astonishing possibility of a mortal falling into step with his Creator, I would just hint, as we pass along, at *the rarity of this accomplishment*. If it were the ordinary exercise of humanity, we might have grounds to think that the *natural* man had some latent power, which, when awakened, laid hold of the divine arm, and struck out boldly upon the divine path. But this is not so. Genius can soar into heaven or dive into hell, but she cannot lead the soul into fellowship with God. Knowledge can lift a man over many a difficulty, but it cannot guide him into the narrow way where God walks. Morality can give a healthy tone to the human character, but it cannot provide the holiness without which it is impossible to see God. Whatever mystery is connected with the fact, the truth remains that no man, without the constraining power of the Holy Ghost, ever yet began to walk with God. I do not say that God compels man to come to Him, be saved, and walk in His light. I do not say that God breaks down, or even disturbs, any of the laws of mind when He visits with His invincible grace the heart of a sinner. I do not believe, and never preach, any such thing. But I most firmly maintain that no degree of natural virtue can ever qualify a man for fellowship with God. The hand of divine love must take hold of the heart-strings, and draw the man to God, or he will never put his feet in the divine footsteps. Now this necessity accounts for the rarity of walking with God. Jehovah has a right to choose His own companions. He will have mercy upon whom He will have mercy. I feel sure that, when the Lord makes up His jewels, their number will far out-multiply the throngs of those who will be deceived by Satan; but, in the meantime, only a few, comparatively, in any age are brought to walk in the ways of holiness. Men have different ways of viewing this fact; but the humble, earnest student of Scripture can interpret it only in the light of personal election and particular redemption, while he leaves to “the wise and prudent” the miserable refuges of conditional immortality and universal restitution.

Rare as this accomplishment is, however, *its highest point should be reached by the ministers of Jesus Christ*. Well has a certain writer (C. H. Mackintosh) expressed himself thus: “How much is involved in these three words, ‘walked with God!’ What separation and self-denial! What holiness and moral purity! What grace and gentleness! What humility and tenderness! and yet, what zeal and energy! What patience and long-suffering! and yet what faithfulness and uncompromising decision! To walk with God comprehends everything within

the range of the divine life, whether active or passive. It involves the knowledge of God's character as He has revealed it. It involves, too, the intelligence of the relationship in which we stand to Him. It is not a mere living by rules and regulations; nor laying down plans of action; nor in resolutions to go hither and thither, to do this or that. To walk with God is far more than any or all of these things. Moreover, it will sometimes carry us right athwart the thoughts of men, and even of our brethren, if they are not themselves walking with God. It may sometimes bring against us the charge of doing too much; at other times of doing too little; but the faith that enables one to walk with God, enables him also to attach the proper value to the thoughts of men." Especially do these utterances apply to those who have been called to occupy the position of pastors and teachers. The world has a right to expect a more noble display of righteous character, the Church has the right to claim a higher degree of spirituality, from those who bear the vessels of the Lord. Those who would guide the Lord's people into His divine ways must themselves hold close fellowship with their Master. They must become unworldly; for to walk with God must necessarily put one outside the sphere of the world's thoughts. But even this matter of spirituality may be misunderstood. Spirituality is more comprehensive than is commonly thought. Most people imagine spirituality to belong alone to contemplation. When the mind soars upward, and fixes upon eternal realities, they call it spirituality. When the mind is obliged to bend to the duties of life, they call it earthly and legal. This is wrong. The spiritual life is brought before us not only as a mounting up upon the wings of eagles, but as a running without being weary, and a walking without being faint. We must teach our people that true spirituality is a permeating power, discovering itself not only in the attitude of prayer and the posture of worship, but making itself known also in the *manner* in which their every-day work is accomplished. If the duties of every-day life be shirked, or slovenly performed through laziness or pride, a fit of ecstatic feeling will not make up the lack. Our Lord is the grandest worker in His universe, and He never turns a slovenly piece of work out of His hand. The man, therefore, who would follow God must be careful to perform good, honest work. Now, then, brethren, if we would lead the Church of Christ aright, we must walk with God without making merely sentimental distinctions between the secular and the spiritual. Here, however, danger threatens us. I am perfectly at one with those who seek to show men that the ministry comprehends a deal more than the maintenance of certain forms of worship and the declaration of certain doctrines. I am convinced that the Church has dealt with men too long in a one-sided fashion. She has forgotten that men need attraction, instruction, and recreation. God put His Church in the world to be a blessing to mankind at large; and He has ever marched before her, to teach her how to perform her task. In the fields of nature God has not paid exclusive attention to the bodily wants or the intellectual requirements of His creature; but He has blended instruction with amusement, and clothed His revelations in the most attractive forms. This is a lesson for us. Our highest aim is to care for the eternal salvation of men; but it is also our duty to attend to the moral, intellectual, and physical wants of our fellow-creatures. It is just here we have to guard against the

danger which we hinted at a minute or two since—the danger lest the earthly should encroach upon the heavenly, the secular overlap and conceal the spiritual. There are some things which are lawful for us, but which are not expedient; and, in order that we may be able to draw the distinction, and clear away the mists which obscure the vision of any perplexed believer, we must live, in private and in public, very near our Lord. We need not fear to go anywhere, if we can see the footsteps of the Master; we need not hesitate to do anything that our hearts do not condemn, after they have laid it before the Lord. The absence of condemnation by our hearts is not sufficient in itself: the heart must be nestling against Jesus, when the proposition is made; and then, if it does not condemn, the proposed course may be taken without the least fear. But while there is doubt, or the loving heart says, “No!” it is at our peril that we engage in the amusement, the intellectual entertainment, or the mental pursuit. I fear, from the information gained from time to time, that the ministers of Jesus Christ are not careful enough in this respect. Fancy fairs, bazaar lotteries, games of chance, *souirées*, with dancing kept up till five in the morning, are far from helpful to spirituality. I do not believe that any true Christian could go from sacred communion in his closet to such scenes without condemnation of heart. By such things the Church cannot bless the world; but by them the world cankers the Church. Let us eschew these, brethren, if we would fall into the march of God.

*This falling into the march of God is a condition of steady progress.* God has not given His revelations all at once. God must not be expected to do it even now. In leading our people by the footsteps of the flock, we must teach them to expect new light upon the old, beaten track; and, to incite their courage, we must show no fear when the new light comes. All true light in the world to-day comes from the great Fountain of Life; and every gleam of true light is designed to help the follower of God. Nature is constantly giving up fresh secrets, and science is frequently making new discoveries; for all which we are devoutly thankful. A few foolish people may be fearful, petulant, and even angry. But we have no quarrel with true science. We expect even fresh discoveries in the Bible. Out of it must come things new, as well as old. The Bible is larger than any human interpretation. It is only the small soul that is bigoted, and that dreams of confining all men within his cast-iron creed. Thank God! the river of divine love cannot be dammed up by denominational barriers. He is only the miserable *ninth part* of a man who sees no beauty, no holiness, no love, no truth, outside the pale of his own little church. No single sect has a monopoly of the truth. Jesus, Thou meek and lowly Lamb, Thou art more to me than church or creed, and where I find Thy image I will love it. But, while we speak thus, let us remember that the progress in the path of God is a *steady* one. Walking with God is not a thing of fits and starts. He who would fall into the march of God must not be in a hurry, neither must he think that which has been already passed on the way worth nothing. True progress must have some starting-point, as a well-built house must have strong foundations. Only a madman would set to work to dig up the foundations, after the top-stone had been reared. There are men quite as mad to-day, but they call their work *progress*. Let it be known that the following are no true marks of progress:—*a denial of*

*inspiration, and a reducing of the Bible to the level of Shakespeare; a turning of the Fall into a fable; a sinful tampering with the atonement; a denial of the necessity of the substitution of Christ; a refusal to believe in the doctrine of imputation; and the preaching of the purgation of sin by the fires of hell.* All who thus believe and act are out of step with God; for His divine rule, in all His progressive revelations, is to keep foundation truths undisturbed; and even when He passes from one dispensation to another, He takes care to carry into the new dispensation all that was true and good which belonged to the old. Let this teach us the lesson that, if we would fall into His march, we must keep a firm hold upon the verities which have been already revealed. Steadily marching forward, we will receive with pleasure any new garments to adorn truth with, but sturdily refuse to give up the truth itself.

I ought to close. Allow me, however, ere I sit down, to say, that *this falling into the march of God will mark us as men of faith.* In His onward march God creates clouds of dust, which often blow back over us, and dim our vision. "He hath His way in the whirlwind and the storm, and the clouds are the dust of His feet." When the child of God is led into trying circumstances, and all is dark about him, do not tell me that he has to stand *alone* in the presence of a mysterious grief. Not so! The eternal Spirit has led him forward into the plain where the Lord of hosts is working mightily for him; but he cannot see it yet, because of the dust. Ah, but it requires great faith to trust in such an hour. Brethren, we, as leaders, must expect frequently to be in such a position; and our perplexity will be increased by the questions and anxious cries of those we lead. "Lord, increase our faith," that we may believe to see the path which lies clear and open before Thy watchful eye. Ah, brethren, our King will soon lead His last pilgrim over heaven's threshold; and then he will shake the last bit of dust from his feet, and leave all darkness to the devil for ever. Then shall we walk with Him in white, and the divine march commenced here below shall be continued in eternity, as the Lamb leadeth us beside the fountains of living water, and we falter no longer, but keep step with our holy Lord, clothed in a purity like His own.

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## WORDS OF SPIRITUAL INSTRUCTION AND COMFORT TO YOUNG GLEANERS IN THE FIELD OF TRUTH.

*A Sermon preached by MR. B. C. TURNER, of Southport, at Zion Chapel, Trowbridge, on the occasion of the Sunday School Anniversary, June 24th, 1888.*

"Then Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?"—Ruth iii. 1.

**T**HERE is no book so interesting, my friends, as the Word of God. If we want history, there it is; if we want instruction, it is full of it; and whatever we need or require, we find it in this blessed book. As I was reading this portion I thought the words of the poet very true:—

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

I have no doubt that every one of you, especially the young, are acquainted with the history of Ruth. Here is this poor woman Naomi. She went out full but came back empty, having lost her husband and two sons. This was a painful stroke to poor Naomi, and she felt it so. Now look at Ruth. How we see the hand of God working, if we follow out her history! Here is Ruth. She must come back with Naomi. She must meet with Boaz. Here we see the wonderful working hand of our God in Providence. It is profitable when we are enabled to look at our kind Lord, in His dealings towards us. When we are helped to look forward in that way it is profitable, and we feel that it is a right way. For He who "rides upon the storm"—He who is the builder of the world, manages all things for our good.

Talk of infidelity! Look at creation: there must be a maker somewhere. Here is this clock before me; there must be someone who has given man the mind and knowledge to make this clock. We see clearly that there is a Supreme Being, a great mind; He manages everything, everything is controlled by Him. He errs not, He never makes a mistake. Everything is done and carried on in order. He who has done all this, will He not "let all things work together for good to them that love Him, to them who are called according to His purpose?"

To-day is the time appointed for celebrating the anniversary of the Sabbath-school. I shall try as much as I can this morning to have something both for the aged, the middle-aged, and young. There are three characters I want to notice in our text. I want to look at *Ruth*, at her *mother-in-law*, and at *Boaz*. We will look at Ruth as the *seeking sinner*; at Naomi as representing *believers in the Church of God, who are interested in the welfare of such souls*. Then look at Boaz as a precious *Christ*, where true comfort and rest alone are found. I hope it will prove beneficial to you, and that you will go away wiser than when you came. This is always my desire, that individuals may go away wiser than when they came. Now first look at Ruth. You have heard about her and where she came from. She was homeless, friendless, and alone. This, to my mind, pictures clearly a sinner whose eyes are opened. Ruth was a godly soul. We see that when she said: "Whither thou goest, there will I go; and where thou lodgest, there will I lodge; thy people shall be my people, and thy God my God." She was like one who, even in her day, may have been spoken of as of old, who said: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Then there are sinners here. God has opened the eyes of such. It may have been in the Sabbath-school. I believe there are many of God's people that can trace their calling back to the Sabbath-school. Labour on then ye army of God, scatter the seed. I say, then, that their eyes are opened, and they feel that they are helpless, forsaken, inasmuch as they do not feel fit for the Church, neither can they mix up with the world.

A sinner feels that he is helpless, that he has no rest or peace in his soul. There may be one here this morning like this, sitting in the pew. We cannot tell. It is not for us to pry into God's Book of Life. We cannot tell what is going on in the soul; we ought to be very careful how we speak to such, and what we say to them. Many have troubles within on account of sin, and yet they cannot seem to say anything. They feel fit for nothing, yet they are not idle; Ruth was not, she went into the

field to glean. You see her working daily. Look at the poor sinner! He is like a wise man building a house; he digs by prayer into the Word of God, searches the Word, reads it, and prays over it. He is working daily within; some of you know that sometimes you read of the Word of God, and yet there seems nothing for you. Here it is that a poor sinner is troubled, and burdened, and distressed. The language of that individual is, "Oh! that I could feel Him, and see and know Him to be mine; feel that He is my Redeemer and my Saviour."

Here is a seeking soul! I would not give much for that soul who has not more or less of these workings within. God teaches them all, and makes them feel that they are sinners; gives them a desire to find water. "When the poor and the needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I, the God of Israel, will not forsake them."

I will now leave this part and speak a little about Naomi. Now carry this home and read it for yourselves. To my mind she sets forth very clearly a Christian, one who has been in trouble and therefore would be able to pity and sympathise with Ruth in her trouble. Some people are as hard as steel. They seem to have no feeling towards the seeking ones, when they are tempted. That individual who has a knowledge of the love of Christ, has an attachment and affection towards such. He speaks to the seeking one in words of kindness. This is the right way, friends, and those who take a part in the Church of God ought to do so too. I believe you do here; I don't think I need give you this advice, "A word fitly spoken is like apples of gold in pictures of silver." If you see a seeking soul, carry the cup to him as the cup-bearer, speak kindly to such as are seeking the Lord Jesus Christ. Naomi says, "Shall I not seek rest for thee!" She pitied her. No doubt she wept many times over poor Ruth, and many times she caused her tear after tear. She knew Boaz, she knew of his riches and of his kind heart: poor Ruth did not. The poor sinner often says, "I know the Lord is able to save, but is He willing to save *me*? I know He will save His people, but am I one of them? Will He have mercy on me, and look on me?"

That soul wants a kind word of encouragement, a word spoken by a deacon, or from a member of the Church. Friends, we are all workers. Do not think it depends upon the minister; I like all to be on a level. If you are a praying soul you can do something; you may not be able to give temporal blessings, but you can pray. There are some of your congregation laid aside by affliction: it rejoices my heart to hear their hearts going up unto God for you, that He might be with you and bless you. They are useful although they are laid aside and think they are of no use. Let me have the prayers of a Church or of a prayer-meeting, the unity of the brethren one with another, then I say, that is a prosperous Church! If it be not so, then I say, there is death in the pot; but where there is this working together in love and unity there is a love for the prosperity of Zion, a love to the young and rising race. We pray for them, strive to do what we can for them, to encourage those who are seeking after truth. We seek to help them as far as we are able with our presence and with our purse, in order to carry on the cause of God.

Naomi sympathized with Ruth. She had been through sorrows and troubles herself, and those who have been there can sympathize one with another. Hence she says, "Shall I not seek rest for thee, that it may be

well with thee?" How do matters stand with you, friends? I am speaking to you professors who are professing to be followers of the Lord Jesus Christ. Have you that feeling? Have you this desire? I do not care for sitting still, I do not believe in being quiet in these things. We don't want to keep the moral to ourselves. May it be God's will that our young friends may be brought forth, and be able to know these things, so that when some of your aged heads are laid low beneath the clods of the valley, you young friends may rise up, both male and female, and be able to carry on the cause of God in this place of truth. Be like Naomi. It just came into my mind whilst speaking on love and kind words, a little circumstance which passed in our own home: I have a little boy about four years of age, and another about sixteen. They are very fond of one another, and now and then they go out for a walk together. However, a little cross thing had taken place between them, and the elder one would not take his younger brother out with him. The little one came and told me of it; I comforted him as well as I could, and told him not to mind, but he *did* mind, and he went to his elder brother and said, "Reuben, I love you, and I am sure you love me, why don't you take me out with you?" This broke Reuben's heart, and he put on his coat and they both went out together. Love will break the heart, hard words will not; they will harden it.

Taking no notice of the young has done a great deal of harm; I don't think you have that character here. There are some here who have laboured a good many years in the Sabbath-school, and I hope their lives will be spared for many years. They have laboured on for the interest of the young and rising race in the Sabbath-school, just like Naomi. They have a love for the young, and when we see a poor seeking soul struggling, and panting, and in trouble, then speak kindly to such. It is a word in season. Here is Ruth as a seeker; Naomi has a loving heart towards her; and, my friends, let us as teachers, members, and ministers, cultivate a loving spirit. I do not say we can cultivate grace, but we may try to cultivate a loving and an affectionate spirit. The more we try to do so, the more we are like Christ. May we, my dear friends, breathe more and more of this spirit!

Now let us look a little at Boaz, the kinsman. Boaz was a rich man, but he had a kind heart towards Ruth. We see clearly that he represents the Lord Jesus Christ. When we speak of Him we scarcely know where to begin, or how to end. It seems impossible for us to speak of the love and preciousness of a dear Redeemer. He is the rest of a weary sinner. Where is there rest for a poor sinner but at Calvary's cross? There is no peace, safety, or comfort, apart from an interest in the finished work of a dear Redeemer. What a blessed portion that is, "I am poor and needy, yet the Lord thinketh upon me." Yes, seeking soul, I would tell thee from the Word of God, and as the mouthpiece of God, He thought upon thee when He travelled through the streets of Jerusalem, in Gethsemane's garden, and upon Calvary's cross. Is it not the desire of a child of God to point a seeking soul to Jesus:—

" Then will I tell to sinners round,  
 What a dear Saviour I have found,  
 I'll point to Thy redeeming blood.  
 And say, ' Behold the way to God!'"

Thus, poor seeking soul, who may be young in years, distressed, and

burdened, we would point you to Jesus. "Come, now, and let us reason together; though your sins be as scarlet, they shall be as white as snow, and though they be red like crimson they shall be as wool." Here there is rest. "Therefore, being justified by faith we have peace with God, through our Lord Jesus Christ." Being justified, living faith remains. Here is the rest for the poor sinner. There is a rest up yonder. I will speak to Christians. You sometimes feel a little rest here, but there is something which comes and disturbs it. It is not a continual rest; you are disturbed by sin, misery, and the world, creeping in. Sometimes you feel no peace at all. You want a fresh realization, a fresh manifestation. You do not want another Saviour, but a fresh realization. I want to tell you who have long been trusting in Him there is a perfect rest awaiting you up yonder. Some have been taken away from you like Naomi; I do not want to make the feelings of those left behind any worse. The departed had a love and an affection for the poor. They have taken the cup of blessing to the widow's home. Such are gone from this world of sin. It is recorded here, "Blessed are the dead that die in the Lord." Christians! we are journeying on; we are passing away; a few more sighs, a few more tears, and then we shall join those who are gone before us. I hope this will be your happy end, my dear young friends. Life is before you. I hope these few words will be blessed to you, and that you may be raised up as ornaments in the Church, as Christian men and women; so that when these aged friends who are toiling on for you have gone home, you may follow in their footsteps, so far as they have followed their Lord and Master. Amen.

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#### IMMANUEL'S VICTORY OVER SATAN.

BORN and plunged in sin and ruin,  
 God's most holy Word assures  
 Mankind's thoroughly polluted,  
 Full of putrifying sores;  
 Vile, deprived, in ope rebellion,  
 Sin's gigantic barriers rise,  
 Looming high, they totter, threaten  
 For eternal sacrifice.

Man's great adversary, Satan,  
 Prompter and accuser too,  
 Foe malignant and unwearied,  
 Endless varied schemes pursue;  
 Pow'r and cunning concentrating  
 In the world's delusive dreams,  
 Blinding, error propagating,  
 All to draw from heavenly themes.

Thus encased in hellish armour,  
 How impregnable's the heart,  
 Till the mandate of Jehovah  
 Sends conviction's wakening dart.  
 Then, O what a revelation  
 Of iniquity within!  
 What tumult and opposition  
 Every thought befouled with sin.

What a scene of devastation  
 Has the serpent kept concealed;  
 But the Holy Spirit's mirror  
 Clearly leaves it all reveal'd.  
 Then a cry of mental anguish,  
 Wrung from sin and guilt oppress,  
 Makes him work with zeal and ardour,  
 To fulfil the law's request.

Futile efforts all exhausted,  
 On the verge of black despair,  
 When the soul by inspiration  
 Wrestles in all-powerful pray'r,  
 Here the "God of love and mercy,"  
 By the Holy Spirit's pow'r,  
 Points him to the Rock of Ages,  
 Blessings freely on him show'r.

Here the righteousness of Jesus,  
 Luminary of the soul,  
 Shines in all meridian splendour—  
 Heavenly peace pervades the whole.  
 In this wonderful atonement,  
 O what riches doth He claim!  
 Full of sin, yet free salvation  
 In the dear Immanuel's name.

Here believers, in prospective,  
 View the blissful realms of light,  
 Oft in conflict, tried and tempted,  
 In the shades and gloom of night.  
 But ere long Almighty Wisdom  
 Beams with most refulgent ray,  
 Guiding lovingly His children  
 Thro' the devious chequered way.

Worn and weary with the journey,  
 Panting for eternal rest,  
 Angels minister and succour,  
 Soothe with balm the troubled breast.  
 Freed from earth, the glorious escort  
 Speeds the raptured soul above,  
 There to bask in endless glory  
 In Jehovah's wondrous love.

D. B.

## ANGELIC MINISTRY.

BY S. T. BELCHER, PASTOR, WATFORD, HERTS.

*(Continued from page 273).*

## PART II.

**T**HEIR mission—to minister. The ministry of angels must never be confounded with the ministry of the Holy Spirit. The office of the latter is to quicken into life, to convince of sin, to reveal the work of Christ to the soul, to comfort in the absence of Christ (John xiv. 16), to reveal the deep things of God (1 Cor. ii. 10—13), to lead us into all truth (John xiv. 26), to teach, to sanctify, to reprove, to guide, to help our infirmities with groaning which cannot be uttered (Rom. viii. 26).

Hence His operations and ministrations are internal and eternal, for He dwelleth in us, and will never leave us; but the ministry of angels is only external and transient. Perhaps the extent of their ministrations in the present period of the Church's history may not be determined. They formerly appeared in various forms, but now it is not so. Some may pretend to have had revelations from angels, which may have been but the delusion of Satan. Hence we do well to be wary of vague speculations on the subject, and seek not to be wise beyond what is written, "lest we should be beguiled of our reward in a voluntary humility and worshipping of angels, intruding into those things which are not seen, vainly puffed up by a fleshly mind" (Col. ii. 18).

We may learn from Scripture that God commissions angels to preserve us from the incursions of Satan (Job i.). Angels are appointed to witness our repentance and share in the joy of heaven over it (Luke xv. 7, 10), but what particular part they take in administering to it we may only conjecture; but we believe that angelic ministry is so linked with providence that they may have been our guardians to preserve our bodies in the midst of a sinful and mis-spent life up to the time when the Holy Spirit began His work within. I could cite many instances in my own ungodly career where death seemed imminent, and yet I have been, and am preserved. Why? Because it is written, "He shall give His angels charge over thee, to keep thee in all thy ways, they shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psa. cxi. 11). Some inference as to angelic ministry at conversion may be drawn from the case of Isaiah, for when the light of God's throne had detected and revealed his sin, and the grace of the altar had revealed the remedy, "Then flew one of the seraphims with a live coal in his hand which he had taken with the tongs from off the altar, and he laid it on his mouth and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged" (Isa. vi.). And there was joy in the presence of the angels of God, for they had cried one to another, Holy, holy, holy, is the Lord God of hosts; the whole earth is full of His glory (ver. 3).

It is but reasonable to suppose that angelic ministry commences early in life, for an angel announced even the conception of John the Baptist, and Christ concerning children said, "Their angels do always behold the face of God in heaven" (Matt. xviii. 10). Some have thought that this has reference to the spirits of those who have departed this life, but this cannot be true, for they are those who once were heirs on earth, kept by angel's care, but have now gone home to inherit glory and parti-

icipate in the joys of redemption, which things angels may desire to see into but never need.

We do not therefore think that the spirits of departed saints form any portion of the angelic hosts nor take any part in ministering to the saints on earth. First, because, could they behold the sufferings of those on earth the felicity of the heavenly state would be at stake, and grief must enter heaven. Secondly, because the voice of Scripture at once decides the point, "*Thou prevailst for ever against him (man), and he passeth. Thou changest his countenance, and sendest him away; his sons come to honour, and he knoweth it not; they are brought low, but he perceiveth it not of them*" (Job xiv. 20, 21). This, we think, should put an end to sentimental theories of the other view, however well intended or logically argued, for the word is as definite as well can be, "that the dead knoweth not anything (. . . neither have they any more a portion for ever in anything that is done under the sun)" (Eccles. ix. 5, 6). Then certainly our sorrows are hid from thine eyes.

It should be a source of encouragement to God's ministers to know that angels are with them in their ministrations as they move from place to place. They went with Abraham (Gen. xxii.), with Abraham's servant (Gen. xxiv.), they attended Jacob, they attended Moses, they attended Daniel, and nearly all the prophets; and we think it was an angel which appeared to Paul in a vision by night, saying, "Come over to Macedonia and help us" (Acts xvi. 9); and he states distinctly, "Then stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul, thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee" (Acts xxvii. 23, 24). And to the Corinthians he saith, we (ministers) are a spectacle to angels (1 Cor. iv. 9), and charges Timothy before the elect angels concerning his ministry (1 Tim. v. 12). In the Churches of Christ, or the assemblies of saints where Christ is said to be, angels have their place—a place of deepest interest and tenderest sympathy, for it is in connection with the preaching of the Gospel, with the Holy Ghost sent down from heaven, that Peter says, "Which things the angels desire to see into" (1 Peter i. 12). And we come to an innumerable company of angels when we come to Jesus, the Mediator of the new covenant (Heb. xii. 22—24). When Paul was giving instruction to the Church at Corinth concerning what might appear to some the most trifling details of God's will, on the observance of which very often so much depends, he said, concerning the women in the assemblies, that they should have a covering on their heads, because of the angels (1 Cor. xi. 10). And yet they are but ministers, and claim no homage, repudiating all idea of being worshipped. For, said one, "See thou do it not, for I am thy fellow-servant" (Rev. xix. 10). Dr. Owen says: "We are as safe in breathing of angels, as we are of worms, if we only stick to Scripture."

Concerning their individual ministrations Scripture is profuse: let us begin with Christ. At His conception the angel announced to Mary, "That holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35). At His birth an angel appeared to the affrighted shepherds with "Fear not, for unto you is born a Saviour, who is Christ the Lord" (Luke ii. 10, 11). At Herod's cruel decree, an angel instructed Joseph as to his safety (Matt. ii. 13). At His temptation angels came and ministered to Him (Matt. iv. 11). At His passion

there appeared an angel strengthening Him (Luke xxii. 42). At His death we think He was seen of angels (1 Tim. iii. 16). In His grave two angels kept the place, one at the head, the other at the foot, where the body of Jesus had lain (Luke xx. 12). At His resurrection an angel announced the fact to His astonished disciples (Luke xxiv. 23). At His ascension two angels announced whither the body had gone, and the manner of His return (Acts i. 11). At His entrance into heaven angels welcomed Him (Psa. xxiv. 9). At His enthronement angels worshipped Him (Phil. ii. 9, 11; 1 Pet. iii. 22); and when He comes again all His holy angels shall accompany Him (Matt. xxiv. 31), and shall execute His judgments (Matt. xiii. 40, etc.).

If, then, angels have ministered to the Head, need it be wondered at if they minister to the members? Nay, would it not be rather a matter for wonder if they did not? For, are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? In Psa. xxxiv. it is written, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Here we have (1) a divine declaration, "The angel of the Lord encampeth"; (2) a divine deputation, "round about"; (3) a divine description of the heirs of salvation, "them that fear Him"; and (4) a divine encouragement, "and delivereth them." In Psa. xci. 11 and 12, we have a similar order, for we have (1) God's commission, "He shall give His angels charge"; (2) their specific employment, "charge over thee"; (3) angelic power (for they excel in strength, Psa. ciii. 20), "to keep thee in all thy ways"; (4) angelic custody, "they shall bear thee up in their hands"; (5) angelic safety, "lest thou dash thy foot against a stone." How often we are saved from evil by angelic care, we may not know. How often a word of peace to the mind, a word of promise to the soul, drops like an elixir to a burdened heart, we may not always tell; but we may know from Scripture that angels go before us, wait upon us, lead us, and compass us about, and, like our shadows on a moonlight night, follow all our days: like servants they minister to our wants, like nurses they hold us in their hands, like good body-guards they keep the wolf from the door, and in all our troubles they hold us up.

But some may say this is not the truth, for saints do often fail, for godly Asaph said, "The righteous return, and the waters of a full cup are wrung out of them" (Psa. lxxiii. 10), and they shall have trouble and sorrow. Perhaps we may; but are not angels commissioned to keep us in all our ways? May it not be said that they keep us *in* the trouble, though they may not always keep us *from* it? "There is no temptation befallen you but such is common to man, but God is faithful, and will not suffer you to be tempted beyond that ye are able, but will with the temptation make a way of escape that ye may be able to bear it" (1 Cor. x. 13). We may be troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Why? "He shall give His angels charge over thee to keep thee in all thy ways." Job was afflicted, but not forsaken; tried that he might be proved; and blessed is the man which endureth temptation, for when he is tried he shall come forth as gold (Job xxiii. 10), and shall receive a crown of life, which the Lord hath promised to those that love Him (James i. 12).

Lot was afflicted in guilty Sodom, for the filthy conversation vexed

his righteous soul from day to day (2 Pet. ii. 8). But ere the guilty city was overthrown, angels came for his deliverance (Gen. xix.).

Elijah was afflicted, deeply afflicted in soul, when he fled from the face of Jezebel to the wilderness, where he sat beneath the juniper tree and wished that he might die. "But as he lay and slept, behold, an angel touched him, and said unto him, Arise and eat, and he looked, and behold, there was a cake baken on the coals, and a cruise of water at his head; and he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee; and he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights."

(To be continued).

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### GATHERED HOME.

WILLIAM DUKE, aged 72 years, after nine months' suffering, borne with great patience, entered his eternal rest June 30th, 1888.

He had been in a tried state for several years, and during the whole time of his affliction, till within four days of his death. At one time he felt some sweetness from the following words being applied to him: "At eventide it shall be light."

Years ago he stood a member with the cause at Farnham, and was the means, with others, in the Lord's hands, of building the Chapel, which he continued to support until his death. He was in business a builder, and for the sake of trade he mixed up with the world, which proved a great snare, and was the means of drawing him aside from the way of God. He often felt great sorrow on this account.

Our pastor, Mr. Lee, also the deacon, Mr. Ferriss, visited him continually during his illness, and he looked forward with great pleasure to their visits, and appreciated their reading and prayers very much, although he could take nothing to himself but what was applied by the Spirit of God; he often expressed great fears that he never knew anything for himself, and called all past experience into question, and said his path was extremely dark; Mr. Lee repeated the following words to him:—

"In darkest shades if He appears,  
My dawning is begun."

He answered, "Ah, indeed, if He does not appear it will be darkness indeed!"

At another time Mr. Lee said to him, "You are very ill, Mr. Duke—

"And feel the mud-walled cottage shake,  
And long to see it fall."

"No, I cannot say that." He often said, if the dear Lord would give him one look as He did to Peter, that would be enough. He was more particularly tried upon this point: "The last state of that man shall be worse than the first;" and Satan said, "You are the man."

At another time, he said he was with Job ix. 31; also like David in the 38th Psalm; and hymn 365, Gadsby's selection. Two days before his deliverance came, he appeared to be in great sorrow, tears rolling down his face, and said very earnestly, "I do hope the Lord will appear before I go hence." I said, "You know the poet says:—

"'Tis finished and complete.'"

"Yes, if any part were left to me I should be sure to sink, but what I want to know, was salvation finished and completed for me?"

He was continually asking me to read the Psalms, also John xvii.; as also the lives of several good men. Whilst I was reading the life of

Kershaw he shed tears, and said how very far short he came to this dear man, and spoke so much about the Lord appearing for him.

On June 26th, about half-past ten, we were watching him, and as he was dozing a most beautiful smile passed over his face. When he roused, he exclaimed, and with much earnestness, "I am going home!" when asked, "Do you think so?" "Yes, I am sure of it," and before he could say more he had a violent attack of sickness. This complaint he had for eight weeks, the cause being cancer. After this we could not hear what he said for several minutes, as he was so exhausted; he recovered a little so as to be understood; and broke out, "Oh, come blessed Jesus, and take me home, for there I long to be! Do sing—

"Jerusalem, my happy home."

My feelings were so overcome at the time, I said, "Dear uncle, bless the Lord for this, I can see how happy you are." "Yes, but you must sing this hymn, reading it won't do: I can do so in my heart." As soon as it was finished he said very feelingly:—

"Who waits for *Thy* salvation, Lord,  
Shall *Thy* salvation see."

He moreover said, "Now read last chapter of Job, and then the last Psalm." He continued lifting up both hands to show us how joyful he was, especially when I came to the verse where Job said, "I have heard of Thee by the hearing of the ear, but now mine eyes seeth Thee;" also last verse in the Psalm: "Let everything that hath breath praise the Lord." Most of what he said was in short sentences because he could only speak in a whisper, his weakness was so great. Looking up to me he said: "None but the upright shall stand *there*." Oh, I feel so happy!

I said, "Now your prayers are turned into praise, and your mourning into joy." "Yes," and looking up he exclaimed, "Do, come Lord Jesus, come quickly, but still I desire to wait Thy time." When I asked him to take a little refreshment, he said, "The dear Saviour had gall and vinegar to drink, and all this for me! The Lord fetches all His people home, 'tis all of grace!

"Amazing grace, how sweet the sound,  
That saved a wretch like me;  
I once was lost, but now am found,  
Was blind, but now I see."

"Death has no sting for me, it is taken away; what fears surround the wicked that have no hope; I am in the body and not out of the enemy's reach yet, but he can't devour me. I remember what the Lord said to Thomas, 'Behold My hands and My feet,' and Thomas answered, 'My Lord and my God,' and I can say the same, yes, 'A fulness resides in Jesus our head.'

Mr. Ayling, an old friend, called to see him, and asked, "Do you feel you are on the Rock?" "Yes, I didn't think the Lord would save a wretch like me." Mr. Ayling said, "Those that are interested in Christ's righteousness are counted righteous by God, and the prophet Isaiah says, 'Say unto the righteous it shall be well.'" Uncle's reply was, "*It is well*.—

"Grace all the work shall crown,  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise."

After this Mr. Ferriss called to see him; uncle looked at him and repeated: "His way was much rougher and darker than mine." To me he said:—

"They sleep in Jesus and are blest,  
How sweet their slumbers are."

Our pastor called to see him and asked, "Are you ready, if the Lord

should call you?" "Yes, I am at His feet." He then took an affectionate farewell, waving his hand till Mr. Lee got to the bedroom door.

When I read the words of the hymn, "Plenteous grace with Thee is found," he raised his arm as high as he could to make us understand he had found grace to cleanse him from every sin, and said: "I do long to be gone, I feel quite ready, and want to—

"Drop into His arms outright,  
And lose myself in Jesus quite."

At another time he said:—

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God, I come."

He was often repeating "Salvation all of grace," in great pain, and said:—

"Though painful at present, 'twill cease before long,  
And then, ah how pleasant the conqueror's song."

Also, "Not my will but Thine be done." We often sang:—

"All hail the power of Jesu's name,  
And crown Him Lord of all."

"Yes," he said:—

"Mine I'll cast at His dear feet,  
And crown Him Lord of all."

I remarked, "Can you rejoice, now you are so near your dissolution?" "Yes, I can, bless the Lord for this profitable affliction!"

Mr. Ferriss came in to see him in the afternoon, and he asked him to sing: "On Jordan's stormy bank I stand." Mr. Ferriss said, "Is this hymn expressive of your feelings?" "Yes." "Well, dear friend, you are brought into a blessed spot." "Yes, indeed."

In the evening he again asked us to sing, which we did, when he said, "Sing out well, don't be afraid." But those who have been placed in a similar position in connection with those they love have found it a hard task. It was remarked to him, "It is very blessed to see you like this, but it is hard work for us to sing." "Ah!" he replied, "it is not hard for me." After this he appeared extremely weak. I asked him if he wished for anything; he said "No," but the joy he experienced seemed to tell upon his poor frame so that he could get no sleep for several nights. The doctor then gave him a weak solution of morphia, and in his sleep he sank into a state of extreme exhaustion, from which he never rallied, and thus passed away into the realms of bliss, to be for ever with the Lord. Those who are left to mourn his loss can say:—

"To His dear name eternal praises,  
Oh, what wonders love has done!"

His remains were interred at Farnham cemetery by our pastor on July 6th, 1888. Mr. Lee preached a funeral sermon the following Sabbath, from Thess. iv. 13 and 14.

A. EDWARDS.

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#### JOHN RUNACLES.

"PRECIOUS in the sight of the Lord is the death of His saints," and we may add, precious to the heart of the Lord's people is their testimony as they cross the bar and enter the haven of eternal rest.

Our departed brother, with his dear wife, were among those to whom the gospel was made "the Word of Life" from our Mission-room at Framlingham, on June 7th, 1885; they followed their Lord in believers' baptism, and were added to the Church at Laxfield, where the great grandfather of the departed was many years before baptized with the late John Foreman. The seeds of consumption early manifested themselves, and in the early

part of this year the disease became very evident. Rapidly developing, it brought his earthly career to a close on August 21st, at the age of only 30 years. Unlearned in the wisdom of this world, he was deeply taught of God, a lover of good men, and by the grace of God, a consistent follower of his living Lord. A few instances from the closing scene may be refreshing to the household of faith. On June 27th, he was in deep soul-distress (for he was amongst those whom the enemy sorely beset), he "cried out in his distress" to the God of his salvation for some word of comfort to his soul—during the night the words, "Who shall separate us from the love of Christ?" with the verses following, were powerfully applied to him, melting his soul in love, and bidding the enemy begone. On July 10th, he seemed broken-hearted on account of sin, and being removed in providence from Dennington to Earl Soham, was in distress lest he had in any way taken a wrong step; he requested his dear wife to read to him the 27th Psalm, and the reading of which was much blest to him; at the same time these lines were powerfully applied to him concerning his movements in providence:—

"Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence,  
He hides a smiling face."

And during the same day these words came:—"Behold, He that keepeth Israel shall neither slumber nor sleep." The following portions of Scripture and spiritual hymns were made very precious to him during his illness:—"I have set before thee an open door." "Christ also suffered for us, leaving us an example that we should follow His steps"—

"Thy faith is weak, thy foes are strong,  
And if the conflict should be long;  
Thy face will make the tempter flee,  
For as thy days thy strength shall be."

Also:—"Tis well when on the mount," &c. "My hope is built on nothing less," &c. How often would he also exclaim:—

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

A few days before he died his wife overheard him saying:—

"Let my few remaining days  
Be devoted to Thy praise;  
So the last, the closing scene,  
May be tranquil and serene."

Also:—

"And when my Saviour calls me home,  
Still this my cry shall be;  
Hinder me not, come, welcome death,  
I'll gladly go with thee."

But, he added:—

"Ah Lord, with such a heart as mine,  
Unless Thou hold me fast;  
I feel I must, I shall decline,  
And prove like them at last."

His almost daily cry was: "Say unto my soul, I am thy salvation," while he would often repeat, "Prone to wander, Lord, I feel it."

He spoke of many seasons of blessing under the Word preached, and the texts abiding with him in power—especially the words, "Weeping may endure for the night, but joy cometh in the morning," which formed the subject of our meditation on Lord's-day morning, April 24th, of last year.

Up to the day of his death he would often exclaim: "What was there

in me to merit esteem?" &c. Generally adding, "O! what a mercy it was indeed."

"All of His grace I was called to obey,  
While others were suffered to go."

Visiting him about a fortnight before his death, in company with one of our deacons, a brother to whom he felt deep attachment, he said, "I don't want to die, I am not one of those longing to die to escape trouble, or get out of the battle of life, I would live, and serve my Lord in this world where He is despised;" this he said very peevishly and fretfully, but a few minutes after, in such a subdued tone and manner—"I mean, if the Lord's will, O yes, my dear pastor, I would have *His will be done.*"

On the Monday afternoon before he died—the day before—he said to his dear wife, "How sweet these words are, and what a consolation to my mind, 'The Lord knoweth them that are His.'" "Oh!" he said, "Thank God I have a good hope, but O! that I had lived nearer to Him, that it might have been brighter with me now; I cannot really pray in words, but my heart's desires keep going up to God."

In the evening of the same day he said to his dear wife, "Ever keep pressing on: remember these words:—

"Trials make the promise sweet, Trials give new life to prayer;	Trials bring us to His feet, Lay us low, and keep us there."
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"Ah!" he said, He will never leave you, *He has promised me this, and I can leave you safe in His dear hands;*" then he said:—

"Oh, help us when our spirits bleed, With contrite anguish sore;	And when our heart is cold in death, Oh! help <i>them</i> , Lord, the more."
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About eight o'clock, the night before he died, he said, "Ah! Hannah, what saith the Scriptures? Ah! what do they say, 'Having this seal, the Lord knoweth them that are His,' yes! even the weak ones." He then wished his children to be brought to his bedside that he might commit them each to His heavenly Father's care, and the same again about four o'clock the next morning. Then having committed them each, with their dear mother, into the hands of the Lord, he quietly fell asleep in Jesus.

On the following Sunday afternoon we laid his mortal remains to rest in the quiet chnrchyard at Dennington, in the presence of the Foresters' Club, of which he was a member, and several hundred spectators—many no doubt attracted by the fact that this was the first interment anywhere about here by a dissenting minister under the New Burial Act. We shall never forget the order, and solemn stillness that reigned throughout the vast concourse of people surrounding the grave.

We had a large gathering of people on the following Sabbath afternoon at Laxfield, when we spoke from the departed brother's favourite text, "This poor man cried," &c.; and again in the evening at our Mission-room, Framlingham, where many of the club were present to hear the Word of the Lord verified in their comrade's salvation by grace, and peaceful end, from the words, "Mark the perfect man, and behold the upright, for the end of that man is peace."

The Lord comfort our dear sister, a "widow indeed," who, with her four dear babes, the youngest only ten months', is thus deprived of the breadwinner, a faithful husband, and loving father. As our brother was only a labouring man, he has left his loved one to hard work, and parish help for sustenance, yet knowing in himself "the Lord will provide." And some hearts will no doubt rejoice in the privilege of being His almoners to His child. The minister need hardly say it would be his joy to hand her any love-token he might receive, to:—

"Make the widow's heart to sing,  
And cheer the fatherless."

EBEN. MARSH.

Pastor's Lodge, Laxfield.

MONDAY MEDITATIONS!

WELL! I don't know; it seems to me I *am not* what I *seem*.  
 My preaching *yesterday* to-day seems like a passing dream;  
 The morning text was *sweet*, I know, and people seemed to *hear*;  
 But there was little unction in the *opening*, I fear.

Where are my notes? (just one or two for *orders* sake I make,  
 A little *wax* in case the thread of memory should break;)  
 How poor they look; I really think the veriest child could say  
 As much as *that*; and this is *all*, perhaps, that *lives to-day*!

What if my preaching should be proved *mechanical*, and I  
 A creature of ambition, *not* "the legate of the sky"?  
 What if these midnight watchings, and this unappeased desire  
 For truth and mighty language prove to be but pulpit fire!

God's truth is all too precious for my few poor struggling words;  
 Nature *will* move her iron hand and touch discordant chords.  
 I am so great a sinner, Lord, and tremble as I see  
 The vast *responsibility* that preaching lays on me!

What has it brought me? Shattered nerves, seared hopes, and wearied wife,  
 Creating an unfitness for the common things of life;  
 Were it not well that I should seek in *commerce* or in *trade*,  
 A livelihood for those I love, and for myself a *shade*?

So broods the weary pastor, *so* the Monday's hours roll by;  
 But th' old men's prayers at eventide eclipse the misery;  
 And he goes home oblivious quite of commerce or of trade,  
 Wondering what *sermon* next shall spring from out the midnight shade.

Be comforted, O man of God; and is it *nothing* worth  
 Safely to pilot God's redeemed among the wrecks of earth?  
 In spite of Monday's moanings, friend, a *blessed* lot is *yours*,  
 And recompense of grace shall crown the labourer that endures.

Our hearts are worn with earthly care, and steeped in worldly things,  
 And it is *almost heaven* at times to fold our weary wings,  
 While Gilead's balm and Hermon's dew from your cool heights are driven  
 Across our sultry atmosphere, till every *cloud* is riven.

Oh, never heed the weariness; *be* weak the weak to gain;  
 The glorious work of God the Son is surely worth the pain;  
 While every mercy you unfold, and every hope you shew,  
 Falls to *yourself*. Be comforted, and bid the tempter *go*!

God renovate the shattered nerves, and rest the weary brain,  
 And soothe with His approving smile the unsuccessful pain.  
 And make Himself *so* precious, by a whisper or a smile,  
 That you shall wish a *thousand* lives to *preach Him all the while*.

Galleywood, Chelmsford.

MRS. T. CHAPLIN.

ICONIUM

(Acts xiv. 1-7.)

ICONIUM, precious Lord, the place  
 Where Thou didst show abounding grace,  
 That grace which all Thy people need,  
 Where'er they are, on which they feed  
 A rabble, unbelieving crew,  
 Delighted when they mischief do.  
 In vain they try to stay the stream,  
 If Thou dost purpose to redeem.  
 Believing Jews and Greeks appear  
 When Thy sweet voice Thou mak'st  
 them hear;  
 Like Matthew, when they hear Thy call,  
 Deliv'rance comes, their fetters fall.  
 Wonders and signs, credentials blest,  
 Thy gracious work of love attest,

Forest-hill, S.E.

Opposing hell's impotent spite  
 Only confirms the work is right.  
 Apostles now and Jews divide  
 The populace, who side by side  
 Defend the cause for which they strive;  
 God keeps His holy truth alive.  
 Now murd'rous plans possession take.  
 But foiled ere they the same can make.  
 To Derbe and to Lystra fled  
 The saints of God; by Him thus led,  
 There they proclaim the Gospel's sound  
 To dying sinners all around.  
 Now Satan's rage proves once again  
 Too weak. Our risen Lord will reign.

W. C. B.

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

*The Origin, Progress, and Establishment of the Kingdom of God in the World.* By Surgeon-General J. M. Grant, M.D. London: R. Banks and Son, Racquet-court, Fleet-street, E.C. (gilt cloth, price 2s. 6d.). In this work we have many entirely new ideas presented to us on the dispensation of the second advent of Christ. Most Christians are interested to know what will be the nature of the government and employment of the saints during the millennium. These points are dealt with in a very able and almost unique manner. Our author does not altogether ignore the spiritual bearing of the Scriptures upon the subject, but bases his views mainly upon the literal and historical parts of the Bible, having due regard to "the existence of an Israel as distinct from the Jews." Mr. Grant's interpretation of the true millennium will, we are sure, be read with pleasure by many. But as the subject of the second coming of Christ is (as viewed by the bulk of Christians) a many-sided one, no doubt Mr. Grant will find some of his readers not quite so ready as others to adopt all that he has written about the matter. The work is beautifully got up, and reflects great credit upon both the author and the printer.

*Musings in Green Pastures; or, Food for the Lambs of Christ's Fold.* By Edward Carr. Published by J. Gadsby, 17, Bouverie-street, London, and may be obtained direct from the author, Chapel House, Leicester (price, cloth, 1s. 9d.; paper covers, 1s. 3d.). This little work is composed of a well-arranged collection of Gospel subjects in the form of sketches of sermons or spiritual addresses, which, under God's blessing, will be found most helpful to young and anxious seekers after the Lord, as also to Christians of long standing in the truth. We are very pleased with Mr. Carr's book, and hope it will meet with a successful circulation.

*Homely Chat (Truthful Tracts No. 1).* By B. Baker, of Sturry, Canterbury, London: R. Banks and Son (price 1d., 5s. per 100 nett, post free 6d. extra). This is the first link of what is likely to be a long chain of Christian experience from the prolific pen of Mr. Baker. We do not wish our friends to be misled by the title of this tract, and suppose it to consist of mere idle chit-chat. It is full of good experimental truth, written in a colloquial style, by one who has long been laid aside by the afflicting hand of God, and consequently will be read with interest by all spiritually exercised Christians. This tract, and others that may follow from the same author, will be found useful to our Churches for free distribution.

*The Royal Charter of Liberty, with notes.* By A. Freedman. London: R. Banks and Son (price 1d., 6s. per 100). The writer of this pamphlet evidently understands the true nature of Gospel liberty and its practical issue. We therefore heartily wish success to our author and his charter.

*Penmanship.* By S. G. Brown, Mr. Brown's penmanship is literally marvellous; the like we have not met with in the whole of our denomination! Mr. Brown has devoted his time and skill to the very best of purposes, namely, the cause of God. He has written, in a flowing and masterly hand, two special pieces from the original "Day of Judgment" and "Charter of Salvation." These are on sheets 12½ by 8½ (price 1s. each, by post 1s. 2d.), and may be had of R. Banks and Son; also of the author, 17, Seneca-road, Sandmere-road, Clapham, S.W. The above pieces were composed by the late Joseph Irons, of blessed memory. We sincerely hope that Mr. Brown will meet with very much encouragement in his praiseworthy labour of love.

*The Passion Week.* By J.W., Leicester: J. and H. Vice, 22, Market-street (4d. each, 3s. 6d. per 100). This interesting half-penny book is the work of one who has given much time and study to the events of the last week of our Saviour's life on earth up to the morning of the resurrection.

*The King's Servant: A Service of Praise.* Compiled by Philip Reynolds, pastor of Highbury-place Chapel (price 2d.). London: Published by R. Banks and Son. The "get-up" of this service of song we perceive to be the result of great diligence. The arrangement is good, the hymns and anthems being strung together by sound, solid, and savoury readings. Friends who are fond of services of sacred praise will find Mr. Reynolds' compilation a most profitable and interesting one. As it is published early in the season we hope it will have a good run in the Churches during the winter months.

SERMONS.—*The Completed Gospel.* By Philip Reynolds. Sound and readable. The subject of the immortality of both body and soul is well worked out. Another of Mr. Reynolds' sermons, just issued, is headed *The Christian Race*. This discourse, based upon Phil. iii. 13, 14, will be found encouraging to spiritual racers.—*Truth and Doctrine.* By C. Cornwell. This is No. 15 of the "Brixton Tabernacle Pulpit," a sermon full of strong meat, and good wine of the kingdom.

*Zion's Witness* completes another volume. The October number will begin a new volume. Robert Banks and Son, Racquet-court, Fleet-street.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### DIVINE UNITY AND PLEASURE IN REDEMPTION.

(Isa. liii. 10).

By J. H. DEARSLY, CLAPTON.

To Scripturally, experimentally, and profitably deal with such great facts as the text brings before us, there needs knowledge of God and divine reconciliation.

1. Have we gone to the Word to search whether our views and sayings accord with the Word of God?

2. Does experience teach us to test these facts and support faith and joy in God through the Lord Jesus Christ?

3. Are we gainers? "To win Christ, and be found in Him," was Paul's ardent desire, and Peter is forceful and practical, saying, "Unto you who believe He is precious." Preciousness avails, the gift and reception of Christ and of faith is more than a mere religious profession. Christianity is more than religion. Men and women may be advanced in and zealous about religion, and yet not be Christians. Our subject appears to teach—

I.—The divine unity in Christ's work.

II.—The perfection of the Saviour's joy.

III.—The relation to us.

1. In the work of redemption God is "all in all." In the covenant of grace there are the Persons engaging, and Father, Word, and Spirit witness the same, and the outcome of it is seen in the incarnation and passion of the Word made flesh.

There was unity in the spring—the precious thoughts of God towards His people. There was also design, an intention that took effect in the Person of the Word who is the Beginning, the firstborn of every creature. It was in the Sonship of Jesus that all purposes and blessings were made sure. Here unity was manifest, so that the words have meaning, "It pleased the Lord to bruise the Substitute, the Surety," "To smite the Shepherd."

The Three are one in their design; and the perfection and harmony are grand and glorious. Purpose and promise are given, and oath is also added. God swore by Himself, the strong consolation of the heirs.

2. There is unity in the work to be effected. The redemptive work is greater than the creative. To carry out all proposed, the Father, the Son, and the Holy Spirit are concerned and engaged.

But the second Person in God engaged in covenant to humble Himself, and the Father and the Holy Spirit consented, and sending the Son into the world made of a woman and under the law, the Holy Spirit wrought that holy and sin-

less body of the Redeemer in a miraculous way, and so it was called aright "The Son of God." The "bruising, putting to grief," and the making the soul-life of the Son an offering for sin was God's pleasure. The Lord did it. There had been counsel, and foreknowledge, and determination. The killing of the Prince of life was wickedness, though it was the determinate will and foreknowledge of God. The work required the Persons severally and jointly to engage in and carry out successfully and in righteousness, atoning for and making an end of sin. Christ laid down His life, His meat being to do the will of the Father and of the Holy Spirit.

3. There is unity in application. There is a divine concernment in all that the Son is and did. It is not allowable to suppose that God should have the holy Son of His love bruised, grieved, and smitten as He was all his life, and that He should undergo the shameful death of the Cross, and there be no issues therefrom worthy of God. Since, therefore, the Lord pleased all things foretold should transpire, and it was so. God meant His own glory, and the harmony of His attributes, and all is to the praise of His glory. The benefits to be applied are ceaseless. The all-fulness is in Immanuel; it is infinite, and ever flowing till all God's redeemed are made partakers of life, righteousness, and glory.

II.—The perfection of the Saviour's joy none should doubt, of whom Isaiah speaks. The Holy Ghost in the Acts settles and ends dispute: Philip from these words preached unto the eunuch Jesus. Suffering so great was overwhelming, and baptism was implied and taught. The sufferings of the God-man Jesus were foreordained, voluntary, vicarious, meritorious, and efficacious.

1. The seeing His seed. The name everlasting Father is rightly borne by Immanuel. Those who took His life without a judgment might say no generation can be His, and none will reproach us—He has no posterity. What a generation comes of Him! His death is the life of millions untold. "A seed shall serve Him." They live by Him. If He die, His shall live for ever in newness of life. He shall see His seed, and they shall be blessed for ever.

2. The prolonging His days. The time men live is but a span. David's time was short, and so was Hezekiah's. The words only apply to the Messiah, who was cut off, and whose form lay in death for three days, but He was raised to prolong His days and die no more. He in resurrection life was the first-fruits. He asked life, and it was given. He shall prolong His days. He dieth no

more, and death hath no more dominion over Him.

3. The pleasure of the Lord prospers in the Saviour's hands. How great must He be to be entrusted with the performing what is the divine pleasure! Justification of life is the divine pleasure, and the doings of Christ make a righteousness eternal, and God imputes that which the obedience and merit of His dear Son procures. The endless burnings of Christ's dying love and infinite merit never go out. They are God's delight, and they make us accepted. The sufferings of Christ preceded His being glorified. His cross was the sure basis upon which rests the hope of glory. The glory is in the hands of Jesus.

God trusts in the Redeemer's hands  
His glory and His grace.

Verily the pleasure of the Lord shall prosper in Christ's hands.

III.—The doctrine in relation to us. To be interested is blessed; if deprived we are lost for ever. There is salvation only in the Lamb of God.

1. Testimony. God bearing witness in the prophets by Christ and by the apostles. Have we heeded the truth? How shall we escape if we neglect the great salvation? The Gospel is glad tidings, words of truth and grace, the news from heaven brought thence, and embodied in the incarnate Word. It is the Holy Spirit making known the Person, character, doings, and offices of Christ. Worthy of all acceptation is the faithful saying and report to needy, sensible sinners. It is testimony on our part of what has been done for and in us by the saving grace of God.

2. The report or doctrine of the atoning sufferings of the Lamb of God is believed and received. They who receive it are blessed with justifying righteousness, and they enter into peace with God.

3. The doctrine is made known by revelation and learned by experience. The trial of the Word of truth and of the spirits is not in vain. The faith of patriarchs, prophets, and apostles was well founded in the Person and atonement of the Lamb foreordained and manifested. They saw and felt the reality and preciousness of the trial. We cannot dispense with a feeling religion. Sentiment and ritual are not all with true Christians. They have an unction from the holy One.

Thy name as precious ointment shed,  
Delights the Church around.

4. The cross of the Lord Jesus Christ makes a heaven here, and gives assurance of the heaven prepared. The Lamb slain is the object in Christian worship; above all, delighting and engaging. The Lamb glorified will be vision and fruition, joyous and endless. His redeemed ones shall see Him as He is, and be like Him.

#### MR. WILLIAM MOXHAM'S STATEMENT OF BELIEF.

*Delivered on his recognition as Pastor of Chatsworth-road Baptist Chapel.*

*(Concluded from page 217).*

I believe in the Divine inspiration and authority of the Holy Scriptures, that they are able to make the simple wise unto salvation, and to thoroughly furnish the man of God unto all good works. In the Scriptures I find *the doctrine of the Trinity*, "The Lord our God is one God," and in the unity of the Godhead there is the distinct personality and equality of the Father, the Son, and the Holy Ghost. In the fulness of time the Word was made flesh, and dwelt among men, and the invisible God became manifest in the person of Jesus Christ, who is "God's dear Son" and our "Lord and our God."

I believe in the eternal purpose of the Father, that while the thoughts of men are vanity and changing with every age, "the counsel of the Lord that shall stand, and the thoughts of His heart to all generations." I believe and preach the finished redemption of the Son, and the effectual work of the Holy Spirit in turning the soul from darkness to light, and from the power of Satan unto God.

I am persuaded that *the fall of man* in Adam's transgression is very plainly taught in the Scriptures, and that in consequence of that fall man is alienated from the life of God, his whole nature is depraved, and he is of himself incapable of pleasing God. But through the righteousness of Jesus Christ, all who believe in Him are justified from all things, and are without blame and unreplicable in the sight of God. The faith which thus justifies is a "fruit of the Spirit," and not simply the consent of the intelligence to fact.

I believe in the *regeneration and sanctification* of the soul by the direct work of the Holy Spirit, and in the absolute necessity of a godly life and walk as the result of living faith and the sure evidence of regeneration. Christ for us is our justification, Christ in us is our sanctification. I also believe in the Divine ordinances of Baptism and the Lord's Supper, the baptism of believers by immersion being the Scriptural way to Church fellowship and communion.

And I believe in the final perseverance of all true believers, the resurrection of the body, and the final judgment of the world by the Lord Jesus Christ, when the wicked shall go away into everlasting punishment and the righteous into everlasting life.

Our doctrinal basis as a Church is Calvinistic, and we are in spirit evangelical. We preach repentance and remission of sins in the name of Jesus to sinners; and though it is objected that our theology is narrow, our Gospel cannot be narrow, since it is preached to every creature

under heaven, side by side with the proclamation, "Whosoever will, let him take the water of life freely."

These things we surely believe, and as we believe we speak. My dependence is upon the Holy Spirit, and my earnest desire is to preach the Gospel with the Holy Ghost sent down from heaven. The glory of Immanuel will then shine through the ministry of the Word, the arm of the Lord will be revealed, and the Word of God will go on conquering and to conquer.

Now, I will take the opportunity of saying we readily acknowledge that other Christian bodies who do not see eye to eye with us are doing good work in the service of our one Master and Lord. There are still enemies of the Cross of Christ, and these we cannot in any way bid God-speed, since to do so would be to become partakers of their evil deeds. But I am not the man to emphasise the difference between ourselves and any who love the Lord Jesus Christ in sincerity and in truth. All lovers of the Gospel must see that we are face to face with a *great decline of spirituality and departure from the truth* as it is in Jesus within the visible Church; and a growing indisposition for the authority of Scripture and the institutions of Divine worship outside the Church. The hosts of the Lord carry on their holy war in the plain, while Jesus, who is greater than Moses, lifts up His hands in heaven. If the Church militant receives a check, and her outposts here and there are driven in, the only result will be that the host will become more and more compacted together, failing hearts will thus be strengthened, and loins be girt about to come up to the help of the Lord against the mighty. Perhaps we have not been as faithful, as earnest, as we should have been; perhaps even our love to our Lord had *too much of self* in it, and so waxed cold. We cannot build our tabernacles far up the height, and there hold communion with our Lord alone; "the Tabernacle of God is with men;" we must come down from the mountain, and, bearing the light of the Gospel to the lost, seek to throw upon minds darkened by sin the brightness that shines from the face of God.

By God's grace I hope to hold forth the word of life in this neighbourhood, and to preach the unsearchable riches of Christ, by pureness, by knowledge, by love unfeigned, and by the armour of righteousness on the right hand and on the left.

Happy if with my latest breath  
I may but speak His name,  
Preach Him to all, and cry in death,  
Behold, behold the Lamb.

READING.—PROVIDENCE BAPTIST CHAPEL.—The Particular Baptists now worshipping in Providence chapel, Oxford-road, is one whose history it is extremely difficult to trace. I have

done my best to ascertain some facts about its early history, but neither by searching the records of the Church Books nor by interviewing the proverbial "oldest inhabitant" have I been able to gain any information of a definite character relating to a period antecedent to 1826. That the Church had a much earlier history I have very little doubt; but unfortunately none of the books which might throw light upon it are known to exist. It has been shown that there has been a Baptist Church in Reading at least since 1640; but how soon doctrinal and disciplinary differences arose, or whether indeed such did arise, we have no means of knowing. Broadly speaking, however, it may be stated that the Particular Baptists, while not less charitable, are more exclusive and reserved than their brethren. They adhere, perhaps, more tenaciously to the ideas of the past; and they certainly know nothing of the "down grade." We first find the society worshipping in the Hosier-street chapel: from there they removed to Salem, in Minster-street, subsequently occupied, as we saw a week or two ago, by the Primitive Methodists or "Ranters" as they were, and by old people are so called. The next move was to Silver-street, where there was an unfortunate division. Part of the congregation left and erected a chapel known as Bethel, in Caversham-road, and those who remained changed their meeting place to a chapel in London-street, now St. Giles's Hall. After a while the breach was healed. Mr. Vize, who is now one of the senior deacons of the Oxford-road chapel, Mr. A. Martin being his colleague, tells me that he was the only deacon left at Bethel, and there was only one at London-street. Since then there have been some very able pastors, one of whom—Mr. Thomsett—although blind, formed a wide circle of friends in the town, and the present pastor, Mr. W. H. Rose, who has been here about two years, has won the warm esteem of his people. After ministering for a probationary period of six months, Mr. Rose received a unanimous call to the pastorate at a Church meeting on the 18th of October, 1886. A very plain and unpretentious structure is the present chapel, with sitting accommodation for about 500. This could be increased if necessary by putting up side galleries, the dark, gaunt pillars for supporting which, stretching away up to the high roof, look very peculiar. There is a gallery at the end, to which, as usual, the children are relegated, and in which, also as usual, they manifest a lack of interest in the service in inverse ratio to their distance from the centre of influence. The preacher occupies a platform at the other end, in front of which are the baptistry, the communion table, and the harmonium (at which Miss Welman

presides). Behind is the school-room, in which about one hundred children are taught. Mr. Martin is superintendent, and Mr. Hazell the secretary of the Sunday-school, which is in sore need of increased accommodation. There is sufficient space at the back for extensions, but unfortunately the money required (£500) cannot be so easily obtained. No doubt, however, the public will be ready to assist in raising the sum needed when an appeal is made to them. Mr. Welman conducts the Band of Hope. It is easy to see that the cause is a living one, and that both preacher and people are thoroughly in earnest.—*Local Paper.*

**BRIGHTON.**—Very encouraging services were held at Bond-street on Sept. 9th and 11th in connection with the pastor's sixth anniversary. Our esteemed brother Box preached on the Tuesday with much acceptance. The Lord was with him in power, and many friends found it to be a season of great refreshing. Tea and public meeting followed, the pastor presiding, who, in his opening remarks, referred tenderly and lovingly to the death of our beloved brother Anderson, who had preached each year since his settlement at Bond-street. During the year many indications of the Lord's goodness had been received. Additions had been made by baptism and letters of transfer, and others were coming forward. Interesting and helpful addresses were delivered by brethren Virgo, Nunn, Gray, Turner, Box, and G. Webb. Congregations large: collections liberal, in advance of last year's. To God be all the glory.

**FRAMLINGHAM, SUFFOLK.**—**DEAR MR. WINTERS,**—In the E. V. and G. H. for August you wished some friend to tell you "How far the mission-room is from a cause of our faith and order." Allow me to say that Cransford is three miles, Soham five, Charsfield six, Laxfield seven, and Horham about seven. In this town there is a Methodist chapel, which is well attended; also an Independent chapel, and two rooms occupied by two sections of the "Brethren." The Unitarians preach in a nice substantial chapel, bequeathed to the Baptists in the time of the Puritans. They are very thinly attended, indeed, and we pity the few who go. There are as many as eleven public-houses in the town, and they all seem to prosper! The town is a stronghold of sin and Satan. You, dear sir, know what kind of weapons are wanted. The cause at Cransford to which our good brother Packard alluded, though without a pastor, is in a peaceful state. Brotherly love prevails, which you know means much. A goodly number of young people are constant in their attendance, and are very attentive to the Word preached. On the whole things look

encouraging. We have lately had repairs done to the amount of £12 or more, and through the goodness of God and the diligence and liberality of kind friends we are in a position to pay our way.—Yours, JOSEPH JAY.

**IPSWICH.**—On Sunday, Sept. 9th, the superintendent of the Sunday-school in connection with Zoar Chapel, David-street, on behalf of the teachers and scholars, presented to Miss E. Becket, teacher of the Young Women's Bible-class, and Mr. S. Garrard, leader of the singing and a teacher in the school, in connection with their impending marriage, a marble clock, bearing the following inscription:—"PRESENTED TO MR. S. GARRARD AND MISS E. BEECKET BY THE TEACHERS AND SCHOLARS OF ZOAR SUNDAY-SCHOOL, AS A SMALL TOKEN OF ESTEEM, SEPT., 1888." They have both been connected with the school about seven years. Mr. Garrard, who was taken by surprise, on behalf of Miss Becket and himself, very feelingly returned thanks for the kind expression of good-will towards them, and assured the teachers and scholars of their intention still to go on, by the Lord's help, in the work in connection with the school. The marriage took place on the following Thursday, Sept. 13th, in the chapel, in the presence of a goodly number of friends, by whom the bride and bridegroom are highly esteemed. Mr. S. K. Bland officiated.

**IPSWICH.—BETHESDA.**—We have not been forsaken of our God, but have received another testimony that He is with us in the open declaration of five sisters, who came forward spontaneously to confess their love and attachment to the Lord Jesus Christ, and they were publicly received in the afternoon into full communion. Two others, already baptized, were received into fellowship at the same time. Truly the Lord hath done great things for us, whereof we are glad. What gives more joy to a minister of Christ than to know he is not labouring in vain, or spending his strength for nought? It is a pleasure to admit inside the pale of the Church those who give an honest account of the dealings of the Lord with them in their conversion and call by grace. The prayer of all, I am sure, must be, "Oh, Lord, send us prosperity, and help us, in receiving Thy goodness, to acknowledge Thy lovingkindness and tender mercy." Our pastor, Mr. Kern, has now completed another year of labour amongst us, making the eleventh anniversary, a long time to look back, but how blessed when it is with feelings of gratitude and love! May he be long spared to continue preaching the Word with the Holy Ghost sent down from heaven, is the prayer of—A LITTLE ONE.

## STRICT BAPTIST MISSION.

## GRATEFUL ACKNOWLEDGMENTS.

IN a recently dated letter, Mr. Doll refers to an act of very thoughtful kindness by a friend in London. After acknowledging, on behalf of the agents, teachers, and children the Christmas gifts, which were much appreciated, he says:—

"It gives me very great pleasure to add, that our dear brother, Samuel Schwietzer, 17, Mornington-crescent, London, N.W., very kindly sent me one sovereign and five shillings, the value of 300 English pennies, and these, agreeable to his wishes, have been distributed to our Sunday-school children at Poonamallee, St. Thomas's Mount, and Tinnevely. The children at the two former stations have sent their salaams or thanks to the donor. As soon as the account of the distribution of the articles and money sent to Tinnevely is received by me from Walter, I shall forward the same to you."

Mr. Doll, in grateful remembrance of his visit to London, adds:—

"I take this opportunity of again tendering my heartfelt thankfulness for the special care and attention received by me, and for the many personal acts of kindness and affection shown to me and my family in tangible forms by the many beloved Christian sisters and brethren, and young friends of our Churches in London and its suburbs—Brighton, Tring, Cambridge, Ipswich, Bury-St.-Edmunds, Chelmsford and Chalkshire. The Lord, our Covenant God and Saviour, who has so graciously preserved and blessed me in my recent visit to England, abundantly reward them all with His choicest blessings, both spiritual and temporal."

MARCH, CAMBS.—In this busy and thriving town the truth as it is in Jesus is well represented in the beautiful sanctuary where the late pastor, Mr. E. Forman, of blessed memory, sounded forth the Gospel of free grace for forty years. On Lord's-day, Sept. 16th, we spent a very enjoyable day with the friends at Providence Chapel. It greatly pleased us to learn that the Church was well sustained in peace, unity, and love, and that the congregation continued to improve. The school is large, and well conducted by a superintendent and a staff of efficient teachers. We should like to see the E. V. & G. H. patronised by the friends, and *Cheering Words* by the Sunday-school. Our kind friend and Christian brother, Mr. W. Morton, of Granford-house, received us heartily; and notwithstanding the serious sickness of several members of the family, Mr. and Mrs. Morton spared no pains in making us happy the short time we remained under their hospitable roof. We hope the Lord will graciously reward

them for their kindness, and favour the Church and congregation by sending them a pastor after His own heart. There is a capital opening for a good, sound, godly minister here. The deacons are worthy men, and labour in the interest of the cause in every possible way. We wish them and all the saints at Providence, March, God speed.—Ed.

## PROTESTANT CHILDREN UNDER ROMAN CATHOLIC TEACHING.

MY DEAR BROTHER WINTERS,—Will you kindly permit me to call the attention of our friends to a matter upon which I feel somewhat strongly. I confess I have been astounded at the simple-mindedness—the sweet innocency—of Protestant parents, who have sent their children to Roman Catholic day-schools to be educated; but I am grieved and saddened at the thought of Strict Baptists doing so. It may be true, "they do not teach religion," but does INFLUENCE stand for nothing? The unsuspecting child learns to like the nice dear teacher, and will not believe evil of the Church to which she belongs. The Jesuits know this work, and this *nice* tender bearing towards Protestant children is cultivated to subvert the ends of the Church. A nobleman, now in the House of Lords, is a Roman Catholic, through a nice gentleman going to his father's home to make a catalogue of his library. It caused grief, but too late. The seed sown in a young heart developed in manhood. Let parents beware, lest the seed sown should bloom, languish, and die in "the odour of sanctity," only to be found in a convent.

J. WHATMOUGH.

7, St. Margaret's-terrace, Plumstead.

## A WORD TO FAN THE FLAME OF DEVOTION IN TRUE HEARTS.

"Let us go on unto perfection" (*Heb. x. 6*).

Although there is no superscription to this epistle there is indubitable evidence that Paul was its author. The word "perfect" is used freely in this epistle, but once only, as far as we can judge, in the sense of absolute perfection (chap. xii. 23). The perfection intended in the text, therefore, is not sinless perfection. Believers never attain to such a state in this life: if they could they would not glory in it. "Though I were perfect I would not know my soul. I would despise my life," said one (*Job ix. 21*). We must either *go on*, or *fall away*, grow or wither, develop or decline, flourish or fade. The righteous shall flourish like the palm tree which is upright. "They are upright as the palm tree" (*Jer. x. 5*). The finest palms grow along the banks of the Jordan. No water no palms—grace makes Christians. Keeping ourselves in the love of God requires three things—building, praying, looking.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ," &c. (Jude xx.). This will need diligence; ver. 11, "And we desire that every one of you do shew the same diligence, that ye be not slothful." A lazy soul is a losing one. The soul of the sluggard desireth and hath nothing, but the soul of the diligent shall be made fat. The sluggard will not plow by reason of the cold, therefore shall he beg in harvest and have nothing. How often these, and kindred texts, sound like thunder-claps upon our conscience! The earth drinketh in the rain and it is dressed by the husbandman. God's work and His people's co-operate: one fits the other. "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of His own good pleasure." The tilling and tending without the showers will be labour vainly borne.

Let us go unto perfection. The R.V. renders the word *full growth*, which is undoubtedly the true meaning. "Not as though I had already attained, or were already perfect," saith the apostle in Phil. iii. 12, "but I follow after, if that I may apprehend more of Christ's love to me and my love to Christ." To be successful the preaching of the gospel must be varied—adapted to the spiritual attainments of the hearers. The Corinthians were carnal, and walked as men (marg., Gr., according to man). Envy, strife and divisions among Church members are sad proofs of unsubdued iniquities, un-mortified lusts, and un-humbled, or at least, imperfectly humbled hearts. Therefore, the apostle says, "I have fed you with milk and not with meat." Some cannot receive the truth because they do not live the truth. Howbeit the apostle says, at chap. ii. 6., "We speak wisdom among them that are perfect," *i.e.*, the experienced children of God, as chap. xiv. 20, of the same epistle: "Brethren, be not children in understanding; howbeit in malice, be ye children, but in understanding be ye men (marg., Gr., perfect, or of a ripe age); and to this agrees Eph. iv.; where it is said that prophetic, evangelistic, and pastoral gifts are for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Now then, brethren, are we going on unto perfection, or are we among those—alas, how numerous they are!—who are falling away. Are we developing or declining, flourishing or fading? We do not mean as to outward appearances, nor as to the world's estimation, or the estimation of vain-

glorious self. We walk by faith, not by sight. The Christian's pace is not uniform to onlookers, and never satisfactory to himself; but it is "by faith," and that is enough. Sometimes he is borne aloft as on wings (Isaiah xl. 31); at other times he runs—without the slightest sense of weariness—as Elijah did, keeping pace with Ahab's chariot, or like a hind (Heb. iii. 19).

We find brave and saintly Rutherford saying, "When Christ goeth away I have all to seek;" and again, "When Christ goeth away my all is as it were at the sea bottom." When the good man of the house goeth away he taketh the bag of money with him.

The Saviour hides His face,  
My spirit pants to prove  
Renewed supplies of pardoning grace,  
And everlasting love.

Once, when brought into very low water, so low that we could see nothing, and feel nothing but mud, the following lines, little known, but to us almost inspired, were a great comfort; we transcribe them and so conclude:—

The lopped tree in time may grow again,  
Most naked plants renew both fruit and flower.  
The sorriest wight may find release of pain,  
The driest soil suck in some moistening shower.  
Time goes by turns and changes chance by course  
From foul to fair; from better hap to worse.  
The sea of fortune doth not ever flow,  
She draws her favours to the lowest eb,  
Her tides have equal times to come and go,  
Her loom doth weave the fine and coarsest web.  
No joy so great but runneth to an end,  
No hap so hard, but may in time amend.  
Not always fall of leaf, nor ever spring;  
Not endless night, nor yet eternal day:  
The saddest birds a season find to sing,  
The roughest storm a calm may soon allay.  
Thus with succeeding turns God tempereth all,  
That man may hope to rise, yet fear to fall.  
A chance may win that by mischance was lost,  
The net that holds no great takes little fish.  
In some things all, in all things none are crossed;  
Few all they need, but none have all they wish.  
Unmingled joys here to no man befall  
Who least hath some, who most hath never all.

RUFUS.

"ELECT PRECIOUS" (1 PET. II. 6).

"HE IS ALTOGETHER LOVELY."

Who can be weary of preaching, or hearing, reading, writing, or learning of Christ, who is a precious and lovely One? Jesus Christ, the Mediator, is God, the Father's Elect, and there is a three-fold Elect of God. First, the Elect Jesus Christ, Isa. xlii. 1, "Behold, My servant, My elect," saith the Father, speaking of Christ. Secondly, the elect angels in 1 Tim. v. 21, "I charge thee, before God, and our Lord Jesus Christ, and the elect angels." Thirdly, the elect saints, Col. ii. 12, "Put on, therefore, as the elect of God, holy and beloved bowels of mercy." But what are the elect angels, or elect saints, to the elect of Jesus Christ?

B. WOODBOW.

32, Jarvis-road, West Kensington, S.W.

**GREAT YARMOUTH.—YORK ROAD.** Anniversary sermons in connection with the above place were held on Lord's day, August 12th, Mr. B. J. Northfield preached morning and evening to large congregations. Our brother was graciously helped in the delivery of God's truth, and many found it good to be there. On the following day tea and public meeting were held. Our brother W. Kempston was to have presided, but was unavoidably prevented, but it was our happiness to have our old and valued friend W. Beach, of Chelmsford, with us on the occasion, who again filled the vacant post as ably as he has done so many times in the past. After a hymn of praise, and prayer by brother J. R. Debnam, of Horham, the chairman gave a warm-hearted address, in which the felt infirmity through advanced years was overcome for the time being, as he told forth the wealth of that inheritance laid up for him, and into which he with all the blood-bought host would so soon enter. Blessed gospel testimonies followed from brethren Northfield, Harsant, Beddington, Marsh, and the worthy pastor J. Muskett. The collection and subscriptions, amounting to £16, were handed to the pastor as a free-will offering, who having suitably acknowledged the same, another happy annual gathering closed at the mercy seat.—E. M.

P.S.—The pastor and deacons of the above cause desire to express their appreciation of the liberal help and kindness of the many friends who visit them during the summer season. It is very cheering year by year to welcome so many of the household of faith, who, resting awhile by the sea shore, do not fail to show they value the glorious gospel of the blessed God as proclaimed at York-road, where

The rest that remaineth  
In foretaste's received.

E. M.

**HOMERTON-ROW.**—To MY DEAR FATHER,—Just a line or two to let you know we had a good time at Homerton-row on Tuesday, Aug. 14th. I should so much have liked to see you and for you to have heard the grand old gospel trumpet blown by Mr. Winters in the afternoon. He spoke of precious faith, precious promises, precious blood, and a precious Jesus. It recalled to my memory an observation made by dear old Thomas Stringer, many years ago at Providence Chapel, Kingston. He said Peter deals in *precious* things; Paul dwells on *rich* things, *riches* of grace, *riches* of glory, &c. John dwells on love, especially on loving things. I cannot give you even a faint outline of Mr. Winters' sermon, but I trust the savour of it will remain with me for some time. I seemed obliged to go on the occasion, although all circumstances seemed to say, "You must stop

at home." I am very often tried about week evening services, but of late these words of our dear Lord have been sweet to me, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you;" so that if the devil does insinuate sometimes that we ought not to neglect our business to go to the House of God on a week evening, why bless the Lord, He can make it up, "The silver and gold are His;" and even should it please Him not to make it up financially, why, then, we are only following in the footsteps of the apostle Paul, and esteeming every earthly thing but dung and dross, so that we may win Christ, and be found in Him. A young one received encouragement from Mr. Winters' opening remarks concerning himself and his thoughts about preaching, and an old disciple was cheered up from the sermon and text: the text he heard preached from 43 years ago, and it was then blessed to his soul. We had a comfortable cup of tea; every one seemed to look like "children at home;" and in the evening, Mr. Reynolds gave us another note or two on the silver trumpet. He spoke of the fellowship of saints with the fellowship of God; how that fellowship was made possible, namely, by the work of Christ by revelation, and also by the work of the Holy Spirit. He also said even fellowship with God was not exempt from the attacks of sin and Satan. Speaking of the cleansing blood of Christ, he said, "Christian, here is a soft and sweet pillow for you to lay down upon to-night." I must tell you our good brother Dawson gave us some glorious old hymns and dear old tunes, too; I don't know whether we sang scientifically or not, but I know we sang heartily, and if our tongues did not make melody, I believe our hearts did. Trusting you will rejoice with me that we are not quite dead as a church and people; the Lord is still blessing His Word from time to time; we are in peace and unity; and I believe an earnest cry is in our hearts that the Lord will arise and shine upon us as part of His own family. May the Lord bless you abundantly. Your loving son, J. S.

**ARTILLERY STREET, BISHOPSGATE.**—This truth-loving Church held their 27th anniversary on Tuesday, September 11th, when a large gathering of friends convened together in the afternoon, to hear our brother E. Mitchell extol Christ, and were not disappointed. A goodly number of friends partook of an excellent tea. In the evening Mr. J. M. Rundell, of the Surrey Tabernacle, presided, and gave a warm and forcible gospel address, which was followed by similar addresses from brethren C. Cornwell, J. H. Lynn, P. Reynolds, F. C. Holden, and W. Winters. Unity, love, and peace prevailed at the meeting.

The deacons were happy, and the friends generally, we believe, enjoyed the occasions very much. The financial report read at the meeting showed a balance on the wrong side. We hope, however, that that will soon be made good by lovers of the truth. The Lord very graciously bless the long honoured cause at Artillery-street, prays—**ONE WHO WAS THERE.**

**UCKFIELD AND CROYDON.**—“Honour to whom honour is due.” My first pastorate was at Uckfield, where I laboured in the Lord’s service successfully in the midst of a kind, loving, and affectionate people for over seven years, and was instrumentally useful in raising the cause from six members to over thirty, but conscientiously feeling my work was done, I resigned, and after preaching my farewell sermon, the Church presented me with a purse, as a token of their sincere love and affection. Many heart-felt tears were shed at our parting, and the spiritual remembrances are still fresh in our minds, and will remain while life shall last. The Lord ever bless the Uckfield cause, is the prayer of their late pastor. From thence, in the providence of God, I removed to Croydon, and here I have enjoyed the Lord’s smile and blessing in the ingathering of many precious souls to our happy Salem. Here also affliction abideth us, and various trials have fallen to our lot. Our kind friends here also, after four years’ labour and toil, have expressed their love and sympathy in a substantial, practical form, in the presentation of a purse, as a token of Christian esteem. Surely such expressions of godly feeling flowing immediately from the hearts of the people to their pastor, should not lie buried in the land of forgetfulness, but ever be remembered with prayerful desires to our heavenly Father for the furtherance of their spiritual joy and happiness in the Lord. With emotions of Christian love to the Church and congregation, my hearts’ desire still is, that the blessing of the Lord, with the smiles of Jesus, may rest abundantly on the Church at Salem. So prayeth their affectionate pastor, **W. HORTON.**

**DOVER, PENTSIDE.**—**MY DEAR BROTHER WINTERS,**—You will be pleased to hear we are still prospering at Pentside. Our anniversary services were quite a success, good congregations, good sermons, and good collections. The friends kindly gave me the noble sum of £14. The Lord be praised! The people are neither rigid nor frigid. The Lord bless you in your work is the prayer of yours in the truth, **G. WEBB.**

[We heartily rejoice with our brother George Webb and his friends in their united and successful efforts in the cause of God and truth.—**ED.**]

**HADLEIGH.**—Lord’s-day, August 26th, was a beautifully fine day, and so enabled friends far and near to visit us on the occasion of our 73rd anniversary services. Our esteemed brother Winters was the preacher, by whom three instructive and comforting sermons were preached, to the joy and rejoicing of the large number of friends who gathered together. The collections were satisfactory. We felt it good to meet in the house of our God, and could exclaim, “This is none other than the house of God, and the gate of heaven.”

**SWAVESEY, ST. IVES, HUNTS.**—A memorable day was realised here on August 8th, when we had the privilege of baptizing two young sisters and a brother. Several of the causes in the neighbourhood having notice of this service a large number of friends were present, including brethren Jull, of Cambridge, Morling, of Over, Sadler, of Willingham, Baker, of Needingworth, and Mortlock of Swavesey, each taking part in the service at the water-side, Over-court. A good number took tea in the chapel, after which brother Jull preached a very suitable sermon. We, as a Church, have joined in prayer for the Lord to add to our number; the blessing, though delayed, has not been denied. Having laboured in this cause for more than three years, during which time there have been marks of divine approval, we hope that the peace of Zion will be continued to us and the goings forth of Zion’s God be seen in our midst.—**D. FLAVEL, Pastor.**

#### BENJAMIN’S BLESSING.

“And of Benjamin he said, the beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day long; he shall dwell between His shoulders” (Deut. xxxiii. 12).

Moses, in the previous chapter, had been warning Israel against sin, and reminding them of God’s judgment upon the same, and would seem as though he was about to leave them with the dread sounds of judgment ringing in their ears; but, no, ere he ascends the Mount Nebo, as a father, he gives the various tribes his parting blessing, his dying benediction, in which he foretells future events, and future greatness, prefacing this blessing by reminding them of the majestic appearance of Jehovah at the giving of the laws, and of God’s assured love to His people.

Let us, in the first place, look at the beloved Benjamin, and then take a glance at Benjamin’s blessing.

1. **THE BELOVED BENJAMIN.** Benjamin was the beloved son of Jacob, more dear to his father because of the loss of his son Joseph, whom he mourned as dead. Around Benjamin were entwined with tenacity the tendrils of his father’s affection, and by his parent’s side he

must dwell as in a safe place. When the sons of Jacob returned from Egypt with the declaration that the governor of the land had commanded them to bring Benjamin next time they came for corn, poor old Jacob gave way to sorrow, for he feared evil would come upon the lad if absent from his side.

God's people are His Benjamins, in that they are beloved of Him. His saints are His beloved ones, saying, "I will call them My people, which were not My people; and her beloved which was not beloved" (Rom. ix. 25). This love is the *outcome of Jehovah's good-will and pleasure*, and is entirely independent of any good foreseen in us: "Of His own will begat He us." "I will have mercy on whom I will have mercy, and compassion on whom I will have compassion." The Lord makes known His love by *affectionate expressions*, such as are to be found in Isaiah liv. 10, "The mountains shall depart, and the hills be removed, but My kindness shall not depart, neither shall the covenant of My peace be removed, saith the Lord of Hosts," and also in a *practical manner*. Christ left heaven, tabernacled here below in the likeness of sinful flesh, suffered, died the ignominious death of the cross, rose again, and ascended into heaven, not to procure God's love for us, but as the greatest possible manifestation that He did love us.

II. BENJAMIN'S BLESSING foretold the security of Benjamin's tribe, its preservation from the apostacy, and consequent dispersion of the Ten Tribes by reason of its sanctuary covering Mount Moriah, upon which the Temple was built; being within the borders of this tribe God's beloved shall *dwell in safety by Him*. He keepeth the feet of His saints that they slip not. This promise of safety is a blessing of no mean order. Christ said to His disciples, "I send you forth as sheep among wolves." But over against this is Benjamin's blessing. We shall dwell in safety by Him. Immutable promise! "He shall dwell by Him in safety." Peter says, "Kept by the power of God." The hand of the traveller is taken by the ever-present Guide, and he is conducted in safety. God's people dwell in safety by Him in *covenant purposes and engagements, in continual remembrance*, they being graven upon the palms of His hands and their walls continually before Him. In a *vital union to the Lord Jesus Christ*. "I am the Vine, ye are the branches." By a *living faith* does the believer dwell by God's side, then is it felt safety, so that he can say, "I will fear no evil, for Thou art with me."

Covering is also promised in the blessing, and the Lord shall cover him all the day long. When God would portray Jerusalem in the desolation and the Church in her unregeneracy, the simile used is that of a forsaken, miserable

infant, cast out in the open field to the loathing of its person, and exposed to death; but in the time of love the Lord passed by, and had compassion, covered it with His robe, and washed it from its filth. Now the divine Trinity are unitedly engaged in covering Benjamin the Lord's beloved. Jehovah the Father justifies. Justification is a long garment, and covers from the dread wrath of God. Jehovah the Spirit justifies the conscience, and bears witness to our spirit of our cleansing in the blood of Christ, so that "being justified by faith we have peace with God."

There is one more sentence to be noticed in this blessing: "and He shall dwell between His shoulders." What a pleasant *home!* to abide upon the shoulders of Omnipotence. The figure suggests on the part of God—

1. *Strength and support* to His weak ones (see Luke xv. 5; also Ezek. xii. 6, 7). The shoulder is symbolical of strength. When a man has a burden to carry he lays it upon his shoulder, as the easiest mode of conveyance. Cast upon Him all your cares.

2. *Authority* (compare Isa. ix. 6 with Matt. xxviii. 18, and 1 Cor. xv. 25). This is Christ's by divine right, and delegated to Him as Mediator.

3. The shoulder is also emblematic of *honour and command*, as is seen from Job. xxxi. 36; Isa. xxii. 22, xlix. 22).

4. *Of deliverance*. Trouble burdens as a load upon the shoulders, but it shall be removed (Isa. x. 27).

Lastly, *A reiteration of safety*. To dwell between the shoulders of Omnipotence is a safe abode, and from his sheltered place he can look forth undaunted, calmly surveying the surging mass of sin, enemies, trouble, and persecution, singing, "I will fear none of these things, for in the Lord Jehovah have I everlasting strength." "God is our refuge and strength." The Lord graciously give us to sweetly enjoy these things for His name's sake. Amen.

C. GUY.

27, Beaconsfield-road, Brighton.

#### LONDON AND COUNTRY CONGREGATIONS.

DEAR BROTHER WINTERS.—The Suffolk meetings are intensely cheering to read, and seem for the time being to make one really forget we are living in a cruel, torturous world, where everything is fleeting away. I have often wondered why these Country Associations' meetings are so soul-stirring to what we get at home. Surely it cannot be that God blesses them more in the country than the towns; although I have realised the fact that the country Churches prize their privileges more than some of our city ones do. And many of our Church members, by their actions, lead us to suppose they consider the frequent attendance at the house of

prayer rather a bore, judging by the flimsy excuses they avail themselves of for non-attendance, as well as coming late to the same. What a glorious change if we could see all in their places (health permitting), soon after the doors were open! What a splendid portrait of that grand champion of truth, John Foreman, in the July E. V. & G. H.! Would to God there were more like him about.

THOMAS WILES.

#### IS IT RIGHT FOR WOMEN TO PRAY IN PUBLIC?

MR. EDITOR.—We read in Gal iii. 28, "There is neither male nor female, for ye are all one in Christ Jesus." Paul forbids the women speaking in the Church; he says, "Let them ask their husbands at home, for it is a shame for a woman to speak in the Church" (1 Cor. 34, 35). A very wise decision I think for Paul to come to. But he says in 1 Cor. xi. 13, "Every woman that prayeth with her head uncovered, dishonoureth her head; judge in yourselves, is it comely that a woman pray unto God uncovered?" Paul, it is plain, does not forbid a sister praying. We read of Anna, a prophetess, a widow of four-score and four years, which departed not from the temple, but served God with fastings and prayers, night and day. (Luke ii. 37). Also in 1 Tim. v. 5: "Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

Hannah also went up to the temple and prayed; the anguish of her soul was so great that she could not speak the words aloud, but her lips moved (1 Sam. i. 10). The Holy Spirit indited this prayer in her heart, or we should not have had it in print; it was not her usual way of praying, because Eli accused her of drinking too much wine. When the Holy Spirit indites the prayer it cannot be wrong to pray.

I think where God has blest the soul with a gift of prayer, it is only right to use that talent. We read, "On the Sabbath, Paul went out of the city by the river side, where prayer was wont to be made, and he sat down, and spake unto the women that resorted thither" (Acts xvi. 13). Was not this a female prayer-meeting? In conclusion, Mr. Editor, if you want to hear a real and sublime prayer, go to a female prayer-meeting! Walthamstow. E. SMITH.

#### TOTTENHAM—PARK MISSION.

DEAR MR. WINTERS.—We are making good steady progress here; our Sunday morning congregation numbers over thirty, and evening nearly fifty. Last Monday evening at the prayer-meeting we had eight praying brethren, total number present twelve. Wednesday evening, about fifteen came to hear brother C. Holton, who seems to be well received. On Sunday evening, Mr. Mil-

bourne received two into our little Church, making four additions within the last few weeks, and we have two more propositions for membership before us, so that I think you will agree with me that we have much to be thankful for; our Sunday-school, although small, continues to grow. We have lately had amongst us a young man who seems to have been sent in a remarkable manner—he came all the way from Enfield—having been connected with the "Brethren," but previously with the "Establishment." From what I can learn, it appears that a fellow *employé* had by some means got hold of a copy of the E. V. & G. H., and knowing his friend's liking for Gospel things (he had, I am told, been speaking in the open air), he threw the periodical over to him, saying, "Here, so-and-so, here is something in your line!" well, he read it and found in it that that answered to his feelings, and saw on the cover our notice, and came to the Wednesday evening service; after service he went away with Mr. Flegg, who preached that evening, and put several questions to him with regard to those points in our doctrines which he was doubtful about. I think he has since visited Mr. Flegg, and he now sees eye-to-eye with us. Trusting that you are well in health, and prospering in the things of the kingdom. I remain, yours very truly in the Gospel,

HENRY DREW.

STONEHOUSE, DEVON. — DEAR BROTHER,—Just returned from a visit to Clerkenwell, Blackmore, Witham, Chelmsford, Heybridge, Paddington, &c. I had good, glad times everywhere; but was suddenly called home on Monday, by tidings of the dangerous illness of my dear wife, thus having to disappoint many friends who were anticipating the closing service at Woodbridge Chapel, last evening. I have met with nothing but kindness and love from old and dear friends in Essex and London, for which I am grateful. Many have been refreshed by the grand of 'Gospel, which is so much despised and ignored in our day. My wife is still very ill, and excites the fears of our heart that the end is near. But whenever it shall come, it will be home at last. Yours in Him, W. TROTMAN, Stonehouse, Devon.

OCCOLD, SUFFOLK.—The anniversary of the Sabbath-school was held on Lord's-day, Aug. 12th. Mr. T. Haddock (pastor) preached morning and evening, and Mr. Hill in the afternoon. The chapel was well filled. Both preachers were listened to with pleasure. The children sang some truthful hymns in a creditable style. Many felt it good to be there, and were stimulated to start on another year of Sunday-school work with gratitude and joy.—P. BARRELL.

## FORGIVENESS OF SINS.

By W. PORTER, OF SOUTHBEND, ESSEX.

"But that ye may know that the Son of Man hath power on earth to forgive sins" (Mark ii. 10).

Christ's blessed mission on earth was not only to work out salvation but to communicate the same to His dear people. His whole life was a life of divine communication; His was a divine mission, consequently He went about doing good. He spoke words of peace and comfort unto those who were in great need of divine assistance, those who could find no cure but in Him, who could speak with divine authority, and say, "Thy sins be forgiven thee." We have in the first place to notice divine knowledge, Thy sins. Secondly, divine power, be forgiven thee. Thirdly, the greatest knowledge that mortals can attain unto, "Son, thy sins be forgiven thee." Thy sins—divine knowledge, Jesus could speak with authority and say thy sins, because He knew the heart of man.

He knows because He saw the travail of His soul. Every pardoned sinner is the travail of His soul. Again, He knows because in all their afflictions He was afflicted, and the angel of His presence saved them; again, the angel proclaimed this when he said, "And thou shalt call His name Jesus, for He shall save His people from their sins." Who hath a better understanding than the Saviour? Speaking of Himself, He says, "All power is given unto Me in heaven and earth."

Only the Son of man could render that perfect satisfaction which the holy law of God demanded. Being an infinite debt, it required an infinite atonement, so the dear Son of man could say, "Thy sins be forgiven thee." Again, on the ground of His perfect obedience to all that His heavenly Father required, He could say, "Thy sins be forgiven thee." I have no doubt but that the poor man had been in great trouble about his sins, they were a great burden to him. When God the Spirit first opens the eyes to see that we are sinners, how it makes the soul tremble at the sight; then, for the first time, he is heard to groan out that prayer, "God be merciful to me a sinner;" the poor publican could not so much as look up, but smote upon his breast saying the same prayer. What earnestness there is in those words! The poet says,—

Have mercy on my needy soul,  
Thy peace and pardon give,

and everyone whom the Spirit calls and quickens into life, sooner or later prays that same prayer, "God be merciful to me a sinner." This brings us to notice in the second place the divine power, "But that ye may know that the Son of man hath power on earth to forgive sins." Mere human power could not do it: it

must be divine power. He had the power to communicate the same. The prophet Isaiah says, "He giveth power to the saint." The sinner's cry is, "Help me to believe Thy word; help me to trust in Thee." They have no help in themselves; feeling their own weakness to perform spiritual acts. In Luke v. 17, it is said, "and the power of the Lord was present to heal;" and we find that the power of the Lord was in their hearts, because they had faith in His divine mission, faith in His divine power, and faith in His willingness. And when He saw their faith, He said unto them, "Man, thy sins are forgiven thee."

In John i. 12, it is said, "But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name." It was by His divine power He called all things into being, and by His divine power He sustains all things and provides for all His creatures.

The words of Jesus are words of power. When He said, "Lazarus, come forth," he that was dead came forth, and when He said to the raging water, "Peace be still!" there was a calm.

What divine power and submission the Saviour manifested when He stood before Pilate!

The last thought, the greatest knowledge that we can attain unto, "But that ye may know that the Son of man hath power on earth to forgive sins." Salvation is the greatest work that God ever performed; a knowledge of it is the greatest knowledge that man can attain unto, and an experimental acquaintance of it is eternal life. The great mind of God is revealed unto us by His Spirit, through Jesus Christ our Lord, who lived a holy and spotless life for us, and who by His death delivered us from all the consequences of sin, and from the power of the devil, and from the terrors of the grave, and we shall enter heaven in the spotless robe of His righteousness,

His righteousness wearing, and washed in His blood.

Bold shall we appear in the presence of God.

## AFFLICTION SANCTIFIED.

MY DEAR BROTHER IN THE LORD,—  
For some time past I have been silent from writing to you on account of sore affliction which has been pressing me down; but feeling now fast recovering, I can truly say that this affliction has been abundantly sanctified. Affliction, my good brother, does not spring out of the dust; does not come by accident. They are not the result of human or infernal maliciousness. Our foes could have no power at all, except it were given them from above. The Lord reigneth! In speaking of the afflictions and trials of life, the wise man calls them "the chastenings of the Lord." It is He who loves me that holds in His hand the chastening rod. He says, "As

many as I love, I rebuke and chasten." "Behold, happy is the man whom God correcteth; therefore, despise not thou the chastening of the Almighty." God's servants must experience the furnace before they can be made instrumental in helping others out. Before Job was put into the fiery furnace he was gold, and after the devil had got him there by God's permission, he was still gold. Job goes into the furnace gold, but he does not come out brass. No, gold is gold, if even it be tried in the hottest furnace; and so is a Christian a Christian after all his trials, both inward and outward. Though gold is a pure metal, it is not without alloy. So of God's people, though they be pure, complete, perfect in Christ, without spot, or wrinkle, or any such thing in Christ, yet in themselves they are as far from perfection and holiness as Satan.

Now for some years I have been engaged in the work of the ministry, and have experienced many trials of one sort or another, but they have not all been of the darkest sort; yet, "having obtained help of God, I continue until this day," as a living witness that "the Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him." It is easy to say "I trust" when the cupboard is full; but it wants a living faith to say it when the cupboard is empty. But in this present affliction my Heavenly Father has so encouraged and strengthened me that I shall not die, but live, to declare the works of the Lord. Therefore I pray that I may be so used as seemeth Him best for His honour and glory.

Wishing you every success as Editor,  
Yours in the truth of the Gospel,  
S. BEALL STOCKER.

Bluntisham, St. Ives, Hunts.

#### "SWEATING BLOOD."

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

DEAR SIR,—I have just been reading your correspondent's (C. H. Fuller) letter on the above subject, and I am bound to confess that I cannot see with him, that the sweat spoken of in Luke xxii. 44, was not blood. I have always looked upon it as being both blood and water. If there was no blood, then why is blood mentioned? I have not the least doubt but that the untold agony of the dear Redeemer was so great and intense, that it forced the very blood through the pores of His skin. What He suffered in the garden of Gethsemane, I believe no mortal tongue can tell, for

Backward and forward thrice He ran,  
As though He sought some help from man.

Need we wonder then that "His sweat was as it were great drops of blood, falling down to the ground"? I think not, when we remember the intolerable load of guilt that He had laid upon His dear shoulders on behalf of His people.

Now, dear sir, the reason I write this

is to say that Christ is not the only person we have on record that is said to have sweat blood (not of course recorded in the Bible), I refer to Charles IX., of France, who was king at the time of that most awful tragedy, which commenced August 24th. 1572, I mean the Bartholomew Massacre. I refer Mr. Fuller to what Dr. Wylie gives in his account of this king, in his "History of Protestantism," Vol. II., page 611.

Such an awful state of mind was King Charles IX. in, on his death-bed, and no doubt but what the agonies of his mind in recollecting the dreadful crimes he had committed in shedding such an amount of Protestant blood, caused him to sweat blood as he did; no wonder then that Christ did the same.

Of His sufferings so intense,  
Angels have no perfect sense.

SHADRACK HAWKINS.

49, Ingrave-st., Clapham Junction, S.W.

[The above paper came to hand first. We have others on the same subject in the press.—ED.]

### In Memoriam.

EMMA WILCOCKS, the beloved wife of John Wilcocks (late deacon of Tamworth-road Baptist Church, Croydon), passed away peacefully and almost imperceptibly on August 24, aged 77 years, after a long painful affliction, under which her patient endurance of suffering was manifest to friends who visited her. She was blest with a good hope through grace of entering into rest, which she earnestly longed for, "being weary of earth, herself, and sin." The Lord graciously granted her that which she requested, a gentle dismission from this world. The bereaved husband is comforted in his loss by the sweet assurance of her eternal gain. For more than 40 years she had been favoured to attend a truthful ministry, first at Mount Zion, Dorset-square; and the last 30 years at Croydon. She supported the cause of God liberally, was kind to the poor, especially the saints, whom she loved and esteemed greatly. In the midst of her severe trial she said, "The Lord is good; goodness and mercy have followed me all the days of my life."

I have to record the death of BENJAMIN HADDOW, the beloved son of one of our members, who, after much affliction, sweetly fell asleep in Jesus on July 20, aged 21 years. His end was peace. His mortal remains were interred in the cemetery on July 24, by Mr. Thomas Willson, in sure and certain hope of a joyful resurrection.—E. S. KING, a Deacon of Providence Chapel, Biggleswade.

On Friday, August 24th, MATHILDA, wife of WILLIAM SYMONDS, of Bow, E. aged 64.



THE LATE MR. JOSIAH CRUTCHER.

(See page 328).

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## Old Divinity v. New Theology.

“If the foundations be destroyed, what can the righteous do?” (Psa. xi. 3).

THE THEOLOGY OF THE APOSTLES, REFORMERS, AND PURITANS.

**T**HE fact of God being unchangeable in Himself, and in all that is connected with the salvation of sinners, has often proved a source of great consolation to the troubled hearts of God’s dear children, and has enabled them to view all systems of religion, other than that set forth by the prophets and apostles, and by Jesus Christ Himself, as being vain, useless, and sinful.

If the theology, or science of divinity of the greatest speculative thinkers of to-day differs so widely from that held by the Apostles, Reformers, and Puritans, what will shrewd and advanced theologians think of it in a future age? They will simply treat it as obsolete and valueless.

THEOLOGY NOT A PROGRESSIVE SCIENCE.

Believers in the “New Theology” throw discredit upon the writers of the New Testament, and upon those of Christians of a later age, as

not being so advanced in religious thought as they are. They, moreover, clearly infer that had God but have left the whole scheme of redemption with them, they would have carried it out in a far better manner than He has done! "God forbid," says Paul, "Yea, let God be true, but every man a liar; as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Rom. iii. 4). This *progressive science* in which so many great minds boast, is not "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii. 18), but in worldly wisdom and self-conceit. Dr. Young observes—

"Humble love  
And not proud reason, keeps the door of Heaven;  
Love finds admission, where proud science fails."

#### TRUTH NEVER CHANGES.

The Gospel is as modern now as it was in the first century of the Christian era, and must remain so to the end of time, because truth never changes. A similar class of rationalists and sceptics lived in the days of the apostles, as in this nineteenth century, and of whose false teaching Paul wrote to his son Timothy, warning him to beware of their "profane and vain babblings (or profane newnesses of words) and oppositions of science [TRUTH], falsely so-called" (1 Tim. vi. 20).

#### RELIGIOUS THEORISTS.

There have been in every period of the Church's history religious theorists, whose thoughts, utterances, and writings have run contrary to the truth of God, and such have never wanted adherents to their notional and speculative philosophy. Graceless professors, whether learned or unlearned, have always shown greater attachment to the most baneful and ridiculous errors than to the plain Gospel of Christ. Job knew them in his day. He says, "Vain man would be wise," etc. (xi. 12). The apostles were also well acquainted with them and their pernicious ways" (2 Peter ii. 2; Jude ii. 12, 13). Unsanctified reasoning is a great and dangerous weapon against the Word of God:

#### TRUE RELIGION NOT A HUMAN SYSTEM.

The leaders of this new and negative school of theology are men of letters, skilled in the wisdom of this world. They are not likely, blessed be God, to have many followers from the ranks of the Strict and Particular Baptists, who have little taste for such profound and unscriptural works as Darwin on the "Origin of Species," "Essays and Reviews," "Universal Fatherhood of God," "The Larger Hope," etc. How pointed and solemn is the prayer of Christ in reference to men who are wise above what is written! (see Matt. xi. 25). True religion is not, however, as some suppose, associated with ignorance and bigotry; notwithstanding there are many persons in this day, unskilled in human systems of religion, who are made "wise unto salvation," and can "read their titles clear to mansions in the skies."

There are

#### FIVE THINGS AGAINST THE "NEW THEOLOGY"

with which "Modern Thought" men cannot grapple, namely, (1) the *Unchangeableness of God*; (2) *His fixed decrees, attributes, ordinances, and Word*; (3) *Divine revelation to sinners*; (4) *Christian experience*;

and (5) *Godly practice*. Macaulay, we think, was justified in his assertion that theology was not a *progressive science*, such, we mean, as the sciences of nature. God does not teach men the knowledge of astronomy, chemistry, botany, and geology by divine revelation in the same way in which He teaches sinners the way of salvation.

“’Tis revelation satisfies all doubts,  
Explains all mysteries, except her own,  
And so illuminates all the path of life.”

The former science is from earth, and the latter from heaven. The one is divine and affects the soul, and the other is human and affects the intellect. We know that divine as well as human knowledge partake of infinity and widens with our capacities. The higher we mount in it, the vaster and more magnificent are the prospects it unfolds before us, but the lines upon which this twofold knowledge runs are not parallel and identical, the one being spiritual and the other natural.

“ASK FOR THE OLD PATHS.”

God has not changed in His laws of government to necessitate a change in religious thought. Man is the same as he ever was since the Fall, and needs the same irresistible grace to call him from darkness to light, the same efficacious blood to purge away his sins, the same justifying righteousness in which to appear spotless before God, and the same invincible power of the Holy Spirit to apply these Heavenly blessings to his undying soul. Moreover, Christian experience is fed by the glorious verities of God now, and in the same manner as in the distant ages of the past. Thus the humble Christian can sing with Dr. Watts:—

“ Our God, our help in ages past, Our hope for years to come,	Our shelter from the stormy blast, And our eternal home.”
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#### THE TESTIMONY OF EXPERIENCE AND PRACTICE.

If the “New Theology” is sound, divine revelation of God and of His truth must have undergone a change at some period, which, to admit in the slightest degree, would be absolute blasphemy. If man’s *experience* of that revelation be different to that of the prophets, apostles, and reformers, then his *practice* likewise must be the reverse of theirs, which, if it were true, there could not possibly be any affinity whatever between the early saints of Bible times and the Christians of to-day. Characters such as Abel (Heb. xi. 4) being dead would not speak to us, and the whole of the Scriptures would indeed become a dead letter.

“TRUTH IS GREAT AND MUST PREVAIL.”

The Holy Ghost has not given us a *new version* of His work in saving sinners. He does not teach that which is contrary to the truth, neither are the ordinances of His Church, the graces of the Spirit, as faith, repentance, and good works, different now to what they were in apostolic times.

Modern thinkers may labour to produce a “New Theology,” which, running counter to the old-fashioned Gospel of the blessed God, will never ultimately succeed. If the “New Theology” were really genuine and successful, then the professed Church of God would be only a thing of history, and the saints of old must have gone to Heaven in a different

way to that of those in the present day. The "New Theology" absolutely requires a new God, a new Bible, new prayers, new hymns, a new order of Church government, and a new race of preachers and teachers. The adherents of the old school divinity are now estimated by certain "New Theology" teachers as so many antiquated and fossilized specimens of the remote past.

#### HOW TO MAKE THE "NEW THEOLOGY" SUCCESSFUL.

We are told that when Lepaux, a member of the French Directory, complained to Talleyrand that his new religion, "Theophilanthropy," made little progress among the people, the shrewd old statesman replied, "I am not surprised at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed." "What is it? what is it?" eagerly asked Lepaux. "It is this," said Talleyrand; "go and be crucified, and then be buried, and then *rise again on the third day*, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you may accomplish your end!" The philosopher went away silent. No infidel or "New Theology" man has ever attempted these conditions, and no man ever will.

"THERE IS NO NEW THING UNDER THE SUN."

As regards the Gospel dispensation all things have become *new*, yet with God is nothing new under the sun. He Himself is declared to be "the same yesterday, to-day, and for ever." What a highly comforting fact is this to the Christian!

Let, then, the religious sceptics have their "MODERN THOUGHT" TOYS, which are as old as the Fall. By God's help we will adhere to the *old theology*, which believes in the total ruin and depravity of all mankind in Adam, the eternal and personal election through the sovereign love of God the Father, in particular redemption through the death and merits of Christ the Son, effectual calling by the Holy Spirit, and the final perseverance of all the election of grace through the reigning power of Jehovah within them.

W. WINTERS, *Editor*.

Churchyard, Waltham Abbey, Essex.

#### THE LATE MR. JOSIAH CRUTCHER.

OUR readers will unite with us in our expressions of grief at the demise of our highly esteemed brother in Christ, Josiah Crutcher, which took place Oct. 2, 1888, in his 65th year. At the funeral on Monday, Oct. 9, the greatest possible respect to the memory of the deceased was shown at The Grove, Camberwell. The pulpit was becomingly draped in black, and all the occupants of the body of the chapel were in mourning attire, as also were many in the gallery. Our godly brother, Mr. Thomas Bradbury, conducted the service amid unmistakable signs of emotion and sorrow, and expressions of joy, on account of the happy departure of his

highly-esteemed and faithful friend and co-worker, Josiah Crutcher. With faltering lips Mr. Bradbury read suitable portions of Scripture, and poured out his heart in solemn prayer, telling the Lord of the loss the Church of Christ, the widow, the family, and he himself had sustained by this visitation of divine Providence, and of the great gain to the soul of the departed. Never did we listen to a prayer so solemn, so sweet, so savoury, so suitable to such an occasion; it was so earnest and sacred that many were moved to tears, some audibly so, that we were constrained to say, "Surely the Lord is in this place!" As our dear brother lingered at the throne, the solemnity increased, and a sacred feeling pervaded the whole assembly. Mr. Bradbury, in addressing the friends, founded his remarks upon John xiv. 2, "In My Father's house are many mansions," said this is a solemn occasion, one of God's children, bought by the precious blood of Christ, is now in the mansion prepared for him. At one time it was my impression that I could not stand before you on this occasion, but being fully persuaded that our brother, Josiah Crutcher, is now before the throne, in the strength of the Lord, I am able to do so. Our brother stood before us as a man in Christ. My first sight of him won a place for him in my heart's affections. We were for awhile separated, but the time came when we were brought together in the communion and fellowship of our Lord Jesus Christ, the fellowship of His sufferings. For fourteen years we travelled on together. As to the state of our brother now before the Lord we are certain he is happy. On my return from the country recently, when I heard of our brother's illness, I went and saw him immediately, and read and prayed with him. It was a sacred time. It seemed to us to be the very gate of heaven. One hymn, commencing, "I'll praise my Father while I've breath," was on his lips for days, and he was kept in a happy state for about a month. At one time he said, "Here lies one whose only hope is in electing love, predestinating grace, quickened by the Holy Ghost." The last time I went he said, "I have had many reckonings up." I said, this does not affect your state before God. "No," he replied, "the covenant of God stands sure, and nothing can alter it." Mr. Bradbury concluded his brief but touching address by saying, May you and I be enabled to follow him as he followed Christ, who through faith and patience now inherits the promises.

At the conclusion of the service in the chapel, the cortege, consisting of a hearse and thirty carriages, wended its way to Nunhead Cemetery, where about 1,500 people had assembled, and an impressive address was delivered by Mr. T. Bradbury, and prayer was offered by Mr. C. Cornwell.

The Surrey Tabernacle was largely represented at the funeral, among whom we noticed Messrs. Albert Boulden, Green, and T. King. The deputation from the Aged Pilgrims' Society (of which Committee Mr. Crutcher had been a useful member for seven years), were Messrs. Parks, Martin, Sharpe, J. E. Hazelton, and W. Jackson. The hymns chosen were given out by Mr. Cornwell. Among the large concourse of people we noticed Messrs. Harsant, Parnell, Noyes, Wheeler, and several other ministers and friends from most of the Strict Baptist Chapels in London, who held the departed in high esteem. As a denomination the Strict Baptists will greatly miss Josiah Crutcher, as he was very kind in taking the chair at many public meetings in our chapels.

Our own testimony of our deceased friend is that he was a Christian,

a man, upright, clear, bold, frank, and ever willing with a cheerful heart to render help to the needy.

JOHN WATERS BANKS.

A LETTER TO MRS. CRUTCHER, BY MR. A. MILLER.

DEAR MRS. CRUTCHER,—As you have expressed a wish that I should put down a few things respecting your dear husband and my intimate friend, now before the throne (a friend of over twenty-four years), I willingly comply. We first knew each other from attending the ministry of Mr. Jesse Gwynnell, of Greenwich, and became neighbours about the year 1864, when our unfeigned friendship commenced. I have often heard him refer to his early days, how he was born of godly and praying parents at Warfield, near Windsor, on Dec. 24, 1823, and how he was called by grace in early life, when attending the chapel at West-end, Chobham, where you first became acquainted with him by spiritual and natural ties, and baptized together by Mr. Henry Allnut, of blessed memory. His call by grace was not so marked as yours (so he has told me), but was to him almost imperceptible, as expressed in Mark iv. 26—29, “So is the kingdom of God, as if a man should cast seed into the ground, should sleep and rise night and day, the seed spring and grow up, and he knoweth not how.” In him there was the blade, ear, the full corn in the ear, gathered to his eternal home. Yes, he died in faith, saw and embraced the promises, and confessed that he was a stranger and pilgrim, seeking and desiring a better and heavenly country. How precious was that hymn to him, commencing—

“We’ve no abiding city here.”

He has often related to me his first coming to London. He had previously read a sermon of the late Mr. Joseph Irons, and how he wished he could sit under that dear man’s ministry, and his wish was granted about the year 1849. Divine providence ordered and brought him with you to Dulwich, where you both were privileged to attend at the Grove Chapel, and where you also became connected with the little Baptist cause at Norwood, until the Lord ultimately brought you to Pomery-street, Hatcham, where our first intimacy commenced. After the death of dear Jesse Gwynnell, and the sale of the chapel, our steps were directed to the Grove, Camberwell, where the ministry of the late Mr. Jay was made a blessing to our souls, and where our dear departed friend was called to take an active part, and was the first instrumental cause of the settlement of our much esteemed minister, Mr. Thomas Bradbury, as pastor of Grove Chapel.

I need not enumerate the many ways in which he was made pre-eminently useful. He is embalmed in the hearts of the pastor, Church, and congregation of Grove Chapel as a faithful servant of the Lord there for the last fifteen years. His work is done, and he now realises what he so much desired, as his last audible words indicated, “Going home.”

I would only add, the first time I sat by his bed-side, he addressed me as follows:—“Miller, I have no high-flown ecstatic joys as some have had, but I am resting upon those firm foundation truths that I have believed in and received covenant realities from. Tell all my friends this when I am gone.” I felt when he uttered these words they were prophetic of his departure. I never expected that he would be raised up again.

We mourn his absence, which is his gain. May the Lord give us, when our last sands shall sink, to realise the blessing couched in his last words, “Going home.” So prays—

Your Christian friend and brother,

AARON MILLER.

SOME ACCOUNT OF THE CALL BY GRACE, MINISTRY,  
AND VOYAGE TO ENGLAND OF THE LATE MR.  
JOHN PIPER, OF DEMERARA.

By W. PAUL, OF HERNE HILL.

MR. PIPER was endowed with a largely developed physique, and strong intellectual powers, and when in the vigour of early manhood entered with zest into worldly pursuits and sports, more especially horse-racing; fulfilling the desires of the flesh and of the mind; a child of wrath, even as others, evidenced in ridiculing and despising God's Word and His people, until, in the good pleasure of His will,

"The appointed time rolled on apace—  
Not to propose but call by grace;  
Give a new heart and change his will,  
And turn his feet to Zion's hill."

Strolling along one evening arm-in-arm with one of his companions, they neared a little mission-room, and placing the end of his lighted cigar under the eaves, Mr. Piper suggested that they should go in to "have a bit of fun." They had scarcely taken their seats when the words of the text, "If the righteous scarcely be saved, where shall the ungodly and sinner appear," fell with effectual, convicting power on his ears and in his soul, causing him to feel and acknowledge that he was the ungodly man and sinner, and to ask what he must do to be saved; for being without God and without hope in the world,

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

He was kept in great distress of soul until a friend put in his hand part of an old sermon by the late Joseph Irons, saying, "Here's something that will do you good if you read it." This was the means of giving him hope. He often wandered in the fields, crying to the Lord for deliverance, and on one occasion, having dropped on his knees by the hedge-row, the Lord visited him with a glorious manifestation of pardon and acceptance to Him, with the words, "I have blotted out thy transgressions as a thick cloud," &c. He blessed and praised the Lord, and said, with one of old, "What wouldst Thou have me to do?" His mouth was shortly opened to—

"Tell to sinners round—  
What a dear Saviour he had found,  
To point to His redeeming blood,  
And say, Behold the way to God!"

Some of the earliest fruits of his ministry were visible in the effectual calling of his mother and brother, and signs followed his testimony in open-air meetings, &c. Persecution by the arch-adversary was the natural consequence, for the pulling down of some of his strongholds roused his venom, which manifested itself through its numerous instruments, and not the least was the Harlot of Rome. One of the local military officials ordered the congregations to be dispersed at the point of the bayonet, and friend Piper to be lodged in gaol, calumniously charged (like his Master) with causing obstruction and riot. He confronted his accuser with the vehemence and grace of a Paul, being enabled to vindicate his conduct to the approval of his judge, and to the censure and disgrace of his adversary.

After this it was laid on Mr. Piper's mind to leave his native country

for England, having an impression that the Lord would open a sphere of labour for him here. He was informed that the captain of a vessel shortly to sail was a professor of religion, and under such an auspicious circumstance he took his passage and embarked; but when out at sea, found himself in the midst of horrible wickedness, the crew cursing and swearing amid the raging of the elements. So great was the fury of the storm that the wicked sailors were, at length, awed, and begged of Mr. Piper (who, calm and peaceful, remained alone on deck) to pray for their deliverance. He assented, and was heard, for there was soon after a calm. The effect, however, was but transient on these hardened sinners, who soon returned to their habitual course, and the storm came on again with redoubled violence, such as they had never before witnessed.

Mr. Piper was again called upon to entreat for them; all hope of getting to land having been given up. "The effectual fervent prayer of a righteous man availeth much," and the assurance granted to him, that the vessel with those who sailed thereon should be brought safely to land was fully verified. Arriving in England Mr. Piper was first located in Devon and Somersetshire, being engaged by the Plymouth Brethren for mission work. After a while the Town Hall at Lewes was taken for him to preach in, where he had instances of the Word being attended with power; one incident relative to which is certainly amusing. An old lady who had heard Mr. Piper preach, determined to test, in her own way, whether the Word was of the Lord, had said within herself, "If it be of the Lord I shall meet the dear man in such a street to-morrow morning." They met at the time and place, but the emotion of the old lady being mistaken by Mr. Piper for evidence of intoxication, he endeavoured to escape the warm greeting which apparently awaited him. But she was not to be daunted by his turning away, and following him succeeded in giving him testimony that he had been made useful to her.

On one occasion feeling deeply impressed to go to Paddock Wood to preach, he took his stand under the porch of an unfinished house, and a number of persons being gathered, the Word was listened to with power. After the service, one of the hearers (whose wife was, at that time, opposed to the truth) took Mr. Piper to his house, and afterwards realized a rich blessing in carrying out the Apostle's injunction relative to extending hospitality to strangers, for his wife was subsequently prevailed upon to hear Mr. Piper, and in her case the Word was attended with saving power. But the God-sent messenger was without means for his return journey, and his kind entertainers, though willing enough that he should reap of their carnal things in return for the spiritual things sown to them, were unable to help him. They betook themselves to prayer on his behalf, while he went into the garden to make known his necessities to his Father in heaven, Who, while they were yet speaking, heard and graciously answered their call. A choice parrot, straying from its home, settled in their garden, and was sought for by its mistress, who marked her delight at recovering it by presenting a sovereign, which was at once applied to Mr. Piper's necessity.

His next sphere of labour was at East Grinstead, to which place his aforesaid host and hostess had removed. It was here that Mr. Piper became acquainted with Mr. Head, of London, who was supplying at a little cause of truth in that neighbourhood. Although they occupied rooms in the same establishment, yet some time elapsed ere they became

associated. Mrs. Piper happened to hear Mr. Head preach, and requested her husband to go and hear him, as the preaching was akin to his own. The two ministers afterwards enjoyed communion and fellowship, weeping, praying and praising together, for the wonders of the Lord's grace and providence towards them, and a bond of indissoluble affection and union was cemented between them which nothing in time or eternity will dissolve. We believe that this acquaintance had much to do, through the Spirit's power, with the directing of Mr. Piper's mind in the way of truth more perfectly.

He afterwards removed to St. Albans, where he at first ministered to a mixed multitude, some of whom came out of curiosity to see and hear a coloured man, and others of the ordinary congregation then meeting in the iron mission-room in Verulam-road. Many seals to his ministry were there given, his testimony being of a decidedly higher character than the ordinary yea and nay type, which they had been accustomed to listen to. At this time also, testimony was given to the power and unction accompanying the Word spoken by some of the lovers of Truth in the city, who occasionally heard our brother to great profit. The wise and prudent in high places now began to show signs of dissension from him, the truth, as in Jesus, manifesting its separating power, and raising opposition among those who have no taste for that testimony which "takes forth the precious from the vile."

Mr. Piper's severance from them approached the climax when at one of the meetings he struck at the root by declaring his full and hearty belief in the doctrines of distinguishing grace, and openly denounced the conduct of those who, whilst breaking the bread and pouring out the wine, yet denied the power and efficacy of the covenant ordered in all things and sure, of which these memorials are the seal. Mr Piper then endured a course of hardships as a good soldier of Jesus Christ—

"From sinner and from saint,  
He met with many a blow."

He was, however, kindly received by one and another of the friends who had heard the Word gladly, and occasionally preached in their houses, until a small chapel was erected for him, in which souls have been established and strengthened in the faith. About this time Mr. Piper renewed his association with Mr. Head, who preached for him from time to time, and introduced Denham's Hymn-book for the use of the congregation. Mr. Head asked Mr. Piper to come to an anniversary at Grove Chapel, Camberwell, and he attended the morning service there. When he had taken a seat, his attention was attracted to the memorial tablet of the late Joseph Irons, and he was amazed to find it bore the name of the writer of the sermon which had first given him hope. This circumstance, coupled with the power which attended Mr. Bradbury's discourse, so overcame him that (as he said) "he was so full he must go home," which he did. He was invited to supply at the Grove on several occasions during the pastor's absence, and many are the testimonies of blessings received at those times. Mr. Piper's ministry was characterized by the simplicity, gentleness, and meekness of Christ, and found its way to many hearts. His sermons were frequently extended beyond the usual time, and then became (to some) prosy and inconveniently long.

His engagements increased both in the country and metropolis, and

he often longed for retirement from the lightness and curiosity of the frivolous. One portion of the Word was very prominent with him. "Wherefore henceforth know we no man after the flesh" (2 Cor. v. 16).

Mr. Piper had his idiosyncrasies, but great allowance must be made for his nationality, position, &c. He always spoke in the most affectionate terms of his dear wife, and his congregation. Forgiving and forbearing in love, he endured (in pent-up grief) a current of calumny and wicked reproach (consequent upon his geniality and warm-heartedness) which caused him great depression of mind and consequent weakness of body. He felt the difference of climate very much, and had many severe attacks of ague. Abundant testimony is given to his moral character as a gentleman, good citizen, and minister of the gospel.

To the praise of the glory of God in His dispensation of free, rich, sovereign grace to His children, it may be said of the late John Piper, that being one of God's chosen, redeemed and sanctified vessels of mercy, and having accomplished here the good pleasure of His will as a faithful, suffering follower of the Lamb, his spirit is now glorified with Christ, on His throne, dwelling in unclouded light, and enjoying in undisturbed felicity his predestined inheritance, where the wicked cease from troubling, and the weary are at rest.

### STRENGTH IN WEAKNESS.

*Sketch of a Sermon preached by MR. W. E. THOMSETT (of Reading), in Mr. W. Flack's Chapel, Wilton-square, New North-road, London.*

"Out of weakness were made strong."—Heb. ii. 34.

WE have words in this chapter that are prominently brought before our minds—"by faith," "through faith," and "in faith." It was by faith that wondrous exploits were accomplished. It was by faith that Abel offered unto God a more excellent sacrifice than Cain. It was by faith that Enoch walked with God, who, being in close companionship with Him, put His arm round him, and took him up to a better world. It was by faith that Noah, being warned of God, by the faith that he had in His goodness and power, and moved with reverential fear, built an ark. It was by faith that Abraham, Isaac, and Jacob received all their blessings.

My brethren, are there any here this afternoon who are prepared to take the decisive step with Moses, choosing rather to suffer affliction and to be identified as walking with the people of God than to be in the company of the ungodly, and enjoying the pleasures of sin for a time? Sin has its temptations and attractions; it has its baits; it is of an alluring and deceitful character, and can never satisfy the mind and bring peace and contentment to the soul. There is a fascination, but not solid joy in the world, the theatre, the dance, the gaming-table, and other places of worldly amusement. Then there comes the next heading, *through faith*. It is through faith that we understand God's divine communication to us and His divine power. It was through faith that Sarah received strength, and conceived and bare Isaac in her old age; and he, in the faith of God's elect, and in the faith of God's given commandment, died giving glory to God. And then the apostle goes on to speak of David, Jephthah, Gideon, and Samson, who through faith, by faith, and in faith, all working together, subdued kingdoms.

I desire particularly to draw your attention, first of all, to this, that out of weakness we shall be made strong by the power and grace of God. Now I want you to follow me very closely in the subject, and, firstly, to notice the various causes of weakness in us. Secondly, the effects of that weakness. Thirdly, that man's weakness is God's opportunity. First, then, we shall have to do with weakness and the different causes that are productive of it. You know, brethren, that there are physical weaknesses; there are spiritual weaknesses, and there are mental weaknesses. But we have to deal this afternoon more especially with the spiritual branch of it, and with what will make us spiritually weak. First of all there are the difficulties that we meet with in the way, the hindrances that come between us and God, the opposition that we may meet with, as well as the obstacles that surround us sometimes on every side. Yet sometimes a man can battle them down, and fight his way, and urge his onward course through the whole of them. That is the man that gives God the glory. There are some people who say if they had the means and use of the week as a minister has, they would remain alone in their study reading the Bible, and gaining information, would serve God there. Others will say that if they were deacons of the Church, or if they held any other position than that which they do, they could serve God better.

But, brethren, every one can serve God in the position in which they are placed. If they were to get out of that position, and were to put themselves into one that they are not used to they would doubtless not be able to serve Him as well as they do now, and probably they would have external as well as internal hindrances to their spiritual growth, and to their nearness to God with which they are not troubled now. Bunyan has described it in his "Valley of the Shadow of Death," where Satan whispered in the ear of Christian until he hardly knew whether the suggestions of evil came from his own heart or whether they were the suggestions of others. Things like this would make a man conscious of his own weakness and turn him towards the throne of grace. Then, again, there is another cause of weakness, and that is neglect of prayer. Brethren and sisters, how is it with you? Speaking to each individual member of the Church, how do you stand at the throne of grace? How is it, then, with God and your own souls? For neglect of personal prayer will make you weak spiritually. Bunyan has it again in his book that when Christian got to the Palace, they asked him how it was he could keep from evil, and he said that when he thought of the burden he had upon his back, and how it pressed him down, that that would keep him from sin. But there must be close walking in prayer in order to keep from evil. No Church can prosper where prayer is neglected. If prayer-meetings are put off in a Church you will find that Church will be weak; its ministry will be weak, its Sunday-school will be weak. Every effort put forth by its members will be weak, because they do not go to the Strong for strength. Then there is a further cause of weakness, and that is sin, committed as in the case of Achan. He had not fallen into intemperance; but he saw a very beautiful Babylonish garment, and some silver, and he coveted them. God's word was that everything should be utterly destroyed. But Achan desired these things, and hid them in his tent. So because of his great sin Israel was defeated, and you may be sure, my dear friends, that if any one of us is living in sin that it will be

found out, and when it is committed it leaves us helpless and powerless. Thus you see we have traced in a few thoughts the different causes of spiritual weakness.

Now, in the second place, what is the effect of weakness? We may look upon this in a twofold way. *First*, its effect upon the natural mind; and, *secondly*, upon the spiritual mind. With regard to this weakness in the natural mind, a man, who has not the fear of God before his eyes, will be disheartened and discouraged. He will be ready to give up, and will say, "It is of no use my striving with all my might, for I am weary, and I only get more and more discouraged. I am not getting stronger, nor healthier, nor holier." Thus he becomes filled with fears, and after a time goes back to the world, and from whence he started. He may do well for months, perhaps for years, even as many who have stood well for years, even in the Christian Church, and by-and-bye the influence of the world, of worldly power, and worldly prosperity and affluence, has told upon them, and they have turned from the Church. They receive the Word of God with joy for a time, and they communicate it to others. But when temptation and trials come they fall into sin, and are scorched by it and wither away. They are as the fig-tree. When Jesus passed by it to see whether there were any figs on it, He found none, and He said that from henceforth it should bear none.

I remember, dear friends; when living in Yorkshire, that at one of our prayer-meetings, when one of the deacons prayed for me, he said, "Lord, let our pastor be well exercised in his own soul," and I said, "Amen," heartily and aloud in response to it. I would not like to be without a well-exercised soul, and I believe that your own beloved pastor for all these thirty years has been well exercised in his soul. He has had his weaknesses to contend with at different times. He has had weakness in the Church, weakness in the school, weakness in the family, in his own heart, and from his own inbred corruptions. But what have these done for him? They have exercised his mind, and constrained to close heart-searching. They have compelled him to think, have acted as a stimulus and incentive to go to God, and so with ourselves. But for these times of weakness, these times of deep depression, where should we be to-day? Have they not drawn us to the throne of grace, there to tell God our weakness, our difficulties and our wants, and there to tell Him just what we feel, and just what we want, or require?

Weakness will sometimes make us truly earnest at the throne of grace. It is our last hope, our last resource. Sometimes when the seeking and despairing sinner is ready to drop, the Lord says, "I will not let thee go without a blessing," and the blessing comes. Then out of weakness, with all its effects, we are made strong. Verily man's weakness is God's opportunity. He shows them the source of their strength. He shows them how a consciousness of His presence, of His power, faithfulness, and love makes them strong. When the promise of divine power comes home to the heart, how very contenting it is to us. Thus, again, you see your weakness will be God's time and God's opportunity to come in and show you that He can give you the needed strength. When we cry to Him in the hour of trouble and adversity to know what to do, and beseech Him to take our trouble away, He does not always do so, but gives the strength and grace to bear it. He can make us strong in our weakness, so that we are able to endure and persevere. Thus those who

have faith in Him become triumphant. Some, you see, out of weakness have become strong by the grace of God, by His mercy and goodness. Without Him we must be lost.

I hope, dear friends, that God will bring you all to Him, to own and acknowledge your weakness, to find your strength in Him, to persevere when oppressed by temptation, so that none of the ransomed may ever be lost, and that we may all meet at the right hand of God. Amen.

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## NOTES FOR PILGRIMS.

BY THOMAS JONES, PASTOR OF PROVIDENCE, SLAITHWAITE.

### PART I.—THE NATURE OF PILGRIMS.

**I**T is a very great comfort to realize that we are not alone in the great conflict of life's battle; the battle that rages between good and evil, life and death. We console ourselves that there are "journeying to the land" a goodly number, who wear the mark of Christ upon them, who are the recipients of His grace, and who are the favoured objects of His love, love that redeemed, and grace that is sovereign, distinguishing, unmerited and divine in all its blessed and powerful operations upon the hearts and in the lives of Zion's tried pilgrims. The all-wise arrangements made by our Heavenly Father for their help and comfort prove that "He remembers that we are dust;" for their special benefit He has given His word, Spirit and ordinances of His house. Moreover, He has ordained and set apart "Watchmen upon the walls of Zion . . . to cast up the stumbling blocks," to lead the people of His choice into "the green pastures and beside the still waters."

In attempting to lay a few papers as notes for pilgrims I shall upon the present occasion deal briefly with the nature of a pilgrim. Every pilgrim possesses the same nature in common with others, they, like all the posterity of Adam, "are born in sin and shapen in iniquity." "They went astray, and wandered upon the mountains of sin." Such is the sad and pitiable condition in which all men by nature are found, and we may add absolutely destitute of a desire to "flee from the wrath to come," so that if there are pilgrims in the world (bless God there are a glorious company) some marvellous change must have taken place, not only to induce them to become pilgrims, but some radical change effected by some supernatural agency and power. This will be seen in the following remarks.

I. Let us observe that every pilgrim was chosen in Christ from before the foundation of the world. This statement will be fully endorsed by the reader of this our organ, *THE EARTHEN VESSEL AND GOSPEL HERALD*. This statement embodies a grand truth, a soul-cheering and comforting doctrine to Zion's pilgrims. Are we not fully persuaded that there is no salvation apart from the sovereign and electing love, grace and mercy, of God? We know from the revelation given us, that the eternal covenant was settled in heaven before the foundations of the earth were laid, yea, before the habitable parts of the earth were formed. Do we not read, fellow pilgrim, of our Glorious Daysman, our Surety and Redeemer, declaring, "Then was My delight with the sons of men" (see Prov. viii.). And from His gracious lips we learn, "Ye have not chosen Me, but I have chosen you." In glad response, ye pilgrims of hope, echo back, "We love Him, because He first loved us."

We pilgrims rejoice that the names of God's elect are all enrolled before hand; back in old eternity the great register was filled up. The seal of the Lamb, slain from before the foundation of the world, was placed upon the "Book of life;" upon that seal you may read, "And they shall be Mine in that day that I make up My jewels." Read, ye cast down pilgrims Paul's sublime epistle to Ephesians, chapter one, and place thy finger upon the silken cord of love divine. See the unbroken chain of eternal salvation, thy everlasting freedom, and ultimately thy glorification.

II. Pilgrims are effectually called by Grace. The call of the Gospel of the grace of God has not only been heard by the outward ear, but it has entered into the deep recesses of the heart; they possess the high and heavenly calling by which they are called to be saints. They are to have fellowship with Christ. They are called by God, for unquestionably He is the efficient cause, for we read "Walk worthy of God who hath called you." Nor can we omit to notice that this effectual call is a holy one. "He who hath called is Holy." Again, it is a high calling: it proceeds from the high and lofty One who inhabits eternity. This calling was ordained of God: "for whom He did foreknow . . . them He also called;" and Peter says that we are "called to glory and virtue, and will be finally presented faultless before the throne of God."

III. It is said of pilgrims that they are "born again" (see John iii.). It is all very well to lay down this as the starting point, and to insist upon it as a divine declaration, but how can it be brought about? The grand old Book gives us the best answer; that Book says, "Not by might nor by power, but by My Spirit, saith the Lord."

Every pilgrim is born from above, "Not by the will of men," but as James says, "of His own will begat He us with the word of truth." The testimony of the beloved John is, "But as many as received Him, to them He gave power to become the sons of God, which were born not of blood, nor of the will of the flesh, nor of the will of men, but of God" (see John i. 12-14).

The agency used in producing this change is the Spirit. "The wind bloweth where it listeth . . . so is every one that is born of the Spirit." In this change we may see three things: first, a new creation. "If any man be in Christ he is a new creature; old things are passed away and all things are become new" (2 Cor. v. 17). Secondly, it is a resurrection: "you hath He quickened who were dead" (Eph. ii. 1); and thirdly it is a revelation, "to reveal His Son in Me" (Gal. i. 16). Now it must be admitted by any impartial and competent person that to produce such a complete and perfect change, it must require a power far greater than any human being can exercise. And according to the general teaching of the word we conclude that nothing short of almighty, efficacious, omnipotent, all-powerful grace could accomplish this great, marvellous and wonderful change in the hearts of pilgrims. The unanimous verdict of pilgrims in all the ages past have ascribed this change to grace, "For by grace are ye saved." And to the direct operations of the Holy Spirit, "According to the power that worketh in us." Such is the being born again, and the blessed results of the new birth enables poor dust and ashes to call the Infinite, Holy and Immaculate God, "Abba, Father." It exalts them to be sons of God, members of the "household of faith," heirs of eternal glory. And "it doth not yet appear what we shall be." They are sealed with the Holy Spirit, and God calls them His portion.

## ANGELIC MINISTRY.

BY S. T. BELCHER, PASTOR, WATFORD, HERTS.

*(Continued from page 306).*

## PART III.

**T**HERE are several interesting inferences, or features, in connection with angelic ministry exhibited in the details of this narrative. First, there is "angelic reality"—he touched him. Secondly, "angelic authority"—he commanded him to arise. Thirdly, "angelic solicitude"—he commanded him to eat. Fourthly, "angelic provision"—he looked, and behold, a cake baken and a cruise of water at his bolster, and he did eat and drink "angel's food," the food of angelic provision (not the food which angels need). Fifthly, "angelic patience," for Elijah laid him down again. Sixthly, "angelic perseverance," for the angel touched a second time, and a second time provided. Seventhly, "angelic sympathy," for the angel said "the journey is too great for thee." But here we have "angelic limitation," for God Himself must do the rest. Man's extremity is God's opportunity. God had previously supplied the prophet's wants by the ministry of ravens, now by the ministry of an angel. But after this the *Word of the Lord came unto him*. This was best of all, for God alone can bless. How gracious of God to deal thus patiently, tenderly, and lovingly with His tried and tempted people. "He shall give His angels charge concerning thee."

Similar things might be said concerning Peter in Acts xii.—sleeping in prison between two soldiers, chained and waiting for death, all human hope was gone, and the morning fast approaching, beyond the reach of friends (that's the time to try one's faith), for they could *only pray*, and this is all the might that God allows, and this He leads us to; and what He honours most, instant and earnest prayer, had been and was being made for him, when behold the angel of the Lord came upon him. When first he awakes him from his sleep, raises him from his prostrate condition, directs him in his bewilderment, looses him from his bonds, guides him in the way he should go, conducts him through his difficulties, and left him, then Peter knew the Lord had sent His angel, but his brethren believed it not, for when the Lord had turned again the captivity of Zion they were like them that dream (Psa. cxxvi.). Cases might be multiplied, but space forbids, and yet we cannot leave them out at death. We have traced from infancy to manhood, and lastly, "The beggar died, and was carried by angels to Abraham's bosom." If all these things are written concerning angels, what may we not expect to find concerning the Christ, the Spirit, and the Father? If angels minister thus externally, what must be the internal ministry of the Holy Ghost?

*Lastly.* The glory of their mission. "To the heirs of salvation." Who are these?—not others of a like nature with themselves, for they are spirits, not men. Some have said they are nothing but incorporeal spirits. Augustine and others spoke of angels having bodies proper, and, peculiar to themselves; Ambrose thought: "In comparison with us they are spirits, pure and mighty; but, in comparison with God, they are bodies, for God is spirit without any composition at all. The souls of men are spirits conjoined with flesh and blood, and betwixt these two spirits are the angels themselves; for they are not without all composi-

tion as God is, nor are they covered with flesh and blood as man is." And so Owen calls them corporeal spirits. But we prefer to be silent when Scripture is not heard, but where its voice is clear we speak, "Are they not all ministering *spirits*?" And again, "Who maketh His angels *spirits*, His ministers flames of fire" (Psa. civ. 4). When the dead shall rise they shall neither marry, nor be given in marriage, but shall be as the angels in heaven (Mark xii. 33)—spirits—for flesh and blood cannot inherit the kingdom of God (1 Cor. xv. 50).

This is all we find concerning angels' nature, but we must believe that their nature is above the rank of man, for what is man? . . . Thou madest him a little lower than the angels (Psa. viii. 4, 5). And so was Jesus made a little lower than the angels for the suffering of death; for as the children (heirs of salvation) are partakers of flesh and blood, He also took part of the same . . . for verily He took not on Him the nature of angels, but He took on Him the seed of Abraham (Heb. xi.). Angels sinned, and were condemned to endless flame. No gracious covenant for them, no redemption, no reconciliation, no propitiation, no grace, no blood for them! Why? Ah! why? Why, indeed, was this? Alas! for those who question God, for we can only find an answer in the pure and absolute sovereignty of the eternal God. "Shall not the Judge of all the earth do right?" (Gen. xviii. 25). But for whom did Jesus die if not for angels? Why, for the many sons (Heb. xi. 10), heirs of God, and joint heirs with Christ (Rom. vii. 17), sons and daughters of the Lord God Almighty (2 Cor. vi. 18). The objects of everlasting love, those who have been or will be the subjects of regenerating grace—one who was dead, but is alive again (Luke xv.); who has passed from death unto life (John v. 24); one who was dead and died again, for he is dead to sin, having died with Christ—dead to the law by the body of Christ (Rom. vi. 6, vii. 4). And having been planted together in the likeness of Christ's death is alive unto God through Christ (Rom. v. 5, 11). We shall be also in the likeness of His resurrection—one who has received the spirit of adoption, whereby he can call God "Father" (Rom. viii. 15); an iniquitous rebel, whose iniquities are forgiven, a filthy, vile, and wretched sinner, whose sin is covered, and sin not imputed to him (Rom. iv. 7, 8); a condemned criminal who has been pardoned by his Judge and justified by grace (Rom. iii. 24), one who, once at enmity with God, who is now reconciled to God, having received the reconciliation—the grace of God, and the gift by grace, has abounded unto him (Rom. v. 10—15). One who has been quickened *with*, raised *with*, and made to sit in heavenly places *in* Christ (Eph. ii. 5, 6), eternally loved by Christ, effectually redeemed by Christ, predestinated to be conformed to the image of Christ (Rom. viii. 30), and called into fellowship with Christ (1 Cor. i. 9), accepted in Christ (Eph. i. 6), and blessed with all spiritual blessings in heavenly places in Christ; redeemed by the precious blood of Christ (1 Rev. i. 19), sanctified and perfected for ever by the one offering of Christ (Heb. x. 10—14)—he is complete in Christ (Col. ii. 10), and his life is hid with Christ in God (Col. iii. 3). He was some time darkness, but now he is light in the Lord (Eph. v. 6), and is a child of light (1 Thess. v. 5). He is washed, sanctified, and justified by the spirit of God (1 Cor. vi. 11). His body is the temple of the Holy Ghost (verse 19). The Holy Ghost is a witness to him (Heb. x. 14), and bears witness with his spirit that

he is a child of God (Rom. viii. 16). He has an unction from the Holy One, and knoweth all things (1 John ii. 20). He has eternal life, and shall never perish (John x. 29, 30), and shall not come into judgment (John v. 22). He lives for Christ, He looks for Christ, and waits for Christ; and when Christ comes we will be made like Christ, and the half hath not been told. And these are they to whom the angels minister. Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?

#### ·CALLED UP HIGHER TO A MORE PERFECT SERVICE.

MR. G. DIFFEY, the late pastor of the Strict Baptist Church at Poulner, near Ringwood, Hants, fell asleep in the Lord Jesus on Sunday, April 22, 1888. Deceased was born near the town of Corfe Castle, in Dorsetshire, in the year 1820. His parents were "Independents," and he attended the chapel with them, and belonged to a Bible Class, where discussions often took place on various Scriptural subjects. The subject of Baptism being brought forward at a discussion, as the people believed in Sprinkling of Infants, instead of Believers' Baptism, the pastor asked the members to bring passages of Holy Writ, proving the authority given there on the subject. Deceased did not find in his researches any such passages, but rather many instances of adult baptism, or immersion; and he therefore came to the conclusion that believers, and only believers, should be baptized, and so he became, through this discussion, a Baptist in principle. I may add here that the Lord called him by His grace from darkness to light, when he was about 18 years of age. After he left Corfe Castle, and was residing at Southampton, he attended the ministry of the late Mr. Morris, and was baptized at East-street chapel, and added to the Church on leaving Southampton. The next place of residence was Morton, a little village near Bourne, in Lincolnshire, where was a Baptist Chapel, but he generally walked to Bourne, and sat under the ministry of the late Mr. Pike, for some time, until in the Providence of God the minister, or person in charge of the Morton Chapel, having left, the friends invited deceased to take the oversight of the Church, which he did for about six years—after which he removed towards the South of England, to a place named Child-o-Reford, a village in Dorsetshire, where he again fed the flock of God for eight years, and saw many baptized and added to the Church there. After a time, he went to Wimborne to live, and took the services at the Old Baptist Chapel there for about two years. The last removal was to Ringwood, Hants, in the year 1869. There being no Baptist cause in the town, he walked out to Poulner, a village about two miles distant. In 1874 the friends who had taken the services alternately left, and deceased, who had been heard with profit by the friends several times, was asked to take the oversight, which, after prayerful thought, he did. The Church was then in a low state, and also the Sunday School. No baptisms had taken place for nearly eleven years, and it was an Open Communion Church. The pastor at once stated his views, which were in favour of a Church of New Testament order, and those members who had not been baptized, either came forward to be baptized or left, and his ministry commenced in the right and Scriptural way amongst them. During his ministry of fourteen years' duration, twenty-five persons were baptized and added to the Church, and the Sunday School much increased; two of the number baptized are now preaching the Word of Life in different parts of England.

The pastor had gone to take the services as usual on Lord's-day, April 22, but on arriving there found himself too ill to do so, (although he seemed quite well before starting for the chapel, and said almost,

prophetically, "I feel much better to-day, and think it will be a good day.") He therefore stayed in the vestry, where, after suffering intense agony for an hour he suddenly fell forward in an unconscious state to the fire, and upon being raised from the floor sighed and smiled and passed away to be for "ever with the Lord," in the place he had loved so well to be in, and where he had wished to go home from. "There the Lord called him, and he was not, for God took him." His sudden departure was a terrible shock to the family (the wife and son of which were present), also the Church and people, but "our loss is his eternal gain." The funeral took place on the Thursday after, in the little burial ground at Poulner, when a large concourse of people assembled to pay their last token of respect to their friend and pastor. Mr. D. B. Garnham, an esteemed friend of the deceased, with Mr. White, of Ringwood, a brother minister, conducted the services and gave earnest addresses. The well-known hymn was sung, "Why do we mourn," &c., and the service was very solemn and impressive, and many tears were shed. The pulpit was draped in black, and several wreaths covered the coffin. Funeral sermons were preached on Sunday, April 29, by Mr. Thomas Haines, of Milford (a friend the pastor had baptized and received in the little Church at Child-o-Reford, twenty-five years before), from 1 Thess. iv. 13, 14; Gen. v. 24. Our pastor preached his last sermon the Sunday previous to his death from Psalm cxlii. 5, 6, and closed by saying, "We'll cast our crowns at Jesus' feet, and crown Him Lord of all." How suggestive of the blessedness he is now enjoying! Of our dear pastor we can thankfully apply these words, "The zeal of thine house hath eaten me up," also, "He was faithful unto death." He was in every sense a faithful, God-sent, God-made minister of the Gospel, and now he "rests from his labours, and his works do follow him."

"No more fatigue, no more distress;  
Nor sin, nor hell, shall reach the place,  
No groans to mingle with the songs,  
Which warble from immortal tongues.

No rude alarms of raging foes;  
No cares to break the long repose;  
No midnight shade, no clouded sun,  
But sacred, high, eternal noon."

Bingwood.

EDWARD DIFFEY.

#### JOHN FREDERICK RONECKLES.

WE are called to mourn the loss of a loving husband, and tender father, in the person of the late Mr. J. F. Runeckles of Earl Stonham, Suffolk. But our loss is his eternal gain. He was a kind father, always setting his family a good example. I look back to the time when he frequently gathered us around him, and read to us some portion of the Scriptures; especially do I remember him reading the 4th of Proverbs. After reading he would commend us to the Lord's keeping, praying that some day we might be found crying for mercy at the foot of the cross. My earnest desire is that his prayers may be answered. He had, for some time previous to his death, been unable to attend the House of God by of a reason sharp affliction; but the last fortnight of his life he began as we thought to get better, and was enabled to get to chapel part of the day. The two last Sundays of his life he attended the House of God twice, and gave out the hymns. The first hymn was 1,011 (Gadsby's) beginning:—

"My God, the spring of all my joys,  
The life of my delight," &c.

These blessed hymns he heartily joined in singing during the last service he spent on earth at Mendlesham Green Chapel. It seemed remarkable that the last sermon our dear father heard was preached by the minister, Mr. D. Dickerson, from Job v. 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in its season." It seemed as though it was on purpose to comfort him on his journey heavenward. The dear Lord did comfort him much in the hour of death by granting

him sufficient faith to say to his dear partner in life, just before he breathed his last, "All my times are in His hands." Oh may we realise the same blessing that our departed one enjoyed and know that all our times are in His hand. In one of my dear father's letters written, to me during his illness, he quoted for me several verses of hymn 469, commencing:—

"My soul, this curious house of clay,  
Thy present frail abode," &c.

He would often sing the following hymn, saying, "What a blessing to be able to sing such language"—

"I feel this mud-wall cottage shake,  
And long to see it fall;  
That I my willing flight may take,  
To Him who is my all."

In my dear father's last letter to me, he said, "I am pleased to hear that you are sick of self and sin, and that the Lord is still leading you on, and encouraging you as He did the saints of old we read of in Acts xvii." He also directed me to Psalm li. as it seemed to suit his own case so well. My dear father was born March 26, 1815; and was called by grace under the ministry of the late Mr. Noriss, and baptized by him at Mendlesham, July 9, 1843. He was chosen deacon October 26, 1845; and finished his career for glory on the 19th of September, 1888. Truly we could say—"Lord we love him, let him stay." But the Lord's will be done. As he will not return to us, may we who are left behind be helped to realise that we shall go to him.

E. E. RUNECKLES.

Petcough, Suffolk.

"WE ALL DO FADE AS A LEAF."

(ISAIAH LXIV. 6.)

<p>I WATCH the autumn leaves fall fast and thickly O'er the grey tombs beneath the spreading limes; And as the shadows of the evening quickly fade into night, I think of bygone times. How brief is life, whispers the wordless preachers— The faded leaves—as driven to and fro: Chilly and grim the burden of these teachers. That tell me I to earth's cold arms must go!</p> <p>Oh, faithful monitors, I heed thy calling, And would look upward through the misty way; But draw no solace from the dead leaves falling— They only tell me of death and decay. Alas! I shrink from death, yet venture wholly into the great unknown with Christ my guide; How could I wait for help, but on Him solely Who promised to give "light at eventide!"</p> <p>Yet still my peevish heart oft needs reminding Of other rest than earth—the home on high. Where all is perfect calm, and the bright shining Of the blest Lamb fills the whole place with joy! To be with Christ—how sweet the thought, I love it— And evermore to gaze upon His face; There would I rest—no safer place I e'er covet— Death will be life to dwell in His embrace!</p>	<p>Thus as I watch the fading leaf that falters, That trembles ere it falls into the dust, Let me take heart, that when I touch the waters Of icy death I may press through and trust! Only a taste I get—the great unfolding That gleams upon me in the way I go And moves my longing spirit to behold Him. Will burst upon me with refulgent glow!</p> <p>In view of this, what is the world's vain pleasure? Compared with bliss, a dark and empty space; My soul would rise, and seek her only treasure In the substantial sweets of sovereign grace. In all my soul's unbounded expectation Of future joy the Spirit is supreme, And when the great and final conflagration Shall consume all, Jesus shall be my theme!</p> <p>Oh! to be with Him, where no bleak winds ever Shake, as the aspen leaf, my hope of rest: And where no cruel foe shall from me sever The joy with which enraptured souls are blest! With trust trust in Christ I'll pass the portal Of that mysterious avenue—the grave, And as I enter into life immortal Rejoice to know His fullest power to save!</p>
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W. WINTERS.

Churchyard, Waltham Abbey.

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

MAGAZINES, PAPERS, &c.—Our friend John A. Leitch, of Brantford, Ont., America, has sent us a copy of the *Signs of the Times*, "devoted to the old school Baptist cause." The *Circular Letter* it contains of the Churches of the Delaware River Association of Baptists is simply splendid. We heartily wish the Association success in the name of the Lord.—*The Gospel Magazine*. We trust that the High Church party will not be gratified by seeing the godly editor "weeded out." It is to be hoped he may see *fifty years* of editorial work.—*Amateur Gardening*, with coloured plate, is a marvel of cheapness (only one penny!).—*Cheering Words* contains an excellent portrait of the poet Montgomery, author of the hymn beginning, "For ever with the Lord, Amen so let it be," &c. Only one halfpenny monthly.—*The Olive Branch*. This organ of the *Strict Baptist Mission* gives a detailed account of a disastrous fire in the Tinnelly, and other interesting matter connected with our Mission work.—*The Banner of Israel* contains many excellent articles relating to the Lost Tribes of Israel not generally known.—*The Silent Messenger* still speaks, although its originator is dead.—*L'Echo de la Verite*. We commend this monthly serial to our young readers who understand French. It may be had of Miss Culross, care of Dr. Culross, Baptist College, Bristol.—*The Silver Morn*. The editors of this magazine are well sustained by a good staff of able writers, who aim to give "exposition without controversy."—*Australian Particular Baptist Magazine*. Fresh and full of sound divinity.—*The Regular Baptist Magazine*. Twice a month is this magazine sent forth to the Churches, laden with the blessed truth of the Gospel.—*Life and Light*; *The Silent Messenger*; *The Cave Adullam Messenger*. These three last-mentioned little monthlies are well stored with useful and suggestive thoughts on the best of subjects.—*The Twelfth Annual Report of the Excelsior Bands of Hope*, connected with Horsley-street Schools, Camberwell-gate; president, Isaac Dobson. The success attending these societies is most gratifying.—*The Fireside* continues interesting, as also *Home Words and Day of Days*.

*Life of John Bunyan*. By Charles Williams, of Acerrington. London: The Baptist Tract Society, Fumival-street, Holborn, E.C. (cloth gilt). We are much pleased with this handy volume of the life of Bunyan, and believe it to be a memorial of the great Bedford Dreamer that is destined to live. We heartily wish it the circulation it justly merits.

*The Plain Guide*. London: J. Masters and Co., 78, New Bond-street (price 3d.).

We have no liking for dead men's prayers. This *Guide* may prove helpful to a mere professor of religion, but it will never satisfy one who is taught of God to pray for himself.

SERMONS.—*The Gospel for the Poor*. By Philip Reynolds. In the annexed quotation (page 91) we are not fully confident of the Author's meaning—*i.e.*, "This must be the real test of Church life—What is the Church doing for Jesus?" Not what it is saying? How many eminent men does it turn out to meet the infidels of the day?" We stumble, and pass on. Without, however, wishing to be hypercritical, we turn to page 95, and there again pause over the reiteration of the call of the Church to "duty." The preacher's meaning is no doubt good, but we are not accustomed to read in orthodox literature such phraseology as marks many passages in this sermon. *No Fury in God Towards His Own People*. By J. Parnell. Under a small text, we have a long sermon; not by any means too long. When we buy a penny sermon we like to have eight pages brim full of good reading, just such as the one before us. *Covenant Faithfulness*. By the late Joseph Irons. Both refreshing and strengthening to read. We hope the friends who are re-publishing Irons' sermons will be rewarded of God for their pains.

*Aged Pilgrims' Friend Society. The Eighty-first Annual Report of this Society* is most interesting. It states that since 1807, the Society has been enabled to help over 5,030 persons by yearly pensions, and has in this way distributed upwards of £193,000. This sum is entirely distinct from that expended in the maintenance of the Asylums and Homes. Thus the Aged Pilgrims' Friend Society, "according to the good hand" of our God upon it, has steadily grown. To Him, whose name is Truth, be all the glory, for

'Tis truth divine, exhibited on earth,  
Gives Charity her being and her birth.

*Cheque Book of the Bank of Faith*. By C. H. Spurgeon. London: Passmore and Alabaster, Paternoster Buildings. This handsomely bound volume will be found of great value to busy Christians who have but little leisure time at command for reading. It contains a large cluster of ripe gospel fruit, separated into daily portions, which may be picked up and devoured in a few minutes, but which will take many hours to fully digest.

*Housekeeping Trials*. By Leena. London: Simpkin, Marshall and Co., Stationers' Hall-court. A very handy and suggestive little book. It contains fifteen chapters on the difficulties and trials of housekeepers, written in a most able and interesting manner.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

### METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES. HALF-YEARLY MEETING.

A large gathering of Pastors and Delegates of Associated Churches assembled at Bethesda Chapel, Notting-hill-gate, at 3 o'clock, on Tuesday, October 9th. The president, Mr. John Hunt Lynn, ably conducted the business meeting, during which several Churches were added to the Association, and which will be fully announced at the forthcoming annual meeting in March next. Other Churches of the same faith and order, we believe, are about to make application to the Association for membership.

This noble Society has already become a great power for good in our beloved denomination, and we hope the day is not far distant when all the Strict Baptist Churches in England will become linked together in one common bond as an Association under the title of

### METROPOLITAN AND PROVINCIAL UNION OF STRICT BAPTIST CHURCHES.

Why not? We are aware that in all probability such an enlargement would materially interfere with the original deeds of the Society. Nevertheless, whatever change may be suggested and adopted at the forthcoming annual meeting with regard to extending the present area of the Association, we shall feel perfectly safe in the matter under the guidance of our excellent legal adviser, Edward Mote, Esq., who has the Society so much at heart. Our brother, Philip Reynolds, has already done good service by introducing to the notice of the Association the necessity of going beyond the present prescribed distance of 25 miles from the shadow of St. Paul's, London. Appropriating the apostle's language, we say, "Let us go on unto perfection."

In addition to a vast amount of other important business transacted at the meeting, brother Charles Wilson, one of the beloved deacons of Mr. Shepherd's Church, was elected President, and brother Philip Reynolds, Pastor of High-bury Chapel, Vice-President. These two brethren will be publicly installed into office (D.V.) at the next annual meeting. With regard to the recent election of Mr. J. J. Fromow to the office of Hon. Secretary to the Loan Fund, all remittances of instalments and subscriptions, also all correspondence relating to this fund should be addressed as follows:—Mr. James J. Fromow, Sutton Court Nurseries, Chiswick, W.

A most excellent tea was provided and enjoyed by a large body of friends. Brother George Herring, pastor, and his

good deacons and lady friends were united and happy in doing their best to render the meeting a thorough success. In the evening brother J. H. Lynn announced hymn 913 (Denham's), which was heartily sung under the able leadership of Mr. Rowley. Mr. Lynn having read Psa. xlvi., prayer was offered by brother R. E. Sears, and after the singing of hymn 757 brother Milwood addressed the throne of grace. Brother G. W. Shepherd, the preacher-elect of the evening, then announced his text, Psa. li. 18, 19, and delivered a very powerful sermon, which was listened to with marked attention by an appreciative audience. At the close of the service a hearty vote of thanks was accorded to Mr. Herring and his friends for their valuable assistance in providing tea and other accommodation on the occasion. Thus ended another happy half-yearly meeting of the Metropolitan Association of Strict Baptist Churches.—Ed.

**SURREY TABERNACLE.**—It is no vain fancy of the brain when we say that we spent one of the happiest seasons in our life in this consecrated house of prayer on Wednesday, Oct. 17th, 1888, in commemoration of the formation of the Church, and of the opening of this noble place of worship. Consecrated, not by a vain and empty parade of pompous priests—machines in millinery, mechanically marching through its isles, and muttering in monotonous tones some formal sentences; but 'consecrated by God the Holy Spirit, in the proclamation of the everlasting and glorious truths of the blessed Gospel, in the conversion of many precious souls, and building up His saints in the faith and fellowship of the Gospel. There was no attempt made by any of those who took part in these anniversary services to give flighty flashes of poetry, or tremulous touches of something merely to startle the imagination, but each one spoke as they were moved by the Holy Ghost, and their utterances touched a chord in the heart of the vast assembly, who listened with breathless attention to every sentence that came from the lips and hearts of His servants, and anon, as the large congregation of earnest worshippers rose and united in the hymns of praise. In the afternoon, Mr. Dolbey, the pastor, preached. Before announcing his text, Mr. Dolbey said, "Our service this afternoon is a sacred one—one of special interest; it calls for reflection, and seems to say, 'Thou shalt remember all the way the Lord thy God hath led thee.' Fifty-nine years ago it pleased the Lord to put it into the heart of the lamented, and respected, the never-to-be-forgotten, late James Wells,

to preach the Gospel, first in the street, then in a room, afterwards in the old Surrey Tabernacle, Boro'-road, and ultimately here, for a few years, under some trying exercises, and was then taken home, leaving a congregation of mourners. For fifteen years the Church was in a state of widowhood, then, in the order of God's providence, He brought me here to speak in His name. This service has been for weeks on my mind, and I feel myself to be the least able to address you on this occasion. We cannot speak of the foundation of this Church without thinking of the great foundation upon which the one Church is built. There is one common subject the Lord's people can all unite in—the Gospel of the blessed God. Mr. Dolbey was then graciously helped to deliver a sound gospel sermon from the words in Heb. xiii. 20, 21, dwelling sweetly upon the Lord Jesus Christ as the great Shepherd of His sheep. The evening meeting commenced by the pastor announcing and the congregation singing Dr. Isaac Watts' sublime paraphrase of the 90th Psalm:—

Our God our help in ages past,  
Our hope for time to come:

Chairman then read 122nd Psalm, and Mr. W. Beech, of Chelmsford, offered prayer. Mr. Dolbey said, Through the goodness and mercy of God, we are favoured to see another anniversary day; the Lord has not forgotten to be gracious to us; we feel we have much to praise Him for. Mr. Boulden, in a brief speech, told the meeting they met that night under unusual circumstances; we never came before you on an anniversary for a collection. When it was found absolutely necessary to repair the building, a committee of the Church and congregation was formed who worked with a will. The contract was for £1,313; the friends had done nobly, and they wanted now about £413. Numerous promises were made in answer to an appeal from Mr. Rundell, which reduced that amount to about £250; Mr. Crowhurst also brought up several sums. Mr. Dolbey then called upon Mr. G. W. Shepherd, and expressed sympathy with him in succeeding to the pastorate of so great a man as the late John Foreman; they were in somewhat similar positions; coming after two such prominent and useful servants of Christ. Mr. Shepherd thanked the chairman for so kindly introducing him to the meeting, and reciprocated the expressions of sympathy, and could only wish that brother Dolbey was a James Wells, and he (G. Shepherd) a John Foreman. Thank God we are agreed on the grand fundamentals of the Gospel; the greatest enemies to the truth of Christ are to be found in the pulpits of the professing Church: "We preach Christ crucified." We preach, not act; going from one

part of the place to another, changing dress, &c. Nol we preach. There is a tendency in our own section as well as others to take up too much time to music, and sermons are put in the back-ground. Paul did not meet philosophy with philosophy; but simply stood and preached Christ; I am not going to trouble myself about the eternal sonship, and other questions, which have vexed the Church. "I am determined to know nothing among men save Christ crucified." We preach Christ crucified. Christ is preached in many places as a model to be copied, and you may hear of Him as an example to follow; and a lot of beautiful poetry; but there is no blood in it. Christ was the actual sin-bearer of His people. Let us be right about Christ, and Christ crucified, and the distinguishing doctrines of grace will sure to follow. Mr. B. J. Northfield, of Hadleigh, Suffolk, felt it a great honour to be favoured to take part in this meeting, and proceeded to give a most spiritual and savoury address from the words, "His work is perfect" (Deut. xxxii. 2). Mr. Mitchell, of Guildford, followed with an able address from the text in Luke xiv. 11: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Mr. Bush gave some soul-refreshing remarks, founded on the seventh verse of Psalm cxxx.: "With Him is plenteous redemption." Mr. Carr, Mr. Z. Turner, of Ripley, and others, took part in the very interesting and soul-profiting services, which we should have been delighted to have given in full, but space forbids. "All hail the power of Jesu's name," and the benediction by the pastor, brought to a close the meeting. —JOHN WATERS BANKS.

HADLEIGH.—We celebrated our harvest thanksgiving services on Tuesday, Oct. 9th, when a good gathering of friends listened with much interest and profit to a very appropriate discourse in the afternoon by Mr. O. S. Dolbey (of the Surrey Tabernacle), from Psalm lxxv. 9, 10, 11, after which we partook of a public tea. The evening meeting, which was of a most encouraging and enlivening character, was well attended, and under the presidency of the pastor (Mr. B. J. Northfield), Brethren Bland, Kern, (Ipswich), Reynolds (Wattisham), Dolbey (London), Brown (Colchester), and Cordle (Chelmondiston), also taking part. Profitable and instructive addresses were given by the speakers, who led our minds to reflect on the bounteous providence of God, and to the more sublime matters of eternal moment, which are illustrated by the lessons of God's care and faithfulness to His creatures.

**WHITECHAPEL.**—The third annual meeting of the London Strict Baptist Ministers' Association was held in Little Alie-street Baptist Chapel, on Thursday, Sept. 27th. There are twenty-one ministers of the gospel in the Association most of whom were present, and a number of other occasional preachers with their friends, which made up a good gathering. Mr. R. E. Sears is the president, and Messrs. P. Reynolds and J. Hunt Lynn vice-presidents. Mr. Cooler, secretary, referred in touching terms to the demise of Mr. John Hazelton and Mr. Anderson, former vice-presidents, and said, the brethren who form the Association have been fairly engaged. Last year the Society resolved to start cottage meetings and open-air services. This has been well kept up in one instance by our brother S. Banks, in whose house during the winter months, and in the open-air during the summer, services have been held every Saturday evening, with the result of one soul being born again. Some 1,700 sermons have been preached, and several conversions are recorded. One brother (Samuel Banks), has baptized five. The society is working on most harmoniously; no one having striven for the mastery. The love for the truth is the bond that unites them. Mr. Sears presided, and read the 23rd Psalm, and the speakers, Messrs. Lynn, Belcher, Kingston, (A. B.) Hall, Dexter, and Mayhew, each took a verse of that psalm as a text for their addresses. Messrs. J. T. Hall, P. Davies, Palmer, Archer (treasurer), and others took part. Mr. G. W. Shepherd preached a sound experimental sermon from the words: "He led them forth by the right way" (Psa. cvii. 7), dwelling very sweetly on our Lord as the leader. The services were, in every respect, spiritual, and we believe edifying.—J. W. B.

**WALTHAM ABBEY.**—At Ebenezer harvest thanksgiving services were held on Thursday, October 4th. Several kind friends from Elim Chapel, Limehouse, paid us a visit in company with their beloved pastor, Mr. F. C. Holden, and his excellent deacons. In the afternoon Mr. Holden preached a very blessed sermon, one of the best we were ever favoured to hear from his lips. The text chosen by the preacher was 1 John i. 7 (latter clause). In the evening our worthy Christian brother, Mr. G. J. Baldwin, of Limehouse, presided, and read Psalm xlvi., after which Mr. James Lee, of Forest-gate, offered fervent prayer. Mr. Baldwin, in the course of his introductory address, remarked on the brotherly love existing between the speakers on the platform, who were (with the exception of one brother) associated with the Church at Elim, Limehouse, being the pastor and his deacons. Brother Baldwin spoke well

on the comparison between the natural and spiritual blessings of the Lord. Brother G. Turner dwelt with pathos and savour on the goodness of God. Brother C. L. Kemp was very sweet on the power of prayer in connection with the harvest. Brother Henry Lee, of Stratford, announced hymn (Denham's) 335. Brother G. Lovelock was warm and interesting on Gen. iii. 18. Brother C. Walters, a deacon of Elim, gave out hymn (Denham's) 308. Brother C. Hewitt, a member of the Church at Waltham Abbey, and preacher of the Gospel, spoke with much power on the fruit of Christ as being preferable to gold. Brother Howard, another worthy deacon of Elim, announced hymn 315, "Blest be the tie that binds," which was heartily sung to "Glasgow." Brother Holden dwelt with force and sweetness on the faithfulness of God. Brother J. Sampford, of Ware, was present. The pastor, Mr. W. Winters, thanked brother Holden and his good deacons and friends for their presence and substantial support. After singing hymn 381, brother Baldwin supplicated the throne of mercy for lasting blessings to rest upon the services of the day, and the benediction closed one of the most happy times ever realised in Ebenezer Chapel, Waltham Abbey. Collections were very satisfactory.—"A MAHOGANY MAN."

**SHARNBROOK, BEDS.**—The presence of Jesus is often realised in this happy spot under the ministry of various good and substantial brethren in Christ. On October 3rd harvest thanksgiving services were held in Bethlehem Chapel, when we were helped to preach to good congregations, both afternoon and evening. A large company of friends gathered in an extensive barn, a short distance from the chapel, where tea was prepared. After tea brother W. C. Wright, a worthy deacon of the cause, publicly thanked the proprietor of the barn for the use of it on the occasion. Brother F. King, pastor of Carlton, read in the evening and offered fervent prayer. Brother Wright read the hymns (Denham's). We were cheered by the ministerial brethren present, namely Messrs. F. King, J. C. Clack, J. Clayson, C. Clayson, J. Bennett, S. Partridge, and friends from Bedford and other surrounding places. Our brother Robert Allen was away from home at the time. We were unwell from overtaxation of our mental and physical strength, but the Lord graciously helped us through the services. We met with very kind treatment under the roof of our good friends, Mr. and Mrs. Barnes, to whom we tender our sincere thanks. The Church and Sunday-school are in peace and united. May blessed signs follow the preached Word in Bethlehem Chapel, Sharnbrooks, prays—THE EDITOR.

STEPNEY. "REHOBOTH."  
WELLESLEY-STREET.

RECOGNITION SERVICES.

On Tuesday, Sept. 4th, these memorable services were opened at three o'clock. Mr. R. E. Sears presided, and announced hymn No. 899 (Denham's). Brother W. H. Lee then read Acts ii., and made some very fitting remarks on the chapter, and at the conclusion offered earnest prayer on behalf of pastor and Church.

Our esteemed brother G. W. Shepherd then proceeded to state the nature of a Gospel Church, founding his discourse upon 1 Thess. ii. 14, in the following order. Firstly, What is meant by the Churches of Christ? Secondly, we must look to Judæa for the pattern. Thirdly, that those not framed to that pattern are not Churches of Christ. The speaker gained the ears and hearts of the audience, and at the conclusion of the very excellent discourse many remarked upon the sound and weighty things they had heard. Brother Noyes announced hymn 764. The meeting was then closed with prayer.

A good company of friends partook of an excellent tea. Evening meeting at 6.30, at which our genial brother J. W. Banks presided. Service opened by singing, after which the chairman read Ps. cxxii., and made some very savoury remarks upon the same, and gave the Church some loving counsel, and then called upon our brother G. J. Baldwin to offer prayer, who was sweetly led out at the throne of grace on behalf of the cause at Rehoboth. The chairman said the Church here had made a happy choice in selecting brother Holden, a neighbour and a man of good repute among the Churches of truth, to ask the usual questions, and to unite hands of pastor and deacons, and offer the ordination prayer.

Mr. Holden then, in a kind and brotherly manner, addressed himself to the pastor, and asked him to relate his call by grace.

Our brother Waite then gave a clear account of the Lord's dealings with him in convincing him of sin, and in leading him to the fountain opened to the House of David and to the inhabitants of Jerusalem for sin and uncleanness. This was in 1859. Brother Holden next asked him to state his call to the ministry. Our brother then described the leadings of God in calling him to this work, which commenced soon after his call by grace. He, having a burning desire to speak in the name of his Lord, commenced the work in the open air, to

Tell to sinners round  
What a dear Saviour he had found.

Ultimately a room was procured, and he and a few others used to proclaim the glad tidings of salvation. This continued for some time. He was soon after called to preach for various causes

of truth, and had received a call from one to take the pastorate. This he declined to do on account of his youth. Brother Holden then asked him to state his creed. Our brother having satisfactorily done so, brother Holden then called upon the deacons to state the leadings of Providence in the choice of their pastor.

Brother Henry Scrivener then gave a concise account of the Lord's dealings with them since the death of their late pastor, Thomas Steed, showing that since our brother Waite first came to supply it became apparent to the Church, in answer to earnest prayer to the Lord to send us a pastor after His own heart, which has since been made manifest by the blessing of the Lord attending his ministry. Up to the present we have added to the Church ten members, seven by baptism, and three others.

At the conclusion of this very encouraging statement, brother Holden joined the hands of pastor and deacons, giving them, in the name of the Lord, spiritual advice, reminding them of their obligations to each other, and of the high office to which they were called, and committed them to the Lord in fervent prayer.

After singing, brother J. H. Lynn gave a very stimulating address to the pastor from 2 Tim. ii. 15. Our brother's discourse was listened to with much attention and pleasure. It was Christ-exalting and God-glorifying.

Our brother Philip Reynolds then addressed the Church from Phil. i., latter clause of verse 27, also from Thess. v. 12, 13. Our brother, with his usual warmth and zeal, gave the Church spiritual admonition that we were to act circumspectly, and thus give no occasion to the enemy to point the finger of scorn, but to be valiant in the service of our Master, and for the truth and ordinances of His house, and diligent attendants at the means of grace, and in earnest pleadings at the throne of grace.

Brother R. E. Sears then followed with an address to the congregation, and said he believed he had something to do with brother Waite coming to Rehoboth, for he had offered many prayers for him, that if it were the Lord's will he might be our pastor.

The very interesting meeting was well attended. At the evening meeting our neat little chapel was full. The hearts of pastor, Church, and people were cheered. To God be all the praise, for favourable weather and for all His blessings in providence and grace. Brethren Bootle, of Hoxton, and Harris, of Pimlico, took part, and brother Lovelock brought the services to a close with loving expressions of gratefulness to God at the throne of grace.—HAYTER SCRIVENER.

**NEW NORTH ROAD.**—At Salem Chapel, Wilton-square, on Sept. 23rd and 25th, special services were held to commemorate the commencement of the cause and the pastor's 73rd birthday. The sermons were preached by Mr. Flack, and Mr. J. H. Dearsly. On the Tuesday evening (25th) a public meeting was held, when a great number of Mr. Flack's old friends came together from various parts of London and the suburbs. The pastor presided, and evinced a very happy and grateful feeling to the Lord for His goodness as he briefly reviewed the past, and hoped that as long as his life was spared the Lord would make use of him, both among the young (for whom he felt an increasing interest), and also in the Church. One of the deacons then stepped on the platform, and in the name of the teachers and friends, presented his pastor with a purse, as a small token of their love and esteem, which Mr. Flack received, and gratefully acknowledged in suitable terms. Good old father J. L. Meeress then gave a clear and warm-hearted address on the love of Christ which passeth knowledge. Mr. Burbridge spoke of the preciousness of redemption. "I know that my Redeemer liveth." Mr. Copeland experimentally discoursed on "I know whom I have believed." Mr. Evans was clear on the words of Paul, "We know that all things work together for good." Mr. Noyes very graciously and solemnly, and with much savour, dwelt on "We know that if our earthly house of this tabernacle," &c. (2 Cor. v. 1). Mr. Dexter brought the meeting to a close with a concise and truthful address from "We know that when He shall appear, we shall be like Him." Each speaker spoke well to their subject, and many felt it good to be there.—J. W. B.

**CROWLE, DONCASTER.**—A very successful harvest festival has just been held in connection with the Baptist Church at Crowle. On Sunday, Oct. 14th, 1888, two specially appropriate sermons were preached by Mr. W. Rowton-Parker, pastor, the afternoon subject being "Summer Fruit" (Amos viii. 1, 2), the evening, "The farmer and his crops" (James v. 7, 8). The congregations were very good; the place being crowded in the evening, with overflow in the school-room, and the collections were better than on any previous occasion. Very neat and tasteful decorations of corn, flowers, &c., adorned the interior of the building—the handiwork of various ladies and friends. On Monday, Oct. 15th, a public social tea was held in the school-room, a large number of visitors being present. After the tea a public meeting followed in the chapel, presided over by Mr. J. W. Wilson, and short, stirring, and appropriate addresses were given by the chair-

man, and Messrs. J. A. Andrews, J. B. Legassick, M.A., J. Stuttard, and the pastor, bearing upon the goodness of our covenant God in nature, providence, and grace; the whole being interspersed with harvest anthems, &c., by the choir.

**CLAPHAM.**—Harvest thanksgiving services were held on Tuesday, Sept. 18th, in Zion, Courland-grove. Mr. P. Reynolds delivered a gospel sermon in the afternoon, from our Lord's words to His disciples: "Blessed are the pure in heart, for they shall see God." At the evening meeting, Mr. Evans, the pastor, presided, and in his opening address welcomed his ministerial brethren and friends, and spoke of the faithfulness of God in providing for His creatures, and said their thank-offerings would be devoted partly to the Ladies' Benevolent Society, and partly to the Sunday-school. Encouraging reports of the two societies were read. The Ladies' Society had a good staff of earnest workers, among whom were Mrs. Evans, Mrs. Chivers, Mrs. Ponsford, and Mrs. Eggleton. The school was only two years old, but the attendance was good. The meeting was subsequently addressed by Messrs C. Cornwell, W. Cordell, W. Flack, P. Reynolds, Burrows, and E. Porter. Prayer was offered by W. Tooke and W. E. Palmer, and hymns were given out by G. Palmer. The meeting closed by the people uniting in praising God from whom all blessings flow.—J. W. B.

**HIGH WYCOMBE.**—This cause is one of the oldest in our beloved denomination. On Tuesday, Sept. 25th, anniversary services were celebrated. Mr. W. Winters preached two sermons, and the hearts of many were gladdened. A goodly number of friends partook of tea in the large and commodious school-room adjoining the chapel. Brother Ives gave out the hymns in the afternoon, and brother Lloyd, pastor of Sydenham, Oxon, in the evening. There were several friends present from the cause at Wooburn Green, including the beloved pastor, Mr. Tilbury, Mr. Dulle, deacon, and the superintendent of the Sunday-school, Mr. Tidbury. The friends at High Wycombe are happy and united, and the Sunday-school, with its excellent band of teachers, continues to progress. There is one main thing desired at the cause at Wycombe, and that is a good pastor. We believe there is a splendid field of labour open in connection with the cause here. May the Lord send, in His own time, just the sort of man required. Our kind and energetic friends, Mr. and Mrs. Austin, entertained us right heartily during the very short time we rested in their house. The Lord reward them, and bless the cause with great and lasting success. (See *Cheering Words* for November).—  
THE EDITOR.

## "SWEATING BLOOD."

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

DEAR MR. WINTERS,—Having read with some amount of interest Mr. Fuller's letter on Luke xxii. 44, may I be permitted, through your valuable magazine, to raise a question upon the same subject, if by any means we may gain a clearer knowledge of what Luke meant when he said, "And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling to the ground" (Luke xxii. 44). By turning to John xviii. 18, we infer that our Saviour at this time must evidently have been in the height of grief and distress, for notwithstanding that it was cold He "sweat as it were great drops of blood." Indeed the word agony signifies the distress and agitation of His mind. What grief must have possessed the Saviour's soul, since He was driven near the verge of distraction by the intensity of His anguish! Was not Watts right when he sang—

And all the unknown joys He gives  
Were bought with agonies unknown.

Sweat came in with sin; it was part of the curse (Gen. iii. 19). Therefore when Christ was made sin and a curse for us, He underwent a grievous sweating, that by the sweat of His face He might eat bread. But now the question arises with Mr. Fuller whether they were great drops of sweat or blood which fell to the ground. I understand by his reversion of the order of the text he infers it was not blood; and if not, then I would raise the question, Why the mention of the word blood? Are we able to think other than that every pore became "as it were" a bleeding wound, and that His blood stained all His raiment? It was a bloody sweat. I agree with Mr. Fuller that it must have been a fearful sight to behold. Yet we adore Him for His wondrous love displayed on behalf of His people.

Yours sincerely,  
W. WALKER.

Rotherhithe New-road, S.E.

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

MY DEAR SIR,—On page 290 of Sept. magazine our brother Fuller charges us with "often misquoting and misrepresenting" the sacred text in Luke xxii. 44. Nearly twenty years ago this good brother told me of this his sorrow, at the same time informing me that the words, "as it were," proved it was not blood but sweat. All lovers of divine truth will, I am sure, agree with brother Fuller when he said, "Scripture rightly quoted and adhered unto is of great importance in the present day." Then why does he alter it by transposing it? He is at fault in comparing a literal fact with a mystical vision, taken from Rev. xxi. 21. The celestial city is

neither glass nor gold, any more than the "walls are jasper, garnished with all manner of precious stones." This is a description—more of the people than of the place—taken from the 54th of Isaiah. But mystical visions *must not* be used to set aside plain facts. Our Saviour sweat—what did He sweat? He sweat blood! He sweat great drops of blood! If the words need transposing at all, then why not reduce them to the present idiom of our language! and say, "He sweat great drops of blood, as it was." Blood *as it was*, without dilution or change. The blood which He sweat was an awful indication of His inward grief and soul sorrow.

Brother Fuller is wrong in supposing that the words "as it were," alter in any way the fact of His sweat being blood. He will see the force of truth if he compares one literal fact with another; whereas visions may, or may not, be literally true. I will give a few examples out of the many which Scripture furnishes us with.

(1) John vii. 10: "He went also up unto the feast, not openly, but *as it were* in secret." Did He *not* go up to the feast secretly?

(2) John xxi. 8: "They were not far from land, but *as it were* two hundred cubits." They were about two hundred cubits from the shore.

(3) Rom. ix. 32: "They sought it not by faith, but *as it were* by the works of the law." They sought righteousness by the works of the law.

(4) Rev. xiv. 3: "And they sung *as it were* a new song." Was it not a new song?

"He sweat *as it were* great drops of blood." He sweat great drops of blood. Let our brother not be too hasty in charging us with misrepresenting this text; and I sincerely hope he will not continue to take away "the blood, which is the life thereof." C. CORNWELL.

GLEMSFORD.—Our services were most successful. The collections were better than in previous years, and everything seemed to give great satisfaction. 150 partook of tea. I do feel thankful for all God's goodness to us; but I should be pleased to see more added to our numbers. Four have been baptized during the past year, and three sisters and one brother have gone home to see the blessed Lord and enjoy His presence for ever and ever. It is a great blessing to know there are plenty of fish in the stream, and to hear our Master say, "Cast the net on the right side of the ship." My prayer daily is that it may beso, and that I may never glory in numbers for numbers' sake. I like to see genuine Christians, those who with humility say, "Come and hear, all ye that fear God," &c. But we are living in an age when one is trying to out-step the other, and it is a great blessing to be satisfied with

steadily plodding on in the Master's footsteps against wind and tide of self-confidence and conceit, ever remembering the words of our good and gracious Master: "Lo, I am with you away." Oh may He grant us abundant grace to rest in Him and nowhere else but there!—A. J. WARD.

STAINES BAPTIST CHAPEL.—On Thursday, 20th Sept., harvest thanksgiving services were held, as also the re-opening of the Chapel, after repairs, cleaning, etc. Mr. G. W. Shepherd preached a very able sermon upon the providences and purposes of God. Both school-rooms were filled to tea by friends from neighbouring Churches and our members and congregation. G. Sawyer, Esq., ably presided at the evening meeting. Addresses were delivered by Messrs. J. Parnell, A. Knell, and our own esteemed minister, T. B. Voysey. Mr. Joseph McKee thanked the chairman, speakers, and Christian friends, for their attendance and encouragement. This closed another season of holy rejoicing. The hymns sung at the service were from Messrs. Banks' hymn-sheet, No. 2.

#### PULPIT PRIDE.

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

DEAR SIR,—As the articles which appear in the VESSEL are, in a sense, public property, and are therefore open to fair criticism, both as to matter and manner, will you permit me to make a few observations upon the first instalment of an article headed, "The March of God," by Mr. P. Reynolds (p. 264)?

I cannot help considering (as anticipated by the writer) the expression as somewhat questionable and singular. It is indeed true that when God marched through the wilderness, the earth shook, and the heavens dropped, indications of divine power that seldom occur now-a-days, with all the noise and all the niceties of pulpit men; and true also is it that "God hath spoken once: twice have we heard this, that power belongeth unto God." God especially reserves this to Himself. He may, and does, withhold it from men of gifts and parts, and grant it in a particular manner to unlearned and ignorant men.

Mr. Reynolds has said, "It is the proper ministry of the pulpit to open men's eyes." Nay, dear sir, is that not rather the proper ministry of the Holy Ghost? Not that I wish to quibble about a phrase; but sound speech that cannot be condemned is necessary.

I must confess, Sir, that I have not found the prototypes of such mountebanks as Mr. Reynolds describes in the Church of Christ, nor in the circle of my acquaintance. Only in the novels of such writers as Dickens—whose aim is to cast ridicule and contumely upon the Christian cause—do we find such "presumptuous mortals"; and these are not true to life, as all drawn characters should be, but are mere caricatures. I do know, however, a godly minister of Jesus Christ who has no capacity for steady, consecutive thought—his very delicate brain organisation could not sustain it—and who, when once lamenting this before the Lord, had

this promise applied, "I will meet thee there," meaning in the pulpit, and many are the witnesses of the fulfilment of the same in the power that attends the Word.

Paul's pattern precept to Timothy was, "Preach the Word." What, then, does Mr. Reynolds mean by saying, in condemnation of his mountebank, for whom he has nothing but withering scorn, "The Bible was his only companion"? What other authority or equipment does a minister require now than what the apostles had?

Moses' rod, Jacob's staff, Elijah's mantle, Gideon's sword, David's sling and crook, were but faint emblems of the all-glorious, never-fading Word. Whence came all the marvellous freshness and power that attended the ministry of Bunyan, Huntington, and Irons, but from the fact that the Word of God had free course in their mouths? If we receive the testimony of men, the testimony of God is greater. Therefore I would gently turn Mr. Reynolds' harsh and inelegant phrase upon himself, and say, "Out upon such presumptuous blasphemy!"

The late Thomas Stringer once said (other things of course being equal) that the Bible and Dr. Watts' hymns made a man a good minister. Are there not the choicest doctrine and the choicest language to set it forth in the Bible? Then what inspiration does God's humble servants want from book-shelves, with well-arranged volumes (especially, as is often the case, alas!) if they have not the money to buy them? "Will a man leave the snow of Lebanon which cometh from the rock of the field?" (Jer. xviii. 14). The marginal reading of this passage presents it better:—"Will a man leave My (fruitful) fields for a rock?" or "For the snow of Lebanon shall the running (or living) waters be forsaken."

"If more refined amusements please

As knowledge, arts, or learning,

A moment puts an end to these,

And sometimes short's the warning.

What balm could creatures ever find

In wit to heal affliction?

Or who can cure a troubled mind

With all the pomp of diction?"

But apart from Hart, or Bunyan, or Huntington, or our own, or any man's opinion, is it not a fact that those sermons which do the people of God most good, are those that contain much of God's Word and little of the preacher's opinions and notions?

There is one more phrase in Mr. Reynolds' paper which I would refer to—viz., that on page 265 about *cobbling*. The word *cobble*, though common as it is generally used, and especially so as it is used by Mr. Reynolds, has nevertheless a dignified root, an honourable ancestry and high-born relatives. It is from a Latin word *copula*, "to join"; old French version, "to join together;" German *koppeln*, "to tie together." Now Mr. Reynolds, in the plentitude of his wisdom, or the pleasantry of his wit, says: "It is far better to cobble shoes than to cobble souls." Then shoes may be joined together, but souls must not, unless (we infer this) it be done by men of intellectual power, appreciators of book-shelves with well-arranged volumes. Mr. Reynolds might know that the most heavenly work of joining souls to Christ in a way of repentance and faith, communion and joy, is largely committed to such preachers as he affects to despise.

I am, sir, in the love and defence of the truth, faithfully yours, though but "a mere ordinary Christian."

G. RUFFELL

**LIMEHOUSE.—ELIM CHAPEL, PEKIN STREET.**—One of the largest congregations we ever saw gathered in Elim Chapel was that on the morning of Tuesday, Oct. 16th, 1888, to witness a nuptial ceremony of a very interesting order. Long before the service began, the spacious chapel was filled in every part with anxious spectators. At 11.20, the bride and bridegroom, Miss Lilian A. Walters, and Mr. George H. C. Baldwin, arrived at the chapel, and in a few minutes the happy pair were seated in the table pew, surrounded by Mr. C. Walters and Mrs. Walters, parents of the bride, Mr. G. J. Baldwin, and Mrs. Baldwin, parents of the bridegroom, and six beautifully dressed bridesmaids. Mr. F. C. Holden, pastor, in due course opened the service by announcing hymn 950 (Denham's), which was sweetly sung, under the leadership of Mr. C. L. Kemp:—

Since Jesus freely did appear  
To grace a marriage feast.

At the close of that part of the ceremony required by Act of Parliament to be done, Mr. Holden addressed the bride and bridegroom in a most suitable manner, giving them excellent counsel with regard to their future happiness, and which we are sure was affectionately received. Mr. Holden also kindly and wisely offered a few suggestive remarks to the beloved parents and friends of the newly married couple; and Mr. W. Winters gave a short address and closed the service with solemn prayer. Many persons were present who evidently were not accustomed to witness the solemnisation of marriage in a non-conformist place of worship gave proof of the propriety of the service and of their felt interest in it. About forty friends were then conveyed in carriages to Limehouse Town Hall, a short distance from the chapel, where a sumptuous wedding breakfast was spread. After breakfast, Mr. C. Walters, presiding, announced the grace, which was heartily sung, and having made a few appropriate remarks, called upon Mr. H. Walters, Mr. Holden, and Mr. Winters respectively to speak. The speeches were full of gospel truth, and nothing frivolous or unchristian-like was experienced throughout the occasion. The bride and bridegroom left for Hastings shortly after the breakfast. Mr. H. Lee, Mr. J. Lee, Mr. C. L. Kemp, Mr. Cottis, and other friends were in the company. The newly-married couple received upwards of 60 valuable and useful wedding presents. God bless the happy pair, prays—**THE EDITOR.**

**SAFFRON WALDEN.**—The harvest thanksgiving service was held on Oct. 3rd, at London-road. After a social tea, an earnest and appropriate sermon was preached by our brother, J. Jull, who

took for his text Matt. xiii. 5 (latter clause), "Behold, a sower went forth to sow." The preacher divided his subject as follows:—1. The importance of sowing. 2. Consider the seedsmen. 3. The various kinds of ground and some results that follow. The sermon was delivered in the usual impressive and serious manner of the preacher, and we trust those who heard it received spiritual profit from it. There was a cheering attendance. We have had the pulpit enlarged, which adds considerably to the comfort of the preachers. The collection went towards such enlargement. We are looking to friends to help us to defray the expense. Any amount, large or small, will be thankfully acknowledged by our brother Bunting, of South-road, Saffron Walden, Essex. The Lord has visited us in the removal of two of our sisters to the heavenly garner. Our sister Rickerby had been in fellowship for nearly 40 years, was removed very suddenly, her age being 82. Mrs. Gillett, our other sister, was greatly afflicted for some years. Her illness was borne with Christian fortitude, and her end was peace. She was heard to say, "Jesus," in her last moments. May the Lord fill up their places by calling in others. We have some who know the Lord, but have not decided to cast in their lot with the Lord's people. May they be constrained to follow the Lord in all the ordinances of His house.

**WOOLWICH, ENON.**—On Tuesday, Oct. 2nd, we were privileged to hold the 131st anniversary of this cause of truth, and although the pastor, W. K. Squirrell, was not present at its formation, yet he has heard from the lips of the lingering fathers, how their noble sires did make a stand in the town of Woolwich, for Bible verities, and, aided by godly women, not only started a Strict Baptist cause, but actually took part in the building of this house of prayer, in which, to-day, the glory of our fathers' God is seen. Brother Dolbey was engaged to preach in the afternoon; to his grief and our disappointment he was unable to fulfil his promise, nevertheless, from the mouth of our brother P. Reynolds we were blessed with a glorious setting forth of covenant truth. The evening meeting was ably presided over by J. Upsdale, Esq.; prayer being offered by our valued brother, J. Player. Brethren Horton, Dexter, Sears, and Reynolds were divinely helped to speak of "Things touching the King," as also was our friend J. Box, on the previous Lord's-day evening. We are enjoying, by the mercy of God, peace and prosperity, but are greatly in need of more accommodation for the increasing congregation, but in this, as in all other matters, our prayer is, "Help us, O God of our salvation."

## A QUESTION.

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

MY DEAR MR. WINTERS,—I, with others, have waited to see whether any question would be asked with regard to Mr. Shepherd's essay on "The Functions and Ministry of the Holy Ghost in the body of Christ." As no one has said a word in this direction, may I ask (1) what is his Scriptural ground for believing that Christ did exist in His complex form (that is, in His human soul and Godhead), *before* the Holy Ghost came upon the Virgin Mary, and, consequently, as Christ is *perfect man*, as well as perfect God (2) what is his Scriptural ground for believing that the souls of men exist *before* their bodies are formed? This covers important matter.

Surely the good and gracious men referred to in the May number of the E. V. and G. H., page 139, did not deem "it heretical to suppose that Christ *could* exist in a complex form," but rather deemed it heretical to suppose that He did so exist for ages *before* He was born of the Virgin Mary. They exist *now* in heaven without their bodies, but did they so exist *before* they were born? *This is the point.*

Perhaps Mr. Shepherd has published a pamphlet on the subject.

Yours very sincerely,  
J. S. CLACK.

10, Britannia-road, Bedford.

IPSWICH.—Harvest thanksgiving services were held at Zoar on Sept. 26. In the afternoon Mr. P. Reynolds preached from Micah vii. 19. At five o'clock a public tea, at which were present friends from Bethesda, Blakenham, Harwich, etc. A public meeting was held in the evening. Brother Bland presided, and read Psalm cxlviii. Brother Leggett prayed. The chairman having spoken concerning the object of our meeting, called upon brother Burgess, of Chelmsford, to address the meeting, and who was followed by brethren Northfield, of Hadleigh; Realf, Dunstable; and Kern, Ipswich. On Sunday, October 7, brother Dearsly was with us, and baptized five sisters and one brother, who with a sister from another Church received the right hand of fellowship. Thus the Lord is evidently in our midst and blessing us in answer to our united supplications. We would now say, "Not unto us, but to Thy name be all the praise."—W. E.

CARLTON, BEDS.—On Tuesday, October 2nd, harvest thanksgiving services were held. Mr. Realf gave us two thoughtful, telling sermons, which were well received. Afternoon text, Isaiah xl. 1, 2; evening, Jer. viii. 22. We had soul-refreshing seasons, but our attendance and collections were rather smaller than usual.—F. KING.

CROWFIELD, SUFFOLK.—The beloved pastor, Mr. James Daring, and his friends, at Bethesda, Crowfield, held their anniversary on Wednesday, Sept. 26th, when two sermons were preached by Mr. W. Winters, and an excellent spirit of hearing was realised. There were present friends from Ipswich, Stonham, and the immediate surroundings of Crowfield. Our dear brother J. Grimwood, pastor of Little Stonham, was in the company, as also our genial and godly friend, Mr. Wilson, deacon of Otley. A large body of persons partook of a splendid tea. We rarely see such well-spread tables at London anniversaries as we do in the country. The singing was excellent, and everything appeared to pass off pleasantly and well. The health of the beloved pastor is not strong; however, we hope he may yet be spared in the Lord's service at Crowfield, as there are many who love him for his unflinching fidelity to the truth of God. The deacons and members are united and in peace, and the saints generally are fed and built up in their most holy faith. On Aug. 30th, Mr. H. Hart, of Gosbeck, whom it is our pleasure often to meet at various Suffolk gatherings during the summer months, gave the Crowfield choir and other friends connected with the cause, a little pleasant trip to Harwich, where they were regaled with an excellent dinner and tea. The friends enjoyed themselves much. We hope our dear friend Mr. Hart, and other friends, will not go unrewarded for their kindness to the cause at Crowfield.—Ed.

(See *Cheering Words* for November).

## EFFICACY OF THE ATONEMENT.

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

SIR,—In reply to the questions of Mr. T. James in the E. V. and G. H. for October (page 5 of the cover), I would suggest:—

1. That, although the merits of our Lord's life and death are of infinite value, yet it was only His intention to save "those whom the Father had given Him" (John xvii. 9).

2. That all mankind, since the fall of Adam, are in a lost state, "dead in trespasses and sins" (Eph. ii. 1), in a state of "enmity against God" (Rom. viii. 7). It is the divine power alone that can raise any one from that state of misery. As Prosper, of Aquitaine, puts it, "As it is God who hath made us, and not we ourselves (Psa. c. 3), so it is God who makes us again, and not we ourselves."

Unbelievers, therefore, are not punished for the offence of unbelief, but merely remain as they were, as John the Baptist says (John iii. 36), "He that believeth not the Son shall not see life, but the wrath of God abideth on Him." E. T. S.

## REGENERATION.

Regeneration is a sovereign act of God bestowed upon whom He will. Man in his natural state is without spiritual light and feeling until God the Holy Ghost quickens him and makes him alive. Regeneration is an instantaneous act of God; but is progressive in its operation in the heart and upon the actions of a man. It is like a grain of mustard seed; to us it appears very small and in many cases quite insignificant. It lies buried out of sight until God the Holy Spirit causes the Sun of Righteousness to shine upon it, and then it springs up; in many cases scarcely visible. In many persons whom God has quickened and made alive there appears for a time to be very little or no growth in grace, but God will not allow that holy seed to perish, for He never forsakes the work of His own hands. In due time it begins to grow, and in some cases it grows very quickly. A Christian, when he is making advances in the divine life, appears to himself to be going backward, or, in other words, growing downwards. He appears to know nothing, and feels worse than anybody else, yea, he thinks himself to be the chief of sinners, and cannot enjoy liberty at the throne of grace; but yet he cannot cease to pray, or at least to try. When he sits under the sound of the Gospel he often hears to his own condemnation, and cannot read to profit, and at last he comes to the conclusion that he is not a Christian, and has no part or lot in the matter. These exercises of mind show that the quickened sinner is growing in grace, and which will end in the salvation of his soul, and will bring glory to God. Regeneration is like the wind blowing where it listeth, or where God wills it should blow; we cannot tell from whence it cometh or whither it goeth, so is everyone that is born of the Spirit. In many cases God implants this heavenly principle in the soul in a way that prevents an exercised person from knowing when or how it came; but it is there, and the devil cannot take it away. It is a life given which cannot die. It comes from God, and it remaineth for ever. It makes us fit for the society of heaven. But without this regenerating grace of God we must for ever be lost. It is divine in its origin and Christ-like in its operating power in the heart. This unspeakable gift, which is called regeneration, is given to many in very early life; they are alive spiritually, but they do not know it! Strange to say that a person may be alive and not know it! This is quite possible; a child is alive naturally a long while before it knows anything about life; nevertheless it has feeling and can cry. So a soul that's born of God has feeling, it feels that it needs something that it does not possess. The poor

exercised one feels that he is a sinner and wants forgiveness; he has a desire to be holy even as God is holy, but he cannot be; there is the old nature fighting against the new; but we have God's promise that the "elder shall serve the younger." He desires to know more of God and more of himself, so that he may not be deceived at last. He begins to want to be separated from his former companions if they are worldly-minded. Thus as saved sinners we come to God by Jesus Christ our Mediator, and a way of access is made to the throne of grace, and we tell Him all our wants. Our God has an ear to hear; Christ has a heart to sympathise with all His children, for He was in all points tempted like them, yet without sin. We have a rest to look forward to in the future which is glorious in its character and everlasting in its duration.

Thus much I have attempted to describe the doctrine of regeneration, its workings and its end; and may everlasting life be our portion, for Christ's sake. Amen.

W. MORTON.

March, Cambs.

RUSHDEN.—OPENING OF A NEW SUNDAY SCHOOL.—Tuesday, Sept. 25th, was the date fixed upon for the opening of the new Sunday-school, which has been built at the rear of the Succoth Baptist Chapel at Rushden. For many years the Church has been without any accommodation for its Sunday-school children, and the chapel has had to be used for this purpose, except for the infant classes. Now, by the removal of some old buildings, including the old vestry, good accommodation has been obtained. On the ground floor there will be two class-rooms, and a people's vestry, and a minister's vestry. Overhead is a well-lighted large room, 38ft. by 18ft., which is to be used as a Sunday-school, and in the week-day for the gatherings of the Band of Hope, &c. The whole of the work has been carried out under the direction of Mr. S. Knight, jun., and is estimated to cost £213. The proceedings on Tuesday commenced with a service in the chapel in the afternoon, which was opened by the hymn, "Would ye the Church of God," after which Mr. Marsh, of Laxfield, read the 20th Psalm. Mr. W. Skelly, of Raunds, having engaged in prayer, Mr. Marsh gave an address, in which he said that the opening of that institution was of great importance. They blessed God for the public institutions for the relief of the sick and the suffering, but in the institution they had before them they thought of instruction to the young and the rising generation, which was the outcome of the love which God had put into their hearts. Whilst Rome and others were very active in looking after

the children, it was their duty also to say, "Give us the children," and they all knew the benefit that the Sunday-school had been to them. The speaker concluded by giving a financial statement, showing that the contract price was £202, and gas fittings had cost £88s. 8d., and other extras £1 1s. Towards this they had £100 as the receipts from the bazaar, and various efforts had brought in £83 12s., which left £28 1s. 8d. to be raised. After the singing of the hymn, "Shout for the blessed Jesus reigns," Mr. A. Lester, Mr. W. G. Tomkins, and Mr. W. Skelly, gave addresses. An adjournment was then made for tea in the school-room, which was largely patronised. The following ladies presided at the tables:—Mrs. T. Eady, Mrs. Thos. Sanders, Mrs. Joseph Knight, Mrs. Joseph Bollard, Mrs. Underwood, Mrs. G. Dickens, Mrs. J. Ladds, Miss Ladds, Mrs. J. Burton, Miss L. Desboro, Mrs. G. Willmott, Miss Westley, Miss Smith, Miss H. Clark, Misses A. and R. Vorley, Miss S. Sayers, and Miss M. White. In the evening an appropriate sermon was preached by Mr. Marsh to a large congregation.

#### IS THE ATONEMENT ESSENTIAL AS AN ARTICLE OF FAITH?

"And almost all things are by the law purged with blood; and without shedding of blood is no remission."—Heb. ix. 22.

In the indictment which Mr. Spurgeon issued against the Baptist Union, he says, there are those in that body "who make light of the atonement." This we can easily believe; for we have ourselves seen reports in the *Christian World*, wherein gentlemen have been reported as speaking in a sort of scoffing sneer, "at the commercial value of the atonement."

For our own sakes, it is good to know the truth; there can therefore be nothing wrong in endeavouring to arrive at a correct answer to the question: "Is faith in the atoning sacrifice of our Lord and Saviour Jesus Christ essential to salvation?" There may be, as it appears there always has been, certain people who feel themselves so good as to imagine they can hoard up such an accumulation of what they are pleased to call good works, as shall, in the general judgment, so far outweigh their sins, that there will be a superfluity, or, as sometimes called, works of supererogation. To such people an atonement would seem needless. There are certain other people who, though they do not lay claim to this high standard of excellence, yet imagine they can come so near the requirements of the holy law of God as that, though they do not expect to be acquitted on the ground of their own merit alone, they imagine God to be so merciful that He will not condemn them for the few

trifling indiscretions they have been guilty of, seeing they have done so much, and come so near, according to their own judgment, to the requirements of the law, but that He will take a merciful view of their case, and pardon those few indiscretions, and they will be saved. But "without shedding of blood there is no remission." Does this apply to all and every one? Yes, "As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." According to this, it appears that the blood of atonement is an essential element in the salvation of a sinner.

There seems to be a prevalent failing among professors of religion, in regarding the outward conduct of a man as manifested forth in his actions, as the proper source whence to form a correct judgment of his character and standing before God; but we are reminded that the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." The heart is the seat of the disease. If a man's outward conduct before men appears to be the most exact, and in conformity with the precepts of the Gospel, yet this is not a safe criterion of his standing before God. The fact is, according to the tenor of God's Word, mankind is utterly undone and hopeless without the gracious interposition of God. And this condition of things the apostle anticipated, when he wrote the tenth chapter of the Epistle to the Hebrews; and then sums up the whole matter by contrast, showing the awful prospect of the hardened unbeliever under the gospel dispensation, as compared with one who despised the relief under the ceremonial law. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing," a mere commercial article; "and hath done despite to the Spirit of grace?"

Those old Jerusalem sinners under the old dispensation, had no difficulty in finding out when they had sinned beyond the merits of a sacrifice under the law, if they cared to look into the matter; for there were many sins under the law for which no sacrifice was provided, which were called sins unto death; but under the Gospel there is only one sin, for which no sacrifice is provided, the sin against the Holy Ghost; in all other cases the blood of Jesus Christ, God's Son, cleanseth us from all sin. And this blood of atone-

ment is open for all to plead under the Gospel who feel their need of mercy. To all others I would say, Jesus is the only "name under heaven given among men whereby we must be saved." Jesus is "the way, the truth, and the life, and no man cometh unto the Father but by Him." It is by the blood of the cross of Christ that peace is made, or, in other words, by the atonement. It is by the blood of Christ that we who were sometimes far off are made nigh. It is by the blood of Christ that we are justified; and it is by faith in the precious blood of Christ that our hearts are purified.

And lo! we plead the atoning blood,  
For pardon, holiness, and heaven.

Leicester.

J. W.

#### CHRIST THE END OF THE LAW.

DEAR CHRISTIAN READER,—How necessary that every believer should become acquainted with the right rendering of the Word of God; especially those portions which become most familiar. The mind's eye rests upon many very precious selections which have been the soul's consolation in times of need.

In Romans x. 4, we find these words: "For Christ is the end of the law for righteousness to every one that believeth." This is one of the most precious testimonies of Holy Writ. Here we find the axe laid to the root of the tree of all human invention, whether Arian, Arminian, or Socinian. In the text we find a whole Christ, a whole salvation, and a complete atonement, with its three ever green branches of *Substitution, Imputation, and Satisfaction*.

It brings to the poor seeker after peace a solid basis to rest all the weight of a sin-aching heart. But many dear saints of God make a gross mistake in altering the text, quoting it as follows: "For Christ went to the end of the law for righteousness for every one that believeth." Did Christ go after righteousness for us, or is He it to us?

If Christ went to the end of the law for righteousness, did He find it there? I trow not; it was nowhere to be found out of Himself. He Himself was the very embodiment of righteousness. This He brought to the law, making full satisfaction.

Christ needed not to go to the end of the law, for He was the end. The law accused, Christ acquitted. The law condemned, Christ pardoned and justified. The law demanded the people, Christ gave Himself. The law could get no further than Christ. He bore all its vengeance, while He stooped and picked up the Church out of the horrible pit. There is a still more forcible way of reading the text, by leaving out the italic "is," "For Christ, the end of the law for righteousness to every one that believeth."  
R. FRANKLAND.

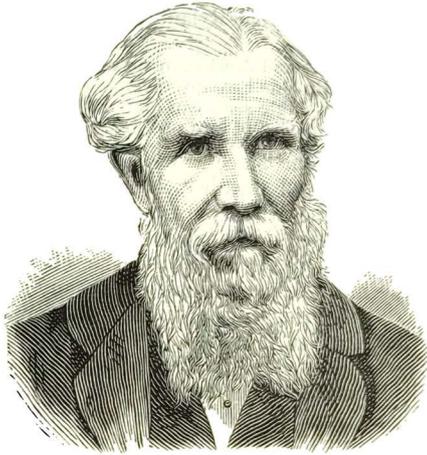
Beccles.

#### In Memoriam.

In loving memory of EMMA MOULE, who died August 28th, 1888, in her 21st year. Beloved by all who knew her, but above all loved by her heavenly Father. She was sent to the Sunday-school when very young, and the many prizes she received testify to her good conduct. The instruction she received from the worthy superintendent, Mr. Wakelin, and her teacher made a great impression upon her mind. She was led to see herself a sinner, and after some time, a pardoned one, being baptized and received into the Church, she became a member at Kepple-street. She was taken ill on August 7th, and fell asleep in Jesus on the 28th. Being from home, the family did not see her after the first Sunday. I was summoned twice, and found her calm and patient. Her last words were: "In my Father's house are many mansions. He has gone to prepare a place for me." Her remains were buried at Willesden Cemetery. Mr. G. W. Shepherd kindly undertook the service.—MRS. E. MOULE.

ELIZA RUSSELL, aged 26, the beloved daughter of John and Harriet Russell, of 39, Gloucester-road, Croydon, departed this life on Wednesday, September 26th, in sure and certain hope of a joyful resurrection to eternal life. The subject of this memoir was called by grace under the ministrations of the pastor at Windmill-road, Croydon, and was the first baptized, as the firstfruits of our labour, with three others, on the last Lord's-day in March, 1885. Her very soul was enraptured with the Lord's goodness, and her enjoyments appeared too great for an earthly pilgrim bound to Canaan to enjoy this side of heaven, but the Lord was evidently preparing her for the land of glory, and although but young in years afflictions sore often fell to her lot, but not without the Lord's presence and His sanctifying grace. Our loss is her eternal gain. The Lord sanctify this visitation to us as a Church, and to her sorrowing relatives and friends. Her remains were deposited in the silent grave on Monday, Oct. 1st, by her loving pastor, in the presence of more than a thousand persons, who came to pay the last token of Christian love and esteem to the departed, who was loved by all who knew her. On the following Lord's-day evening her pastor preached her funeral sermon, from Psa. cxxvii. 2 (the last clause), "For so He giveth His beloved sleep," to a large and sorrowing congregation.—WILLIAM HORTON.

On October the 18th, at 65, Wharton-road, Addison-park, EMMA SUSANNAH, the beloved wife of the late P. W. Williamson, entered into rest, aged 64.



THE LATE MR. WILLIAM KENNARD.

(See page 359).

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## The Tender Mercies of the Lord.

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THE tender mercies of the Lord have ever been appreciated by His beloved family in seasons of sickness and sorrow. The Patriarchs, Prophets and Apostles in their onward course through life made special mention of them; and the most feeble saints to-day can say with Jeremiah, "It is of the Lord's mercies that we are not consumed, because His compassions fail not; they are new every morning," &c.

This beautiful passage of Holy Writ has been the theme of our meditation for many days; and never did we experience the force and sweetness of it more fully than we do at the present moment. The splendid lines of Addison seem more adapted to our mind to-day than they ever did before, although we have known and loved them for many years—

"When all Thy mercies, O my God,  
My rising soul surveys,

| Transported with the view I'm lost  
In wonder, love, and praise."

This increased consciousness of our indebtedness to Almighty God, springs, we believe, from a practical and experimental knowledge of His *preventing* mercy going before us in the hour of danger.

On three separate occasions recently we have but narrowly escaped with our life, in what men call "accidents" when about our dear Master's business, spreading the glorious gospel of salvation to perishing sinners.

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In each case we felt the words of David to be solemnly true (1 Sam. xx. 3).

“THERE IS BUT A STEP BETWEEN US AND DEATH.”

But how blessed has the language of God in His promises been to us, as also the closing lines of good old Ryland's hymn (Denham's Selection, 710)—

“Plagues and deaths around me fly  
Till He bids I cannot die;  
Not a single shaft can hit  
Till the God of love sees fit.”

On returning a short time since from a gospel meeting at Park, Tottenham, one of our beloved members kindly offered us a ride at the Railway Station to our home, which we readily accepted; and as we were travelling at a moderate speed down one of the bridges the two forewheels instantaneously parted from the body of the chaise, and we were precipitated suddenly into the road, causing us many severe bruises and much loss of blood. But through the abounding mercy of the Lord we are still preserved and enabled in a small measure to follow our much loved work. We owe a debt of gratitude to many of our dear friends who have so kindly interested themselves in our welfare. If they will accept our truest thanks, and forgive us for not *privately answering all their kind enquiries*, we shall feel doubly grateful.

THE TENDER MERCIES OF THE LORD ARE OVER ALL HIS WORKS.

How frequently, like holy “fear nots,” do divine mercies appear in God's precious Word! They meet us in every scene of life. We love to linger on them, and to say with David, “I will sing of the mercies of the Lord for ever.” His mercies are as so many confluent streams branching out of the great centre of everlasting love, and touching us at every point of experience. They are as infinite as they are immutable, and as “sure” in their mission as eternal in their duration.

Abundant mercies have attended our feeble labours in connection with our beloved Magazine during

THE YEAR THAT IS NOW CLOSING,

the fact of which greatly stimulates us in trying to serve God and the churches of truth. Friends have been exceedingly kind to us in many ways; and have not forgotten to supply us with a little help for the LORD'S POOR CHILDREN, and for the FREE DISTRIBUTION OF OUR MAGAZINE, for which we are deeply thankful. May we hope that other beloved friends will render timely aid for carrying on the arduous but happy work of our heart, head, and hands through the year 1889? We shall be glad to receive advice from friends willing to co-operate with us in the *free circulation* of the EARTHEN VESSEL AND GOSPEL HERALD.

W. WINTERS, *Editor*.

Churchyard, Waltham Abbey, Essex.

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“We are hastening on with more than railway speed to our terminus of all things here. A very little while, and it will be said, ‘The Master is come and calleth for thee,’ then farewell sin, world and devil; and *welcome*, WELCOME holy and eternal joy.”—C. W. B., copied from No. 1, Vol. 1., E. V.

## THE LATE MR. WILLIAM KENNARD, OF CROYDON.

IT seems but a short time since we first heard of the serious illness of our dear brother in Christ, Mr. William Kennard, of Croydon. We were then told that—

and soon the solemn tidings of his departure reached us. His ransomed soul peacefully passed the border-land of time to the regions of eternal and untold felicity on Monday noon, November 12th, 1888. How apropos are the words of Milton—

We had not the privilege of a long and intimate acquaintance with our deceased friend and brother, but whenever we met him we found him to be tender, genial, and truth-loving. The ready and valuable help of our brother Mr. William Horton, in furnishing us with a few biographical notes of Mr. Kennard (obtained from the bereaved family), demands our grateful acknowledgment here.

## MR. KENNARD'S CALL BY GRACE, AND BAPTISM.

The late Mr. W. Kennard was but a youth of sixteen when he first realised the power of divine grace in his soul. This inestimable blessing was given him of God through the instrumentality of His servant Mr. Garwood, of Ramsgate. He was shortly afterwards removed, in the providence of God, from Ramsgate to London, and attended the ministry of Mr. Felton, at Griffin-street, Deptford, for about three years. But it was under the heart-strengthening ministry of the late

## MR. JAMES WELLS, OF THE SURREY TABERNACLE,

that he so deeply drank into the spirit of the Gospel of Christ, to the building up of his precious soul in the faith of God's elect. With this beloved people he united, and walked with them in unbroken fellowship for about five years. He could then sing—

In the year 1852 Mr. Kennard, following the hand of the Lord, settled down in Croydon, and worshipped at “Pump Pail” Chapel, under the plain Gospel ministry of Mr. I. C. Thurston, and was soon voted to the office of deacon, which office he honourably sustained for many years. He took a very active part in the removal of the “Pump Pail” cause, and was mainly instrumental in the erection of the chapel built expressly for them in Tamworth-road, Croydon, and continued his official duties throughout the ministry of Mr. Thurston. Thus he rendered great service in the interest of this Church until within about six years of his death.

Mr. Kennard was closely connected with the practical working of the METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES (with his brother), from its commencement to the time of his death. The last few years of his life he sat under the faithful ministry of our

good brother Mr. William Horton, at Salem Chapel, Windmill-road, Croydon, and exhibited for the beloved pastor and people an unflinching interest to the last.

#### HIS ILLNESS AND DEATH.

During the last month of his life he was deprived of the public means of grace, but was visited by his pastor and other friends, and throughout his trying affliction he was never known to murmur. He bore his sufferings with the utmost Christian fortitude and courage. The late Edward Mote's beautiful hymn he frequently quoted in his last illness, and especially the following lines relating to the solidity of his hope in Christ—

“When all around my soul gives way,  
He then is all my strength and stay:  
On Christ, the solid Rock, I stand,  
All other ground is sinking sand.”

He ever sought an interest in the prayers of his Christian friends, and when he heard them wrestling with the Lord for him, he would frequently add his own pleadings, ejaculating, “If in accordance with Thy will, O Lord; but if otherwise, Thy will be done.” Not long before his death he occasionally showed signs of distress of soul, and was often heard to say, “I must have Christ,” &c. He also prayed very earnestly a few hours before his death that the Lord would deliver him from his great physical sufferings, and the Lord graciously relieved him of them, and he passed away without a pain or a sigh.

“Released from sin, and toil, and grief,  
Death was his gate to endless life.”

Waltham Abbey.

W. WINTERS.

#### THE FUNERAL.

On Saturday, Nov. 17th, at the residence of the late Mr. Kennard, a short but solemn service was conducted, in which Mr. John Box, Mr. W. J. Styles, and Mr. J. Alden Davies, took part. At the close the relatives and friends of the deceased, together with the representatives of the Metropolitan Association of Strict Baptist Churches, followed the remains, in six mourning coaches, to the Nunhead Cemetery, where they arrived about two o'clock. The chapel was speedily filled with mourners. Mr. Box, after prayer, called upon Mr. W. Horton to open the service by reading portions of the Word of God. Mr. Horton said: “Beloved Christian brethren,—It is not my intention on this occasion, as the pastor of our late honoured and much esteemed brother in the Lord, to make any remarks, but rather to fulfil the part allotted me, in reading from the sacred Scriptures a few verses only. Let us read together 2 Cor. v. 1—10: also 1 Thess. iv. 13 to end.” Mr. Styles then gave an address, and the service in the chapel was brought to a close with prayer by Mr. J. H. Lynn.

At the grave, Mr. J. Box committed the body to its last resting-place in sure and certain hope of a joyful resurrection, and delivered a suitable address from the words, “Precious in the sight of the Lord is the death of His saints.” There was a large number present who highly esteemed the deceased as a kind and useful brother in the Lord. Among the many friends we noticed, beside those who took part in the service, were

Mr. Charles Wilson, Messrs. Green and Crowhurst (of the Surrey Tabernacle), Messrs. H. Myerson, A. Steele, J. H. Dearsly, J. Cullingford, J. Harris, G. Pocock, and others from various causes of truth. The age of the deceased was 65 years. J. W. BANKS.

THE FUNERAL SERMON

was preached at Salem Chapel, Windmill-road, West Croydon, by the pastor, Mr. W. Horton, on Lord's-day evening, November 18th, from Psa. xxxvii. 37, "Mark the perfect man, and behold the upright; for the end of that man is peace." The preacher divided his subject according to the natural order of the text, as follows: (1) The Scriptural character described; (2) the holy conduct pursued; and (3) the peaceful end gained. The sermon was much appreciated by the sorrowing friends. The chapel was filled in every available part, and the service was conducted in a way becoming the solemn occasion. The bereaved widow and family were all present.

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"THE CHIEF OF SINNERS."

By J. WALKER, NORTHAMPTON.

(1 Tim. i. 15).

PAUL called himself "the chief of sinners," because he had been guilty of the crime of persecuting the Church of God (see verse 13, also 1 Cor. xv. 9). This he looked upon as the greatest sin that could be committed, and so God Himself regards it: "He that toucheth you toucheth the apple of His eye." Paul "obtained mercy, because he did it ignorantly, in unbelief," but to persecute the people of God wilfully, knowingly, and in malice would seem to be, at any rate, a near approach to the unpardonable sin. Bunyan has put this in his own inimitable way in the "Holy War," where he describes the army of "Bloodmen," some of whom came from "Blindmanshire," some from "Blindzealshire," and others from "the town of Malice," the last, when taken by the soldiers of Immanuel, refusing to ask for pardon, and "gnawing their tongues for madness" (see the whole passage).

Every child of God is *not* brought to feel himself the greatest sinner upon earth, and it is a great mistake to make this a necessity in real Christian experience. Many young Christians, and older ones, too, have been much distressed because they have never felt this, and because they have never passed through what is termed a "deep law-work." It has been truly said that "the repentance which is most genuine is that which springs from love: we can never wilfully offend where we sincerely love." The most powerful influence in the world is that of love, and the all-powerful influence in the sphere of grace is the love of Christ. Let a person realize, under the teaching of the Holy Spirit, that Jesus suffered and died on account of sin, even if he can but "*hope* his guilt was there," and his whole soul will be filled with the deepest abhorrence of sin.

It is doubtless sometimes the case that a believer has such a sight and sense of his own vileness, that his own sin will appear to him to be greater than any others, but such experiences as these are not to be made a standard for all. May the love of Christ be shed abroad in our hearts to draw us away from all evil, and to constrain us to love and serve Him, who loved us and gave Himself for us.

## THE POWER OF GODLINESS.

BY EBENEZER BEECHER.

THE Apostle Paul writing to his son Timothy, warns him that in the last days there should be found men "having a form of godliness, but denying the power thereof" (2 Tim. iii. 5). We have abundant evidence that such characters are not wanting now, but it is not my intention to look so much at that side in this paper, as to set forth a few features of the power of godliness as seen in those who are seeking to follow Jesus Christ on earth, hoping one day to "be like Him, and to see Him as He is" (1 John iii. 2).

I take the term "godliness" to mean the new nature given in regeneration, "the love of God shed abroad in the heart by the Holy Ghost (Rom. v. 5).

*Firstly, we have creative power*, "we are His workmanship, created in Christ Jesus unto good works" (Eph. ii. 10), by which the soul is turned "from darkness to light, and from the power of Satan to God" (Acts xxvi. 18), and made "partaker of the divine nature" (2 Pet. i. 4), by the working of which sin is seen in its true light, and the need of salvation discovered; mercy is then sought after, and Jesus Christ is found to be the sinner's only hope.

*Secondly, attractive power*; godliness draws the soul to God, in confession of sin, "Father I have sinned against heaven, and in Thy sight, and am no more worthy to be called Thy son" (Luke xvi. 21); in longing desire for pardon "for Thy name's sake, O Lord, pardon mine iniquity, for it is great" (Psa. xxv. 11); also for cleansing, healing, leading, keeping, and comforting grace, in earnest hope, even against hope. "Who can tell whether God will be gracious unto me?" (2 Sam. xii. 22), in the venture of faith (Hosea vi. 1, 2), in realisation (Eph. i. 7), in gratitude (Col. i. 12), in love of the heart (Psa. cxvi. 1), in fixedness of purpose (Psa. cviii. 1), in consecration (Phil. iii. 7-14).

*Thirdly, sustaining power*—godliness supports its possessor in adversity of every kind, from whatsoever cause arising, and as the Christian's journey home is through much tribulation, the given power to cast his care on his heavenly Father by calling on Him in the day of trouble, with the assurance of His company in it, "I will be with him in trouble" (Psa. xci. 15), and deliverance out of it, "I will deliver thee" (Psa. l. 15), coupled with the declaration, "He giveth power to the faint, and to them that have no might He increaseth strength" (Isa. xl. 29). He is thereby helped to say feelingly with the poet,

"Boast not, ye sons of earth,  
Nor look with scornful eyes,  
Above your highest mirth,  
Our saddest hours we prize.  
For though our cup seems filled with gall,  
There's something secret sweetens all."

*Fourthly, directing power*—and here we have a wonderful and wide field in which to range. How blessedly has the Lord shewn His love in this great branch of His work in all ages of the church's history; and given precious declarations and promises for the use and comfort of its members down to the end of time! "The steps of a good man are ordered by the Lord" (Psa. xxxvii. 23). Hence, we discover, that many apparently trivial circumstances combine to lead him to the spot designed for his

new birth, and then to lead the new life. In His own time and manner he is enabled to see the value of the atoning blood of Jesus to put away even his sins, and seeing it he ventures wholly and alone upon it for salvation. Who that has felt this can ever forget the wonderful and happy change that a sight of a bleeding Saviour by the eye of faith gives ?

“Thy sheep, Thy own peculiar care,  
Though now they seem to roam uneyed,  
Are led or driven only where  
They best and safest may abide.”

How precious also the Bible becomes as the revelation of a Father's love and will, as a “lamp to the feet, and a light to the path” (Psa. cxix. 105), as the man of counsel, and the guide of conduct, holding up a precious Christ as the example for the believer both to admire and follow! What a rich store of direction in His life, which is seen the Gospel! In every other of His loving dealings with His children, the directing power of godliness is known and felt by its possessor in a greater or a less degree.

*Fifthly, communing power.*—Godliness only can hold communion with God, other powers may talk, but cannot commune. The privilege of communion with the holy God, given by Him to weak and sinful worms of earth, cannot be over-estimated, yet this is the province or sphere in which godliness ranges as its own, beginning with its first dawn of light in the soul. Its first exercise is prayer, and although sometimes wordless, is never powerless, and, when we think of the many branches in confession, supplication, thankfulness, and adoration, and each produced by the Holy Spirit in the *heart*, we recognize Omnipotence as their root. Another sweet exercise is dependence, or trust, wholly dependent as we always are. It is the believer's privilege to cast all his care on the Lord, but who does this except partially? nevertheless, there are times in which godliness asserts itself within, and breaking down all opposing powers, exclaims, “Behold, God is my salvation, I will trust and not be afraid” (Isa. xii. 2). Blessed position! replete with holy joy, but not more safe, not more real, than the approaches of the humble sinner, saying for the first time, “God be merciful to me,” feeling there no ground of hope for him but in the mercy of God.

*Sixthly, and lastly—anticipating power.* “Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him, for we shall see Him as He is” (1 John iii. 2). Having tasted of the streams, godliness looks forward to the period when every parting veil and cloud shall be annihilated; faith merged into sight, rest fully entered into, earth's feeble songs exchanged for the perfect praise above, the tent for the mansion, and time for eternity. Thus in the strength of the “joy set before us,” we press “toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. iii. 14).

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TWO WATERS.—Mr. J. Picton, of Hemel Hempstead, tells us that he much enjoys the reading of the E. V. and G. H., it is made a blessing to his soul; with him we rejoice and are thankful. Yes, dear brother with yourself we are subject to doubts and fears, and that daily, and we possess the same desire “to be more Christ-like;” our earnest prayer is, expressed in the language of the 132nd verse of the 119th Psalm. We are glad also that you are still favoured with a sound gospel ministry at Two Waters.—J. W. B.

THREE DEPARTED WORTHIES—JAMES WELLS,  
C. W. BANKS, AND JOHN HAZELTON.

THE Editor of the *British Weekly*, kindly referring in a leader to the recently published memoir of the late JOHN HAZELTON, makes special mention of JAMES WELLS, of the Surrey Tabernacle, and CHARLES WATERS BANKS, Editor of the EARTHEN VESSEL. Our object (observes the Editor), is not criticism. We have enough to do in combating the errors of the honoured living; it is more congenial to seek instruction from the faithful dead. The career of JAMES WELLS was a romance. In early life he was thrown into a workhouse to escape the cruelty of his parents. He got a situation with a carrier to and from London, but he could not make out the directions, and so learned to read. He came into soul-trouble, and for long, like JOHN BUNYAN, was never out of the Bible. At last he emerged with the doctrines of high Calvinism stamped indelibly on his spirit. He studied hard, read much, and became a most effective preacher. For nearly fifty years he maintained a ministry of wonderful popularity and authority in South London, near the Metropolitan Tabernacle. His power over his people never waned a moment. When his death was announced his flock wept like children, and the multitudes that gathered for his funeral have never been approached in South London. He lies in Nunhead Cemetery, near the grave of "his dear little grandson," at which he had stood weeping not very long before. CHARLES WATERS BANKS, the Editor of the EARTHEN VESSEL, had a much more chequered career than either JAMES WELLS or JOHN HAZELTON, but his influence was perhaps still wider. He brought to his work considerable press experience, unflagging energy and devotion, and one of the kindest hearts that ever beat. So much is certain; we hardly expect and do not care to be followed in saying that he was a great mystic. Of how he served the fatherless and the widows in their affliction, and poor ministers of Jesus Christ, and churches which could give him nothing but thanks, and often did not give that, the record is on high. We shall never forget the look of a widow whose face showed frequent encounter with driving storms of care as she stood at his grave. In his last days he was unprosperous as a minister, and, as he did not study, he must always have been unequal. Yet he never wanted those who gave him earnest heed, who for his sake most joyfully passed by crowded churches and popular preachers, and were often rewarded. Hear him picture Jesus marching to His doom, comforting Himself out of the sixteenth Psalm: Thou wilt not leave My soul in hell (it could not be), neither wilt Thou suffer Thine Holy One to see corruption (no, never); then, lifting his voice and speaking in firm though low tones, Thou wilt show me the path of life. Then in a voice from which all trouble had departed: in Thy presence is fulness of joy, at Thy right hand are pleasures for evermore. Or listen as he discourses on the words, Children that will not lie; so He was their Saviour. All the stress laid on the word *so*, till everyone feels how surely it must come right at last with the children of the truth. But we must pass from this, on which much might be written. Mr. BANKS was not liberal in the sense that he distributed those free tickets for Heaven, which, whether they are worth much or not, assuredly cost little. He (such was his simplicity) would have thought it a shameful fraud. But if it is liber-

ality to be prodigal in giving of small means and crowded hours, and that sympathy which drains the springs of life, then he was liberal beyond almost any man we have ever known.

There is much to be humbly studied in the story of these lives. We hear little now about the horrible pit and the miry clay; the sense of sin is weakened; the terrors of death have disappeared. But what if they return? If a callous universalism has taken the power from the Cross and the heinousness from sin, as well as the terror from death, it has merely lulled us in a fatal dream. Mr. HAZELTON, towards the end, said, in words that deserve serious pondering: "The longer I live, the more solemn, wonderful, and mysterious death appears to me; and the longer I live, the more solemn and wonderful does life appear to me to be; and oftentimes the question silently rises, Shall I overcome at last?" This temper—the temper that looks to self, sadly, humbly, self-distrustfully, and to Jesus, His Cross and His promises, with rejoicing and confidence and hope—is the temper that overcomes.—*The British Weekly*, Nov. 9, 1888.

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## A D R E A M .

*Being the substance of an Address delivered at a public meeting by I. C. J.*

**D**EAR CHRISTIAN FRIENDS,—I am now asked to give an address. But the question with me is, what shall I say? for if I cannot say something tending to edification, it would be better to observe silence.

Well! Shall I tell you a dream, that I had one night not long ago? Perhaps someone will say, do not tell us any dreams, let us have waking realities. Is it not said, however, "The prophet that hath a dream let him tell a dream"? Our objector will naturally reply, "Yes"! but that was said with regard to the prophets that prophesied lies in the name of the Lord, who think to cause My people to forget My name by their dreams; and their dreams are compared to chaff in contrast to the preaching of the word, for "What is the chaff to the wheat, saith the Lord"? (Jer. xxiii. 28). I quite agree with the objector; but my object in telling my dream is not to cause God's people to forget His name, but to remember it.

It will be allowed, that there are dreams and visions. In all ages God hath influenced the thoughts of His people, at times, by His word, in their sleep.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men and sealeth their instruction" (Job xxxiii. 15, 16).

Jacob dreamed he saw a ladder reaching from earth to heaven, the angels of God ascending and descending on it, shewing him and us how, by the mediation of Christ Jesus, blessings come down to us, and the means whereby we, who believe, shall ultimately ascend to glory above.

God was at the top of the ladder, and made a promise to His servant Jacob which has been literally fulfilled (Gen. xxviii. 12).

Joseph dreamed more than once, dreams that excited hatred on the

part of his brethren and called for rebuke on the part of his father: dreams, however, that came true in every particular (Gen. xxxvii. 5).

Solomon had converse with God in a dream. God asked him what He should give him. He desired wisdom. God answered his request, and gave him riches and honour in addition (1 Kings iii. v).

Peter learned in a dream that the Gentiles were not excluded from the covenant of grace (Acts x. 10).

I think we should not despise dreams, when in them the word of God comes to the mind with sweetness and power, endearing the Lord Jesus to the soul and enlightening the understanding.

There are dreams that come through the multitude of business (Eccles. v. 3) and ministers being much engaged in preaching the word frequently have their minds running upon it when their eyes are closed in sleep. It was predicted by Joel (ii. 28) and recited (Acts ii. 17) your young men shall see visions and your old men shall dream dreams. Some of my friends present know that during the last forty years I have been a good deal engaged in preaching the Gospel in different parts of England, and several times during the last few years on the continent, which causes me to think about it in the day and often dream about it at night, not indeed always pleasantly, but in this instance my dream was very agreeable.

After this lengthy exordium you will be anxious to know what the dream was about. Well, these words, "Christ in you the hope and glory" (Col. i. 27), came to my mind with clearness and power, with the division of the subject and much of the illustration, which rested on my mind for days afterwards. The words opened in the form of a three-fold interrogation.

1st. Who is Christ ?

2nd. Where is Christ ?

3rd. What is Christ ?

First question, Who is Christ ?

When the Lord asked Peter "Whom do men say that I, the *Son of Man*, am?" he replied, "Thou art the Christ, the Son of the living God." Blessed knowledge! No flesh and blood revelation, but one containing eternal life. "This is eternal life to know Him who is the true God and eternal life." The meaning of the word Christ may assist us to speak of Him. Is it not the same as Messiah of the Old Testament, and signifies *Anointed*? Christ therefore is the anointed. When He went into the synagogue and opened the book at Isaiah lxi. 1, He read, "The Spirit of the Lord is upon Me because He hath anointed Me," &c. (Luke iv. 18). Having announced the text, which was a long one, He preached the sermon, which was a short one, "This day is this Scripture fulfilled in your ears." He closed the book and sat down.

Now in the anointing, two things are necessary. First, the *appointment* to the office of mediator, and secondly, the *qualification* for it.

Had not Christ both of these He could not be the *Anointed*. He was appointed in the Covenant of Grace to be the Great High Priest.

"No man taketh this honour unto himself but He that is called of God as was Aaron" (Heb. v. 4). He was appointed to and *anointed* for the kingly office. "Thy throne, O God, is for ever and ever. God, even thy God, hath *anointed* thee with the oil of gladness above thy fellows" (Heb. i. 8—9). Christ was also appointed as a prophet to preach

and to teach the people to whom He was sent, and to be the "heir of all things" (Heb. i. 2).

Now Christ Jesus was not only appointed, but was abundantly qualified to fulfil His Father's behests in every department of His mediatorial work. So he is therefore the *Anointed*, the Christ.

But wherein does Christ's qualification consist?

Some of the "down grade" teachers tell us, that if God had been pleased to set up a stick and decreed that it should be the Saviour, it would have sufficed, as no atonement was needed to come between the love of God and the salvation of men. Can, however, any enlightened reader of God's word conclude, that the loving Father of Christ would have devoted Him to be the sacrifice for the sins of His people if a lesser gift could have been sufficient to meet the requirements of law and justice? Common sense says "No"! The word of God says "No!" And the poet is right when he says, "Die, He or Justice must, unless for him (the sinner) some able and as willing pay the rigid satisfaction, death for death." The qualification of the anointed for the full discharge in His mission consists in His complexity, God and man in one person. He is the Child born and the Son given. He is the Mighty God, the Everlasting Father, and the Prince of Peace. "Emmanuel! God with us." God in our nature, possessing all the glorious perfections of Deity and all the sinless attributes of humanity. Salvation demands a substitute for the sinner to die in his stead, as "No *man* can redeem his brother or give unto God a ransom for him. He who can redeem must necessarily be more than man. And as the redeemed are a number which no *man* can number, and as they are all to pass the second time under the hand of Him that telleth them, were He not God, He could not count the number of His elect. We rejoice, however, to know that He is God over all, blessed for evermore, duly qualified to fulfil the dignified offices of Prophet, Priest and King. Our Prophet to teach us; our King to reign over us and rule in us, and our Priest to atone for our sins. He is the Priest to offer the sacrifice. He is the Sacrifice itself, for He offered Himself a willing sacrifice, and He is the Altar on which the sacrifice was offered. And all this because He is the complex Christ of God. It was needful that He should be man, one who could suffer and die, for "Without the shedding of blood there is no remission." Thus, in Christ Jesus we have an able Saviour, one who is able to save to the uttermost, a Mediator that can lay His hand upon both the offender and the offended, making both one. Able also to present us *faultless* before His throne with exceeding joy. To Him be glory for ever!

Second question, where is Christ? He is in the glory world at the right hand of the Majesty on high, nevertheless He is *in you*. Paul told the Corinthians to prove themselves, and said, "Know ye not that Christ is in you except ye be reprobates," Believers are the temples of the living God, for God hath said, "I will dwell in them and walk in them." Paul said also, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth *in me*." He also travailed in birth for the Galatians until Christ be formed *in them* (Gal. iv. 19). This indwelling is explained by Christ himself (Luke xi. 21). "When a strong man armed keepeth his palace his goods are in peace, but when a stronger than he shall come upon him he taketh from him all his armour wherein he trusted." The strong man is Satan, his palace is our heart. The

stronger is Jesus, who dispossesses the usurper and takes possession of the premises Himself, and says, "Here will I dwell for I have desired it." This comes about at regeneration, when the sinner is born again. Christ Jesus takes possession of the soul, turns out Satan and all his furniture, cleanses, sanctifies and adorns the house. "Now are ye clean by the word I have spoken unto you." He furnishes the palace in order to make it a suitable habitation for Himself. Paul gives us an inventory of this old furniture (Gal. v. 19—21) "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, heresies, envyings, murder, drunkenness, revellings, &c." A dirty lot of rubbish truly! which none but Satan's friends would buy at an auction, however cheap. The inventory of the soul's new furniture is a good one and of priceless worth. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." With such surroundings Christ can dwell in our hearts. It is "*Christ in you.*"

Third question. What is Christ?

The hope of glory. The hope that we have in us then is Christ, who is the hope of every believer in Him. He is not a far-off hope, but is in you, except ye be reprobates. He is in you as the object of hope and the source of the grace of hope, by which His people are purified "even as He is pure," by which also they expect and desire to attain to eternal happiness in the world above. "My hope is built on nothing less than Jesu's blood and righteousness." Dear friends, have you any other hope apart from Christ? If so I am sorry for you. Is Christ, however, the only foundation on which your hope is built? If so, allow me to congratulate you in the name of the Lord for the rich blessing you possess, for this hope will remain until the period shall arrive when you shall take full possession of the inheritance hoped for.

Christ in you is a great mystery, hidden from the wise and prudent, but revealed unto babes, for unto you it is given to know the mystery of the kingdom of heaven and to "acknowledge the mystery of God, and of the Father, and of Christ: In whom are hid all the treasures of wisdom and knowledge" (Col. ii. 2—3). "In Him dwelleth all the fulness of the godhead bodily" (Col. ii. 9). Now if this fulness dwells in Christ, and Christ is *in* the believer, it follows that in a sense, God in the trinity of His persons dwells in him who believes. The Father says, "I will dwell in them" (Cor. vi. 16). Jesus saith, "I in them and Thou in Me" (John xvii. 23). It is also said, "He shall quicken your mortal bodies by His *Spirit* that dwelleth *in you*" (Rom. viii. 11). That Christ may dwell by faith in the hearts of the Ephesians was the prayer of Paul the Apostle. So is it the prayer of him who addresses you, that "Christ in you the hope of glory" may be your happy experience.

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AMONG some of the late C. W. Banks' MSS., we found the following original significant lines:—

Almighty and eternal God!  
 Come! shine upon my soul;  
 Let Aaron's budding, fruitful rod,  
 Make bruised spirits whole.

## APOSTOLIC SUCCESSION.

IN reply, recently, to an expression by a gentleman, to the effect that it was impossible for dissenting ministers and clergymen to be *equalised* on account of the unbroken line of apostolical succession, and that if the dissenting ministers *knew their place*, they would work *under* and *with* the clergy.

“ Here’s an array of St. Peter’s successors,  
Bread elevators and Father confessors;  
Men of the world, of position, of *learning*,  
Shuffling t’wards Rome with an ill-repressed yearning.

*Outside* the Church they took *oath* to her *Articles*,  
Safe in endowments they grind them to particles;  
Disobey those who have found them employment,  
Sing of their sin with æsthetic enjoyment.

Schoolmaster, weary of hearing them stammer  
Over arithmetic, music, and grammar;  
Seeing no liking for law or astrology,  
Wrote that their parents should *give them theology*.

So it fell out that a Bishop stood o’er them,  
Feeling *in air* for a *something* to cover them;  
*Down* came the fingers, the blessing was *given*,  
And *there* had ‘the *keys of the kingdom of heaven*.’

Through the long ages the spirit descended.  
Shades of St. Peter and Gregory blended;  
Down through *three* popes who were reigning together,  
Down through a harlot, as holy as either.

Down through the Bishops, some holy, some otherwise,  
Some like *Colenso*, and some believe *other* lies;  
He whom a statesman is tempted to dignify,  
Steps into power, so what does it signify?

Do you *believe* it, oh, nation of sciences,  
Think you that *these* are Jehovah’s appliances?  
Shall the dear words of a sinner’s indemnity,  
Come through the lips of such arrogant enmity?

Let them work *miracles*, cast out earth’s demons,  
Preach *truth*, and do without whiskey and lemons;  
Lock up Rome’s *linen* chest, put on humility,  
And learn of dissenters the *source* of ability.

Christ in the *heart*, not a Christ on the altar,  
Praise in the *actions*, not tones in a psalter;  
Love for the wretched and prayer for the perishing,  
Not the vain hopes of *preferment* they’re cherishing.

Regeneration by God, the life-giving One,  
Not a bare devil-like faith, but a living one;  
Stand in your lot whom the Master has qualified,  
Ne’er let the truths of Jehovah be mollified.

You can *afford* to beam smiles on their vanity,  
Worldlings with common-sense see their profanity;  
There is no *Church*, but a body political,  
*Else* its condition would never be critical.  
Living, believing, and loving a lie,  
They shall make answer to God by-and-bye.

MRS. T. CHAPLIN.

## PULPIT PRIDE.

To the Editor of the "Earthen Vessel and Gospel Herald."

DEAR SIR,—Allow me a little space to answer the letter of your correspondent, G. Ruffell, which appears in the November issue of the EARTHEN VESSEL AND GOSPEL HERALD (p. 351).

In the *third* paragraph of his letter your correspondent, referring to my article, entitled, "Falling into the March of God," writes:—"Mr. Reynolds has said, 'It is the proper ministry of the pulpit to open men's eyes.' Nay, dear sir, is that not rather the proper ministry of the Holy Ghost?" One would imagine from this query that my paper was devoid of all reference to the Holy Spirit. Why did not Mr. Ruffell quote the whole of the passage? Although I dislike controversy, I am never afraid of it, if it be carried on with strict honesty. A mis-quotation, or the suppression of a sentence which tells against the writer's arguments, is always a great sign of weakness. Now the passage in my paper, from which your correspondent has only quoted a *dozen* words, runs as follows:—"Let us never forget that the proper ministry of the pulpit is to open men's eyes, to turn them from darkness to light, and from the power of Satan unto God. For this ministry, *more than human learning* is necessary. Hearts at white-heat with divine love, *men filled with the Holy Ghost*: these are the best occupants of the pulpit." I have purposely italicised two of the above phrases, in order that the readers of our Magazine may be helped to judge whether the suggestion of Mr. Ruffell, that I have slighted the ministry of the Holy Ghost, was called for. Notwithstanding his quibble, I still contend that the proper ministry of the pulpit is to open men's eyes: the power by which that ministry is accomplished is the might of the Holy Ghost, which is manifested in the graces and gifts by which He qualifies men for the discharge of this holy mission. Surely, in the face of such passages as the following, he will not continue to dispute the proposition I have laid down. "And they that be wise" (marginal rendering, *teachers*) "shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3). "And I said, Who art Thou, Lord? And He said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, *to open their eyes*, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me" (Acts xxvi. 15—18). "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James v. 20). "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude 23).

I must not criticise every paragraph in your correspondent's letter, or I shall make mine too lengthy. The largest portion of his letter is occupied with a reference to my scorn for "those mountebanks who shield their laziness and incapability behind the phrase, 'The foolishness of preaching.'" Mr. Ruffell says he has not found the prototypes of my mountebanks anywhere, except in the novels of such writers as Dickens. I willingly give in to his superior knowledge of *novel* literature, which literature I avoid; but he must certainly have a very limited acquaintance with pulpit-men if he has not run against some who invariably address their congregation after this style,—"*My dear friends, I haven't thought anything about this text before I came here. So you will know, if I say anything on it, that the Lord is speaking through me.*" This preface is followed by a lot of noisy twaddle, for which the Holy Spirit is expected

to be chargeable. With all my soul, I cry once more, "Out upon such presumptuous blasphemy!"

Your correspondent mentions the names of Bunyan, Huntington, and Irons, as men whose ministry was kept fresh without the aid of other books than the Bible. Bunyan was *especially* helped by the Holy Spirit, as no man has been helped since. His, therefore, is scarcely a case in point. With regard to Huntington and Irons, they both became *well-read* men. But what about the men who left their mark behind them and made epochs in the history of the Church? Can Mr. Ruffell never have heard of Augustine, Luther, Calvin, Owen, Charnock, Brooks, Smith, Swinnoek, Watson, Bridge, Goodwin, Toplady, Hervey, and a host of others which I must not stay to name? Did these men despise human learning, or did they covet it? And, with all their learning, were they not mighty in the Scriptures? While we bless God that many of us (the present writer included) have been taken from very humble positions, and thrust into the ministry, yet let us never grant a premium to ministerial laziness. The men of widest general knowledge, combined with a tender, devout spirit, are the best interpreters of the Bible, under the guidance of the Holy Ghost.

I must draw this letter to a close; but, before I do so, allow me to express my astonishment at finding the common word *cobble* introduced by your correspondent into such aristocratic company. My reading of "Trench on the Study of Words" had long ago prepared me to find that many terms had fallen among thieves, and been stripped of their ancient glory; but I must confess, Mr. Editor, that my mind associates the word *cobble* so closely with the Danish term *kobler*, that I am at a loss to recognise my old friend in the gorgeous dress, partly Latin, partly German, which the erudite (P) Mr. Ruffell has made for it. However, dress *cobble* up as you may, it is well-known to mean, "to mend anything coarsely," "to do anything clumsily." That being its meaning, the specious arguments, with which your correspondent closes, fall to the ground.

By the way, in this, as in the former part of his letter, Mr. Ruffell omits to give a perfect quotation. It is not fair to pick out part of a sentence. I was arguing that pulpit-work is meant by God for *special* men. These are my words:—"Pulpit-work is not an exercise for mere, ordinary Christians. Many a man would have made a good tinker, carpenter, stonemason, or college-tutor (these are only *slight* differences of profession, gentlemen), who is a miserable failure in the pulpit. If a man is destined to be a cobbler, it is far better for him to cobble shoes than to cobble souls."

Seeing nothing in this language to retract, I beg to remain, dear sir, yours fraternally in the love of the truth,

PHILIP REYNOLDS.

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

*John Hazelton: a Memoir.* By W. J. Styles. London: Robert Banks & Son, Raquet-court, Fleet-street. Cloth gilt, with a beautiful Photographic Portrait, price 3s. We have perused this volume with more than ordinary interest. Our long personal knowledge of the late Mr. John Hazelton has helped us in following our author in his graphic outline of him. The sovereign grace of God, and the marvellous leadings of His providence in the career of our dear departed brother are very marked. They are traceable in his daily life from

almost his earliest youth, when sitting as a small "charity boy" in one of the Colchester Churches, listening to a learned discourse by the then Bishop of London—from which he, in part, wisely dissented—to the highest point of his ministerial usefulness as pastor of Mount Zion, Chadwell-street, Clerkenwell. The materials at command for working up this interesting biography of one so signally loved and honoured of God, appear to have been somewhat fragmentary, which accounts for the foreign and discursive matter discover-

able here and there within its pages, and which we think, has tended unnecessarily to swell the bulk of the book. We sincerely regret the insertion of the footnote on page 150, as it is so incongruous to the passage in the text of the work to which it is forced to refer. We cannot think that our dear deceased brother had a great taste for Disraeli's "Lothair," or any such frchly literature. However, the information contained in the fifteen chapters constituting this work is considerable, and most conveniently arranged. We hope to refer to it again in our next issue. Our sincere wish is that it may have an extensive circulation.

*Dr. Watts' Psalms and Hymns.* London: Robert Banks & Son, Racquet-court, Fleet-street, E.C. This entirely new arrangement of Dr. Watts' Psalms and Hymns is one of the greatest benefits ever conferred upon our Churches. It contains 460 hymns, and forms a beautiful companion volume to the *flat edition of Denham's Selection of Hymns*. Mr. C. Gordelier has exhibited great care and wisdom in making his selection from the vast bulk of Dr. Watts' Psalms, hymns, and lyrics, and has given us the most suitable for congregational singing. In purchasing this book, Churches will not need to dispose of their Watts' hymns already in use, as it contains the number of each hymn in the old book within parenthesis. We earnestly commend this collection of hymns from our favourite poet, Watts, to Churches and private friends. Prices:—No. 1, limp cloth, gilt lettered, 8d. per copy, 6s. per dozen; No. 2, limp cloth, gilt lettered, "For the use of Visitors," 9d. per copy, 7s. per dozen; No. 3, cloth boards, gilt lettered, 9d. per copy, 7s. per dozen; No. 4, Morocco cloth, gilt edges, 1s. 2d. per copy, 11s. per dozen; No. 5, roan, gilt edges, 2s. per copy, 18s. per dozen. Specimen copies free for stamps.

*A Few Remembrances to the Lord's People.* By S. T. Belcher. London: R. Banks, Racquet-court, Fleet-street, E.C. (6d. per dozen). A capital little book, brim full of good things well worthy of remembering. Its size is accommodating, being suitable for ordinary letter envelopes.

*Memorials of George Wright, for forty-eight years Pastor of the Baptist Church at Beccles (Reissued).* By S. K. Bland. London: W. Wileman, 34, Bouverie-street. Cloth, with photo-portrait, price 2s. 6d. We are exceedingly grateful to Mr. S. K. Bland for re-issuing his very valuable memorials of one of the most eminent servants of Christ of blessed memory, the late George Wright of Beccles. The reduced price of this work is now so low as to make it available to most of our readers. It consists of letters, faithful sayings, hymns, sketches of sermons, expositions, &c., carefully collated and arranged. Mr.

Bland wisely remarks that "the life of every man of God is a present blessing to the Church and to the world while he dwells on earth, and its memory abides, a precious inheritance after his departure." It is a source of great regret to us and to many others that similar *memorials* have not been compiled and published of such worthy men as James Wells, John Foreman, Charles Waters Banks, William Palmer, Charles Box, Samuel Collins, John Cooper, William Houghton, John Andrew Jones, George Wyard, Philip Dickerson, Samuel Milner, John Peells, Thomas Field, William Bull, Charles Drawbridge, David Irish, Samuel Cozens, George Murrell, George Moyle, Thomas Jones, Robert Barnes, J. T. Messer, Thomas Chivers, Thomas Pooke, Edward Mote, Samuel Marks, J. S. Anderson, Thomas Stringer, Daniel Curtis, R. A. Lawrence, Thomas Sutton, and others. What could better adorn the library of a Strict Baptist minister in the shape of Christian biography, than well-written memorials of such men? We are thankful for memoirs already published of George Wright, Israel Atkinson, and John Hazelton, and we urge our friends to lose no time in obtaining copies of these works, as they are likely to be soon out of print.

*Things Which Must be Hereafter.* By Mudgemarchant. London: R. Banks, Racquet-court, Fleet-street. We have also received the following pamphlets by the same pen and publisher:—*Ordinances and the Mystery of God; The Organised Body of Jesus Christ; The Devil and Man; The First Resurrection; London! The Future Seat of the False Prophet; God and Man.* Any of the above may be had of the publisher, price two-pence.

*Particular Redemption: an Address.* By T. E. Lawrie. London: W. Wileman, 34, Bouverie-street (price one penny). God's spiritual children, who are delivered from the shackles of "Arminian free-willism," will, we are sure, enjoy the reading of this address.

*The Joys and Sorrows of William Wootton.* To be had of the author, Renhold, Beds., (price 6d. post free). Friends will find some extraordinary passages in the experience of William Wootton, as told by himself, which will repay them for a perusal of this rather singular work.

*Prayer and Praise to the Holy Spirit.* By John Turner, pastor of Lonsdale-street East, Melbourne, Victoria, Australia. This tract, we believe, is distributed gratuitously. It is a separately published answer to a question which appeared in the *Gospel Standard*, for Dec., 1887.

SERMONS.—*The God of Abraham.* By C. Cornwell. *The Commendation of Divine Love.* By P. Reynolds. Both these sermons may be had of Robert Banks & Son, Racquet-court, Fleet-st.

## OUR CHURCHES, OUR PASTORS, OUR PEOPLE.

PIMLICO (REHOBOTH).—On Tuesday, Nov. 6th, the recognition services in connection with the pastorate of Mr. William Harris, at Rehoboth Baptist Chapel, Prince's-row, Buckingham Palace-road, were held in the afternoon and evening. A service was held in the afternoon, at three o'clock, which was opened by Mr. C. Adams, followed by a sermon from Mr. C. Cornwall. A tea at five o'clock was followed by a crowded public meeting at 6.15, at which Mr. J. W. Banks presided. The Chairman, after referring to some reminiscences of the past in connection with Rehoboth chapel, spoke of Mr. Harris as one who was "on the right side." Personally, he liked old-fashioned gospel, the old-fashioned style of carrying on the services, the old-fashioned hymns and tunes, and everything of the old-fashioned sort in connection with the Church of the living God. He could not bear the introduction of new-fangled ideas. He hoped their pastor would never try to come before them with anything outside the Bible; but he might make as much as he possibly could of what he found in the Bible. They did not want to go in for excitement. He hoped the deacons and congregation would thoroughly unite with him in carrying on the cause of God. The pastor, Mr. William Harris, then made a statement "of his call by grace and to the ministry." If he had not had experience of God's mercy, he said, he should not have anything to preach about. He was born in the not very aristocratic neighbourhood of Lisson Grove—about 14 steps higher than the Saviour. The Lord Jesus was born in a manger, and he (Mr. Harris) was born in something little better than a loft. He had godless parents, and in his very early days, as his father was not a thrifty man, he had to "rough it." He remembered feeling his position very keenly, when on one occasion, as "a poor little fellow," he had to go without food, and he should never forget the awful rebellion of those childhood hours when he called God in question for his position. But a fit of repentance followed. Time wore on, and by the order of Providence he got into a situation at 3s. a week. But for three and a half years he worked for a man who never so much as asked him if he had been in a Sunday-school. He then narrated how he went on in a state of anxiety for 15 months—how his burden was removed, and he felt a sense of sins forgiven—how he went into business, and his ardent devotion in the service of God waned, and he forgot to pray, and a period of spiritual decline came over him; how subsequently he longed for the old days of spiritual earnestness, and how his ideas of making

the best of both worlds gave place to a more consecrated devotion to the service of that Christ, by whose blood he had been redeemed. He thanked God for the manifold results that followed those labours, and for the grace which had been given him for carrying on his work in this place. He expressed the belief he held on the "doctrines of Christ," and stated what his views were on various matters relating to Church organisation and government. He described his ministry as "what would be termed an experimental ministry." The Deacons' statement "of the leading of Providence in the choice of their pastor" was then given, showing how, as it seemed to them "by special Providence," Mr. William Harris had been brought into their midst. Last November it was decided that he should preach six months, with a view to the pastorate, and he commenced his labours in January of this year. There had been evidences that "God had got a work for him to do." The results of that period of ministry was such that ten persons had been baptized, and twelve added to the Church, and the Church unanimously elected him to the pastorate. Mr. W. Tooke, senr., then joined the hands of the pastor with his deacons and congregation, and addressed a few appropriate words to them. After prayer, offered by Mr. Burbridge, Mr. Tooke delivered an address on the "Constitution and obligations of the Church." Mr. J. Hunt Lynn then addressed the pastor on "The work of the ministry," and subsequently Mr. Cornwall addressed the congregation on "The value of the means of grace." A pause was made in the service, and the chairman in feeling terms referred to the sad occurrence that had overtaken our beloved editor, and called on Mr. Burrows to offer prayer for his speedy recovery.—*Local Paper.*

### STRICT BAPTIST MISSION.

The twenty-seventh anniversary was held at Soho Chapel, October 23rd. The sermon was preached in the afternoon by Mr. J. H. Lynn, his text being 2 Peter iii. 9—"The Lord is . . . long suffering to us-ward, not willing that any should perish, but that all should come to repentance." In his introduction he showed that the popular and general application of these words was impossible, if they were retained in their connection. He remarked—(1) the Lord's determination that *not any* of the elect should perish; (2) the Lord's determination that *all* should come to repentance; (3) the administration of these purposes of grace by human instrumentality. (4) The text was a call, especially to those who know and love the Gospel of sovereign, reigning, and omnipotent grace,

to the most ardent support of the *Strict Baptist Mission*. (5) The certainty of issue—the ground of our faith, and the stimulus to our zeal. None others were so warranted to take the van, or to enter into the glory of being workers together with God. The collection after the sermon amounted to £5 12s. 2d.

The evening meeting was presided over by Mr. John Box, who read Psalm 148. The venerable Mr. J. L. Meeres offered fervent prayer.

Owing to the decease of Mr. Hazelton, the late President of the Mission, which office had been temporarily filled by Mr. John Box, since March last, the following resolution was moved by Mr. E. Mote, seconded by Mr. I. R. Wakelin, and carried unanimously:—"That this meeting hereby confirm the appointment of Mr. John Box, as President of the Mission." Mr. Lynn then moved, and Mr. Meeres seconded:—"That this Annual Meeting of the Strict Baptist Mission, desires to record its deep sense of the spirituality, worth and faithfulness, and the loving devotion to its interests, of our honoured brother, John Hazelton, whose removal from us we sorrowfully realize to be our deep loss, and whose invaluable aid and counsel we are assured the future of the Society will largely be the living harvest of. This meeting desires the Secretary to convey a copy of this resolution to our brother's beloved widow, and to express to her our deep and affectionate sympathy in her (and our) bereavement."

This resolution was carried by the whole assembly standing up, at the request of the Chairman.

The President, in a few introductory remarks, said, the Strict Baptist Mission took the Bible, the whole Bible, and nothing but the Bible, as its text-book, following the precedent of the churches in apostolic days. It was our privilege to encourage our Missionaries by our sympathies and prayers, as well as with our money. He further referred to the employment of *native* agency—which had always been a special feature of the Mission—and exhorted to patience, faith, and hope.

Mr. Josiah Briscoe, the Corresponding Secretary, read the Report, which commenced by referring to an organized opposition to the Gospel by the Hindus in Madras. It stated that Mr. Doll, the Superintendent, was now about to relinquish his secular duties, and to devote himself entirely to the work of the Lord. Another missionary had been engaged in the city of Madras. The work at Poonamallee and St. Thomas's Mount, in all its various branches, had been carried on as usual, and three had been baptized; but in the Tinnevely district, the Lord had specially blessed the labours of Mr. W. A. Doll,—56 having been baptized during the year. Several new chapels have been built in this dis-

trict. Mr. W. A. Doll had been laid aside with fever, and his new cottage destroyed by fire, also Murryan's cottage at Ellirapunnie. An appeal was made for the Restoration Fund. In Ceylon also, the blessing of the Lord had been manifested; a new missionary had been appointed, a new church had been formed, and ten converts baptized during the year. Much encouragement had been received by the accession of new subscribers, and valuable help had been sent from some of the Australian colonies. The Treasurer, Mr. E. Mote, presented a most encouraging balance sheet, and Mr. Wakelin, the Minute Secretary, read the List of the Officers for the ensuing year, which, with the adoption of the Report, were moved by Mr. R. E. Sears, the Vice-President. He said, since the visit of Mr. Doll, the Mission had become dearer than ever, and he rejoiced to know that he would now be entirely devoted to the work.

He hoped the Report would be like a firebrand in the midst of the churches, awakening them to a holy enthusiasm.

Mr. Shepherd seconded the motion. He congratulated the President on the office to which he had been elected, and referred to the early history of the Mission. The Report had referred to the pamphlet he had written in opposition to the "Conditional Immortality" error, and he felt glad that he had been the means of making a "stir in the city of Madras." He rejoiced in the success the Lord had given. Nearly seventy converts had been baptized during the year, and these in their turn would seek to spread the good news of the Saviour's love.

The Collection was then taken, which amounted to £9 17s. 10d.

Mr. Moxham took for his motto, "*The Tongue of Fire* ; dwelling on the fire of *love*, and the fire of *judgment*." He desired that all those who go forth in the name of this Society might have this gift, and that the knowledge of the Lord might soon cover the earth.

A vote of thanks to the pastor, deacons and friends at Soho Chapel, for their kindly welcome and excellent accommodation, was heartily accorded, and the meeting terminated with the manifestly prevailing feeling that it had been good to be there.

WITLEY, SURREY.—The anniversary services of the Baptist Mission Chapel, Sandhills, Witley, were held on Wednesday, Oct. 24th. Mr. Mitchell, of Guildford, preached in the afternoon a very feeling discourse from Isa. xl. 29, "He giveth power to the faint, and to them that have no might He increaseth strength." The preacher very ably shewed the fitness and seasonableness of the divine supports and supplies to our spiritual and providential needs and circumstances. After the tea a public

meeting was held, president Mr. John Bonney—who read Luther's favourite Psalm, beginning, "God is our refuge and strength." Mr. Pickett, the Sunday-school superintendent of Guildford, very earnestly implored the divine blessing. Mr. James Ayling, a member of the Church at Guildford, but living at Chiddingfold, ten miles off, with other brethren conducts this little Mission, and another on his own premises at the next village. Mr. Ayling gave a very interesting account of his work and that of his brethren. They had the blessing of peace among themselves, and in their meetings often realised the Lord's presence and blessing in their souls. Mr. Jones, an old friend of Mrs. Hendry, one she informed me had been engaged in the Lord's service for 30 years, depending entirely upon the Lord for providential supplies; like Mr. Muller, he gave us some very interesting reminiscences of his spiritual work in the hop gardens of Worcester and Herefordshire. Mr. Atkinson, and Messrs. Billing, Hyde and Leggett, each very kindly sent a likeness of the Queen, in choice metal, as tokens of their sympathy with the work of the mission. We missed the happy face of Mr. Harding, Baptist Minister of Haslemere. On the previous Friday, while attending services at Chiddingfold, he received a stroke of paralysis and was taken to Brother Ayling's house, where he passed to his crown and reward the day after these services. Mr. Mitchell spoke a few words, and concluded with the benediction.—JOHN BONNEY.

GLEMSFORD.—The beloved pastor, Mr. A. J. Ward, and his flock dwell together in love and peace at Ebenezer. Never was the cause more united and prosperous than it is at the present time. Special services were held on Lord's-day, Sept. 30th, when Mr. W. Winters preached three sermons to crowded congregations. On the following day harvest thanksgiving services were held. A sermon in the afternoon was followed by a tea, to which a large number of friends sat down. In the evening the pastor, Mr. Ward, presiding, read Psa. ciii., and Mr. A. Morling offered earnest prayer. Speeches full of thanksgiving and praise were delivered by brethren A. J. Ward (pastor), E. White, pastor of Clare, A. Morling, pastor of Brockley, G. Firbank, pastor of Haverhill, and W. Winters. We regret that illness in the family prevented our brother, Mr. R. Page, pastor of Providence Chapel, Glemsford, from being present. The cause at Ebenezer is in a very healthy condition, as is also the Sabbath-school. The chapel is largely attended every Lord's-day, and the blessing of God follows the ministry of the Word. Our dear brother, A. J. Ward, is a decided man of truth, and is much loved by his people. Our hearty thanks, for kind-

ness realised on the occasion, are due to our beloved friends, Mr. J. W. Biggs, Mr. E. C. Keeble, Mr. O. Clark, Mrs. Clark, Mr. Ward, and others. Several dear friends from Sudbury, Clare, and Brockley were in the company. The songs of praise were heartily rendered. The services closed after singing the well-known hymn, "Blest be the tie that binds." Collections were satisfactory, and the occasion proved very successful.—ED.

#### SWEATING BLOOD.

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

DEAR MR. WINTERS,—On the wrapper of the E. V. & G. H. I find you say "you cannot fully realize my view on the subject of 'Sweating Blood.'" I was in hopes I had made it understandable. I was not the only one at the meeting you mention, in May last, at Rehoboth, Clapham, and one especially, a ministerial brother, who was of the same opinion as myself, and was going to ask your opinion upon the matter. Whether he did I know not. Now, what I want to know is, Can some Greek scholar thoroughly investigate the text in question (Luke xxii. 44); because I understand the common acceptance of the word *sweat* is a distilled perspiration of water from a person's body, and not blood. If blood had been intended, I do not think it would have been called sweat, although I am quite aware of what the dear Redeemer underwent was quite sufficient to force blood through the pores of His skin like great drops of sweat falling to the ground; and I am quite willing to admit it in this way, if the original will bear it out. But by the text given, "And His sweat was (or, and His perspiration was) as it were great drops of blood falling to the ground," it will not bear out the other words.

What do the words mean—"as it were"? What is the signification thereof? Is it not like unto, and not actually meant to be the very thing mentioned? Can it be said that He sweat blood falling to the ground? I am willing to admit all this, if it can be proved thoroughly from the original, because I know from what He suffered was quite sufficient to warrant it being so, but the text does not so warrant it according to our present translation. What your correspondent says respecting King Charles IX. may be perfectly true. Does Dr. Wylie actually say that He sweat blood? If so, our translation in Luke does not say so. I am anxiously waiting a decisive answer.

I am, dear Sir,

One deeply interested in a right understanding of Scripture.

C. H. F.

22, Tassman-road, Clapham,  
October 2nd, 1888.

COLLEGE PARK, LEWISHAM.—  
 DEAR MR. WINTERS.—Never have we had such a singular experience, and never did we feel more confident that "the Lord of Hosts is with us," than whilst celebrating the seventh anniversary of the pastorate of Bro. W. Hazelton, who is not only very ill, but at the present time is in St. Thomas' Hospital. How often we think of the words, "Ye have not passed this way heretofore."

Mr. W. J. Styles preached two sound gospel sermons on Oct. 28th: morning, Cant. ii. 11, 12; evening, Psa. xxvii. 9; and Heb. xiii. 5. In the afternoon, a prayer-meeting was held, and many kind friends came from Eltham and other Churches to join with us in praying for the recovery of the pastor; this was a very powerful meeting, and many earnest and fervent prayers were made. Mr. Styles presided, and addressed the friends very suitably on the subject of prayer. On Tuesday, the 30th, Mr. John Box delivered a very savoury discourse from the words found in Gen. iii. 3. Tea was prepared in the schoolroom, to which about 40 sat down. The public meeting was held under the presidency of Mr. Charles Wilson, who read a short Psalm and called upon Bro. Taylor, sen., to seek divine help, and after this our kind brother made some touching allusions to the absent and afflicted pastor, and informed the congregation that some good friends had sent, by him, their donations as tokens of esteem and sympathy. Brother Box dwelt upon the blessings of God in affliction, and the Holy Spirit's aid in enabling the believer to realise that it was not penal, but the loving Father's correcting rod.

Bro. Colls, of Beccles, who had come to speak in the room of Bro. Lynn, referred to the last sermon preached by Mr. Hazelton in Suffolk, and the sympathy which was everywhere shown to him. Brother Martin (who has been to us a friend in need), spoke very encouragingly; and said that a pastor's anniversary, with the pastor absent, was like a family gathering without the father, and he pictured such a gathering as the remark was made again and again: "I wish Father was here!" How wisely God has hidden the future from our gaze! How it would have depressed Mr. Hazelton, if he had seen what was awaiting him; What would he have thought? What would you have done if you had known when he first came with a view to the pastorate, what would take place in the year 1888? I think it would have had some influence in your decision. What a lesson we may learn from his resignation, too. We have visited him at times when he thought the end was approaching, and he was quite glad it was so near, and again we have seen him as he seemed to be getting better, and was full of hope that he should yet live to serve his Master again; under either

or any circumstance he is quite resigned, and has a perfect acquiescence in the divine will. Bro. Dexter eulogised the neighbourly character and Christian spirit of the absent pastor, and although it might not have been supposed that he would have been laid aside so early, yet from conversations with him for some time past he apprehended the worst, but although this was the case, he did not give up, but went plodding on, faint yet pursuing. Bro. Reynolds, in a very excellent speech from the words, "The Lord thy God in the midst of thee is mighty, &c." said that the presence of God is felt and realised in a special way by His people. He was near His ancient people in the Shekinah glory and the fiery cloudy pillar, but more especially near His disciples; now nearer still to us, and had it not been for sin, His visits or His presence would have been more constantly known; but since the fall the joy of His presence has been limited. The services were all well attended and heartily enjoyed; the collections amounted to £21 8s. 3d. Whilst our prayer-meeting was held, we learn that a prayer-meeting was held at the same time and with the same object at Chadwell-street. May God bless the means used and hear the many cries of His people for our brother's restoration.

WHITECHAPEL. — Eighty-second anniversary of Little Alie-street Sunday-school was held on Thursday, November 15th. Mr. R. E. Sears, pastor, in presiding, gave a hearty welcome to the ministers and friends present in the name of the Lord. Mr. Abbott read the report for the past year, which told of 150 scholars in attendance and 16 teachers; two had been added to the Church from the school, and one other was waiting baptism. The Band of Hope was well sustained. The balance sheet, read by Mr. Fenn, treasurer, showed an expenditure of £70. Mr. Curtis, of Hounslow, took for his text, "Who hath despised the day of small things." Mr. Knell, of Colnbrook, spoke encouragingly to seekers; Mr. West, of Erith, told of his experience as a Sunday-school teacher; Mr. A. Robbins, of Chiswick gave a thoughtful address on "Hope"; Mr. C. Wilson referred to his young days, and the earnestness of his mother's prayers for his never-dying soul, and addressed himself to the children on the necessity of the new birth; Mr. Flegg spoke of the Holy Spirit as the great Teacher. Mr. Archer, superintendent, thanked the ministers and friends for their support and encouragement. The children sang sweetly under the able direction of Mr. Abbott, and we all felt thankful that there was such an excellent body of officers to carry on the important work of teaching in such a dark and densely populated neighbourhood.—J. W. B.

**NOTTING HILL GATE.—BETHESDA.**—The twenty-first anniversary of the opening of the above place of worship was commemorated on Sunday, Nov. 11th, when two sermons were preached by the pastor, Mr. G. Herring; and on Tuesday afternoon at three o'clock, our brother, Mr. O. S. Dolbey, of the Surrey Tabernacle, preached a most precious sermon to the best afternoon congregation we have ever had, from the words in Psa. lxxviii. 18: "Thou hast ascended on high," &c. His divisions were, (1) The truths implied. (2) The facts stated. (3). What is proved by Christ's ascension; and (4) The two-fold end of Christ's ascension. Our brother Dolbey was listened to with great attention and profit. The tea, thanks to our lady friends, was well supplied, and our schoolroom was crammed with kind friends from all parts, who came to cheer us by their presence. At 6.30 prompt, our good brother, John Piggott, Esq., of the Surrey Tabernacle, took the chair, and certainly made an excellent chairman. After singing, and reading a portion of God's Word, brother Spire sweetly led us at the throne of grace. The chairman then called on the pastor to make a few remarks, who stated that £205 had been contributed during the year, and considering it had been a year of considerable trial to both pastor and Church, that was satisfactory; but there was still due to our treasurer the remains of an old debt which they had not been able to clear off. One dear sister was waiting for baptism, and four were waiting to be received into the Church. Our chairman made a very interesting speech, and after singing, called on J. Copeland to address the meeting, who spoke from 1 Cor. iii. 7; next W. H. Evans spoke from Psa. cxv. 12; W. E. Palmer dwelt on 1 Sam. ii. 9; J. Parnell from Zech. xiii. 2; R. E. Sears, from "Looking unto Jesus"; and O. S. Dolbey from "He remembereth His holy promise." Each dear brother stuck to his text, and gave us some exceeding sweet honey out of the rock of gospel truth. All our ministerial brethren, as well as friends present, felt it exceedingly good to be there. The chairman called upon one of our deacons, J. Spire, to say a few words, and they were a very pleasant surprise to many of us there, as we had been kept in the dark. In the course of his speech he said, "Some five years ago the Church got behind in its finances; three years ago the Church owed our dear brother Oxborrow over £31, and ever since we had tried to clear it off, but still it seemed to refuse to go, and now it stood at £20. Our pastor told us a few Sundays ago, what a burden it was to him for the Church to still owe our treasurer so much. When I got home, I found a self-appointed ladies' committee at work discussing how to get rid of it, the

result being that a subscription list was made out, and money and promises to pay on or before our new year's social meeting, in Jan. next, received up to date was over £16. The pastor then said how delighted he was to see the end of that nasty debt—although our worthy treasurer had never made a trouble of it. The meeting altogether was a grand success, and we closed with "All Hail," and "Praise God from whom all blessings flow." Thus ended a day not easily to be forgotten.—G. HERRING.

**MOUNT ZION, REDBOURN COMMON, HERTS.**—Our autumn meeting was held on Oct. 30, when Mr. G. W. Shepherd preached in the afternoon to a good number of friends who came from Dunstable, Luton, Gaddesden Row, and St. Albans; his text being Jer. viii. 20. About 60 friends partook of tea, and all felt very happy. In the evening, Mr. Shepherd preached a very good but solemn sermon from Matthew xxv. 33. 34. Many have said it was good to be there, and some said they thought Mr. Shepherd was never more helped and never preached better than at this time. Truly it was a high day in Zion. We are very pleased to see the cause of God prospering here. There has been an increase since we first knew the cause here. May the Lord bless His own work so that their latter end may greatly increase, prays—W MORGAN, Nov. 14th. 1888.

**H O X T O N.**—Special services were held at Jireh, City-road, on Lord's-day, Oct. 28. Two sermons were preached by Mr. Pratt. On following Tuesday afternoon Mr. Dearsly, in the absence of Mr. J. H. Lynn, preached an encouraging sermon. In consequence of the inclement weather a limited number sat down to tea. The evening meeting was ably presided over by J. Upsdale, Esq. Speeches of great encouragement were delivered by brethren W. Harris, H. Hall, of Clapham, and H. F. Noyes. From the report read we gather that, notwithstanding many discouragements, the friends still persevere prayerfully and patiently to continue the services in this highly-honoured house of God. After a few remarks from the chairman, including the offer of a liberal donation, the collection was taken—the nett proceeds of the services, amounting to nearly £13, including a list of donations to the total of £417s. 6d., collected by our brother W. James from his personal friends. To one and all we render our sincere and grateful thanks. The concluding speech was made by our brother Pratt. After a vote of thanks to chairman, the meeting was closed by singing the doxology. The service of praise was kindly led by Mr. J. A. Haslop.—S. G. W.

**WALTHAM ABBEY.**—At Bethel harvest thanksgiving services were held on Thursday, October 25th. A public tea was provided at the Boys' School-room, Quaker-lane, after which a meeting was held, the chair being taken by Peter Rumney, Esq. After singing hymn 947 (Denham's), Mr. Lamb offered prayer. Then came a very animated speech by the chairman, relating his early association with the late Mr. Webster, of Waltham Abbey, and the great pleasure he felt in coming to the meeting. Mr. Parker gave a report showing that the cause was about £13 in debt. The object they had in view in convening the meeting was twofold—first, to thank God for the good harvest He had given; and second, to ask those present to assist them in clearing off that debt. He believed in progress. They had established a Sunday-school at Bethel, and the attendance was encouraging. The pulpit had been well supplied, and the result was a better attendance upon the services. They were hopeful, and looked for better things in dependence upon the divine blessing. During the evening the following brethren addressed the meeting: Messrs. Mayhew, Andrews, S. Banks, Hall, and Lamb. The choir was conducted by Mr. Campbell. The speeches were short, spiritual, and pithy, and the singing spirited and good. A vote of thanks was accorded the chairman for presiding, and the singing of the doxology brought to a close one of the best meetings the friends at Bethel have ever held. On Sunday, October 28th, two sermons were preached by Mr. Mayhew—in the morning from Gal. vi. 9, and in the evening from Matt. xiii. 30. That God may have been glorified, His people profited and sinners saved by all the services, is the sincere desire of the writer,—J. M.

**STOKE ASH, SUFFOLK.**—Harvest thanksgiving services were held on Sept. 20th; there was a good attendance. Mr. Colls, of Beccles, preached in the afternoon. In the evening it was our pleasure to listen to several instructive Gospel addresses from various ministerial brethren who were present. The anniversary of the above place was held on Lord's-day, Oct. 21st. Mr. R. A. Huxham preached in the morning a soul-refreshing sermon. In the afternoon, after Mr. Huxham had given an address, he led four young disciples into the baptismal pool. The number included a brother from our young men's Bible-class, a dear sister from the congregation, and two dear young girls (one aged 13, the other 14 years), scholars from our much-loved Sunday-school. It was a touchingsight to see two so young, come forth voluntarily and avow their love and loyalty to King Jesus, by following Him through the despised

ordinance of believers' baptism; our spacious chapel was filled in every part; tears were in many eyes; great order prevailed throughout the services, and many felt it good to be there. In the evening, Mr. Huxham again preached to us a sermon full of Christ, which was listened to with pleasure; thus another happy anniversary day at Stoke Ash passed away. We "thank God, and take courage," hoping yet for greater things. On Lord's-day, Nov. 4th, we surrounded the family board, to partake of the emblems of a dying Saviour's love. Our dear pastor, Mr. Charles Hill, then gave the right hand of fellowship in the name of the Church to those four dear young people who had been previously baptized—each of them received a loving welcome—and we hope each will grow up into Christian usefulness, reflecting the praises of Him who hath called them in early days to Himself.—P. BARRELL.

**MARCH.**—**DEAR CHRISTIAN FRIEND,**  
—I was sorry to hear of your accident, hope you will soon be yourself again; thanks for parcel of books received for free distribution, which has been done; I hope it will be the means of more of our people taking the E. V. & G. H. I am glad to be able to say our new schoolroom is finished. On Sunday, Nov. 11th, Mr. W. K. Dexter preached morning and evening, and gave an address to the scholars in the afternoon. On Tuesday, Nov. 13th, Mr. J. Jull preached in the afternoon. A tea was given by our lady friends, when about 280 sat down. In the evening a public meeting was held, when addresses were delivered by Messrs. J. Jull, W. K. Dexter, and J. Bullan. At the close of the evening service it was announced the building was opened free of debt! On the following day the committee met and handed over the money to the contractor. Thus ended a happy meeting with singing, "Praise God from whom all blessings flow." Yours faithfully,—W. MORTON, Granford House, March, Cambs.

**STEPNEY.**—"REHOBOTH," WELLESLEY-STREET. On Wednesday evening, October 3rd, after a sermon on Acts x. 47, 48, the pastor, W. Waite, had the pleasure of taking down into the water his partner in life and three others, and immersing them in the name of the Trinity. A goodly number was present to witness the same. These four with two others were received into full fellowship at the table on Lord's-day, October 7th. Again our pool was opened on Wednesday evening, October 31st, after a sermon on Rev. xxii. 14, we had the pleasure of immersing two daughters of the late beloved Thomas Stringer, who held forth the words of life with such power and blessing to the people in our present chapel. His

prayers thus far have been answered. These two sisters, with the beloved husband of the youngest, were received into full fellowship on Lord's-day, Nov. 4th. We expect others to follow. To God be all the praise!

**NORBITON, ZION CHAPEL.**—The annual thanksgiving meeting was held on Tuesday, Oct. 16th, when a sermon was preached in the afternoon by Bro. P. Reynolds, from John iv. 14. Many gave testimony that it was good and refreshing to be there. Tea was served at 5 o'clock, at which a goodly number were present, and this was followed by a public meeting, under the presidency of Mr. J. W. Banks, who, in the course of a few remarks, made especial allusion to the harvest, which by the goodness of our God, has been much better than was at one time expected. The following brethren also addressed the meeting: R. E. Sears, on the Mystery of Iniquity; J. Kingston, Mystery of Wisdom; W. K. Dexter, Mystery of Faith; and S. T. Belcher, on the Mystery of Transformation at the last day. The whole of the addresses were given in a very interesting and edifying manner, and proved very profitable. There was a very good attendance at both services, and the collections for the chapel funds were satisfactory.—J. STEVENS.

#### GOOD WORDS FROM ASKETT.

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

DEAR MR. EDITOR,—I know you are always glad to place in your valuable Magazine any matter that would be interesting to your many readers at home and abroad. It is always looked forward to with hope and expectation that we may find something to cheer and encourage on our homeward journey. Our brethren in distant lands are delighted with a little news from the old country. I had lost sight of a dear brother in the Lord for many years, one of my oldest and dearest friends for years. We lived and walked together, but we were separated by the mighty ocean. In reading he tells me of the account of the opening of dear Mr. Box's chapel, he there saw my name. You will recollect we were there together, and a glorious day we had. I have received a long and interesting letter from him. He is a useful, energetic servant of the Master, this cheered my heart and gladdened my soul. May the dear Lord enable him so to do unto the end. I thought if you would be kind enough to give place in your Magazine that might convey the following news.

ASKETT BAPTIST CHAPEL, PRINCES RISEBORO'.

The harvest thanksgiving services were held on October 11, when two sermons were preached by Mr. Thomas, of Tring. The congregations were good.

The sermons were listened to with marked attention. We distributed bills, and on them was that the collection should be sent to our afflicted brother, Mr. Hazelton. I know you are acquainted with the serious affliction that has prostrated him now for 19 weeks, and the doctor takes a very serious view of his case. He preached our anniversary sermon in May last. The Church and congregation were delighted with the rich truths he was enabled to proclaim, this being the first time he had served us. He was my guest. I had the pleasure of his company part of the next day. He seemed to enjoy himself so much. He complained slightly of pain in the back. In less than three weeks, after preaching a good anniversary sermon, he was smitten down with an attack of the spine, and for 19 weeks he has been lying on his back, and I fear there he is likely to be. I forwarded the amount collected, and in his reply he says:—

"Your kind letter to hand. Myself and dear wife were deeply touched by the kindness, and thank the dear friends for their loving sympathy in this our time of need. The Lord is good. He has kept us well supplied. My limited income made your noble gift most acceptable. I feel this expression of Christian sympathy very deeply, as my acquaintance with the cause at Askett was so slight."

If our dear brother should be called to suffer long he will require further help, and I am sure that will be heartily responded to. His address is 11, Pascoe-road, Eastdown-road, Lewisham, S.E.

Yours very sincerely,  
JOHN READ.

Rosedene, Bledlow, Bucks.

**TRING, AKEMAN STREET.**—DEAR BROTHER WINTERS.—You will be pleased to hear that all is well with us. Peace and love reigns in our midst, and souls are blessed, and saints are comforted. I hope you are well, and that you feel ever the presence of the Lord with you. I have sent you an acrostic, by one of our young people; it may do for you to fill up a corner with.

#### JESUS CHRIST.

Jesus, dear Lord, I look to Thee,  
Each day may I more humble be,  
So much more often think of Thee.  
Use Thy dear name more thoughtfully,  
Since Thou didst bleed and die for me.  
Come unto Me, poor weary one,  
Hath not thy Jesus bade thee come;  
Rest here in peace, I cast out none,  
I'll lead the way to heaven thy home.  
Seek ye the truth, and that alone,  
The life, for which Christ gave His own.

May the Lord bless you dear Brother.

I am, yours in Him,

GEORGE W. THOMAS.

CONCERNING THE COLLECTION,  
*To the Editor of the "E. V. and G. H."*

DEAR MR. EDITOR.—Will you kindly allow a little space in the *E. V. & G. H.* to ventilate the above subject? It is evident the apostle Paul, realising the necessity of the churches being supported in his day by collections, also considered it a part, and an especial part, of service, by his frequent and emphatic recurrence to it. Yet there does not appear to be any particular plan laid down in Scripture as to how the collection should be made, whether by standing at the doors to receive it, or collecting from seat to seat. Some of our churches strictly adhere to the former mode, while many others adopt the latter. For a number of years past the Church at Boro'-green followed the first-named plan of collecting at the doors at the several annual meetings, while the good brethren appointed to do it oft felt, and complained of, the inconvenience of it, caused greatly by the inconsiderateness of friends, who, either to evade giving, or through thoughtlessness, would stand lingering in the chapel after service, which made it anything but pleasant to those waiting at the doors. To do away with the unpleasantness, without any desire to compel to give, yet believing honesty in this matter is as requisite as in any other part of the service of God, the Church adopted the plan of collecting at the seats, before singing the closing hymn, commencing on Whit-Monday last.

It was not long ere old father prejudice got at work among some of the neighbouring churches, settling the matter according to their ideas, that we were leaving the ancient landmarks as Strict Baptists, and going fast to Rome. Now, Mr. Editor, this is almost laughable, were it not connected with God's cause, that men professing Christianity, and holding God's truth, as they profess to do, honestly, should thus condemn a Church for the simple act of collecting at the pews instead of at the doors. Surely it must be prejudice with a vengeance.

Now, Mr. Editor, will you, or any other Christian brother, kindly show if we are acting unlawful or unscriptural in this matter. If so, we are willing to return to the old plan; if not, then, in spite of prejudice, we, true to our Master, stand or fall. Wishing you every blessing, and large success in your work,

Yours very sincerely,

V. S. P.

[WE see no impropriety whatever in collecting money for the cause of God from *seat to seat*. If friends will seek to escape giving when the plate or box is held at the door, then let the collection be taken before the service closes, *not*, however, during the *time of singing*.

It is only right and just that *every* worshipper should give something in support of the truth. Friends should consider it a privilege to give rather than a task. "Let all things be done decently and in order" (1 Cor. xvi. 2; xiv. 40; 2 Cor. ix. 7).—Ed.]

WEST BRIGHTON.—On Sunday afternoon, Nov. 4th, at the Young Women's Christian Institute, after the usual Bible reading, a very handsome Dresden clock and candelabra were presented to the president and hon. secretary (Mr. and Mrs. G. T. Congreve), by Mr. David Davies, on behalf of the members. The following letter accompanied the testimonial:—"Dear Mr. and Mrs. Congreve,—In presenting the accompanying tokens of our great esteem and Christian love, we again desire to express our sincere thanks to you both, for all the kindness and care you manifest toward us; and our earnest prayer is that you may have God's richest blessing, and be very much encouraged in your work, knowing that your labour is not in vain in the Lord. We know that God has blessed, and is blessing, your labours here, and we pray that you may both be spared to us for many years, to carry on the good work. We remain, yours very sincerely, the members of your Bible-class and Institute." The lecture hall and the entrance hall of the Institute were packed to overflowing. The class now numbers 315.

BERMONDSEY.—At Lynton-road, on Tuesday, October 30th, most enjoyable services were held in commemoration of the laying of the foundation-stone of the chapel. In the afternoon Mr. John Bush preached from Isa. liv. 10, and dwelt very sweetly upon the mountains that should depart, and on the lovingkindness of the Lord. After tea had been partaken of, a public meeting was held, when the chair was occupied by Thomas Green, Esq., of the Surrey Tabernacle. There was a good company of friends present. The meeting having been opened by singing, reading, and prayer, the chairman made a few introductory remarks expressing the pleasure he felt at being present, and called upon Mr. Albert Boulden to address the meeting. Mr. Boulden took for his subject the journey to Emmaus, and in the course of his remarks referred to the grief he felt that the late Mr. Josiah Crutcher, who usually attended these meetings, was gone from us, and bore his testimony to the worth of the deceased. Mr. Bush followed with a speech based upon the words, "Salvation is of the Lord." Mr. Carr then spoke very forcibly upon the Person and work of the Holy Spirit, and after him Mr. Harsant addressed the meeting from Eccles. ix. 14, 15. Mr.

Thomas Knott then made a statement as to the position of the Church and the work of the past year, and Mr. Thomas King and Mr. J. M. Rundell having addressed the meeting, it was brought to a conclusion by a cordial vote of thanks to the chairman, and the singing of the doxology. The meeting was a very happy one, and the result financially was very encouraging.

**RUSHDEN.—SUCCOTH CHAPEL.** A special service was held here on Monday, October 29th, when an excellent discourse was delivered by Mr. J. H. Lynn, to a good congregation. A social tea was provided previous to the service, and a good number of friends attended, showing the esteem in which Mr. Lynn is held by the friends of Rushden and the surrounding villages. The proceeds were for the chapel funds.

**WOODFORD ROAD.**—In connection with the Strict and Particular Baptist cause, meeting at Claremont House, Woodford-road, Forest-gate, anniversary services were held on Tuesday, Nov. 13th, in Norwich Hall (kindly lent for the occasion), commemorating the anniversary of the ministry of Mr. Margerum. Mr. F. C. Holden delivered a sermon in the afternoon, from Isaiah lxii. 10, "Lift up a standard for the people." The preacher told us that "Substitution," "Perfection," and "Power," was the inscription on the gospel banner, and spoke most fervently of the substitutionary work of Christ; of its perfection and power. Mr. Holden was thoroughly at home in his subject, and like an impassioned orator, contended for lifting up the standard of the gospel for the people as "the object of attraction." It was a salutary, searching sermon, and a sweet morsel for hungry souls. God bless brother Holden, and spare him for many years as a standard-bearer in the churches of truth. We thank God for such a man. In the evening, our honoured friend and brother, W. Kempston, presided at the public meeting, and after reading, and prayer by brother Saville, gave us some hearty experimental words on the Christian pathway, and the blessedness of fellowship with the Lord's people, adding, it is no small mercy to be kept together in the bonds of the everlasting gospel. Mr. Kempston referred with great regret to the cause of the absence of brother William Winters, which regret was feelingly shared by all present, and was sympathetically referred to by those who spoke. Mr. H. G. Maycock dwelt on the strong and enduring union between Christ and his Church. Mr. J. Griffith followed with some savoury remarks on fellowship with Christ. Mr. G. J. Baldwin delivered truthful words from the text "The people shall dwell alone" (Num. xxiii. 9). Mr. J. H. Dearsly gave us

the benefit of his long experience as he referred to the robe of righteousness. Mr. Holden rivetted the attention of his hearers as he briefly touched upon the heart being established by grace (Heb. xiii. 9). J. W. Banks contended that the service and worship of God was, to all intents and purposes a privilege, and in no sense a *duty*. Mr. G. Lovelock, Mr. Margerum, Mr. J. Haines, and Mr. James Lee, also took part in the meeting.—J. W. B.

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

**DEAR BROTHER WINTERS.**—On p. 290 of the E. V. & G. H. for Sept., under the heading, "Sweating Blood," the writer seems to think that the passage in Luke xxii. 44 is not sufficiently plain to be rightly understood. From a child up to the present time, when I have read it I have felt moved as the eye of my mind has been directed towards the suffering Saviour. Luke knew by the Saviour sweating blood that His sufferings were of a dreadful character (being a physician). He uses the word agony, being more expressive. The words "as it were," relative to blood and water, I take to mean that there was more blood than water. So it appeared to be blood, as it were great drops of blood. As to the other disciples not mentioning it, I think that's a poor conclusion to come to, as many things mentioned by one disciple are not mentioned by another; but, as I have before said, Luke being a physician, he very naturally makes a record of it, as being an extraordinary thing, but certainly not the only case of blood-sweating.

Dr. Gill says on the passage that Aristotle refers to several persons whose sufferings caused blood to ooze through the pores of the body; and a friend of mine told me of a case in which a person in the hospital had to have his underclothing changed very often, as it was so stained with blood, that came from him in the same way that sweat often comes from persons, caused by great suffering. It will not be denied that of all the sufferers that ever suffered the Saviour was the greatest. Hence "He sweat as it were great drops of blood."

The writer says "it would have been a fearful sight to have seen the dear Lord bathed in blood." And a fearful sight it was, such as men nor angels had ever before witnessed.

Truly yours,

ISAIAH SMITH.

Claxton, Norwich, Norfolk.

**ILFORD.—EBENEZER CHAPEL.**—**DEAR MR. WINTERS.**—At our annual harvest meetings we experienced a succession of disappointments. We expected on Lord's-day our aged brother in the ministry, Mr. Flavel, but he was again laid aside by sickness of body. Bro. Kemp kindly served us instead.

as on other occasions. The tea was well-attended, and the collections were very fair. We do desire to thank the many friends who kindly helped us in every way. Oh, for true heart-felt gratitude to Him who crowneth the year with His goodness.—Yours truly in Jesus, S. G., Gosbeck, Suffolk.

**CLAPHAM.**—Our harvest meeting at Ebenezer, Writtemberg-street, on Tuesday, October 16, was, through the mercy of God, another good day in all respects; the attendance of the friends was exceedingly good, both afternoon and evening, and our brethren Mitchell and Bush were mercifully helped to preach the good old Gospel, and in the old-fashioned way too, just as we lovers of it like. The weather was very suitable, and the collections for the poor were good. We thank our friends for their continued friendship and our God for His mercy.—Yours in hope of eternal life, H. HALL.

**RAUNDS, NORTHAMPTONSHIRE.**—On Oct. 21 and 22 harvest thanksgiving services were held at the Baptist Chapel. Pastor Wm. Skelly, who succeeded Mr. Thomas Field, whose lamented death was recorded in the E. V. & G. H., though it may be said he came to his grave like a shock of corn, fully ripe. Mr. Field was pastor of the same Church nearly fifty years before, and was then succeeded by Mr. Israel Atkinson. From Hoddy's "Memoir" the following reminiscence might interest some readers:—"On Thursday, April 11, 1844, Mr. Israel Atkinson was ordained pastor of the Particular Baptist Church, Raunds. Mr. C. Drawbridge, of Rushden, commenced by reading and prayer. Mr. J. A. Jones, of London, stated the nature of a Gospel Church; Mr. John Foreman, of London, delivered a most impressive charge from 1 Tim. iv. 10; and Mr. David Irish, of Warboys, spoke affectionately to the Church from 1 Thess. v. 12. Mr. Atkinson removed from Raunds to Woolwich in 1849, and ultimately to Ebenezer, Brighton, where after a long pastorate, he finished his course with joy in May, 1881." ("Memoir of Israel Atkinson," by R. Hoddy: an excellent and cheap book for young ministers and pastors. Wileman, 34, Bouverie-street, E.C.). On Lord's-day, Oct. 21, 1888, the sermons were preached by Mr. John Bonney, of Biggleswade, Beds. The morning subject was from 1 Cor. iii. 9: "Ye are God's husbandry." The spiritual import of the metaphor was set forth in four groups:—1st. *The husbandman, husbandry;* the place where the spiritual tillage is carried on—viz., on earth, not in heaven, there it is not needed: not in hell, there being no means or provision for it. 2nd. *The soil, its preparation by the Holy Spirit:* the sowing, the Gospel ministry; the seed, the Word of life. 3rd. *Rain and sun, gracious and heavenly influences;* growth certain and gradual, blade, ear, full corn, weeds that grow with the corn. 4th. *Reaping, cutting down dispensations:* ingathering, crop secured, God's barn, harvest home, gladness and rejoicing. The evening subject was from same verse as morning text, "Ye are God's building," and spoken of as follows:—"The building, the Church, individual believers, gathered, prepared, and placed by the Holy Spirit to compose it, builded together for an habitation of God, lively stones built up a spiritual house; the owner, God; *My Church,* My house, My people, My sons, My daughters, saith the Lord God Almighty: "Surely they are" (Isa. lxxiii. 8). The Originator of the building, the first thought about it: the Architect, plan, place, where erected, intention in building it: foundation, Builder, materials,

workmen, completion, glory, duration. On Monday the tea-party filled the school-room, and in the evening Mr. E. Marsh, of Laxfield, preached to a large gathering a most excellent discourse from "Christ the first-fruits" (1 Cor. xv. 23). A dew from the Lord seemed to rest upon preacher and people. Their earnest attention, fixed gaze, and brightened countenances betokened the evident pleasure and zest with which the word was received; seldom has a better sermon been preached anywhere. So thought.—Yours in Gospel service, JOHN BONNEY.

## In Memoriam.

Mr. Armstrong, the worthy secretary to the Church at New Cross, S.E., has lost by death his eldest son, DUDLEY, aged 5 years. Mr. and Mrs. Armstrong have our deep sympathy in this bereavement.

LYDIA MARY HOWARD died on August 26th, 1888. In 1864 she was convicted of her state as a poor lost sinner, by reading a work entitled "Remarkable Answers to prayer," which she purchased at a book-stall. She continued in soul bondage till 1868, when, on going into a mission hall in Goswell-road, the Word was blessed to her, to the joy and rejoicing of her heart. She was soon afterwards baptized in Spencer-place Chapel. After a time she removed to "Bethesda," Lever-street, and from there to "Jireh," City-road, where for more than eight years she stood a member. Affliction prevented her, for nearly two years, sitting down at the Lord's Supper. She leaves a beloved husband and family to mourn their loss.

MRS. ELIZA, the beloved wife of James Soames, of Earl Stonham, Suffolk, fell asleep on Wednesday, Aug. 8th. She was for many years a consistent member of the Strict Baptist Church at Mendlesham Green. She was greatly favoured in her illness to live very near her dear Lord, and longed to be nearer still, and to be more like Him. On August 13th, her mortal remains were interred in the churchyard at Earl Stonham. Mr. D. Dickerson preached the funeral sermon on the following Lord's-day.—H. T. HART.

MR. HEMS, late preacher of the gospel, passed away on Oct. 17th. About his last words to me (his son-in-law) were, "It's all right, Harry, my boy, the Master is come and calleth for me." Mr. Hems' ministry was very acceptable in many places, especially Henley-on-Thames, and Winchmore Hill. His age was 74; his remains were buried at Finchley, on Wednesday, Oct. 24th, 1888.—W. BOULTON, Tollington Park.

AUGUSTUS FREDERICK BEANE, another beloved deacon of the Grove Chapel, Camberwell, passed to his eternal rest, at 3 p.m., on Tuesday, Nov. 13, aged 61 years. He was buried at Norwood Cemetery on Tuesday, Nov. 20. His end was peace.

The infant son of MR. ELIJAH HINES passed into glory on November 10, and was interred in Waltham Abbey Cemetery on November 16, 1888.

[We have several interesting papers to hand, for which we hope to find space in due course.—ED.]